Lent Term 1909.

BOCCACCIO.

THE close of the thirteenth century forms a critical epoch in the history of the Middle Ages. It was then that the dominant ideas which had guided Europe up the steep ascent of civilization from anarchic barbarism began to grow old. They were ceasing to impart their ancient inspiration. Too venerable to be cast off, they were slowly, very slowly, tending to become a creed to be recited on festivals, not an expression of the daily reality of things. The great political scheme of the medieval genius had come to nothing. Of the two swords which were to rule Christendom, the Emperor, in whom Law and Civil Life had seemed incarnate, had fallen in the person of Frederick II.; the Pope, though he still held the keys, no longer was an apostle who watched over the church, he was more the head of a greedy hierarchy, dreaded for his supernatural powers—but receiving a reverence ever less and less.

But the mischief did not stop here. Along with the crumbling of the ideal framework of society, the typical ideas of personal life were decaying too. Chivalry and asceticism, the lay and clerical ideals, were losing their strength and their inspiration in the changed circumstances of the time. The very good that they had done

tended to destroy them. Chivalry had been the code of life of an exclusive caste, softening and checking the half-barbaric passions of the feudal lords, the petty tyrants of their districts. Asceticism had been the refuge of gentler spirits in a reign of violence and disorder: and its protest had been heard, however imperfectly, by the world from which it fled. But the great feudal achievement of the Crusader had exhausted the chivalric class. The isolated feudal domains were giving way to national kingships. Now the trader and the artisan began to hold their own against knight and baron. Now a busy, practical bourgeoisie heard coldly the call to higher things from those secluded abbeys which had helped to make its rise possible. True both ideas made vigorous efforts of self-preservation. The pomp and show, and organization, we might almost say the pedantry, of chivalry grew from day to day; and the shield, which was no longer a sure defence against the arrows of the foot-soldier, was coloured with elaborate blazonry. Similarly, asceticism made a last attempt to capture the hearts of the people by the orders of friars, and, if we may say so, paraded itself up and down the stage of life.

None the less the silent decay of both went on. Although their collapse in the fifteenth century was not yet, we may see it foreshadowed clearly enough in contemporary literature, and that, perhaps, is the best political barometer we possess. Literature, at any rate, must appeal to living ideas to be good, or, indeed, to be popular; and in its variations we can detect those changes of national feeling, which sooner
effect in the field of politics. It is then a matter of no surprise that medieval literature shows, as a whole, a change for the worse in the thirteenth century. Up to that time it had, to put the matter somewhat too briefly for accuracy, been chivalric and French, ecclesiastical and Latin. Not that the chivalrous literature had been altogether composed in French, but it followed French

models. France was the land of chivalry, and enjoyed, through it, her first spiritual predominance in Europe. In the same way ecclesiasticism was inseparably connected with Latin and the Roman Church.

Now the bourgeoisie and the knightly order itself were no longer so interested in the chanted *chanson de geste* and romance or the delicate, hyperbolic lyrics of "courtois" love as had been the case; and they began to prefer tedious homilies on practical virtues to the fine-drawn deductions of the schoolmen. The change, of course, was very gradual, yet it is to be felt. Nor should we regret the alteration if a worthy successor to the old forms followed. But the new bourgeois, limited to provincial towns and narrow guilds, the formal churchman, and the caste-ruled baron, slave to the obsolete, were incapable of producing thoughts original and lofty enough for the task.

The rescue from such decadence was found in Italy, which not only replaced the old ideals with new, but in so doing made possible the development of modern, as distinct from medieval, literature. Many causes might be adduced to account for the commencement of that intellectual movement known as the Renaissance. Italy was favourably situated between east and west: she was the centre of European trade. Thus a certain eclecticism and mingling of ideas were natural to her. She was forced to compare and criticise and to recombine. Then chivalry was not a wedded national belief with her. It had always been foreign, and could more easily be metamorphosed or thrown aside. In the same way the great Cluniac revival was in essence a transalpine thing: Italy's own original ascetic age was far in the past. Her language, too, was yet barely employed in literature, and was less tied to old forms. Then the stir of life in her many sovreign-states aroused the faculties of her people. Her bourgeoisie, unlike that of the north, was independent and a ruling class; it was provided with long-descended civic ideals and

with a reverence for the Civil Law, its Roman heritage. It was never merely an association of small men, privileged in detail. It played a part in the great world. So we may analyse the advantages of fourteenth century Italy, and yet never come to that spark of genius, which made use of them.

In the same way we can see what external causes there were for the concentration of Italian genius in Tuscany. It had vigorous young city-states, while the south was under an alien despotism and the north, exhausted by war, was ruled by petty local tyrants. Then Tuscany is expressed in her greatest city, Florence; and finally, still disregarding the derived and the superfluous, we find three Florentines responsible for the transformation of literature and the re-birth of European thought, Dante, Petrarch, and Boccaccio.

Before coming to the special work of the last-named, it is, perhaps, as well to note what had been done by his two forerunners, and what materials he and they had to use. Dante closes the great writers of the typical Middle Ages. He was a noble of an ancient family of the Florentine Republic, and he was in thorough sympathy with the older circle of ideas, half-ecclesiastic, half-chivalrous. Accordingly, of his two greatest works, the Vita Nuova represents the perfection of the "courtois" love-lyrics, which had been developed in Languedoc; the Divine Comedy gives us the entire scheme of life and of the world, as understood in the combined Roman and ecclesiastical idea. He is the poet of the dying Empire and the Church that was not what it had been. Like Chaucer, he rather sums up the past than looks forward to the future. What he added has, too, some analogy to Chaucer's achievement. He added the sense of form and proportion, in strange contrast to the straggling abundance of his predecessors; he never loses hold, as they had done, on actual life; and he impresses his own personality on all his work. Yet his characters, vivid though they are, are chosen as

types of vice and virtue; and his self-revelation is partly unconscious and partly allegoric of humanity.

Petrarch, on the other hand, is a father of the Renaissance. The "courtois" lyric with him retains the idealization of the beloved, but it ceases to be subtle and external, and is now an introspective, conscious revelation of the inner man. In short, it becomes a thing of moods. He is, one might say, the first voluntary individualist in literature. His zeal for learning, too, has a different note from Dante's. He accepts, indeed, all the scholasticism of the time; but he is conscious of imperfect knowledge in human things at least. He is aware that the ancients possessed more knowledge, greater science of civil life than his contemporaries. Dante seems to have thought the degeneration consisted in practice only. Thus the true sense of historic perspective was born. With him the contrast is a perpetual incentive to the recovery of the remains of classic literature, by which Humanism was rendered possible; and the critical faculty was trained.

We can see how Petrarch's circumstances aided in changing his point of view. He was not of a knightly house; chivalry proper was alien to him. He was not like Dante, an exile only in his maturity: he was bred in exile. Torn in childhood from guild and city, the old corporate feelings had little hold on him; he was not confined within the traditional circle of ideas. True it is, he belonged to the corporation of the Church; but that was the widest, and it was in ecclesiastical matters after all that he was immobile.

Boccaccio then found poetic style, criticism, and personality in process of development. He was to add prose style and objective realism; and also he was to quit the worship of the ancient ideals of religion and life. He reintroduced Greek and, perhaps, something of the Hellenic spirit. How he did so is best understood by a study of his actual life, that environment in which his works took birth.

His ancestry is an important factor. Dante was a noble, Petrarch of the older bourgeoisie, but Chellino, the grandfather of our Boccaccio, was an immigrant from Certaldo, a township in the contado of Florence, and his father, Boccaccio di Chellino, although a merchant, would not so easily impart to his son the more exclusive traditions of the guilds. It has been said, but perhaps with some exaggeration, that Giovanni di Boccaccio himself tended in sympathies nearer to the unorganized, unprivileged artisan-class of the city, those Ciompi who were to revolt against the ruling guilds in 1378. More to the purpose is the credible report of his contemporaries that his mother was a Parisian woman, and that he himself was of doubtful legitimacy. Thus he was doubly cut off from the intense family life of Italy and the more receptive of fresh influences.

His education was likewise calculated to liberate him from prejudices. Born in 1313, he was bred in Florence, it seems; but his schooling at the hands of Giovanni da Strada was allowed to last only till his eleventh year, when his father apprenticed him to a brother merchant for a commercial training. The latter seems to have taken his neophyte to Paris, as well as to other towns in pursuance of his business. But though young Giovanni may have gained a knowledge of mankind in commerce, he never became a successful trader. At any rate, after six years, Boccaccio di Chellino gave up the notion, and sent his wilful son to Naples, this time to study the Canon Law, since he had a literary turn. Six more years, says Boccaccio, he laboured in vain. But this was a gloomy view. How else than by his transitions in profession and residence could he have been freed from the overmastering habits of a true-bred Florentine?

However that may be, his residence at Naples forms the turning point of his life. Then, and we wonder why or how, he found an entrance into the decadent

chivalric court-society of the south. Then, if we may accept the story, for all his early life is "clouded with a doubt," he took the resolution at Vergil's tomb to devote himself to poetry, in which, in point of fact, he had dabbled from childhood. Then, towards its close, he became enamoured of Fiammetta, seeing her for the first time on the 7th of April, 1338, or thereabouts, in the church of San Lorenzo. In his biography this lady is chiefly remarkable for the variety of problems she furnishes. Did she really exist? Who was she? Was he really in love with her, or she with him? To all these questions we can give but a halting answer. She probably was a Maria of the great house of Aquino, and perhaps was actually a natural daughter of King Robert of Naples. Boccaccio appears to claim that he was a successful lover; but the claim has been disputed, and it is impossible to found a sure statement on it.

In his literary life, however, she is an important and realistic figure. She is the theme of his sonnets and canzoni, when he still thought of being second to Dante as a poet in the vulgar tongue; she inspires all his earlier prose, and not unfrequently their intrigue has the air of supplying the uninventive man with a subject.

It was by her command that he wrote his first prose work, the Filocopo, in 1339, a réchauffée at great length of the tale of Florie and Blanchefleur. Here he entered on a field untouched by Dante or Petrarch, that of the prose romance of adventure to which *chanson de geste* and romantic poem had dwindled. Nor was this the only genre of literature on which the Renaissance, in Boccaccio's person, laid its transforming hand. Three long tales in verse, an allegory in verse, another in prose, a novel, which by a certain hyperbole might be called psychological, attest his fecundity and industry, and in varying degrees his importance as a pioneer. The *ottava rima*, for instance, takes its place as the chief form of Italian narrative verse. Their prolixity, indeed, warns us off from their enchanted ground. The

tedium of the Middle Ages found relief in interminable compositions. Those dreamy tales were told in the dusk, or by the fitful torchlight, or when "the noonday quiet held the hill," and, if we will but submit to it, their charm for us perhaps lies in the very atmosphere they borrow from their surroundings.

Boccaccio's residence during these years of his prime oscillated between Florence and Naples, but from 1344 to 1350 he seems to have been a kind of chief court-poet to the Neapolitan Queen Joanna. That woman of evil fame commanded, it appears, the composition of the Decameron. He was then of ripe age, and the many vicissitudes of his life had all left their traces. It is pretty clear that the still acknowledged ideals had lost their hold on him. He had approached them from the seamy side. Guild-life he had learned as a profitless apprentice; chivalry at the corrupt and enervated Neapolitan court. The Papacy and the Empire he knew in the dry light of Florentine policy; asceticism among the degenerate monks and friars of fourteenth-century Italy. The positive lesson these influences could teach him was the worth and joy of actual life, and the will to exploit it to the full. It was, as Symonds says, "the resurgence of the natural man," and to a certain extent his unchaining.

But Boccaccio was not made up of external impressions; and his most attractive qualities were all his own. He had a disinterested love of poetry and learning, and amid all his adventures he never quitted the industrious life of a student. With this spirit of humanism he combined a reverence for genius and a desire to spread its fame, which is rare among the egotistic tribe of letters. Ambitious and conscious of his talent, he was content to serve, if by that means he could advance the cause of literature. True, at first, he hoped to come second to Dante among poets in the vulgar tongue, but his critical instinct assured him how much he was surpassed by Petrarch, and he, at any rate,

commenced to destroy his youthful lyrics. The same artistic conscience, it seems, which led him to devote unceasing labour to attain perfection in form made him reluctant that anything but the best should survive.

The humanistic side of Boccaccio's character gradually becomes predominant during the second phase of his life, in which his friendship with Petrarch is the most important factor. Here was a kindred spirit, not a merchant or a courtier, but a man of lofty temper and serious purpose, who had a mission in life, the revival of classic learning, the very mission with which Boccaccio sympathised heart and soul. Under his great friend's influence, Boccaccio's studies began to take a severer form. He collected, he transcribed the remnants of the classics; he commenced the revival of the knowledge of Greek in Italy. At last, indeed, in 1361, he accomplished a very needful reform in his private life, though our interest is attracted more to Petrarch's share in it, which presents some striking features, than to his.

There is a certain placid charm about Boccaccio's latter days. He did not, of course, refuse the occasional employments of a diplomatic kind, which it pleased contemporary sentiment to confer on an illustrious scholar, and he made other journeys beside those entailed by his duties. But he resided for the most part on his small paternal inheritance at Certaldo, somewhat in the mood, one would think, of the poet, enjoying as far as cramped means would allow him—

> Non ingratus ager, focus perennis,
> Lis numquam, toga rara, mens quieta.

Although his best sonnet belongs to this latest time, he mainly now devoted himself to learned and Latin works, "The Genealogy of the Gods," "The Treatise of Mountains and Seas, etc.", "The Misfortunes of Illustrious Men," and "Famous Women." These compendiums made the learning of the early Renaissance usable; and exhibit his extraordinary industry, if we

remember that he had to create his library, to discover and collate and copy his authorities before he could compile from them, while at the same time his exiguous means forced him to transcribe for sale. His last public service was to lecture on Dante, of whom he remained the constant, if not quite understanding, devotee. His health was failing already when he began them; and he died on the 21st of April, 1373, little more than a year after the death of Petrarch.

Although all Boccaccio's works have claims on our regard, both for their influence and their intrinsic merits, the Decameron is the only one which has survived as a classic. It is the maturest; it exhibits his peculiar powers of prose-composition and realistic story-telling; it sums up the tendencies of the rest, and of his department of the Renaissance movement. Both for its own sake, therefore, and for the light it throws on one of the founders of modern ideas, it requires a more detailed criticism than his other writings.

The fable which Boccaccio uses as framework for the hundred tales of which the Decameron consists is invented with an ingenious simplicity of contrast. He begins with the terrible plague of 1348, the Black Death of English History, and describes the universal despair, the breaking asunder of all natural ties, the interregnum of the laws when the fear of death was the only ruler of Florence. There on a Tuesday morning he brings together in the church of Sta. Maria Novella seven young and noble ladies, among them the inevitable Fiammetta, all fair and all between eighteen and twenty-eight years of age, and all having lost by death or flight their nearest kinsfolk. The proposition of taking refuge in a country villa, and of avoiding ill-news by a pleasant isolation, is mooted by Pampinea, the eldest of them, and eagerly accepted by the rest. They are still in difficulty about their escort, when three youths known to them enter the church, and are immediately elected their companions. At dawn on

Wednesday, therefore, they all set out, and within two miles of Florence reach the villa on its little hill. For the ordering of their pleasures they make Pampinea queen of the day, she having to name their monarch for the next day at sunset. After the siesta, the sun being still high, the queen proposes that they should each tell a tale to pass the time during the heat; and thus the novels begin. Of most or all of them an earlier version can be found. Boccaccio, like Shakespeare, did not invent his plots. It was a story-telling age, and the collections we have represent a body of oral tradition. Doubtless the Decameron is reminiscent of many an afternoon's diversion at Joanna's court. What was a novelist's own was his manner and style, the development of character and the relative stress he laid on the various possibilities of his material.

Boccaccio was an artist in language, and he employed his accustomed industry for the creation of a classic prose-style in Italian. After many efforts success rewarded him: he combined at last the free and pithy vigour of the spoken dialect with the grace and choiceness of a literary tongue. It was not done easily, however. Two tales of his earliest prose-work, the Filocopo, are identical with two of the Decameron, and give sufficient evidence of the growth of his taste and powers. He thought then that circumlocution was the way to effect. The human element is subordinate, and the pathos cold. But he has created the periodic sentence. In the Fiammetta, indeed, five years later, he gives voice to real human emotion with an unflagging vocabulary; and the verbal dress is both graceful and musical everywhere. Yet it is artificial to a degree, and rendered irksome by Boccaccio's insistence on giving every noun its adjective, and by the unswerving rhetoric displayed in every emotion and situation. The feelings described may be true, but Fiammetta would never have so expressed them. It is a student's exercise in fine writing. Boccaccio, however, saw and

corrected his faults. In the Decameron the continual adjective occurs only in passages of rich and minute description, where it gives a happy appearance of exactitude and Pre-Raphaelite detail. The style, indeed, may be pronounced perfection; direct or artificial, colloquial or stately, it accommodates itself to every theme, and never in all its ornateness loses the telling precision of Italian. When was irony more delicate or more pronounced than in the tale of Ser Ciappelletto? Or pathos more simple and unstrained than in the death of La Simona? The music of his declarations of love might be envied by any novelist, while the speech of Messer Negro to his widowed daughter could not be surpassed for wise and gentle goodness, a foretaste of Prospero in the Tempest. With this we may contrast the sullen wrath of the scholar on the eighth day, or the gay and naive humour of the fatuity of Calandrino. It is singular how the tone of the narrative changes from tale to tale without affectation or effort; and we are left wondering by what verbal or mental alchemy the work was done.

The Decameron then is, on the face of it, a collection of short stories, both of intrigue and of character and custom. But in that early stage of literature, the various departments had not been so minutely subdivided as was the case in its later evolution: each type then is akin to several later types. Thus the Decameron has something in common with pure romance, with anecdotes of wit and wisdom, with moral apologues, with satire, with popular fable and with burlesque: its introduction combines the melancholy truth of history with a charming world of fancy which nearly leads us to the pastoral: its matter varies from fierce indignation to the merriest scoffing: it is at once and by turns satiric, gross, refined, pathetic, artificial, elaborate, and naive. It would appear that Boccaccio, like Chaucer, had sympathy with most phases of human nature, so admirably does he express

and figure all. There was something of the spirit of the age in this, capable of everything and shunning nothing of which it was capable. Among all the variations of the Decameron the motto "fais ce que tu voudras" is written large. If friars and monks are denounced, it is less for their acts than for the hypocrisy which veiled them and claimed other ends and a superior sanctity. The honest unabashed rogue is laughed at and forgiven. It is the true spirit of the Renaissance, hurrying to individualism unalloyed, the independence of code and opinion which could not co-exist with a healthy society. Not by any means that it is all vice which takes part in it. Here are faith and falsehood, courage and cowardice, lust and chastity, alike unbidden and unrestrained.

The direct attack Boccaccio makes on the ancient ideals seems partly overstated. No doubt his whole attitude is anti-ascetic, and mainly unchivalrous. But surely the actual corruption of the clergy and the debasement of a courtly knighthood deserved scorn as such: and the tenth day, as a whole, is devoted to the praise of real chivalry. The true note of the book is a genial realism. It gives us a life like picture of Italy in the trecento. It is only a partial picture, however, and cannot compare in wide truth with that of sixteenth century Spain drawn by Cervantes. Boccaccio wrote too exclusively in the spirit of the humanist scholar taking his pastime after more serious studies, and was too much intent on immediately telling themes, to approach life in the universal spirit of the Spaniard. The thoughts of the personages of Don Quixote are with us still; we are often reminded in the Decameron that we are reading of a transient century in a foreign country. This effect is increased by the especial Florentine humour of Boccaccio. Gay and careless as it is, there is always something cruel in it. He is quite pitiless to the characters whose folly or misfortune provides the mirth of the tales. The injured husband,

the betrayed friend, the wife tricked from her honour, meet with no sympathy from him: they should have been wiser, they met with their deserts from the more ingenious. Of course, one must own, a short story does not provide much opportunity for showing the reverse of the shield; and it is true he includes novels of quite a different tendency, where virtue and honour are held up to admiration; but these are always separate stories, and the fool in them is the would-be wrongdoer. In consequence there is a decided narrowness of selection: we look at Italy too often from the point of view of the unconscionable voluptuary, sometimes of the successful sharper, with lapses into the scholastic prig. But turning to what we are allowed to see, what a vivid world it is! A crowd of characters, all sorts and conditions of men, jostle one another in its pages, all distinct and alive with a few strokes of the pen: a short speech, a gesture almost, sets the man before us: friars solemn and gay, hypocrites half and whole, lovers of every variety from the most romantic to the grossest, merchants, cads, parasites, wise and foolish damsels, illustrious nobles and nature's gentlemen, all take their places in the comedy, and when they are the winners Boccaccio applauds them all. So, too, what a host of usages and customs of that Italy where Dante was lately dead come before us. We see young Hopeful in the person of Andreuccio buying horses and exploring far more of Naples and its sins than he would wish, we hear Frate Cipolla preaching to the gaping rustics, fly through the lawless Campagna with Pietro and Agnolella, note the luxury of half Saracen Palermo or the delicate Tuscan voluptuousness of the banquet to Charles of Anjou, and, above all, enter into the perfervid life, the festivals, the gaiety, the shrewdness, the intellectual energy of Florence in her glory.

What are we to say of the author himself? He dethroned the ancient ideals of holiness and chivalry,

and replaced them with a worship of the visible world and of human capacity. But the old were decaying already; and, acknowledging, as we must, the evil riot of the Renaissance, it is in the fullness of life that the modern world finds salvation. Boccaccio's sensuality in life and writings cannot be denied, but it admits of some palliation of time and place. The bastard, thrown among the full-blown corruptions of the world during all the formative years of life, was not likely to avoid contagion. Even a man of noble spirit, like Petrarch, did not escape in his earlier life, though with him we feel it is accidental, while it is rooted in Boccaccio. But then how much else Boccaccio might have learned from his surroundings, from the association of materialists, of formalists, of the cesspool of a court! Yet we find, when all is said and done, an amiable figure, to whom we need not feel ashamed of owing so great a debt. We find a man courageous, honest, neither venal nor base, full of unquenchable zeal for art and knowledge, of wide sympathies and indulgent to the failings of mankind; one who never dissociated himself from his age, yet who saw far beyond it, backwards, perhaps, not forward; and not least one who never felt petty jealousy; Dante and Petrarch had no warmer or truer admirers than he. And, if hardly capable of self-sacrifice, he is a noble example of self-devotion. For the advancement of learning, any task or toil was congenial to him. Indeed, literature, not Fiammetta, was the mistress of his heart. Of him, as he says in the epitaph he wrote for his grave :—

Patria Certaldum, studium fuit alma poesis.

C. W. P. O.

CATULLUS XXXI.

PAENE insularum, Sirmio, insularumque
ocelle, quascumque in liquentibus stagnis
marique vasto fert uterque Neptunus;
quam te libenter quamque laetus inviso,
vix mi ipse credens Thuniam atque Bithunos
liquisse campos et videre te in tuto.
O quid solutis est beatius curis?
cum mens onus reponit, ac peregrino
labore fessi venimus larem ad nostrum,
desideratoque acquiescimus lecto.
hoc est quod unum est pro laboribus tantis.
salve O venusta Sirmio atque hero gaude;
gaudete vosque O Lydiae lacus undae;
ridete quidquid est domi cachinnorum.

CATULLUS XXXI.

BRIGHTEST gem of capes and islands, loveliest jewel, Sirmio,
That the lord of lakes and oceans washes with his ebb and flow,
Gladly, gladly, and rejoicing homeward-bound to thee I row,
Scarce believing that Bithynia is a thing of long ago,
That I see thee now in safety, I can scarce believe it so.
Putting every care behind me is the sweetest thing I know,
When the mind lays down its burden, and with weary foot
and slow,
Wearied by my foreign travels to my hearth and home I go,
And upon the couch I longed for when away I lay me low.
This is recompense sufficient for my labour and my woe.
So rejoice thou in thy master! Welcome, lovely Sirmio!
And rejoice ye Lydian waters, as ye ripple to and fro,
Laugh aloud with all the laughter in your limpid depths below.

R. F. P.

THE STRANGE CASE OF HUBERT McGIGGIS.

MY name is Hubert McGiggis. I begin my narrative in this way because I have a certain foreboding that some of my readers may doubt the truth of the following rather remarkable experience. When, however, the name of the hero is known there can be no room for doubt. I may as well also inform the reader that I am not Scotch: the McGiggises are not a large clan. My great-grandfather made his money in the wine trade, and became tired of his family name—Smith—though he used to spell it Psmythe: he therefore substituted for it the romantic name which has descended to his great-grandson.

As an undergraduate at Cambridge I used to find that the time hung rather heavily on my hands. I was not athletic, and used to devote my afternoons to long and lonely walks. It was on one of these walks that I found the Mushroom—from which originated the following adventure. The Mushroom was in the middle of a lonely field: it was as big as a card table, and had a stalk like the trunk of a small tree. Of course, I had no doubt whatever as to the nature of this unusual growth. I was quite convinced the moment I saw it that it was the mushroom which "Alice" encountered in "Wonderland." Indeed, I remember feeling some surprise at not seeing a large caterpillar seated upon it, smoking a hookah. Still, the caterpillar was not there, and it only remained for me to discover by experiment whether this was indeed the Mushroom. I broke a piece off the edge of the huge fungus, and very cautiously began to nibble at it. In an amazingly

short time I felt my clothes getting very tight, and I only ran round to the other side and took another nibble of mushroom just in time to prevent something giving way. I was now my normal size again. I felt that this was interesting: I had always before looked upon "Alice in Wonderland" as a piece of fiction; now I had no doubt of the truth of at least one incident in the book. I determined to continue my experiments, and took a large bite of the opposite side of the mushroom to that which I had first tried. The result was alarming. I suddenly found myself in a very large and warm kind of bag, and felt not a little perturbed. After investigating my prison for some time, I found that it was composed of several layers of flannel and cloth. The truth dawned upon me: the mushroom had made me shrink, but not my clothes, and I was imprisoned inside my own vest! I ought to have remembered that my clothes did not grow with me when I tried my first nibble of mushroom. I now calculated from the size of my clothes that I must be rather less than two inches high. Evidently I must remedy my present condition with all speed. With infinite difficulty I managed to crawl down my sleeve, and at last found myself in the open air, freed from my stuffy prison-house. But even now my position was not much better. I was in a state of absolute nudity, and found great difficulty in walking through the enormous tufts of grass with which I was surrounded. The jagged edges of the blades cut me cruelly. Nor was the prospect of returning to my normal size at all bright. The mushroom now seemed to me considerably taller than a cocoanut palm, and very much more difficult to climb. I was almost in despair, when I remembered that I had dropped a piece of the mushroom after my first bite. I struggled about among the grass till at last I found what seemed to me about four square yards of mushroom. I eagerly munched it, and was overjoyed to find myself once more a reasonable size. I put on

my clothes with all speed, stuffed each pocket with mushroom—that from the right side I put in my right hand pocket, and that from the left side in the other—and returned to my rooms.

That evening I went to a toy-shop, and purchased a well-dressed doll, about two inches high, and removed its clothing for my own use when I next ate some of the "shrinking" side of the mushroom.

The next day I had an engagement in town, and thought I could score off the railway company by virtue of my mushroom. I went to the station, and calmly stepped into a first-class carriage without a ticket. I was relieved when the train started without anyone joining me in my carriage. Now was the time for action: I took a liberal bite from my left-hand piece of mushroom, crawled out of my sleeve, and donned the doll's suit, which I had brought in my waistcoat pocket. But now a new difficulty confronted me: what was I to do with my normal suit of clothes? They were far too heavy for me to stow them under the seat, and I could not leave them there. I thought over this point for some considerable time, when I found the train stopping, and, to my utter consternation, heard the familiar cry, "All tickets ready, please!" I had made up my mind to crawl into my right-hand pocket and bring myself to my normal size, and when the collector came to explain my not having a ticket, when that worthy walked into my compartment. I hid under the seat, and have never seen a man look more utterly surprised. He gazed at my suit of clothes, which was sitting on the seat, buttoned-up as if it had a living tenant, and with a gasp and a "Well, I'm sugared!" went off to find the station-master. Now, I thought, was my chance to get at the right-hand pocket, but no: in walked a short-sighted old lady, who asked my clothes if they'd mind her having the window shut, and seemed surprised at getting no answer. This was no joke: I could certainly not return to my normal size now—the

laws of propriety forbade it—but if I was to remain this ridiculous height of 1½ inches, I must get some of the mushroom from my large clothes without delay. I crawled up on to the seat without the old lady noticing, and filled my little pocket with some of the "left-hand" mushroom. I had only just time to slide down again under the seat before the collector and the station-master came in. A long discussion followed, and eventually they agreed to leave the clothes at the lost luggage office. They and the old lady were equally mystified, the latter hurriedly changing her carriage, as she evidently believed this one to be haunted. And now I was left with only a piece of "shrinking" mushroom, and no prospect of ever again being more than 1½ inches high!

How can I tell of my journey to London—of my terror on the platform of Liverpool Street Station lest I should be trampled on—of my climbing into a down train—of my journey back to Cambridge in a compartment full of noisy children, while I cowered in a corner under the seat—of my arrival in Cambridge—and of my drive from the station to St John's in a vegetable basket, into which I climbed on the platform? But when I got to my rooms I was confronted with a horror far greater than any I had been through during the whole of that mad day. *My door was sported!!* There was only one course of action for me: I must eat some more shrinking mushroom, and crawl in under the door. How I was to return to my usual 5 feet 10 I was too dazed and desperate to think. I seized the piece of mushroom and fiercely munched at it. I felt an intoxicating sensation of shrinking—shrinking—shrinking—

* * * *

[Note.—The MS. ends here. Two solutions are possible to the question, "How did the story end?" Either (1) Mr McGiggis went out like the flame of a candle, or (2) he woke up. The second is perhaps the more probable.]

F. C. O.

THE BRINK OF LETHE.

"Ho! ferryman, what is thy fare
To the other side of the stream,
Where the shafts of sunset gleam
On a far and fading shore?
Say, friend, wilt thou bear me o'er,
For I fain would anchor there?

"For yonder methinks I see
The glimmer of woodlands dim,
And the faintly looming rim
Of blue hills far away,
And there peradventure I may
From the world's harsh toils be free."

Then answer'd that boatman gray—
He was wrinkled and lean and old,
And his hollow accents roll'd
Like waves on a distant shore,
Said he, "I will bear thee o'er,
But hearken what thou must pay.

"All burdens of labour and care,
Regrets of the vanish'd years,
Remorse for thy sins, and tears
From the fountains of ancient pain,
For voices that speak not again,
And visions that mock thy despair.

"All memories bitter—" "Good friend,
I will fare in this craft of thine:
Ah God! How sweet to resign
All labour and grief and care,
Regret and remorse and despair,
In languor of dreams without end."

Then answer'd that boatman gray,
And his eyes were rapt afar
Toward the silver evening star,
And his hollow accents roll'd
Like an echo from days of old:
"Good sir, there is more to say.

"All memories, bitter and sweet,
The sweet than the bitter no less;
All records of happiness
Will be torn from the book of thy brain;
They remember nor pleasure nor pain,
Who have once on that shore set their feet.

"No voices of children at play
Will echo from fields of the past;
No tender remembrance will last
Of passionate lips thou hast kissed;
No face of the dead will be missed,
When their memory is even as they.

"The scenes thou hast cherished of yore,
The home of thy childhood, will fade
From thy knowledge for ever, be made
As a deed undone, as a word
Unspoken, a song unheard.
Say, friend, shall I bear thee o'er?"

'Ah! Sweet unto bondsmen opprest
The dream of liberty, sweet
Unto upward-clambering feet
The summit's calm; and to me,
Storm-driven on life's rough sea,
Ah! Sweet were yon harbour of rest.

"Yet not for so sweet a dream
Will I bear that old memories fade
From my knowledge for ever, be made
As a deed undone, as a word
Unspoken, a song unheard.
I will stay this side of the stream."

C. E. Byles.

"THE EFFECTS OF WAR ON PROPERTY*."

IT would be interesting to watch the expressions of disgust and dismay flitting over the face of some seventeenth century campaigner as he read on through this work by Dr Alma Latifi. All his old simple, satisfactory principles would be crumbling to dust around him. War for him had one clear rule—the enemy's life and the enemy's property lay at his mercy, let him if possible take them both. Hardships were certainly many and great, but then the rosy prospects of reward blurred the outline of disagreeable fact. There lay open before him visions of the enemy country—men and women to be robbed, houses to be plundered, and, crowning bliss of all, cities to be sacked, with all the wild delirium of rapine that followed. Even Grotius, that encyclopaedic Dutchman, who in brief intervals, snatched from activities covering almost every sphere of life and certainly every sphere of letters, made time to found the science of the Law of Nations,—even Grotius hardly looked forward to the period when the sweetness could be withdrawn from the bitter dose of war. "It is not contrary to nature," he says, "to despoil, if possible, him whom it is creditable to slay."

And so right on through the eighteenth century, with

* "Effects of War on Property," Almá Latifi, M.A., LL.D., with a note by John Westlake, K.C., LL.D., D.C.L. Macmillan & Co., 1909.

little moderation, except that caused by the necessary discipline in large armies, the old practice of plunder and ravage held its place. Even among the philosophers who discussed the principles of war little weakening was found until the latter part of the century. It was then that we first find put forward a doctrine which, though unsound in essence, has had great influence on the development of restrictive rules with regard to warfare. This doctrine we owe to Rousseau, in whose mind were lit the sparks destined to give explosive force to so many ideas gradually maturing throughout the eighteenth century. "War, therefore," he says, "is not a relation of man to man, but a relation of state to state, in which individuals are only enemies as it were by accident, not as men to men, nor even as citizens, but only as soldiers."

Fallacious this is, as his doctrine of the natural man is fallacious, but just as the influence of this latter theory has been enormous, so too when once this distinction between the private citizen and the armed forces of the belligerent had been made and realised, progress became more easy, and the history of the last century is one that has made the production of such a book as that of Dr Latifi's possible. Here we find drawn up, and to a great extent codified by international agreement, all the rules and restrictions with regard to the position of property in war between civilized nations, and here we find enough to cause our old campaigner to turn from his late profession in disgust. War now is a dull affair—all the old hardships with none of those occasions of profit and wild pleasure which formerly threw round its dangers a disreputable halo of reward; plunder is a thing of the past, the sacking of cities is forbidden. A full realization of the scope of the present restrictions is possible by a closer survey of the book before us.

Dr Latifi divides his subject under three main heads: (1) hostile State property on land, (2) hostile private property on land, and (3) hostile property

(public and private) at sea. State property naturally is still subject to confiscation, though we see that even over State property the rights of an enemy during military occupation are limited. With regard to private property nothing can now be seized unless directly useful to either of the belligerents. In this latter case the property must be restored at the end of the war and compensation arranged. Requisitions and contributions are the only exceptions to this; for the former payment must, if possible, be made, and for both receipts must be given. Even in the case of the soldier on the field of battle nothing except the accoutrements of war may be confiscated. The uncertain position of joint stock companies and the like is examined at length by Dr Latifi, who also fully expounds the effect of conquest on property, touching here on some points, such as the important one of industrial concessions, which have not been dealt with elsewhere.

Turning from land to sea warfare, after dealing with the more technical points of enemy character and its effects, Dr Latifi reaches what, perhaps, to the general reader, is the most interesting section of his book. The apparent stagnation of any progress with regard to the capture of private property at sea as compared with property on land calls for explanation, and the statement of this question by Dr Latifi is most clear and satisfying. In 1856 a congress of the powers declared enemy property on neutral ships and neutral property on enemy ships inviolable. Enemy property on enemy ships, however, is still liable to capture. Any change in this rule has been throughout the nineteenth century most strongly opposed by Great Britain, who thereby has raised against herself the execration of the continent and the protests of many of her own jurists and philanthropists. The confusion of mind in those who argue from the exemption of private property on land to its exemption at sea is clearly brought out by Dr Latifi, and the arguments in favour of the British

position are shown to be conclusive. In this task he has received the assistance of Professor Westlake, who, in an illuminating note at the end of this volume, examines and confutes the philosophic and legal basis of the advocates of immunity. As an important practical result Professor Westlake points out the inevitable extension of the use of the commercial blockade, involving as it would do the confiscation not merely of private enemy but also of neutral property, leaving a state of things infinitely worse than the position under the present rules. We think, however, that Dr Latifi is hardly happy in his dismissal of the suggestion that during war private enemy ships should be sequestrated and not confiscated, and the arguments he uses against this proposal appear somewhat to lack cogency. In the solution of such a problem concessions will have to be made by both sides, and the above proposal seems one which, while depriving England of none of the advantages secured to her under the present rule, robs the advocates of change of a greater part of their plea.

It would be interesting to learn the authority on which Dr Latifi bases some of his statements as to minor points—for instance, by what rule are pilot ships and lighthouse vessels exempt from capture? Is it proved by actual practice that a neutral Court has jurisdiction at the end of a war over an uncondemned prize found within its waters? Is it a fact that pension charges "due to persons in public employ who were actually in arms against him" do not devolve upon the conqueror? Has not his test as to the liability of a conqueror for the debt of an annexed state—whether the annexing state would have itself incurred the debt—been proved clearly to be of little real value? However, these are small points and detract nothing from the merit of the work as a whole, comprising as it does a most clear and comprehensive statement of this important side of modern warfare, growing yearly, with the growth of international commercial interest, more and more important.

It is difficult to say whether many of the rules here set out would survive the disaster of a general European war. That the majority of these, however, are observed in practice recent history has shewn to be true, and the immense strides in the moral development of international relations during the last two hundred years can be nowhere more clearly seen than in the perusal of such a book as this work by our fellow Johnian, Dr Almá Latifi.

D. W. W.

TO THE EAGLE.

Let others their poems indite
To the name of the fair Amaryllis,
Or sonnets and elegies write
In praise of Corinna or Phyllis;
Let them constant fidelity sing
Till the maiden seek remedies legal,
Till an action for "Breach" she doth bring;
But I'll sing in praise of the *Eagle.*

O Eagle! O glorious bird
What joy thou dost bear on thy pinions!
Thy fame in all quarters is heard,
The whole of the sky's thy dominions!
Over all other fowl of the air
Thy powers are unbounded and regal.
Let others write odes to their fair,
But I'll sing in praise of the *Eagle.*

Don't talk of your similar "mags"
To name which is not my intention;
A scurvy collection of rags,
Too numerous even to mention.
When I read them, they soothe me to sleep
Like the syrup that's sold by Dame Siegel,
They are not entertaining and deep,
They have not got the power of the *Eagle.*

How sparkling and graceful its verse!
Its prose too is quite Herculean!
Its "Notes from the Records" are terse,
Its "Chronicle" true Tacitean.

An old Johnian with silvery hair
If to read in its depths you inveigle,
Soon commenceth to laugh, I declare!
His youth is renewed by the *Eagle.*

So hail! Thou art king of the sky,
Thou rulest the heights empyrean!
In thine honour, O Eagle, have I
Burst forth with this rapturous paean.
To undergrads dear, and to dons
Thou art; and when many a league 'll
Divide us who now are at John's
We'll be gladdened and cheered by the *Eagle.*

R. F. P.

LENT BOAT SONG.

THIS is the call of the river,
  These are the words of the oar,
Song of the rowers that shiver,
  Song of the men that are sore.

Cold is the water that splashes,
  Cold is the wintry wind,
But colder the voice that lashes
  The men in the boat that grind.

Hard is the seat, if you're tender,
  Hard the grip of the oar,
But harder that base pretender,
  Who curses on the shore.

Sing to the men that are shoving
  And the splendid slavery,
The glory and pride of the roving
  Spirits of men that are free.

It won't be written in Heaven
  Whenever they win a race,
And they'll have their sins forgiven,
  If even they lose a place.

For what if eight other rowers
  A little bit faster move;
It's just the same with the flowers,
  The fields, and the skies above.

The rose won't give up growing,
  The robin won't leave his mate,
Because eight lunatics rowing
  Rowed worse than lunatics eight.

But O there's a joy in Motion,
  In Work, and Fellowship,
And be it in gutter or ocean
  There is the call of the ship.

They hear the call and they answer,
  And deck them for the fight,
As joyfully as the dancer
  That dances in the night.

This is the call of the river,
  These are the words of the oar,
Song of the men that shiver,
  Song of the men that are sore.

H. F. R.-S.

MOUNTAINEERING IN 1872.

[The following rough diary was found among the papers of the late Mr R. Pendlebury. As it contains an account of, at any rate, two historical ascents, it was shown to the late Master in order to ascertain whether it was desirable to put it on record, and he agreed that it might be inserted in *The Eagle*. Professor Hudson and Mr. W. M. Pendlebury, members of the party, and Professor T. G. Bonney, have added the explanatory footnotes. A paper by Dr Taylor describing the ascent of Monte Rosa appeared at the time in *The Alpine Journal*.]

(R. Pendlebury, W. M. Pendlebury, C. Taylor, W. H. H. Hudson.)

The Zillerthal.

It is pleasant in these days of universal exploration, when even Skapta Jokull, the ranges of Hindu Koosh, and the sources of the Nile are being sought out, and reduced to the black and white line of a map, to discover *one* place far more accessible than any of these three, and yet as far as English travellers are concerned more unknown than the mountains in the moon. Such a place is the Zillerthal, to my mind one of the most delightful valleys in the Alps. The only English travellers I know of who have penetrated its recesses are Mr Tuckett and his companion, who made a rapid dash from the south over the top of one of the highest peaks. The Germans have given more attention to it. Colonel von Sonklar, the diligent cartographer of the Oetzthal, has lately published excellent description of the Zillerthal (in Petermann's Mittheilungen), in which is contained the only trustworthy map of the district with which I am acquainted. Drs Grohmann, Berreitter and others of the German Alpine Club had done much

in the way of proving the accessibility of the various mountains of the group, but enough remained when we were there to add the zest of problem solutions to the book work of known expeditions.

We met our guide, Gabriel Spechtenhauser, on the evening of Saturday, June 15, at Jenbach, a station on the Innsbruck and Kufstein line, close to the opening of the main valley, and, chartering a carriage, drove at once to Zell, the chief town in the valley.

Monday, June 17, 1872.

Ascended the hill directly opposite Ginzling (an outlier of the Tuxer Gebirge), commanding a very beautiful view of the Zillerthaler Alps. Extremely steep grass slope at the top.

Tuesday, June 18. *The Rotherkopf.*

Ascended from Ginzling through the Günkel Thal (the next small valley opening into the Zemm Grund above the Floiten Thal, and having a fine cataract at its mouth), and bearing somewhat to the left ascended snow slopes finally very steep and somewhat difficult to a point on the ridge between the Rotherkopf and the Mörchen Spitze marked by a very sharp rock. Turning to the right followed the ridge with difficulty towards the top. After reaching the foot of the final peak, at about 250* feet below the summit, found the snow on the final rocks so bad as to make it dangerous to proceed. Descended without much difficulty (we started an avalanche but escaped) to the Schwarzenstein Alp, and then by Breitlahner back to Ginzling. A week later we saw that, the snow being gone, there would have been no difficulty in finishing the ascent. Taylor, Hudson, self, and Gaber.†

* In *Alpine Journal*, Vol. VII., p. 324, the figure is given as 150. T. G. B.

† *Gaber*. Gabriel Spechtenhauser of Unsere Liebe Frau in the Schmalserthal, a splendid guide, who travelled with the party. W. H. H. H.

He met with an accident whilst felling timber in the winter 1872-3, and was incapacitated by it for the entire season 1873. In 1874, however, he was again active, and travelled with the late Dr Taylor, my brother, and G. E. Foster, of Cambridge. W. M. P.

Thursday, June 20. *Löffel Spitze and Löffel Joch.*

Having slept in the Franzens Hütte in the Floiten Grund (very good accommodation), left at 2.30, taking with us the Jäger. Passed Baumgarten 3.15, and ascended the Löffel Spitze by its easterly arête in $7\frac{1}{4}$ hrs., halts included. Impossible to descend southwards direct from the peak. Went back to the depression on the ridge next the peak, and found a descent practicable. The first part presented the only difficulty, being an extremely steep snow slope. The Jäger went back from the summit, and we halted nearly three-quarters of an hour to see him safe over the crevasses. Reached the highest hut in the Trippbach at one o'clock. Later in the year the snow slope might be a rocky wall. The point where we passed the ridge seems the only practicable one. Looking up from Baumgarten, a low inviting col seems the place to make for. On the south side, however, this is utterly impracticable, as the top overlooks almost vertical precipices of great height. Proposed name of pass Löffler Joch*. Taylor, Hudson, self, and Gaber.

Saturday, June 22, 1872. *Keilbach Joch.*

Left Steinhaus at 4.20, and ascending directly from the inn reached the summit of the Keilbach Joch in four hours, including twenty-five minutes' halt. Descended into the Stillup Grund, keeping always on the right hand of the glacier. The proper way after leaving the snow is to keep high up on the right where a path is seen. Seeing a hut directly below us we turned right down with the stream, and got into difficulties on the rocks of the cirque at the head of the valley, so losing much time. Long halt on the top (Hudson went up the Kfallen† Spitze) and also at chalets in the valley. Reached Mayrhofen at 4 p m.

* The name is now generally written Löffel Joch. T. G. B.

† Also called Gfallen. W. H. H. H.

Tuesday, June 25. *Thurnerkamp.*

Sleeping at the Waxegg Alp in the Schwarzenstein Thal we started at 3.30. Turning the ridge that runs down from the Rossruck Spitze, mounted along it above the glacier, till we reached the Sattel between the Thurnerkamp and the Rossruck Spitze, the last part being very steep. The ridge leading to the summit was very sharp, with jagged teeth of rock, and seemed difficult. We therefore went along the S.W. face, and climbed the very steep snow slopes under the ridge so as to strike the S. arête a few feet from the top, which was then reached without much difficulty. Time, 8.21*. After a short stay on the top we returned to the Sattel. Taylor, Hudson, and Gaber went down the way they had come up. Josele and I descended southwards till it was clear that the glacier was practicable to the valley. Then crossing the ridge south of the Thurnerkamp I saw the south side of the Sattel between the Thurnerkamp and the Horn Spitzen. The west side of this pass I had seen to be easy, and the south side is equally so. We soon reached the glacier though the snow was bad and there was danger of avalanches, and got to Weissenbach. Thence Taufers was two short hours. Bruneck was reached in an einspanner, and Botzen the same evening by railway. Taylor, Hudson, self, Gaber, and Josele. The descent to the south, self and Josele.

* This means 8.21 a.m., not that we took 8h. 21m. to make the ascent.

Josele, by which name Georg Samer, of Breitlahner, was familiarly known, led, and led well, a long way, and then said it was impossible to go further. Whereupon Gaber said "Ach, wir wollen ein wenig versuchen." So without unroping he took the lead, and our order was reversed. He took us up in his usual careful and skilful manner. W. H. H. H.

This first ascent of the Thurnerkamp and the other excursions in the Zillerthal are more fully described by Mr R. Pendlebury in the *Alpine Journal*, Vol. VII., pp. 232-240. T. G. B.

T., H., and G. were in the *Tuxer Gebirge* the next day*, whilst I took walks about Bozen.

Monday, July 1. *Schlern.*

Ascended the Schlern from Seiss by the deep gully (Klamm) seen so prominently from thence. Snow lying in the gully made the ascent perfectly easy, the only shade of difficulty being just at the top. We ascended the Klamm through its entire length, which I think has not been before done, as the few travellers who have passed this way have turned to the left (or right south) before reaching the top. Descended to the Seisser Alp, and reached Campitello viâ Mahlknecht the same evening. Taylor, Hudson, Gaber, and self.

Tuesday, July 2. *Marmolata.*

Leaving Campitello early, went quickly up the Val Contrin, and leaving the Ombretta pass on the right reached the great depression in the W. arête of the Marmolata in 3 h. 45 m. Mr Tuckett, who discovered this route, had found the ridge easy, and reached the summit in 1 h. from the col. We found the snow gone from the rocks, and spent 2½ h.† in getting to the top, the first part being over very bad rocks, shelving outwards, and dangerous, and partly over ice. Descended to Campitello viâ Fedaya, and reached Vigo same evening. Taylor, Hudson, Gaber, self, and Georgio Bernard of Campitello.

Wednesday, July 3. *Caressa Pass.*

To Bozen.

Thursday, July 4. *Monte Gazza Pass.*

With my brother in addition; Bozen to Molveno.

* The next few days. We made an unsuccessful attempt to ascend the Olperer Fuss-stein, being checked by difficult rocks at the top. W. H. H. H.

† The slow time was due to the fact that frequently no more than one of the party could be in motion at the same time. We were a fortnight later than Tuckett. W. H. H. H.

Saturday, July 6. *Brenta Alta.* (Cima Tosa of Ball).

Ascended from Molveno to the summit of the Cima Tosa by the way described in Ball's Alpine Guide. There seemed to be two gullies rather than the one there spoken of, neither particularly well marked. We made use of neither, but in ascending climbed the very steep rocks to the right of both, and in descending passed between the two, the last bit of descent being really difficult. From the foot of the rocks reached the Bocca di Brenta, and Pinzolo the same evening. At this time there was obviously a direct route to the summit from the Val Brenta by means of a great couloir lying above the great tower, seen to the right in ascending the Val Brenta. The whole of this couloir we saw either from above or below. It was filled with snow and glacier, and might, perhaps, have required some step cutting. Having left our knapsacks below the rocks, we were obliged to return for them, and could not therefore try this way. W. M. Pendlebury, R. Pendlebury, W. H. H. Hudson, C. Taylor, Gabriel Spechtenhauser, Nicolosi Bonifacio (of Molveno).

Monday, July 8. *Presanella.*

Having slept at the Nardis Alp in the Nardis Thal, 2½ hrs. from Pinzolo, ascended the Presanella by the glacier at the head of the valley without the slightest difficulty in 6 hrs., halts included. Very slow going, with many halts. Descended to Pinzolo in 4¾ hrs., including halts. The rope was never used from beginning to end of the expedition. W. M. and R. Pendlebury, Taylor, Hudson, Gaber, and a Pinzolo porter, of no particular use.

Wednesday, July 10. *Adamello.*

Left Bedole Alp (Val di Genova) at 3 a.m., much too late, reached the Mandron hut, after losing our way and a good deal of time, at 5¼, and thence the summit of the

Adamello* by its eastern ridge with no more difficulty than that of a laborious trudge. Descending the west ridge we climbed down the rocks on the north side overlooking the Val di Avio. The rocks were steep and often difficult, being made more so by a hail storm and mist. At last we struck into a couloir filled with snow, ice, and glacier in turns, which led us to the glacier below. At the foot of the couloir were two large bergschrunds which at other times might be impassable, and the glacier, too, was crevassed. This descent cost us 3 hrs., as we were much impeded by the largeness of the party, otherwise the descent might have been made in half the time. We accordingly only arrived at Pontagna in Val Camonica at 10 p.m., and stopped there. By my brother's account the inn at Ponte di Legno, only half-hour higher, is better than Ball describes it. The point where we commenced the descent is not the lowest part of the west ridge, but somewhat nearer the summit. We had with us a Pinzolo man, who went well enough on rocks but was no earthly use. W. M. Pendlebury, R. Pendlebury, Taylor, Hudson, Gaber.

Monday, July 15. *Monte della Disgrazia.*

Left the baths of Masino on Sunday night. Being overtaken by a violent storm of rain, stopped in a miserable hut in the Val di Mello, opposite the opening of the Val di Ferro, not half-hour above S. Martino. Starting at 3.30 on Monday, breakfasted at the first Malga, and ascending on the right bank of the stream, and by the glacier to the right of the Disgrazia (looking up) reached the ridge, where we left the porter, and followed the Kamm to the highest point without much difficulty. Time, 8 h. 40 m., including halts.† Descended to S Martino in five hours, and the baths in three-quarters of an hour more. Hudson, Taylor, W. M. and R. Pendlebury, Gaber, Salvatore Fiorelli (porter).

* At 11.49 a.m. W. H. H. H.

† The halts amounted to 1h. 40m. W. H. H. H.

Wednesday, July 17. *Passo di Bondo.*

Slept at Alp in Val Porcellizza, one and a half miles from Baths of Masino. Very bad accommodation, but good folks. Leaving early reached the pass on the right of the Punta Trubinesca (the hard snow col seen right ahead) in $2\frac{3}{4}$ hrs. The descent would be first a *very* steep ice slope, and secondly an icefall, all of which we could not see. It would clearly be necessary to take the pass from the other side, as the icefall might be impassable. As the party was constituted, a descent was quite out of the question. We returned, and reached the head of the Val Codera, by crossing the ridge just south of the Piz Porcellizza, down steep but easy rocks. Went down the Val (4 hrs.), and so to Chiavenna. Taylor, Hudson, my brother and I, Gaber.

Monday, July 22. *Monte Rosa**.

On Sunday, at 2 o'clock p.m., left Macugnaga, went viâ Belvedere on to the Macugnaga Glacier, and mounted the ridge running down from Monte Rosa. Bivouacked at a point called Jägerrücken. Next morning, starting at 2.30, mounted through the middle of the icefall at first by some rocks visible from Macugnaga. Finding the snow above to be very bad took to the rocks of the Höchste Spitze as soon as possible, and finally reached the summit at 3.30. After spending some time on the summit descended along the arète, and reached the Riffel in about four hours. C. Taylor, W. M. Pendlebury, R. Pendlebury, Gaber, Ferdinand Imseng, Giovanni Oberto, and Gaspar Burgener (porter to sleeping place).

Monte Rosa.	Macugnaga	2.21
	Belvedere	4.00
	Jägerrücken	6.55
	Start	2.20
	First halt 25′	4.45
	First rocks	10.15
	Spitz	3.20

* See *Alpine Journal*, Vol. VI., pp. 232-243. T. G. B.

Thursday, July 25. *Matterhorn.*

On Wednesday ascended to the Swiss hut on the Matterhorn, and slept there. Night very cold, and a violent storm of wind in the morning prevented our departure till 4 a.m. Reached summit in $3\frac{1}{4}$ hours from hut. Descended *very* quietly on the Italian side to Breuil in 12 hours. W. M. Pendlebury, R. Pendlebury, C. Taylor, Gaber, Peter Taugwalder, Jun., Ferdinand Imseng (a porter to the hut).

ADDENDUM.

The following is a list of the late Mr. R. Pendlebury's contributions to the *Alpine Journal*:—

The Schreckhorn, from the Lauteraar Sattel. *A. J.*, Vol. VII., p. 34.

The Zillerthaler Ferner—1. The Thurnerkamp. *A. J.*, Vol. VII., p. 232.

Gleanings from Cogne (II). The Grivola and Tour de St Pierre. *A. J.*, Vol. IX., p. 72. T. G. B.

LINES WRITTEN ON A LUGGAGE LABEL.

We sway and rattle on the burnished steel
While fields go twirling past us in the gloaming;
In quick monotony we southward reel:
How slow methought we crept when we were homing.

Beneath a yellow panoply of smoke
The flying sparks dance on like fiends possessed;
The gauzy fringe of the sun's scarlet cloak
Still rests like glamour in the paling west;

Small scattered cloudlets stain the opal sky—
Scouts of some-rain king hurrying from the south:
On, reckless, to the night and smoke we fly,
And leave behind the cleanness of our youth.

"Man's lot is work: 'tis work that makes us men;"
True: and the grimy ant-hill still is crammed
With workers, who are men no doubt; but then
How many men this same sad work has damned!

H. A. L. L.

THE LADY MARGARET MISSION.

1884—1909.

THE Lady Margaret Mission in Walworth was undertaken as the result of a sermon preached on Sexagesima Sunday 1883, in the College Chapel, by the Rev W. Allen Whitworth, Fellow of the College. Basing his sermon on the text "My people are destroyed for lack of knowledge," he pointed to the need for instruction among the working classes, and urged upon the College the plan, already adopted by several of the public schools, of taking under its care some poor parish in London. The idea appealed to members of the College, dons and undergraduates alike. The sermon was printed and published, and not long afterwards a meeting of undergraduates was held at which a resolution was passed supporting the proposal to establish a College Mission. The resolution, together with the appointment of a committee to carry it out, made clear the fact that the proposal had become a definite matter. Discussion of it followed naturally, in which enthusiasm and prudence were both displayed. Three undergraduates, who combined both elements, proved their determination by spending the Easter Vacation in London, searching for a suitable district. After many visits to other Missions, and many conferences with Bishops, Archdeacons, Canons, and Vicars, they met the Rev C. H. Grundy, then Organising Secretary of the Rochester Diocesan Society. Previously, there had seemed some likelihood that a district in East London would be chosen, but the enthusiastic way in which Mr Grundy pleaded the claims of South London caused the three undergraduates to decide in its favour. The

decision was supported by Bishop Thorold, who realised that the monotonous squalor of this district was quite as much in need of attention as the possibly more glaring horrors exhibited in East London. A meeting in the College Hall, on May 8 1883, saw the formal inauguration of the Mission, and ten days later the Council of the Mission resolved "That the district offered by the Bishop of Rochester in the parish of St John's, Walworth (Lock's Fields), be selected as the district to be worked by the Mission."

This district had had some years previously an extremely bad reputation. Since then something had been done by Father Nugee, but even his work had little effect. His buildings, comprising a wooden shed for worship, and a caretaker's house, were inherited by the Mission when it entered into possession of Lock's Fields. The sheds have been described as "sour with smoke and having an evil sniff about them; badly lighted; the floor full of holes made by rats and mice; a very arch-temple of desolation."

Such were the surroundings in which, on Sexagesima Sunday 1884, the Rev William Inchbold Phillips, who had been selected after much consideration as first Missioner, began the work of the Mission. There had been at first some idea of starting the Mission along non-religious lines. Ultimately it was decided that it must be conducted on Church of England principles. The decision resulted in the refusal of some support, and a Working Men's Club was formed by certain members of the College who were unfavourable to a purely religious settlement. After two years the Secular Committee, who had instituted it, came to an end owing to lack of support, but the Club has been carried on by the Missioners and their helpers as a flourishing institution.

Mr Phillips quickly justified the choice of the College for its first Missioner. In whatever light he, or the Mission through him, may have appeared in Cambridge,

in Walworth both seemed native of the soil. Under his untiring direction the Mission at once struck root and flourished. The emphasis he laid on the need for daily services, his impressive method of conducting the Baptismal Services, his frequent and orderly Children's Services, and his great efforts to obtain a large number of regular communicants, all combined to stamp the Mission with an individuality and to endow it with a strength that was all his own. Mr Phillips remained at the Mission for fifteen years, and the solid progress made during that time was in great measure due to him personally. "His ideas were great and noble, and his efforts unceasing and determined," were the words used by another "pillar of the Mission," to whom they are as justly applicable, to express the work of Mr Phillips. In 1885 a second Mission was appointed, in 1892 a third.

In 1894, at the suggestion of Mrs Phillips, Messrs H. L. Sutton and Frank Bower proposed to the Old Cranleighan Social Club, and to the past and present Head Masters of the School, that Cranleigh should provide a stipend for the third Missioner. From this proposal sprang the Cranleigh Auxiliary, which has since co-operated heartily in the different works undertaken by the Mission. Not the least of the benefits conferred by this new connection was the yearly Sunday School Treat to Cranleigh, by which some of the children of the parish were given a glimpse of the country far away from the slums of Walworth.

Shortly after the institution of Mr Phillips it was found that new and permanent buildings would be necessary. The old sheds were dropping to pieces, and the site was required for street improvements in 1889. The Ecclesiastical Commissioners gave the Mission an excellent site in 1886, and a Building Fund was thereupon opened. By the end of 1887 more than £2,000 had been subscribed, and on June 15 1888 the foundation stone of a permanent church was laid by the late Master, Dr Charles Taylor, then Vice-Chancellor of the Univer-

sity. The Church was completed during the next year, and was consecrated by Bishop Thorold on June 17. Meanwhile, largely owing to the munificence of Dr Parkinson, sometime President, Tutor, and Fellow of the College, the subscription list had been steadily mounting to meet the heavy expenses incurred by the new buildings. The fabric of the Church cost £4,500; the Parish Room, ready for use in 1890, cost £1,160. Mr and Mrs Phillips moved into their Parsonage in 1891. This was provided mainly by the Ecclesiastical Commissioners, partly by the Rochester Diocesan Society, partly by Bishop Thorold. Meanwhile, on March 25 1890, the district had been proclaimed to be "a parish chapelry or ecclesiastical district," to be known by the name of the Lady Margaret. The new parish was endowed with £150 per annum, and Mr Phillips was appointed its first Vicar.

From 1891 to 1898 the Mission pursued a life uneventful except in so far as it was marked by steady progress. In 1892, Dr Randall-Davidson, then Bishop of Rochester, spoke to a number of undergraduates in the Master's Lodge about the work in South London, and emphasised the need for increased support. Four years later, his successor in the see of Rochester, Dr E. S. Talbot, addressed a meeting of members of the Univerin the College Hall. One result of his appeal was the founding of Cambridge House; another, more directly concerned with the Lady Margaret Mission, was the building of Bishop Fisher's Hostel. From the first it had been part of the policy of the Council of the Mission to maintain the interest of the College in the work by encouraging visits of undergraduates to the Mission. In the earlier years Mr and Mrs Phillips had, at great inconvenience to themselves, made provision for such visitors in their own lodging. But the building of the Hostel, and the policy of paying for the board of Johnians visiting there, gave greater scope for the advantages arising from this policy to develop. The

Hostel has been found particularly convenient on the occasion of the annual Harvest Thanksgiving. Mr Phillips originated the custom of gathering at the Mission for the festival a large number of Johnians. Falling as it does at the end of the Long Vacation, when members of the college are returning to Cambridge *viâ* London, the date is unusually propitious. Undergraduates and dons, Johnians who have "gone down," and old friends of the Mission now working elsewhere, all meet in Walworth. After the Thanksgiving Service there is supper in the parish room with speeches from the Master and others; while on the following morning parishioners and visitors unite in Holy Communion. This annual gathering has often been the means of initiating undergraduates into the work of the Mission. But apart from the work actually done by undergraduates during their visits, whether at Harvest Thanksgiving or at any other time, the effects on the Missioners of fresh companionship, and on the undergraduates themselves of a glimpse into the realities of the life of the poor in London, have amply proved the wisdom of this policy. Latterly there have been rumours that the annual number of visitors has been declining; that this may not be so in fact is to be hoped for the sake both of the College and of the Mission.

Early in 1899, after fifteen years of service at the Mission, Mr Phillips resigned his position as Vicar. His resignation was hastened by the death of his wife in January of the preceding year. Mrs Phillips had been another "pillar of the Mission," and as one of those who knew her says "It will not be known in this life, I think it is surmised only by a few, how much of the steady advance of the Mission, in face of many difficulties, was due to the quiet influence of Mrs Phillips." In February 1899 Mr A. T. Robertson succeeded Mr Phillips as Senior Missioner. The six years of his tenure of the position were marked by the same

"steady advance." Spiritual and secular work alike were carried on in an energetic and capable manner, while confusion between the charitable work of the Mission and its religious influences was avoided by careful co-operation with the Charity Organisation Society. On Sexagesima Sunday 1905 the Mission celebrated its coming-of-age. The Senior Missioner preached in the College Chapel, his place at Walworth being temporarily supplied by Dr Watson. On New Year's Day 1906, the Mission suffered a great loss in the death of Dr Watson. It would be impossible to describe all that he had been to it; apart from the work he undertook in connection with his long tenure of the thankless office of Treasurer, his unwavering enthusiasm for the work and his cheerful readiness to give personal help and encouragement at any moment were of inestimable value to the Mission. Mr Robertson accepted the College living of Freshwater in May 1905, and his successor, Mr A. R. Ingram, found immediate support for his proposal to establish a fund for the endowment of a curacy as a memorial to Dr Watson. The Mission suffered another great loss in the death of the Master, Dr Taylor, in August 1908. The Master had from the first supported the Mission in the quiet, self-effacing, but eminently valuable manner which characterised his support of any cause. And as Dr Watson himself said, "The Treasurer has been specially fortunate in always having at his back one who has provided those last hundreds of pounds, by universal consent, the most difficult to raise: the Master has been wont to wipe out embarrassing deficits with a stroke of his pen."

One of the last wishes of the late Master was for a three-day celebration of the twenty-fifth anniversary of the Mission in February of this year. Accordingly on February 13, 14, 15, the celebration took place. On Sexagesima Sunday the Archbishop of Canterbury, who, as Bishop of Rochester, had urged the claims of

South London upon us in 1892, preached in the College Chapel a Sermon which is printed on page 189 of this number. On Saturday evening (February 13) a great meeting (of which a report is given in the Junior Chronicle) was held in the Hall, with the Master, Mr R. F. Scott, in the chair. After the Master had introduced the subject and the speakers, addresses were delivered by the Archbishop of Canterbury, the Bishop of Southwark, and the Dean of Arches Sir Lewis Dibdin. The speakers, while paying generous tribute to the work of the Mission, emphasised the need for careful estimation of results, and suggested a possible adjustment of policy to meet the necessities of the day. The romantic atmosphere of adventure and pioneering is, necessarily, no longer part of the Mission. The whole character of the district has been changed, and a prosperous and settled parish has replaced the earlier missionary enterprise. But whatever the future may hold in store for the Mission, these two facts remain. Firstly, that it has accomplished a great work, not only by direct action in its own district, but by reaction on members of the College. And secondly, that it has throughout derived its strength from its essentially corporate character. "Members of the College of many different generations and of very different ideals have combined together in its support." And this fact has stamped the Mission for all time as a College piece of work.

G. I. C. M.

SERMON BY THE ARCHBISHOP OF CANTERBURY.

Sexagesima, 14 *February*, 1909.

GALATIANS iii., 28. "Ye are all one man in Christ Jesus."

WE may call this, I think, the special gospel of our own day, the special message or truth which Christian people in our own country have nowadays tried, better than people tried in former centuries, to understand and to apply. I suppose it is true to say that, speaking generally, the history of what we call civilisation has been, or at least has carried with it, a passing from simpler to more complex modes of life, and part of the complexity has been the separation of classes, professions, industries, or (to use a more indefinite and most significant word) "interests" from another.

There are immemorial severances, racial and religious, or severances between freemen and bondmen, which were simpler and deeper perhaps than any others. These, in most parts of the world, have in later generations been lessened, or, in their ruder form, removed, but only to give way to severances which have been not less real because they were less obvious or less clearly cut. Mediaeval chivalry even accentuated them; the Reformation, even in England, changed their shape rather than their reality, and down almost to our own day the divisions were steadily widening and deepening, imperceptibly perhaps, unintentionally perhaps, but with a piteous reality. France under the *ancien régime* in the eighteenth century, England in the

earlier part of the nineteenth, were thus split into sections needlessly sundered, to the palpable detriment of each.

Then in England in the earlier decades of Queen Victoria's reign, a change perceptibly began. If people still failed to draw together they at least felt uncomfortable in standing apart, and it was notably here in Cambridge, though not only here, that the remedial force found shape and utterance upon definitely Christian lines. Other forces—political and social—were doubtless at work too, but the debt we owe to Frederick Maurice, and to Charles Kingsley, and to those who worked with them, is now, I think, recognised to the full. I do not dwell upon it to-day. For we are thinking chiefly of something which came to pass some little time later, after those pioneers and chieftains had passed into the larger workfield beyond our view. But it would be graceless were we to forget those men and their little company, when we are thinking of what is, after all, merely the natural outcome of their labour. The green blade has sprouted where they sowed the seed. We have not yet—but please God we shall have some day—the full corn in the ear. When on this Sunday twenty-six years ago Allen Whitworth, the trusted friend of many here, preached in this Chapel his sermon on "The Victims of Ignorance and the Trustees of Knowledge" he gave practical expression, after a fashion which might have been Kingsley's own, to thoughts which live and burn and sting in "Alton Locke"—that book whose curious evolution and development, as told in its successive prefaces, concerns us so pointedly to-day. And when, just twelve months afterwards, on Sexagesima 1884 (25 years ago to-day) William Inchbold Phillips, with a devotion all his own, began, in grimy and dilapidated Walworth, the notable, original, persevering work which we who watched it will remember all our lives, he and those who sent him did a service, not to South London only or mainly, but to England, a service which has an importance out of

all proportion to its size. For it awakened novel interests, and kindled into quiet glow a regulated enthusiasm which have given coherence and character to much that has been done in South London since then. I speak that I do know and testify that I have seen when I say that where one School and College Mission after another has twinkled into being in South London and become a little centre of light in that murky tract of monotonous streets, it was to that which came first of all, to the Lady Margaret Mission and its Missioner, that men turned again and again for counsel and example. Your College Mission has come now to the stage common to the history of every such endeavour which survives its infantile ailments, the stage when the romance wanes, and the work takes its more prosaic place among "accepted" facts and things. I am convinced that if at that stage we can keep the lamp alight, and with steady resolve sustain the interest and accomplish the work week after week as the year goes round, we are fulfilling in the very way which is best for England the purpose which the fore-runners and pioneers of our endeavour had in view.

Things have turned out exactly as the Evangelical prophet taught us that they would. "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." To many of us the thought is familiar that there is in those words—Mount up with wings—Run—Walk—no anticlimax. It is the true order of difficulty. It is difficult, but not so very difficult, in an hour of high and hot enthusiasm, to plan a great work, to mount up with wings of eagles and to see its possibilities stretching far away to the skyline. It is difficult, but not so very difficult, in the early years of a new venture, to run and not be weary, to push forward what we are eagerly keen to do, to seize and occupy with buoyant hopefulness the opportunity which God has given us. But the severest

test is to follow. The real, the supreme difficulty is "to walk and not faint"—to plod along upon settled lines when the path has lost its initial glamour, the glamour of enterprise and of the unknown, the kind of adventurous glamour which our College Missions had, say, twenty years ago. Yes, it is difficult. But it is exactly what we have got to do, and what, please God, we mean to do. They that wait upon the Lord shall renew their strength. At the outset the very name of a College "Mission" suggests a "sending" forth, with a shout of hopefulness, all the more resonant if the task seem to have something of the character of a forlorn hope, something of chivalry, nay, perhaps something almost of condescension on the part of those who thus generously "serve." I ask you to consider whether this is after all the true aspect of what we are trying to do. St Paul says that the real secret of common service is to realise that "Ye are all one man in Christ Jesus." It is not the thought of a band of rescuers going out to aid the helpless. It is rather the recognition of a common life: the sure and certain sense of common responsibility: the contribution of quite different elements in the rendering of a common service. We are, all of us, "high and low, rich and poor, one with another," face to face with problems which none of us can easily solve—the main problem being how best to make our life's little "spell" effective for the fulfilment of God's purpose. We shall not fulfil it aright until each section or grade of us has been loyally contributing its own quota to the common offering of ourselves, our souls and bodies. Those who know our Mission work best will be the first to say that in our corporate life contributions to that common offering come quite as really and effectively from the humbler as from the loftier grades and strata in the social fabric. We, from the Universities, learn at least as much as we teach, and speedily find out that in self-denial for the common good we are often lagging far behind those generous donors

whose opportunities, whose advantages, (in the true sense of a misused word) whose "talents" are inferior to our own. "Ye are all one man in Christ Jesus." Grasp that fact, and the roadway becomes plainer, the cracks and schisms grow less or disappear, and "the whole body fitly framed and knit together through that which every joint supplieth according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love."

"One man in Christ Jesus." Once realise that, and the College Mission becomes a simple natural expression of it. The unnatural, the unchristian things are the fissures and severances which split the Christian body into sundered sections and keep it so. We know better. We know that those dividing lines have no deep-down reality. They are man-made, sometimes devil-made. We are going to secure that the unity and not the severance shall prevail. The College Mission or settlement is one way out of many in which to make it clear that the real law for Christian men is that "we being many are one body in Christ, and every one members one of another."

We commemorate this year not only the twenty-fifth anniversary of the foundation of the Mission, but other events besides. It is a centenary year of extraordinary, probably of quite unique, interest. That William Ewart Gladstone, and Abraham Lincoln, and Charles Darwin, and Alfred Tennyson, and Felix Mendelssohn should all have been born in the same year is remarkable indeed. But there are others too, and to the front among them stands your own alumnus, George Augustus Selwyn, whose work for the highest good of his fellow men is, in its own way, as great perhaps as that of any whom I have named.

This is not the occasion for dwelling in detail upon the fruitful work of that ἄναξ ἀνδρῶν on either side of the world, but it is impossible not to notice how strikingly the thoughts on which we have dwelt to-day

are illustrated in the story of his strenuous years. "Ye are all one man in Christ Jesus." He felt it, if ever Christian worker did. The quiet prompt readiness wherewith he consented, at the Church's call, to lay down his home life of varied and stirring interest and to take up in the then wild Islands of the Southern Sea the remote pioneer enterprise which looked and was, sixty years ago, so different from what we know and watch to-day, is of a piece with the man's whole character and make. To those who, like myself, owe personally to George Augustus Selwyn an immeasureable debt of gratitude for quiet lessons and counsels given ungrudgingly to us younger men in the golden sunset of his life, it is not easy to find his like even among the chiefs whom we have reverenced. The thought about him and his work which seems to me to fit in best with to-day's memories and lessons is the "oneness" of it all—his quite natural and simple presentment of the message of Christ's Gospel to all sorts of different people in surroundings as widely unlike one another as it is possible to conceive—with the same confident persistent hopefulness or quiet expectancy that it belongs to all, and that it must and will prevail. I like to recall the picture drawn for us of his planting the standard of Christ on the New Zealand shore. Those who saw him land on May 30th, 1842, upon the then sequestered beach, below what is now the great city of Auckland, have described the scene—a parable of many a like new start either here in England or far away. Upon the young Bishop in the full glow of manly strength and spirit it devolved, when the outside surf had been passed and the little boat was safely beached, to take the chief hand in hauling her ashore and making all things straight. Then, falling upon his knees upon the sand, he commended to the guidance and keeping of the Lord the pioneers to whom, in Christ's name, so high a trust had been given, then the Maoris to whom they came,

and then the peoples who should thereafter, as he already saw, throng the beautiful land through which he was to carry and hold aloft the banner of the Church of God. This done, he turned, we are told, "to the work of the day" and set himself in what one observer called "an almost prosaic fashion" to the duties which were quickly to multiply on his hands.

To quote from his first sermon preached to an English congregation in New Zealand:—

"A great change," he said, "has taken place in the circumstances of our natural life; but no change which need affect our spiritual being. We have come to a land where not so much as a tree resembles those of our native country. All visible things are new and strange; but the things that are unseen remain the same. The same Spirit guides and teaches and watches over us. The same Church acknowledges us as her members; stretches out her arms to receive and bless our children in baptism; to lay her hands upon the heads of our youth; to break and bless the bread of the Eucharist; and lastly to lay our dead in the grave in peace."

It is the very thought we have been dwelling on—Cambridge or Walworth, or New Zealand—Maori or Englishman, graduate or artisan—"Ye are all one in Christ Jesus"

At such an hour of fresh start Selwyn did surely "mount up with wings as an eagle" and look forth with prescience upon the coming years. But when the first enthusiasm had died down, and the dusty, plodding, daily labour had to be done, the man's characteristics were seen afresh in the very fashion we have to-day been describing. Nothing could be unimportant, nothing trivial which concerned the well-being of the community whereof he had been given the charge for the founding and up-building of the Church of Jesus Christ. So, too, as his busy life ran on. It was the same steady persistent principle, made bright and living

in the work of every day: the barriers and chasms which divide race from race, or social class from class have, by God's help, to be broken down, and broken down for good. To him, more perhaps than to any other man, do we owe the drawing together of the Church of England and of the sister Church in the United States of America. We have in Lambeth Palace Chapel the silver alms-dish, the gift of the American Church to that little central shrine. It is inscribed:—

"Orbis veteri novus: occidens orienti: filia matri."

And this "pietatis testimonium," as they called it. was despatched to its destination by the hands of George Augustus Selwyn

"pacis et benevolentiae internuncii, ejusdemque auctoris."

My brothers, does all that seem far away from the thought of our College Mission and its work? It is not so. "Ye are all one man in Christ Jesus." Grasp, as I have said, that fact, and the sort of work which our Mission does will come to be obvious and natural and even necessary to our common life. May "Our Father, which is in Heaven" reveal that truth, and awaken and sustain that spirit both in Cambridge and in Walworth as year follows year. May each grow to the better understanding of the other: with the common fruitfulness which such a growth and fellowship must nurture for the common good. May the workers of every kind, the richer and the poorer, the older and the younger alike, go steadily "from strength to strength, until unto the God of Gods appeareth every one of them in Zion."

Obituary.

[The Editors of *The Eagle* have been very fortunate in obtaining further notices of the late Master's life and work from his intimate personal friend Archdeacon Bevan; from Mr G. B. Finch, Honorary Fellow of Queens' College, who was associated with him in municipal work; and from Professor A. E. H. Love of Oxford, a former Fellow of the College, who has furnished a copy of his article on Dr Taylor as a mathematician which appeared in the *Proceedings of the London Mathematical Society*, Ser. 2, Vol. 6, Part 7.]

In Memoriam.

The Rev Charles Taylor D.D.

When I went up to Cambridge in 1873, Charles Taylor was one of the Junior Fellows and Theological Lecturers at St John's. I well remember his Old Testament lectures; they owed nothing to style or delivery, but were singularly concise and suggestive. He was shy with undergraduates, and only *looked* his displeasure when there was inattention or some small act of insubordination. On the other hand, he was quick to recognise ability or appreciation of the subject, and would occasionally say, "You seem to be interested: come to my rooms, if you like, and we will go into the matter." I am bound to say that entrances and exits were awkward experiences when one did go to see him, for he never quite knew what to do with a guest, and the process of making a stranger feel at home was positively burdensome to him. With a brusque "sit down" he would bring from his shelves book after book bearing upon the subject under discussion, and call attention to point after point in short disjointed sentences, which would be suddenly broken off with a nervous "there, that will do," and an unmistakeable appeal to the door. And yet he would invite one again, and was glad when men were less shy with him than he was with them. He told me in after years that this reserve was a family failing, and that he had been brought up at home in an atmosphere of silence, which continued to be both con-

genial and detrimental to him in after years. It was this chilling constraint of manner which repelled those who did not take the trouble to penetrate beneath the shell to the warm human heart within. Few men understood him, and very few women; but those who did learned to value qualities in him with which he was not credited by the outside world. Among them were absolute loyalty to his friends, a boundless generosity, a keen sense of humour, and a genuine social instinct which struggled against the limitations imposed by his early upbringing and the lonely conditions of his subsequent life.

For though it may truly be said of him that he was "never less alone than when alone," he fully appreciated companionship, and was an excellent and interesting talker when in congenial society. As Vice-Chancellor, in 1887, he was good enough to nominate me Assize Preacher at Cambridge; and I shall not forget the conversation we had the previous night upon his past Alpine experiences, which lasted from 10 p.m. to 4.30 a.m. One of Her Majesty's Judges noticed my washed-out appearance next day and kindly cautioned me against working too hard in London. I remember, too, a previous occasion, at the outset of his term of office, when a tailor called at the Lodge to try on the Vice-Chancellor's new robe of scarlet and ermine; and how astonished I was to find that he was as fastidious about ribbons and buttons as about the weightier questions of procedure in important University functions. The small details of dress and etiquette were by no means beneath his notice, and a noble lady once pleased him by appealing to his judgment with the remark, "You know we consider you a sound critic on points of taste." The occasional dances and dinner parties he gave will be remembered by all who enjoyed his hospitality; but only those who stayed with him at such times in the Lodge can bear witness to the zest with which he afterwards discussed his guests, their foibles, merits, conversations and appearances, and recalled every incident that helped to indicate the success of the evening. He never failed to notice an apt reply or sensible remark, and a favourable impression of the speaker thus made seldom passed from his mind.

He was President of the Colquhoun Club of the Royal Society of Literature from its foundation in June 1894 to June 1907, and often presided at its dinners. On one occasion, when Mark Twain was the guest of the evening (June 21st 1899), he proposed the health of the distinguished visitor in a speech which omitted all mention of the latter and was devoted to an interesting account of his own visit to the United States a few years previously. Mark Twain retaliated by mercilessly chaffing the chairman on the compliments he might have paid him, but didn't.

His holidays were spent chiefly in Wales and Scotland. He frequently stayed with Lord Strathcona at Glencoe, and with the late Lord and Lady Molesworth at Eilean Aigas, but wherever he was he was the easiest of guests to entertain. He would procure a map and guide-book of the district and start off for a long solitary ramble after breakfast, returning in the evening for dinner, having eaten nothing all day. He would slowly and steadily pursue his walk at an even pace from start to finish, seldom pausing during steep ascents like those of Snowdon or Ben Nevis. In his library was found a large collection of maps, not only of the hill districts, but of all parts of the British Isles. He seldom spoke to a companion of the scenery, but an occasional remark would show that nothing had missed his keen eye and that every beauty had been fully appreciated. He revelled in grand cloud effects, and loved the changeful aspects of nature in all kinds of weather. He was annoyed when he heard people speculating as to whether it would be "a good day for a view:" because, like a true lover of Nature, he held that under the worst conditions of rain and mist the unthought-of and unlooked-for invariably presented itself and proved an ample reward for pains taken. He was Spartan in his power of physical endurance, and would never admit he was tired or beaten. He was a fair fisherman and enjoyed considerable sport in Norway in 1883, and in Canada in 1884 as Lord Strathcona's guest. Of the many days he spent with me in London, at Stoke Newington, Sloane Street, and Chelsea, between 1883 and 1908, I cannot write here. He thoroughly enjoyed our various social functions, and almost every visit was celebrated by a dinner and theatre. Once,

in North London, he roused me in the middle of the night with an alarm of burglars, and we distinctly saw a man cross the garden in the moonlight, enter the summerhouse and strike a light that shone through the woodwork. Having dressed and armed ourselves with formidable sticks, we cautiously left the house to reconnoitre, and discovered—fast asleep in the summerhouse aforesaid—a policeman!

His last holiday expedition was planned in May, when he decided to visit Karlsbad for a course of the waters there. Mrs Taylor and he accordingly met us (my daughter and myself) at Charing Cross on Tuesday, August 11th, and we crossed over that day to Ostend. Having spent the night in the train, we reached Nuremberg at 8 a.m. on Wednesday, August 12th, and walked to the "Golden Eagle" Hotel. The morning and afternoon were spent in shopping and sight-seeing, and the Master seemed in excellent spirits. I remember, however, noticing his tired look as we watched a marriage service in the Church of St Sebaldus. He was amused at the remark of the woman in charge of the deep well at the Castle, who said, "It is easy to see, sir, that you are German, though your friends are English." We returned to the hotel in good time for dinner at 7.30, and afterwards in the reading room he declared himself fully rested, and ready to start on the morrow for an expedition we had planned to Rotenberg. The hotel lift being temporarily out of order, he was unhappily obliged to mount several long flights of stairs to reach his bedroom, though, by Mrs Taylor's advice, he rested on the way. She had turned into my daughter's room for a moment, when we heard him fall, and found him lying upon his face at the foot of his bed. We did all we could to restore him, but he was quite unconscious and only breathed two or three times. As our rooms were on the top floor, the house being full, we were there alone, and nothing broke the solemn silence as we knelt beside him, but the mournful chiming of the ancient city clocks as they struck nine, reminding one strangely of similar evening sounds at Cambridge. Two German doctors appeared on the scene later, but they could only give it as their opinion that the cause of death was apoplexy, and leave instructions (in accordance with the German law)

for the removal of the body to the city mortuary at midnight. It was my sad duty and privilege to remain as a watcher for those three hours, and to see a look as of satisfaction settle upon his features.

It only remains for me to pay a tribute of gratitude to the authorities of Nuremberg for the extraordinary kindness and delicacy with which they enabled us to make all arrangements for the transfer of the body to England. I am afraid it must be admitted the Germans hold a man of learning in higher estimation than we English do, and when they realized that they had to deal with one who had held a foremost position in the University of Cambridge, they spared no pains to pay the utmost respect to his memory. The body, instead of being left in the mortuary, was taken to the chapel of a cemetery in the outskirts of the city, where we were allowed to see it lying in state ere the coffin was closed, surrounded by palms and flowers, with lighted candelabra on either side and a crucifix at the head. To English eyes there was, perhaps, a suggestion of needless display in all this; but under the circumstances and so far from home, there was no room for any other feeling than that of heartfelt appreciation of a genuine sympathy which went far to make the mournful tragedy endurable.

Those who knew the Master intimately will look back upon him, not merely with feelings of regard for the strong character of the man and admiration for the genius of the scholar, but with life-long affection for the truly loyal and lovable friend.

HENRY E. J. BEVAN.
Archdeacon of Middlesex.

Chelsea Rectory, S.W.

Mr G. B. Finch, Honorary Fellow of Queens' College, writes as follows:—

My chief recollections of the late Master are in connection with the earlier proceedings which, by successive stages, led to the present harmonious relations between the University and the Borough. You will remember that a time came at last when there was a pretty general opinion that the management of the affairs of the Borough by a Town Council and

a Board of Improvement Commissioners was unsatisfactory; and that the functions of the latter body ought to be transferred to the Council, the University being represented upon it. A Syndicate was appointed by the Senate to consider the matter, and—I forget the terms of the reference—if deemed advisable, to prepare a scheme. The late Master was chosen chairman of this Syndicate; and under his superintendence a scheme was proposed. This was sanctioned by the Senate, but opposed by the Town Council on the ground of its giving *any* status to the University on their body. A Commissioner was sent down by the Local Government Board to hear the case and to report what ought to be done. The Syndicate appeared before the Commissioner, and on his report the Local Government Board sanctioned a scheme under which the University was to be represented by two Aldermen and a certain small number of Councillors.

The view which prevailed was that as between the policy of the University having a large number of votes on the Borough Council and that of its being represented by a small body of cultured men, able to impress their views on others, the latter was the wiser, and more likely to be productive of useful results.

After the scheme came into operation the Master was one of the two University Aldermen first chosen. He did not often take part in discussion, but whenever he did he always spoke with the moderation and great good sense which were his chief characteristics.

The following is taken from an Obituary notice of the late Master by Professor A. E. H. Love:—

To mathematicians [Dr Taylor] is best known as the author of two books: a text-book entitled *The Elementary Geometry of Conics*, first published in 1872, and a larger treatise entitled *An Introduction to the Ancient and Modern Geometry of Conics*, published in 1881. These were preceded in 1863 by a book entitled *Geometrical Conics, including Anharmonic Ratio and Projection*. The later text-book has passed through several editions, each one marked by some improvements and additions, and yet, in spite of the additions, the book has always remained small, for its author had the art of compressing much work into a small compass. The larger treatise contains, under the heading "Prolegomena," a brief but masterly sketch of the early history of geometry and of the development of the geometry of conics from the time of Euclid onwards. In this history Taylor emphasized the importance of the principle of geometrical continuity, usually associated with the name of Poncelet, and he traced this principle back to Kepler. He returned to the subject later in a memoir, "The Geometry of Kepler and Newton," which he contributed to the volume of the *Transactions of the Cambridge Philosophical Society* published in honour of Sir George Gabriel Stokes's jubilee (Vol. XVIII.), and in the article "Geometrical Continuity" which he contributed to the tenth edition of the *Encyclopædia Britannica* (1902).

In 1862 the *Oxford, Cambridge, and Dublin Messenger of Mathematics* was founded by a band of six enthusiasts who acted as editors of the first volume. Among them were numbered John Casey, afterwards Professor of Higher Mathematics and Mathematical Physics in the Catholic University of Ireland, William Esson, now Savilian Professor of Geometry in the University of Oxford, Charles Taylor, and William Allen Whitworth, afterwards Professor of Mathematics at Queen's College, Liverpool. In subsequent years the composition of the editorial committee was changed, and the name of the periodical was changed to the *Messenger of Mathematics*, but Taylor continued to be an editor until 1884, being the last of the original six to maintain his connexion with the undertaking. In the "Introduction" to the first volume, the editors pointed out that it is often much easier to solve the equations by which a mathematical or physical theory is expressed than to express the theory by analysis; and they stated that one chief object aimed at in founding the periodical was to provide an opportunity for beginners in mathematical research to exercise themselves in the difficult art of translating theories into analysis. In the year that followed the founding of the *Messenger*, a great quickening of interest took place in this country in regard to original mathematical work, and it seems that credit is due to Taylor for no small share in this

movement, although with characteristic unobtrusiveness he never claimed any such credit. Symptoms of the reawakening were the foundation of our Society and of the Association for the Improvement of Geometrical Teaching, which afterwards became the Mathematical Association. Taylor joined both in 1872, and was President of the Association in 1892.

Besides the books and memoirs already mentioned, Taylor's mathematical writings include some thirty or forty papers, mostly on geometry, which were published in the *Messenger of Mathematics*, the *Quarterly Journal of Pure and Applied Mathematics*, and the *Proceedings of the Cambridge Philosophical Society*. In his single contribution to our *Proceedings* (Vol. VI.) he gave an account of a method of geometrical transformation called "reversion" which had been used in a neglected treatise by G. Walker, published at Nottingham in 1794. Reversion is an example of a type of projective transformation. A special case of it, developed by Boscovich in a forgotten paper of date 1757, which was unearthed by Taylor, gives the now familiar construction of points on a conic by means of the eccentric circle. This paper, like all Taylor's writings on geometry, is marked by elegance, conciseness, a rare knowledge of the history of the subject, and a veneration for the great geometers of the past.

Wilfred Hudleston Hudleston M.A. F.R.S.

In Wilfred Hudleston Hudleston the College has lost a distinguished geologist. Born at York on June 2, 1828, he was the elder son of Dr John Simpson, of Knaresborough, a physician of repute, who had married Miss Elizabeth Ward, a representative of the second branch of the Hudlestons, of Hulton John, in Cumberland. She wasan heiress, though the family estate passed in the male line to the third branch, and Dr Simpson, with his two sons, Wilfred and John Henry*, assumed the name of Hudleston in 1867. Wilfred was educated, first at St Peter's School, York, then at Uppingham, and took his B.A. degree from St John's in 1850,

* He took his degree from St John's College in 1858.

proceeding to M.A. in 1853. Though, as an undergraduate, he attended one course of Professor Sedgwick's lectures, he was much more interested in ornithology than in geology, and to that, as he was independent of a profession (though called to the Bar in 1853 he never practised), he devoted much time in the years from 1850 to 1862. The summer of 1855 was spent in Iceland with the late Professor Alfred Newton and Mr John Wolley. Afterwards, in the company of the late Canon Tristram and Mr Osbert Salvin, he visited Algeria and the Eastern Atlas, and then spent more than a year travelling and collecting in Greece and Turkey. But geology was now strengthening its hold on him, and the years from 1862 to 1867 were devoted to systematic scientific study, first at Edinburgh, then at the Royal College of Chemistry in London. The latter subject contended for a time with geology, but this finally prevailed under the influence of the late Professor John Morris*, though Hudleston continued to take much interest in the chemical side of the subject, and formed a fine collection of minerals.

Before long Hudleston

of fossils, particularly from the Jurassic Strata. From the latter, partly by keeping collectors in his pay, partly by purchasing two private collections, he obtained a magnificent series. These supplied the chief material for the most important work of his life, the Monograph on the Inferior Oolite Gasteropoda, published by the Palæontographical Society, a quarto volume containing 514 pages and 44 plates. Besides this he contributed about 60 papers to the *Quarterly Journal of the Geological Society* and other scientific publications. These deal with a wide range of subjects, such as questions in Chemical Geology, descriptions of fossils from Australia, India, and various horizons in the Jurassic system, the Diamantiferous rocks of South Africa, Deep Sea Investigations, and the Eastern Margin of the Atlantic Basin. Not the least important of his essays was on the Marine (Halolimnic) Fauna of Lake Tanganyika, published in the *Geological Magazine* so late as 1904, in which he discussed

* Died January 7, 1886. After receiving the Hon. Degree of M.A., he placed his name on the Boards of our College.

Mr J. E. S. Moore's theory that the shells of certain peculiar gasteropods inhabiting the lake were homœomorphic with some in the Inferior Oolite of Western Europe, and thus were descended from these. Hudleston, after a critical discussion of all the evidence, arrives at the conclusion that a fairly good case can be made out for the marine origin of those organisms, but that their resemblance to the Jurassic gasteropods is much slighter than had been supposed, and that not only is there no valid evidence of a connection between Lake Tanganyika and the ocean in Jurassic times, but also the earth movements, to which this sheet of water owes its origin, cannot have occurred before the Tertiary era.

Hudleston took an active part in the business of Scientific Societies. He was an early member of the Geologists' Association, frequently joined its excursions, and became its President in 1881. He was elected a Fellow of the Geological Society in 1867, served as one of its Secretaries from 1886 to 1890, and was President 1892-1894. In 1897 he received the highest honour in the gift of the Society—the Wollaston Medal*. He was also President of the Devonshire Association, the Yorkshire Naturalists' Union, and the Malton Field Naturalists' Society. He was a Fellow of the Royal Geographical Society, and at one time a member of its Council; a frequent attendant at the Meetings of the British Association, and President of the Geological Section in 1898. In 1884 he was elected a Fellow of the Royal Society.

After his return from Greece, though he twice made dredging expeditions in the British Channel, he undertook only one other long journey. This was in 1895, when he went with Mrs Hudleston (he was married in 1890 to Miss Rose Benson, of Little Thorpe, near Ripon) to India, where they spent the earlier part of the year, travelling in the North-Western districts as far as Kashmere. London, for most of his life, was his place of residence, but, as he was a keen sportsman, he generally rented a shooting in Scotland, till, some years ago, he purchased West Holme, near Wareham, a house with suitable surroundings, at which several months

* St. John's can reckon five Presidents of the Geological Society since 1883 and four Wollaston Medallists.

were annually spent. During the last few years of his life he occasionally suffered from bronchitis and symptoms of heart-weakness, but he remained in full mental vigour to the end, which came suddenly on the evening of January 29th at his Dorsetshire residence*.

Archdeacon William Bonsey M.A.

The Venerable Archdeacon Bonsey died on January 13th at the Vicarage, Lancaster, aged 63. We take the following notice of him from *The Lancaster Observer and Morecambe Chronicle* for January 15th:

"The Rev William Bonsey was born December 13th 1845, and was a son of Mr W. H. Bonsey, of Belle Vue, Slough, Bucks. He was educated at St John's College, Cambridge, where he was a fellow student of the Rev Canon Pryke, for many years headmaster of the Royal Grammar School. He took his B.A. in 1867, and was ordained in Lincoln Cathedral in the following year, his first curacy being that of New Sleaford. Here he remained until 1871, in which year he proceeded to the M.A. degree, and became Vicar of Corfe, Somerset. In 1880 he was appointed Vicar of Northaw, Herts, in the diocese of St Albans, and remained there until 1893, when he accepted the living of Lancaster, on presentation by the patron, Mr R. A. Yerburgh M.P., his brother-in-law, by whom the "next presentation" had been acquired from the patron, the late Colonel Marton, of Capernwray Hall. At Lancaster the Archdeacon succeeded the Rev Dr Allen, who was Vicar for 22 years and died at Chislehurst in November 1907. Dr Allen vacated the living on the 6th October 1893, and the new Vicar was instituted on the 20th, and formally inducted on the 28th by Archdeacon Hornby, Vicar of St Michael's. He "read himself in" and preached his first sermon on the 29th, so that he held the living for a few weeks more than 15 years.

* A Memoir (to which the writer is much indebted), with a portrait, appears under "Eminent Living Geologists" in the *Geological Magazine* for 1904.

The Archdeacon had not been long in Lancaster before he began to make his influence felt in the town. He entered upon his parochial work with zeal, and yet without ostentation, and it may be said that throughout his vicariate the organisation of so large a parish was never more efficiently carried out. Within the next few months appointments, extra-ecclesiastical in character many of them, came thick and fast. In the following November he was created Rural Dean of Lancaster by Bishop Moorhouse, and in December succeeded the late Alderman Blades on the Central Committee of the Royal Albert Asylum, in which institution he took a deep and practical interest. In February a vacancy was caused on the Lancaster School Board by the resignation of the Rev Philip Bartlett, Vicar of Christ Church, as chairman, which post he vacated through illness. Mr Robert Preston was appointed, and the new Vicar of Lancaster was co-opted to the vacancy, and subsequently—at the first meeting he attended—elected vice-chairman. The same month, February, he was elected a member of the General Committee of the Royal Lancaster Infirmary, and filled the honourable post of president of the institution during the year 1906.

The end of March 1894 found the Vicar a member of the Burial Board, in place of Rev Canon Allen, and he served the public on that body until its powers were merged in the Corporation. In May of the same year he became a trustee of the local charities in succession to the late Alderman T. Preston. In the same month he was appointed a vice-president of the local auxiliary of the British and Foreign Bible Society. Subsequently he became associated in an official or semi-official capacity with various other local organisations and institutions, including the Ripley Hospital, of which he was a trustee; the Castle, of which he was a chaplain from February 1898 to February 1908; the National schools, one of the oldest educational foundations in the borough; the local volunteer battalion and regimental depôt; and the workhouse, of which he was a chaplain, &c. He was president of the local branch of the Anti-Gambling League, formed about twelve months ago, and entered with enthusiasm into the formation of a Parish Church branch of the Church of England Men's Society, which was inaugurated a few weeks

ago by a visit from the Archbishop-designate of York, and was placed on a solid basis at a meeting held on Monday last. In November 1898 the late Vicar was appointed a Canon of Manchester Cathedral, on the appointment of the Rev Canon Lyttleton, Vicar of Eccles, to be Bishop Suffragan of Southampton. In 1903 he became proctor in Convocation for the Archdeaconry of Lancaster; and on the acceptance of the vicarage of Rochdale by Archdeacon Clarke, Vicar of Cockerham, in June 1905, Canon Bonsey was appointed Archdeacon of Lancaster. He was instituted at Manchester Cathedral on November 6th of the same year, and carried out the duties of this high ecclesiastical office with diligence and dignity.

Archdeacon Bonsey's connection with the old Parish Church of Lancaster will be memorable for the great developments that took place under his guidance and direction. He spent much anxious thought improving on the fabric. In 1894 he was instrumental in obtaining the erection of a new vestry, at a cost of £350, and in 1898 he succeeded in having the church illuminated with electricity, at a cost of nearly £700. It will be remembered that in 1902, as a memorial to the late Mr John Hatch, who was churchwarden for many years, the old door in the west wall of the church, discovered during certain alterations a year previously, was opened out, and in the following year a handsome new porch was erected in memory of the late Dr Langshaw, by Mrs Austin, his daughter. But the greatest of all the improvements made during Archdeacon Bonsey's

King's Own Chapel, the corner stone of which was laid by the Dowager Countess of Derby in 1903, as a memorial to the gallant sons of the regiment who fell in the South African War. In this work he took the deepest interest, and through his efforts, seconded by the loyal support of the influential committee, who worked with him, the Chapel has not only become a veritable storehouse of military memorials but has been enriched with many costly gifts from relatives of those who laid down their lives for Queen and country. Incidental to this important addition to the church fabric was the alteration of the gallery. In 1903 a handsome window was erected in the west wall of the south aisle to the memory of the late

Sir Thomas Storey, and at various times other additions have been made to the ornamentation of the building.

The Archdeacon was a firm believer in the principle, which finds expression in many ways, of taking the message of the Church to the people, and in a large and increasing parish like that of St Mary's he found ample scope for its operation. His first movement in this direction was the establishment of a mission in Bridge Lane, where a number of lady workers find congenial employment among women and children especially. The second was the erection of St George's Mission Church in Willow Lane in 1898, at a cost of over £2,000. So successful has this work become that it now claims the attention of a curate-in-charge. Varied agencies are at work there, and a band of loyal workers is fully employed, both on week-days and Sundays. Another progressive step was the formation of a Church Mission in the thickly populated district of Bulk, where a Mission Church was opened a year or two ago. The work of the parish Sunday schools was largely developed under Archdeacon Bonsey's *régime*. He recognised the value of the child as a national moral asset, and both in day school and Sunday school insisted that if a nation of sober and and upright men and women was to be created the work must be begun during the most impressionable years of life. For this reason he insisted not only upon a sound religious education on denominational lines in the day schools, but also upon a progressive spirit in Sunday school work. His success in this department of activity will be apparent when it is stated that when he came to the parish in 1893 there were three Sunday schools containing 300 children. To-day there are six schools, and over 1,000 scholars. The inculcation of the habit of church attendance he also emphasised, and from the time he took over his work held a children's service in the Parish Church every Sunday afternoon, when about 700 children and many adults attended.

For many years after his arrival in Lancaster the need of a centre of Church organisation was greatly felt, but it was not until 1902 that the Vicar saw his hopes realised. In that year died Miss Hinde, of South Place, Meeting House Lane, and she left £720 towards the purchase of the house in which

she had lived for more than fifty years, in order that it might be used for Church purposes. The cost of purchase and fitting up was about £2,000, and towards that amount £1,450 was raised by a successful bazaar, the first held in connection with the Parish Church for thirty years, in 1903. The property was placed in trust, and has already more than fulfilled the expectations formed of it. It is the home of many organisations, and a rallying ground for Church workers from all parts of the district. One of the latest projects devised by the Archdeacon was the institution of a weekly offering fund, which was successfully launched a few months ago, and has now over 200 contributors..."

The connexion of Archdeacon Bonsey with the Lancaster School Board, which has been referred to above, was maintained until the dissolution of the Board after the passage of the Education Act of 1902. He had been coopted to fill a vacancy in 1894, he was elected in 1896, when he was returned seventh on the poll, and again in 1899. Some other interesting aspects of his career and work are described in the notice in the *Lancaster Observer & Morecambe Chronicle* from which we quote again the subjoined passage:

"One of the events of the late Vicar's life, which displayed his calmness and restraint under most trying circumstances, was the anti-tithe agitation of 1897-1900. This unpleasant episode was occasioned by the demand for a reassessment of tithe-paying properties, and when it was completed many persons who had not previously paid were scheduled. Naturally there was a great outcry, and the agitators eventually found themselves suffering the legal process of distraint. In the first year feeling ran high, and when the goods came to be sold in July a large crowd of anti-tithists and their sympathisers assembled in Middle Street. Indignant speeches were made, and after the agitators had vented their anger there was a demand that the sale should proceed. It was then stated by the bailiff that in the interests of goodwill the Vicar had himself paid out the distress warrants, and that the seized goods would be returned to their owners. The announce-

ment came as a thunderbolt, and the "martyrs" gave free expression to their appreciation of the Christian feeling shown by the Vicar, and thanks were passed to him for his magnanimity. Later on the position again became acute. The Vicar suffered keenly in the enforcement of his legal rights, and finding the position intolerable, in the following year suggested that the tithe should be redeemed by the Corporation on behalf of the Town as a whole. This was done, and a single payment, collected through the poor rate, is now made by the Corporation.

The resuscitation during the last few years of the proposal for the sub-division of the diocese and the creation of a See of Lancaster, found in Archdeacon Bonsey a cordial supporter. He realised that the claims of the old county town were peculiarly strong, not only in its central position between the southern and northern parts of the diocese, but because of its rich historical associations, and, last but not least, its possession of a parish church worthy of greater dignity. Speaking at the foundation stone-laying ceremonial of the memorial chapel, he said:—"I do not think I am wrong in saying that the soldiers' chapel will make our grand and loved old Parish Church more than ever like a Cathedral. This, I hope it one day will be, though I may never live to see it. No more appropriate place could be found for a cathedral than the old county town of Lancashire. No position could be finer than the hill on which the church is built. No place is more central for a rural diocese in this northern part of the county. If this is to come to pass we must bestir ourselves, and make the claims of Lancaster known and felt by the diocese at large." It is largely owing to the Archdeacon's advocacy of the scheme that it has come within the region of practical ecclesiastical politics.

On the 4th of April 1872, the Archdeacon married, at the Parish Church, New Sleaford, Miss Susan Edith Yerburgh, daughter of the late Rev Richard Yerburgh, Vicar of Sleaford, and sometime curate at Lancaster Parish Church, who married a daughter of Mr John Higgin, of Greenfield, for a number of years Town Clerk. By his marriage he therefore came into close relations with Lancaster long before he became its Vicar. Mrs Bonsey, with six children, five sons

and a daughter, survive. One son, Mr Edward Bruce Bonsey, died on the 2nd December last, at the age of 27."

Two of Archdeacon Bonsey's sons have been members of the College: the Rev W. H. Bonsey (B.A. 1898), now Rector of Morcambe, and the Rev R. Y. Bonsey (B.A. 1897), who rowed in the Cambridge boat against Oxford in the years 1895 and 1896.

Captain Edward Algernon Strickland.

Captain A. E. Strickland, of the West African Regiment, died suddenly 13th February 1909 at the house of his brother, Dr J. F. Strickland, 23, Chester Road, Halifax. Captain Strickland was the eldest son of the Rev William Edward Strickland, Vicar of St Paul's, Carlisle; he was born, 30th January 1873, at Drigg, Cumberland, and was educated at St Bees' Grammar School under Mr Newbold. He entered the College in October 1891, but did not graduate. He was in the College Rugby Team and also a member of the Committee of the Athletic Club. After leaving Cambridge he frequently played for the Carlisle Cricket Club, of which he was Captain for one season.

After serving for several years as a Lieutenant in the Border Regiment he obtained a commission in 1901 in the West Indian Regiment and four years later was attached to the West African Rifles. Recently he had acted as a Commissioner in Sierra Leone. He was a great favourite with all who knew him both in College and in his regiment. His death was the result of heart failure caused by malarial fever.

The following members of the College have died during the year 1908; the year in brackets is that of the B.A. degree:

Rev Prebendary William Paley Anderson (1847), son of the Rev Edward Anderson, Rector of Hickling, Norfolk; born 2 December 1824; educated at Stamford School. Fellow and Tutor of Emmanuel College 1850-57; Vicar of Winsford, near Dulverton, Somerset 1857-1908; Prebendary of Holcombe in Wells Cathedral 1892-1908. Died at Winsford Vicarage 13 February, aged 83.

The Very Rev William Hagger Barlow (1857), Dean of Peterborough. Died at the Deanery 10 May, aged 75. See Vol. xxix., 351.

Rev Olinthus Robert Barnicott (1882), son of James Barnicott, born at Taunton, Somerset 2 November 1842. Curate of St Mark, Woolston 1886-89; of Holy Trinity, Ryde 1890-91; of Eling 1892-95; Chaplain of Cottesmore School, Brighton 1898-1905; Curate of Preston, Brighton 1902-1905; Rector of Stratton on the Fosse, near Bath 1905-08; died at the Rectory 11 March. Dr Barnicott published "Primer of Old Testament History" 1902 and "Old Testament History for Schools" 1904.

William Blain, C.B. (1884), son of Quintin Blain, born at Chorlton upon Medlock 19 March 1861; educated at Manchester Grammar School. While at College Mr Blain took a prominent part in the debates at the Union, of which he was President. Entering the Civil Service by the competition of 1884 he served in the Secretary's office, General Post Office, till May 1894, when he was transferred to the Treasury. At the Treasury he showed remarkable ability, and his advancement was rapid. He was private secretary to the late Mr Hanbury as Financial Secretary from 1897 to 1899, and he became in 1903 principal clerk of the Finance Division of the Treasury, where he worked under the late Sir William Hamilton, upon whose retirement in October 1907 he was appointed Assistant Secretary to the Treasury and Auditor of the Civil List. He was one of those members of the permanent Civil Service to whose self-effacement and self-sacrifice many a thankful tribute has been paid by statesmen and public men. He was created a C.B. in 1906. Mr Blain died 27 December at Ravensbourne, South Norwood. He married 16 November 1899, at St Paul's, Upper Norwood, Florence, younger daughter of Charles Roper, of Upper Norwood, who, with two children, survives him.

Rev Edward Bradshaw (did not graduate), son of William Bradshaw, of Gale, farmer, baptised in the parish of Tunstal, Lancashire 20 June 1824; admitted to the College 3 February 1858, as a ten year man, but never took the B.D. degree. Curate of Christ Church, Carlisle 1849-52; of Ripley, Yorks 1852-55; of Elmdon, Worcestershire 1857-58; Rector of Billington, Beds 1858-98; latterly resided at 23 Cannon Place, Hampstead Heath, died there 29 May.

Rev Charles Henry Ward Capron (1850), fifth son of George Capron, of Southwick Hall, Northamptonshire, born 30 March 1826 in the parish of St James, Westminster. Curate of St Philip, Salford 1850-52; of Worplesdon 1852-55; of Warmington, Northamptonshire 1855-73; Rector of Stoke Doyle, Northamptonshire 1873-80. Latterly resided at West Town Lodge, Worthing, died there 20 August, aged 82.

Rev Edward Cayley (1855), son of Edward Cayley, of Stamford, banker; baptised in St Michael's parish, Stamford 16 July 1829; educated at Stamford School. Perpetual Curate of Brinsley 1862-67; Vicar of South Leverton, Notts 1867-85. Latterly resided at 37 Gunterstone Road, London, W.; died there 5 December, aged 80. He married in 1862 Catherine, daughter of H. Blenkarne, esq. of Dowgate Hill, London.

Sir Richard Cayley (1855), third son of Edward Cayley, of Stamford, banker; born in St Michael's parish, Stamford, 22 April 1833; educated at Stamford School. Admitted a student of Lincoln's Inn 2 November 1859, called to the Bar 11 June 1862. Advocate, Ceylon 1865; Deputy Queen's Advocate 1867-72; Puisne Judge of the Supreme Court of Ceylon 1873-76; Queen's Advocate 1876-79; Chief Justice of Ceylon 1879-83. Knighted at Windsor Castle 29 June 1882. Died 5 April at 11 Duchess Street, London, W. aged 76. Sir Richard married 17 April 1866, Sophia Margaret, daughter of David Wilson, a member of the Legislative Council of Ceylon.

John Bradford Cherriman (1845), son of John Cherriman, Quartermaster of the 11th Dragoons; educated at Doncaster School. Sometime Professor of Natural Philosophy in the University of Toronto, and for some years Superintendent of Insurance for the Dominion of Canada. Died 10 June, aged 85. Mr Cherriman married 12 June 1858 at St Gabriel's, Pimlico, Julia, youngest daughter of E. Malone, esq. of the Royal Naval Hospital, Plymouth.

Rev Christopher Child (1855), son of John Child, of Judd Field, in Penistone; Curate of Barningham, Suffolk 1863-65; of Barking 1865-67; Curate of Ashby de la Launde 1867-75 and Vicar of the same 1875-88. Latterly resided at Branston, near Lincoln; died there 15 January, aged 80. Before his ordination he was a master at Cheltenham. He was a man of sound scholarship, with a fund of quiet humour, but his diffident and retiring disposition sometimes hindered the full recognition of his many sterling qualities by those who did not know him intimately. He was buried at Ashby.

Rev Sydney Clark (1847), son of Thomas Clark; born in Russell Place, Fitzroy Square, London; baptised 8 May 1819. Curate of Great Yarmouth 1847-49; of St Martin-in-the-Fields 1849-52; Perpetual Curate of St Matthew, Spring Gardens 1852-4. Appointed Chaplain to the forces 1854, served at Corfu, Parkhurst, Gibraltar, and Malta; Chaplain at the Royal Military College, Sandhurst 1874-78; Chaplain to Chelsea Hospital 1878-95. Latterly resided at 56 Church Road, St Leonards-on-Sea; died there 9 April, aged 89. Mr Clark married 5 February 1852, at St Paul's, Covent Garden, Ellen Rosa, youngest daughter of Thomas Theobald, esq. of Sheffield House, Grays, Essex.

Rev George Lamont Cole (1848), son of George Cole, merchant, of Glasgow; baptised 22 October 1825. Vicar of Thorn, St Margaret, Somerset 1857-78. Latterly resided at Hawthorn Dene, Bournemouth; died there 25 February, aged 81.

Rev Prebendary Covington (1866), son of William Henry Covington, born at Kennington, Surrey 23 August 1843. Curate of Kensington 1867-69; Morning Preacher at All Saints, Knightsbridge 1869-70; Vicar of St Luke, Shepherd's Bush 1870-78; Vicar of Brompton, Middlesex 1878-99; Rector of St Giles-in-the-Fields 1899-1908; Rural Dean of Holborn 1901-1908. Died at St Giles' Rectory, 52, Bedford Square, London 6 October, aged 65. He was Examining Chaplain to the late Bishop Perowne, of Worcester, and in succession to the late Bishops Temple and Creighton and to the present Bishop. He was collated by Bishop Temple to the Prebendal Stall of Portpool in St Paul's Cathedral in 1892, and appointed by the University of Cambridge as one of its Select Preachers in 1888, 1889, and 1898. The late Bishop of Worcester, Dr Perowne, desired to nominate him as Bishop Suffragan of Coventry, but he declined the honour and suggested that Dr Knox, now Bishop of Manchester, should be selected. The late Bishop Jackson collated him to the Vicarage of Brompton, where he beautifully restored the Parish Church of Holy Trinity, erected a chancel adorned with a magnificent reredos in rich alabaster and Venetian mosaics, and acquired a vicarage house in Brompton Square. He also raised several thousands of pounds for the purchase

of Montpelier Chapel, Knightsbridge, in order to adapt it as a higher-grade school for the parish. The late Bishop Creighton collated him to the Rectory of St Giles-in-the-Fields, where he beautified its municipal church, re-organised its difficult work, contemplated the purchase of one of the London County Council schools for the parish, and set in order its charitable endowments. As first Rural Dean of Holborn he arranged every detail of the Deanery with remarkable forethought and foresight, and immediately after his death the Chapter assembled to express their appreciation of his successful presidency and their gratitude in particular for the last of his manifold works—the founding of a Rescue Home in connexion with the Rural Deaneries of Finsbury and Holborn. Prebendary Covington was distinguished for his exceptional power of organisation, not only in parochial but also in diocesan work. At the inception of the Queen Victoria Clergy Fund he founded, at the request of the Bishop, the Branch for the Diocese of London, and at the outset bore the whole burden of secretarial work, which subsequently has been carried on, with his co-operation as Honorary Secretary, under the direction of a Committee with the assistance of the Rev Norman Johnson M.A. as Organising Secretary. During the last two years over £14,000 has been received, of which £6,000 has been allocated to the Central Fund for the Provinces of Canterbury and York. With the money retained exclusively for the Diocese of London many benefices with small endowments have been permanently augmented, and the precarious incomes of many incumbents temporarily increased. He also originated with the sanction of the Board of the Bishop of London's Fund, the institution of Honorary Organising Secretaries for every Rural Deanery within the Diocese. In illustration of the Prebendary's many-sided work it may be added that during the Episcopate of Dr Temple he collected the whole of the money required for the purchase of the very costly and beautiful Pastoral Staff of the Diocese, and for the painting, by Professor Herkomer, of the Bishop's portrait for Fulham Palace, and a replica for the family.

Thomas Darlington (1886), son of Richard Darlington, farmer; born at Burland, Cheshire 22 February 1864; educated at The Leys School, Cambridge. Died 4 February in London. See Vol. xxix, 364.

Rev Arthur John Druce (1853), son of Charles Druce, soliciter, born in Marylebone 23 February 1831; educated at Shrewsbury School, Curate of Gresford 1854-58; of Hornsey 1858-61; of Christ Church, Forest Hill 1861-64; of St Mary Magdalene, Peckham 1864-66 and 1875-79; of St Thomas, Ryde 1866-68; of St George, Hanover Square 1868-70; of St Paul, Charlton 1870-74; of St James', Croydon 1880-81; of St Lawrence, Isle of Thanet 1881-85; Vicar of Ascott under Wychwood, Oxfordshire 1885-93. Latterly resided at Riseholme Cuckfield, Sussex; died there 16 March, aged 77.

Rev Joseph Woodfall Ebsworth (1864), son of Joseph Ebsworth, dramatist and musician (see Dictionary of National Biography), born at Lambeth 2 September 1824. His mother was author of works published in Cumberland's Acting Drama. In 1826 the elder Ebsworth went to live in Edinburgh, where he carried on one of the chief booksellers shops. Sir Walter Scott was a frequent visitor and the Rev J. W. Ebsworth often mentioned with pride how Scott placed his hand on his head and said a few kindly words. In 1838 Ebsworth became a student at the Edinburgh School of Arts and in 1849 had his first exhibit at the Scottish Academy. After taking his degree he was ordained and held various curacies; he was Vicar of Molash, Kent

1871-94. Latterly he resided at Sackville Crescent, Godington Road, Ashford, Kent, where he died 7 June, aged 84. He edited the "Roxburgh Ballads" and many other like works.

Sir John Eliot, K.C.I.E. (1869). Died 18 March at Bon Porto, Cavalaire, France, aged 68. See Vol. xxxix, 341.

George Heppel (1853), son of George Hastings Heppel, born in the parish of St Mary Woolchurch, London 21 October 1830. Educated at King's College, London. Sometime Principal of Nelson College, New Zealand. Died 19 December at his residence Quainton, Madeley Road, Ealing, aged 78. Mr Heppel married 7 January 1861 at Nelson, New Zealand, Catharine, eldest daughter of George R. Corser esq. F.S.A. of Southwark, and the Paragon, New Kent Road; she died 7 April 1897 at Madeley Road, Ealing.

Rev John Elliott Hewison (1869), son of John Hewison of Poplar; born 14 January 1846; educated at Christ's Hospital. Second Master of Loughborough Grammar School 1872-77; Head Master of Market Drayton Grammar School 1877-83; Head Master of Bolton Grammar School 1883-92; Curate of Pilling 1893; of Walsden 1894; of Birstal 1895-96; of Heckmondwike 1896-98; of Horfield 1898-1901; of Westbury on Trym 1901-02; of St John the Evangelist, Clifton 1902-05; Vicar of Westwood near Bradford on Avon 1905-08; died at Westwood Vicarage 8 June. Mr Hewison married, 6 April 1874, at Barrow on Soar, co Leicester, Agnes, eldest daughter of the late J. Wharton Gill esq. of Nether Hall, Scraptoft.

Sir John Tomlinson Hibbert (1847), son of Elijah Hibbert of Oldham, born 5 January 1824, educated at Shrewsbury School. Called to the Bar at the Inner Temple 4 May 1849. M.P. for Oldham 1862-74; 1877-86; 1892-95. Secretary to the Local Government Board 1872-74; 1880-83; Under Secretary for the Home Department 1883-84; Secretary to the Admiralty 1886; Secretary to the Treasury 1892-95; Chairman of the Lancashire County Council. Died 7 November at his residence Hampsfield, Grange over Sands, aged 84.

Rev William Wilberforce Howard (B.A. of Sidney Sussex 1846), son of the Rev Thomas Howard, Vicar of Braddon, Isle of Man; born 17 April 1822; educated at King William's College, Isle of Man. Admitted to St John's 21 June 1842, but migrated to Sidney, where he was Fellow and Mathematical Lecturer. One of H.M. Inspectors of Schools 1855-91; Chief Inspector for the South Western Division 1889-91. Died 26 October at his residence Stanmore, Northam, North Devon, aged 86.

Sir Denzil Charles Jelf Ibbetson, K.C.S.I. (1869). Died 21 February in London; see Vol. xxix., 201. Sir Denzil married 2 August 1870 in St Michael's Church, Cambridge, Louisa Clarissa, younger daughter of Mr Samuel Coulden, of Rose Crescent, Cambridge.

Charles Herbert Innes (1884), son of Louis Charles Innes, civil and sessions Judge; born at Rajahmundry, Madras 19 February 1863; educated at Chatham House School, Ramsgate. Head of the Engineering Department, Rutherford College, Newcastle-on-Tyne. Died 13 March at Ennore, Sevenoaks, aged 45.

Rev Frederick Grave Kiddle (1870), son of John Nelson Kiddle; baptised at Melcombe Regis, Dorset 25 December 1839. Curate of St. Paul, St Leonard's-on-Sea 1870-72; of St Mary, Reading 1872-79; Vicar of

Buckingham and Chaplain of the Buckingham Union 1879-99; Rural Dean of Buckingham, first portion 1895-99; Rector of Brightwell, near Wallingford 1899-1908; Rural Dean of Wallingford 1901-1908. Died at Brightwell Rectory 5 June.

Rev Morton Amos Leicester (1849), son of George Charles Frederick Leicester, born at Hatfield Broadoak, Essex, 14 February, 1825. Educated at Christ's Hospital. Sometime curate successively of Marston Bigot; Leigh, Staffordshire; of Langridge, Somerset; and Biddenden, Kent. Became a private tutor, residing chiefly in Edinburgh; died at Granby Road, Edinburgh 29 December, aged 84.

Rev John Lister (1906), son of the Rev Arthur Henry Lister, Rector of Farnley, Leeds; born 24 February 1879 at Pudsey, near Leeds; educated at St Olave's School, York and Ripon Grammar School. Curate of St John the Evangelist, Gateshead Fell 1906-7. Died 27 January.

Rev Francis James Lyall (1858), son of William Lyall; born in the parish of St Helen's, Bishopsgate 29 August 1834. Curate of St Michael, Derby 1859-68; of St Andrew, Derby 1863-68; Curate of St Luke, Derby 1868-71 and Vicar 1871-95. Latterly resided at 10 Chaucer Road, Bedford, died there 10 April, aged 73.

Rev Henry Poole Marriott (1855), son of Christopher Marriott, of Chorlton Row, merchant, born in Manchester 11 October 1831; educated at Manchester Grammar School. Vicar of Dolphinholme, Lancashire 1867-69; Vicar of Blackwell, Derbyshire 1869-90; Rector of Upham, Hants 1890-96. Latterly resided at 18 Longford Terrace, Monkstown, Dublin; died in London 19 June, aged 76. Mr Marriott married 26 October 1866, at Christ Church, Southport, Fanny Backhouse, eldest daughter of the late Daniel Hornby, of Raikes Hall, Blackpool; she died 2 March 1897, at Eversfield Place, St Leonards on Sea.

Rev William Medcalf (1854), son of William Medcalf, of Broughton, in the parish of Manchester; born 4 January 1833; educated at Manchester Grammar School. Curate of Darfield 1856-57; of Chacombe, Northamptonshire 1857-65; Perpetual Curate of Appleton-le-Moors 1865-67; Rector of Manston, Dorset 1867-68; Curate of Hesleston 1868-76; Rector of Leven near Skirlaugh, Hull 1878-1908; Rural Dean of Hornsea 1894-1908. Died 29 July at Boscombe, Bournemouth, aged 76.

Rev William Taylor Newbold (1873), died at Aldridge Rectory 7 January, aged 57. See Vol. XXIX., 205.

Rev Thomas Wilkinson Norwood (B.A. 1851 from Queens' College), son of Thomas Norwood, farmer; born at Camblesforth, in the parish of Drax, Yorks; educated at Leeds School; admitted to St John's in 1843 but migrated to Queens' College. Curate of Bollington, in Prestbury 1851-53; of North Rode 1853-55; of St Paul's, Cheltenham 1855-58; Chaplain of the Cheltenham Union 1858-67; Curate of the Onslow District of Chelsea 1867-78; Vicar of Wrenbury, near Nantwich 1878-1908. Died 26 January at Norwood Villa, Snaith, aged 79.

Rev Alfred James Poynder (1883), son of the Rev Leopold Poynder; born at Whiston, Northamptonshire 11 February 1860; educated at Brighton College. Died 8 May at Seaford; see Vol. XXIX., 349.

Charles Fox Roe (1867), second son of Thomas Roe, M.P., merchant, of Derby; born in 1864. Admitted a student of the Inner Temple 23 November 1865, called to the Bar 7 June 1869. A member of the Midland Circuit. Died in London 1 September, aged 63.

Patrick Cumin Scott (1880), M.B., son of James Nairne Scott, stockbroker; baptised in Camberwell 1 July 1857; educated at Winchester College. Of St George's Hospital; M,R.C.S. England 1885. Sometime House Physician to the Consumption Hospital, Brompton; Assistant Medical Registrar, St George's Hospital, and Clinical Assistant to the Hospital for Children, Great Ormond Street; Physician to the Miller Hospital, Grenwich, and to the Royal Kent Dispensary. Died 10 January at his residence High House, Old Charlton, aged 50. Mr Scott married, 17 December 1895 at St James', Kidbrook, Alice Adelaide, younger daughter of the late Henry Cleveland esq., Solicitor to the Government of Bombay.

Rev Dr Charles Taylor (1862), Master of the College, son of William Taylor; born 27 May 1840. Died 12 August, suddenly, at Nuremberg, aged 68. See p. 64.

Rev William Tomkins (1864), son of William Thomas Tomkins, farmer; baptised at Tyvingham, in Tilgrave, 17 June 1821 Curate of Frensham 1864-65; of Barfoul, Warwickshire 1865-80; of St Stephen's, Barbourne, Worcestershire 1880-84; Curate of Sherborne, Warwickshire 1884-85 and Vicar 1885-98. Latterly resided at The Green, Stony Stratford; died there 21 May.

Rev Charles Seymour Towle (1866), son of George Towle; born in Hull 26 July 1843. Curate of Lambourne 1866-69; of Morpeth 1869-71; of Bedminster, Bristol 1871-73; Vicar of Moordown, Hants 1877-86; of St. Mary, Charterhouse 1886-91; Vicar of St Clement's, Bournemouth 1891-1908. Died at St Clement's Vicarage 19 November.

Rev Thomas Vincent (1842), son of George Giles Vincent, Chapter Clerk of Westminster Abbey, and grandson of the Rev William Vincent, Dean of Westminster; born 26 November 1819; educated at Westminster School. Curate of Long Sutton, Hants 1842-44; of Bolney, Sussex 1845-46; of Wantage 1847-68; Chaplain of St Mary's Home, Wantage 1850-68; Rector of Pasey, Berks 1868-89. Latterly resided at Hillsborough, Clevedon, Somerset; died there 4 March, aged 88. Author "The Deceased Wife's Sister's Bill—a Village Talk," 36th thousand 1882; translated into Welsh 1887.

Rev John William Spiller Watkin (1841), educated at Tiverton School. Curate of Gwennap, Cornwall 1841-43; of Christ Church, Blackfriars 1844-49; of St George's, Hanover Square 1849-54; Vicar of Shipbourne 1860-75. Died 1 March at 65 Church Road, St Leonards, aged 89.

Frank Watson (1870), son of Robert Watson, solicitor; born at Hammersmith 15 December 1846. Sometime Fellow of the College. Admitted a student of Lincoln's Inn 7 October 1868, called to the Bar 30 April 1872. Died at his residence 9 Telford Avenue, Streatham, 9 October, aged 61. He was educated at the Godolphin School, Hammersmith. He was greatly interested in Church work, and was for many years "people's warden" of Christ Church, Streatham. During his undergraduate days he founded a small society called the *Sex Pueri*, other members were the late Professor H. G. Seely, F.R.S., the Hon J. D. Fitzgerald, K.C., the Rev John Kennedy, afterwards Headmaster of Aldenham. His humorous speeches at the

Union, when he was President, were irresistible. His physical weakness showed itself during his undergraduate days by excessive stoutness. He was one of the contributors to *Momus*, an Undergraduate Journal which appeared once a year on Boat Race Day. In this, in a burlesque account of a debate at the Union, he satirised himself as "Wrank Fatson." Among his colleagues on *Momus* were Walter Herries Pollock, afterwards Editor of the *Saturday Review;* Israel Davis, of Christ's, now a Director of *The Graphic;* and G. W. Forrest, of St John's, whose writings on Indian subjects are well known. Watson's weak health prevented him from obtaining greater distinction at the Bar, where he practised as an equity draftsman and conveyancer.

Rev Henry John Wiseman (1865), son of Henry Richard Wiseman, of Cambridge; baptised 13 October 1841; educated at Oakham School. Assistant Master at Kensington School and Curate of St John, Notting Hill 1868-69; Assistant Master and Chaplain of Clifton College 1869-1892; Rector of Scrivelsby, near Horncastle 1902-1908. Died at the Rectory 30 September, aged 67. Mr Wiseman married 1 August 1872, at St John's, Notting Hill, Elizabeth Eleanor Franklin, daughter of the Rev John Philip Gell, and granddaughter of Sir John Franklin, K.C.B., the Arctic explorer.

Rev Prebendary George Edward Yate (1848), second son of the Rev George Lavington Yate (of Queens' College, Incumbent of Wrockwardine); born 1 March 1825; educated at Shrewsbury School. Curate of South Scarle, Notts 1849-51; of Graveley, Cambridgeshire 1851-1852; Chaplain to the H.E.I.C.S. in Bengal 1855-59; Missionary Chaplain of St Paul's Cathedral, Calcutta 1852-55; at Kidderpore 1855-58; Vicar of Madeley, Salop 1859-1908; Prebendary of Gorwall and Overbury in Hereford Cathedral 1905-1908. Died at Madeley Vicarage 25 October, aged 84. Mr Yate married 25 July 1850, at Long Stowe, Cambridgeshire, Margaret Maria, eldest daughter of the Rev H. A. Bishop, Rector of Long Stowe.

Rev George Yeats (1855), son of Thomas Yeats (or Yeates), farmer, of Leck; baptised in the Chapel of Leck, in the parish of Tunstal, Lancashire, 1 April 1827. Curate of Plumstead 1855-57; of All Saints', Hereford 1857-62; of South Ockenden, Essex 1862-66; Vicar of Lyonsdown, Herts. 1866-85; Vicar of Holy Trinity, Heworth, in the City of York 1885-1908. Died at Heworth Vicarage 7 January, aged 80.

OUR CHRONICLE.

Lent Term 1909.

The Senatus Academicus of the University of Edinburgh have resolved to offer the honorary degree of LL.D. to Dr J. E. Sandys (B.A. 1867), Public Orator of the University.

The Earl of Rosebery, as Chancellor of the University of London, has re-appointed Professor J. Larmor (B.A. 1880), Secretary of the Royal Society, to be his representative on the Court of Governors of the University of Birmingham.

Mr J. G. Leathem (B.A. 1891) has been appointed Senior Bursar of the College in succession to Mr R. F. Scott.

The Linacre Lecture for the present year will be given on May 6th by Sir Victor A. Horsley F.R.S. The subject of the Lecture is "The Motor Area of the Brain."

Sir Lewis T. Dibdin (B.A. 1874), Dean of the Arches, and First Church Estates Commissioner, has been elected an Honorary Member of the Surveyors Institution.

Professor T. J. Jehu (B.A. 1898) has been appointed to the Swiney Lectureship in Geology for a term of two years. The Lectureship was founded in the year 1840 under the will of Dr George Swiney and is under the control of the trustees of the British Museum.

Mr H. M. Bompas K.C. (B.A. 1852), late County Court Judge of Bradford and district, was entertained on January 22 by the Bradford Law Society and was also presented with a silver tea and coffee service.

At the Annual Meeting of the Royal Astronomical Society, held on the 12th February last, Major P. A. MacMahon (Sc.D. 1904) and Professor R. A. Sampson (B.A. 1888) were elected Members of the Council of the Society for the ensuing year.

The Rev J. Campbell (B.A. 1878) has presented to the College a flag for the Tower over the front gate. The flag

has the College arms heraldically displayed; it was flown for the first time on January 22, the day of the King's Accession, and also during the visit of the Archbishop of Canterbury.

Lord Curzon of Kedleston has caused to be erected in Christ Church, Simla, a tablet in memory of Sir Denzil Ibbetson (B.A. 1869), Lieutenant Governor of the Punjab, 1907-08. The tablet records that Sir Denzil "was stricken down by a mortal illness immediately after being appointed Head of the Province which he had served in for 37 years," and thus characterizes him:—"Untiring in administration. Fearless in doing right. A scholar and a man of affairs. Loyal in co-operation. Devoted in friendship. He gave to India his love and his life."

Of the 15 gentlemen selected by the Council of the Royal Society to be recommended for election three are members of the College: Mr A. J. Jukes-Browne (B.A. 1874), Professor W. Mc F. Orr (B.A. 1888), and Dr Alfred Barton Rendle (B.A. 1887).

A correspondent informs us that the name of the artist who painted the picture of the Old Chapel given to the College by the late Rev F. J. Lyall (see ante p. 105) is Victoria Colkett (now Mrs Henry Hine).

Among the many centenaries to be celebrated during the present year is that of Edgar Allen Poe, who was born at Boston, Mass., on 19 January 1809. He was brought as a child to England and between 1815 and 1820 was placed under the care of a Johnian, the Rev John Bransby, who then kept a school at the Manor House, Stoke Newington. Bransby is the prototype of William Wilson in Poe's story of that name, where he gives a description of the fine old School House. John Bransby entered first at Caius 7 May 1801, but migrated to St John's 20 October 1801 and took the B.A. degree in 1805. He was ordained Deacon, 6 October 1805, and Priest, 13 December 1807, by the Bishop of Lincoln. He was Master of King's Lynn Grammar School and died at King's Lynn 5 March 1857, aged 74.

The 5th of April 1909 will be the centenary of the birth of George Augustus Selwyn (B.A. 1831), the first Bishop of New Zealand, founder of the Melanesian Mission and subsequently Bishop of Lichfield from 1867 to 1878, and the first Prelate of the Order of SS. Michael and George. As this day falls on Monday in Holy Week it has been decided to commemorate the birth of the Bishop on St George's day, April 25. There is also to be a special service in Lichfield Cathedral on April 22.

Sermons have been preached in the College Chapel during the Term as follows:—January 17, Mr H. F. Stewart, Dean; February 7, Mr C. G. Griffinhoofe; February 14, the Archbishop of Canterbury; February 21, Professor H. M. Gwatkin; March 7, Dr T. G. Bonney.

Mr Manohar Lal (B.A. 1902) has been appointed to the newly established Minto Professorship of Economics in the University of Calcutta. Professor Manohar Lal was an Exhibitioner and Foundation Scholar of the College and MacMahon Law Student. He obtained a First Class in the Moral Science Tripos, Part I., 1902, Part II., 1903; the Brotherton Sanskrit Prize at Corpus Christi College in 1903; the Cobden Prize in 1904. He also obtained a Whewell Law Scholarship in 1903.

Mr C. T. Horton (B.A. 1902) has been appointed to an Assistant Mastership at Giggleswick School.

Mr D. D. Nanavati (B.A. 1907), I.C.S., who has been appointed an Assistant Commissioner in Burma, reported his arrival in Rangoon on the 22nd December last and has been posted to the headquarters of the Amherst Division for training.

Mr N. Thatcher (B.A. 1894) was called to the Bar at Gray's Inn on the 26th January 1909.

Mr A. E. Brown (B.A. 1906) was in December last elected to the first Whewell Law Scholarship.

Mr C. W. Previté Orton (B.A. 1908) has been awarded the Members' Prize for an English Essay.

The Hulsean Prize for 1908 has been awarded to Mr E. C. Dewick (B.A. 1906).

On the 15th January last Ds W. F. Swords (B.A. 1908) was elected a MacMahon Law Student of the College. Mr Swords was placed in the First Class of the Law Tripos, Part I., 1907, being second in the list, and was the only man who obtained a First Class in Part II. of that Tripos in 1908. Mr Swords obtained the first place in the Bar Final examination in October 1908 and obtained a certificate of honour and the Middle Temple prize of £50. He holds also a Barstow Scholarship open to the Four Inns of Court.

On the 9th of December last the Council of the University of Manchester appointed Mr Henry Richmond Hutton (B.A. 1875) to be Lecturer on Diseases of Children in the University. Mr Hutton was for sometime Demonstrator and Honorary

Physician at St Thomas' Hospital, London. For 26 years he has held the position of Physician to the Manchester Children's Hospital.

Mr J. S. Steele Perkins (B.A. 1897), M.B., B.C., has been appointed Honorary Anaesthetist to the Royal Devon and Exeter Hospital, Exeter.

Mr D. Allen (B.A. 1904), of Guy's Hospital, was on Thursday 11 February last admitted a member of the Royal College of Surgeons.

The Rev W. E. Pryke (B.A. 1866), Canon of Exeter Cathedral, has been appointed Examining Chaplain to the Bishop of Exeter.

The Rev G. R. Bullock-Webster (B.A. 1880) has been appointed Chaplain to the Bishop of Truro.

The Rev. G. E. Aickin (B.A. 1891), formerly Naden Divinity Student of the College, Chaplain and Lecturer at St Aidan's College, Birkenhead, has been appointed, by Simeon's Trustees, to the Vicarage of Upton (Overchurch) near Birkenhead.

The Philosophical Faculty of the University of Louvain have offered the degree of "Docteur en Philosophie et Lettres" to Dr G. C. Moore-Smith (B.A. 1881), Professor of English Language and Literature in the University of Sheffield. The University of Louvain celebrates in May next the seventy-fifth anniversary of its re-opening after the interruption caused by the French Revolution and the Napoleonic rule. The degree day is on the ninth of May.

The following ecclesiastical appointments are announced:

Name	*Degree*	*From*	*To be*
Hall, Webster	(1879)	V. St Cleophas, Toxteth Park.	R. Lowton, Lancashire.
Burton, O.	(1888)	C. St Denys, Southampton.	V. Penwortham, Preston.
Newbery, F. C.	(1892)	V. Thorpe Acre.	P.C. Glen Parva, Leicestershire.
Roberts, A. C.	(1886)	C. St John, Bathwick, Bath.	V. Havenstreet, Isle of Wight.
King, H. A.	(1892)	C. St Mary, Primrose Hill.	R. Holt, Norfolk.
Molesworth, E. H.	(1882)	V. St Philip, Maidstone.	R. Clapham and Patching, Worthing.
McCormick, J. G.	(1896)	V. St Paul, Princes Park, Liverpool.	V. St Michael, Chester Square, London.

The following members of the College were ordained at the Advent ordinations.

DEACONS.

Name	*Degree*	*Diocese*	*Parish*
Tremearne, A. R.	(1908)	London.	St Mark's, Marylebone.
Young, P. N. F.	(1906)	Winchester.	St Stephen's, Portsmouth.
Alexander, P. G.	(1908)	Bristol.	Christ Church, Barton Hill.
Grimes, G. H.	(1905)	Hereford.	Much Wenlock.
Bee, P. R.	(1899)	Lincoln.	Messingham.
Ashby, N.	(1907)	Liverpool.	St Leonard's, Bootle.
Atkinson, M.	(1906)	Manchester.	St Ambrose, Pendleton.
Churchward, A. C.	(1907)	Southwark.	St Paul's, Newington.
Dewick, E. C.	(1906)	Southwark.	St Peter's, Norbiton.
Robinson, H. I.	(1906)	York.	St Mary's, Hull.

PRIESTS.

Name	*Degree*	*Diocese*
Bentley, J. H.	(1906)	York.
Skene, C. M. B.	(1906)	York.
Macaulay, D.	(1906)	Bangor for St Asaph.
Clissold, W. J	(1906)	Birmingham.
Hay, W. K.	(1907)	Manchester.
Stead, W. J. V.	(1907)	Manchester.
Johnston, A. B.	(1906)	Southwark.
Watson, A. L.	(1904)	Southwark.

The ordination at York was on St Thomas' Day, Dec. 21, in the other dioceses named on December 20.

As we go to press we learn that the Council of the British Association has nominated Dr T. G. Bonney, F.R.S., Fellow of the College, to be the President for the Meeting of the Association in 1910. Dr Bonney acted as Secretary to the Association from 1881 to 1885, and in that capacity had much to do with the organization of the Montreal meeting in 1884, the first to be held out of the British Isles.

The following books by members of the College are announced: *Septimus*, by W. J. Locke (Murray); *Effects of War on Property. Being Studies in International Law and Policy*, by Alma Latifi (Macmillan); *The Conflict of Religions in the Early Roman Empire*, by T. R. Glover, Fellow of the College (Methuens); *The Right Stuff*, Ian Hay (J. H. Beith) (Blackwood); *Catalogue of the coins of the Andhra dynasty, the western Ksatrapas, the Traikutaka dynasty, and the Bodhi dynasty*, by E. J. Rapson, Professor of Sanskrit in the University of Cambridge (British Museum); *The Commentary of R. Tobia B. Elieser on Echah. Edited for the first time from the MSS. at Cambridge, Oxford, and Munich*, by A. W. Greenup, D.D., Principal and Professor of Biblical Exegesis, London College of Divinity; *Life of Field Marshall Sir Neville Chamberlain*, by G. W. Forrest, C.I.E. (Blackwood); *The story of the crop-eared dog. The story of the Eagle-boy. Two*

Irish Arthurian Romances. Edited, for the first time, and translated by R. A. Stewart Macalister, M.A. (Irish Texts Society); *Introduction to the Natural History of Language*, by T. G. Tucker (Blackie and Son); *Neoplatonism in relation to Christianity*, by Charles Elsee, M.A., sometime Scholar and Naden Divinity Student of the College (University Press); *Man's Great Charter. An exposition of the first chapter of Genesis*, by F. E. Coggin, M.A.; *The Client Princes of the Roman Empire under the Republic*, by P. C. Sands, Fellow of the College (University Press); *Claudian as an Historial Authority*, by J. H. E. Crees, M.A., D.Lit. (University Press); *Hymenaeus: A Comedy acted at St John's College, Cambridge.* Now first printed with introduction and notes by G. C. Moore-Smith, Litt.D., Professor of English Language and Literature in the University of Sheffield (University Press); *The Methods and Scope of Genetics*: An Inaugural Lecture delivered 23 October 1908, by W. Bateson, M.A., F.R.S., Professor of Biology in the University of Cambridge (University Press).

The following University appointments of members of the College have been made since our last number: Mr H. Lee-Warner to be a Governor of the Grammar School, Great Yarmouth; Mr F. H. Colson to be an examiner for the Previous Examination; Mr W. H. Gunston to be an examiner for the Previous Examination; Mr J. Robinson to be an examiner in German for the Previous Examination; Mr A. W. Flux to be an examiner for the Economics Tripos; Mr H. F. Stewart to be an examiner for the Medieval and Modern Languages Tripos; the Master to be a member of the Court of Discipline; Mr R. P. Gregory to be a member of the Botanic Garden Syndicate; Mr F. H. Colson to be a member of the Local Examinations and Lectures Syndicate; Mr J. E. Purvis to be a member of the State Medicine Syndicate; Mr H. F. Stewart to be a member of the Special Board for Medieval and Modern Languages; Dr T. J. I'a Bromwich to be a member of the Special Board for Indian Civil Service Studies; Dr J. E. Marr to be a member of the Board of Geographical Studies; Mr J. E. Purvis to be an examiner in State Medicine; Dr J. E. Marr to be an examiner for the Harkness Scholarship; Mr J. Gibson to be an elector to the Knightbridge Professorship of Moral Philosophy; Professor J. Larmor to be an examiner for the Adams' Prize in 1911; the Master to be a member of the Board of Electors to livings in the gift of the University; Mr W. H. R. Rivers to represent the University on the occasion of the celebration in July 1909 of the fiftieth anniversary of the foundation of the Anthropological Society of Paris; Mr H. F. Stewart to be a member of the Board of Electors

to the Professorship of Music; Professor J. Larmor to be a member of the Board of Electors to the Woodwardian Professorship of Geology; Dr J. E. Marr to be an elector to the Professorship of Mineralogy; Dr A. Marshall to be an elector to the Professorship of Political Economy; Mr G. F. Stout to be an examiner for the Moral Sciences Tripos; Mr E. E. Foxwell to be an examiner for the General Examination; Mr A. J. Tait and Mr J. H. A. Hart to be examiners for the Special Examination in Theology; Mr W. H. Gunston to be an examiner for the Special Examination in Mathematics; Dr G. C. Moore-Smith to be an examiner for the Harness Prize in 1910; Mr T. R. Glover to be an adjudicator for the Members' Prize for an English Essay in 1909 and an adjudicator for the Thirlwall Prize to be awarded in 1911.

We take the following notice of the Rev H. J. Wiseman (B.A. 1868), who died on the 30th September 1908, from *The Cliftonian* for October:

"By the death of Mr Wiseman, Clifton loses one more of the unhappily dwindling band who link us to the heroic age of the School—the days when it was still fighting its way up into the ranks of the great Public Schools, and each new triumph was only hailed as an earnest of fresh triumphs to come. The men of that age had an opportunity, which does not recur, of stamping their individuality on the growing School while its traditions were yet plastic, and all felt that they were engaged in making history. For many years Mr Wiseman was one of the recognised and trusted leaders, though with characteristic modesty he liked to speak of himself as only 'one of the rank and file.' It would be hard to find a better embodiment of all that is meant by the word 'loyalty.' His devotion to the ideals of the place never led him into intolerance or ungenerous criticism of others from whom he might differ on particular points, and he was always willing to sink his own predilections for the common good. To the world outside he was best known in his capacity as house-master; but of his success there it is hardly necessary to speak, it is already part of the history of the School. He wished his house to be successful, but this never allowed him to forget that he was dealing with a number of individual boys, differing in character and talents; and to his never-flagging interests in the individual career of each boy was largely due the affection he inspired among the members of his house. It was well said by an old friend, when six years ago he left Clifton for his Lincolnshire rectory, "the pillars of the public safety shook": he had been so much a part of the School for so long, that one could hardly

think of Clifton without him. But his generous attitude where rival interests were concerned, his freedom from self-assertion, and wholesome, manly temper are a permanent legacy to the School which he served long and loved longer."

JOHNIANA.

The following letters are printed in *The Gentleman's Magazine* for 1781, page 21.

I. To the right worshipfull Sir John Winne, Knight Baronet, at Guyder, these be delivered.

Right Worshipfull Sir

My chiefe care and study hath allwayes bene to deserve rather than to make commodity by the tuition of your sonnes: as (if I be not much deceaved) they themselves and others that know my carriage in every passage between me and them, will not be backward to testify. Your owne worthiness I so much honoured, as that I added somewhat allwayes to my earnest desires and endeavours to doe them all offices of a carefull and earnest tutour, uppon hope of gayning the liking and favour of so worthy a gentleman, as uppon good grounds both of report and experience I esteemed you their father: so farre was I from being willing to give any the least just cause of dislike or discontent. I longed much to heare from you, and to see your sonnes safe returne to Cambridg; but the joy of the latter was much diminished by the sorrow that, I think, I justly conceived by the manner of the former. That little place which I heere hold were scarce worth the holding, if I could not keep the good opinion of men as touching my playness and honesty; undirect dealing being (as in all places odious, so) in none more obnoxious and subject to disgrace and reproach than in Cambridg; but the cause of your misconceipt of me ariseth, as I gather by your letter, from the miscasting and not reforming of a note sent back to me by you, but which never was delivered to me. If it had, I would not have neglected the reformation thereof in the next, least I might thereby also have given just occasion of doubt, whether I were more simple or dishonest. And now, least by sending a part of the accompts I should not be able to satisfy in the whole, I have written out a note of all particulars from his admission untill now with myne owne hand (although my present business could hardly spare me so much tyme) the most whereof are written into my booke with your sonnes hand. I desire they may be through scanned from ende to ende: that if they be perfect, I may enjoy that which I have allwayes so much desired, I meane your worshipps favour: and if otherwise, I have no colour to refuse the contrary. In the meane tyme, with remembrance of my service and love to your worshipp and your worthy lady, praying for the perfect recovery of your sonne William, I humbly take my leave, remayning your Worships in all dotiful affection

DANIEL HORSMANDEN.

St John's Colledg
in Cambridge
April 6, 1614

II. To the honoured Knight and Baronet Sir John Winne, at Guider, these be delivered.

Right Worshipfull

Your worthy sonne Mr Robert Winne, my dearest frend, in regard of my owne greate loss, I cannot but greatly lament the loss of: but his owne carriage was so blameless, his disposition so harmless and loving and charitable, and his whole cause so religious and devout, as his friends have just cause of much joy, and his enimyes of envy, for this his so gainfull translation and blessed charge. It pleased Almighty God to take

him in the glory of the strength of his yeares, and I doubt not but he is now a glorious Saint in Heaven. He was greene in yeares, but ripe in knowledg: yong in age, but sage and grave in carriage: weake in constitution of body, but strong in religious devotion. But only for the carryers hast, I could scarce cease to speak of him. For recknings between him and others with us, Mr Thornton and I have taken some pains to make them even so farre as we can yet heare. The conclusion Mr Thornton sends: and thus with my best service remembred to your worthy self and your most virtuous lady, I take my leave, and will alwayes rest your worships in all service and love,

DANIEL HORSMANDEN

St John's Colledg
in Cambridg.
July 1617

Particulars concerning the eminent personage, to whom the above letters are addressed, the curious reader will find in "The history of the Gwedir family, by Sir John Winne, the first baronet of that name, who was born in 1553," 8vo. 1770; a work compiled by the Hon Daines Barrington, from the MS. of Sir John, who was himself an antiquary.

Wordsworth once gave Mr Gladstone, with much complacency, as an example of his own readiness and resource, this story. A man came up to him at Rydal and said, "Do you happen to have seen my wife?" "Why," replied the Sage, "I did not know you had a wife!" This peculiarly modest attempt at pointed repartee much tickled Mr Gladstone, as well it might.—*From Morley's "Life of Gladstone."*

The Registers of the church of St Mary in the South Bailey, in the City of Durham, have recently been printed by the Durham and Northumberland Parish Register Society.

The following entries occur:

(i) Deaths: 1627, June 26: Thomas Comyn, artium magister, socius Collegii Sti. Johannis, Cantabrig: filius Timothei Comyn.

(ii) Baptisms: 1602-3, January 23: Thomas, filius Timothei Cominge.

Thomas Comyn was admitted a Fellow of the College, on the Foundress' Foundation, 19 March 1623-4.

From the *Gentleman's Magazine* for 1787, Vol. ii, p. 1146.

December 10, 1787.

Mr Urban,

Sir John Hawkins, in his "Life of Dr Johnson," p. 18, says that "at this early period of his life he could not divest himself of an opinion that poverty was disgraceful; and that he was very severe in his censures of that oeconomy in both our Universities, which exacted at meals the attendance of poor scholars under the several denominations of *servitors* in the one and *sizars* in the other. He thought that the scholar's like the Christian life, levelled all distinction of rank and worldly pre-eminence."

Is it extraordinary that such liberal sentiments in the Doctor should be controverted by his biographer? or may we not naturally suppose, that a person, whose good fortune may probably have enabled him to be waited upon by a poor scholar, should continue an advocate for such distinctions as are certainly a disgrace to this liberal and enlightened age?

That, according to the present constitution of Society, there must be a regular subordination of ranks, I do not mean to dispute; but I can see no advantage in degrading a young man in his own eyes because of his poverty, when in after-life he is to be regarded as a gentleman. In the first ages of college education when there were throughout life humble situations for the lowest of the clergy, who were also taken from the lowest of the people, there was no inconsistancy nor illiberality in the fellows and richer students being waited upon by servitors. But surely, from the present refinement of manners, the usages which were then very

proper and convenient are now become highly improper. A servitor at present is almost always designed for the church; he is, therefore, to be considered hereafter as a gentleman, and qualified to keep company with the same man who now, perhaps, looks upon him in nearly the same light as a servant. This must naturally have a tendency to beget a contemptuous insolence in the one, and an abject servility or gloomy reserve in the other; though it may not uniformly be so mischievous in its consequences.

It may happen too, that the son of a poor clergyman of good family may be *servitor* to the son of a rich tradesman of no family. This is a very awkward relation. Considering the humiliating light in which a servitor is looked upon at Oxford (see an account of "hunting the servitor" in Sir J. H.'s "Life of Johnson," p. 18), I give credit to the Colleges there which have resolved to admit no such members of their Societies. But Sir J. H. does not seem aware that there is a very great distinction between the *Oxford servitor* and the *Cambridge sizar*, much to the honour of the latter University. There is likewise a difference in the two orders themselves. A *sizar*, properly speaking, is a member of a College, whose order gives him no place for Commons in the Hall; but he must *size* (*i.e.* bespeak and eat his dinner and supper) in his own room. There was formerly at Oxford a similar order (and may still be in some Colleges) called *battelers* (*batteling* having the same signification as *sizing*). The *sizar* and *batteler* were as independent as any other members of the College, though of an inferior order, and were under no obligation to wait upon any body. The order similar to that of the *servitor* was at Cambridge styled the order of *sub-sizars*. This has been long extinct; I have heard that the late learned Dr Ogden was the last instance of a person of that order. He was *sub-sizar* at King's before he went to St John's College; and to mark their contempt of such members, the King's men (I do not mention it to their honour) styled them *hounds*. The situation of a *sub-sizar* being looked upon in so degrading a light probably occasioned the extinction of the order. But as the *sub-sizars* had certain assistances in return for their humiliating services, and as the poverty of parents stood in need of such assistances for their sons, some of the *sizars* undertook the same offices for the same advantages. The Master's *sizar*, therefore, waited upon him for the sake of his commons, &c. as the *sub-sizar* had done; and the other sizars did the same office to the fellows for the advantage of the remains of their commons. Thus the term *sub-sizar* became forgotten, and the *sizar* was supposed to be the same as the *servitor*. But if a sizar did not chuse to accept of these assistances upon such degrading terms, he dined in his own room, and was called a *proper sizar*. He wore the same gown as the others, and his tutorage &c. was no higher; but there was nothing servile in his situation. This is by no means an unuseful order, as it enables such parents as are in strait circumstances to educate their children with less expence, and at the same time with no less independence, than if they were of a superior order. Now indeed all (or almost all) the Colleges in Cambridge have allowed the sizars every advantage of the remains of the fellows' commons, &c. though they have very liberally exempted them from every servile office. It ought to be mentioned to the honour of Cambridge, that *sizars* there have long been treated with the utmost regard that could be expected to be paid to persons professedly in poor circumstances. Their society was not shunned when their behaviour was proper and decent. It were to be wished, that Oxford would either follow this liberal example, and make the situation of the *servitor* as comfortable (by changing the term, &c.), or entirely abolish the order. At present it serves only to depress the minds of those, who from a want of fortune are precluded those benefits which their acquirements and behaviour give them a just title to; and to inspire with a contempt of, perhaps their superiors in virtue and knowledge, the fortunate sons of upstart wealth. In all well regulated societies *virtue*, not *wealth*, ought to be the standard of merit. In a place of education it is of

essential consequence, that no false standard of merit should be appealed to, as the prejudices there imbibed take too deep root to be easily eradicated in after-life.

English Essay Prizes. 1908.

For the subjects see Vol. xxix., p. 387.

First Year:	P. O. Whitlock.
Proxime accesserunt:	H. P. W. Burton. G. I. C. Marchand.
Second Year:	F. M. Cheshire.
Third Year:	No essays sent in.

Adams Memorial Prize, 1908.

The Adams Memorial Prize has been awarded to T. Clough, scholar of the College.

The examiners are of opinion that the essay submitted by L. J. Mordell is deserving of honourable mention. Mr Clough chose for the subject of his essay "The vibration of an elastic medium as a Theory of Light." Mr Mordell's essay was on the "Theory of oscillation of ponderable matter."

Lady Margaret Boat Club.

President—Mr L. H. K. Bushe-Fox. *Treasurer*—Mr J. Fraser. *1st Boat Captain*—C. J. W. Henslow. *2nd Boat Captain*—C. L. Holthouse. *Secretary*—H. F. Russell Smith. *Junior Treasurer*—J. M. Short. *1st Lent Captain*—G. A. Allen. *2nd Lent Captain*—K. S. Thomson. *3rd Lent Captain*—H. L. Penfold. *Additional Captain*—P. A. Irving.

The crews were requested to come up to begin practice on Tuesday, January 10th. Some of them came on the right day. Right from the beginning the weather has been exceptionally good, and there have been hardly any head winds. There was one spell of arctic weather in the middle of the Term, but the ice made rowing impossible only for one day. Great keenness has been shown by every member of the Club, and we needed only a little bit more of the favours of Fortune on the second day of the races to crown what has been one of the most pleasing Terms in the history of the Club.

P. J. Lewis kindly came up once more to take the prospective Lent boat for the first week of term, and left it in a fairly promising condition. During the next fortnight the boat was under the fatherly care of Henderson; but the need for changes was soon seen. It has been pointed out by a mathematically-minded member of the Club that in the thirty-seven days of training thirty-seven changes were made in the order of rowing among the first two boats. These began when Mr Bushe-Fox took on the first boat. Penfold, who had been stroking the second boat very well, was requested to step up higher, and within a week the boat had assumed its final order, and showed extraordinary

promise. They got over the course three times under 8 min. 20 secs., and beat the Lady Margaret record for the Long Reach on what was by no means a fast day. Great credit is due both to the crew and their coach. Crews with a nine stone "seven" and a ten stone "six" are not frequently to be seen at the top of the First Division; when they do occur they are worth looking at. The L.M.B.C. is famous for its light crews. This one as well as being the lightest is generally considered to have been the fastest and prettiest produced for a long time; and they had extremely bad luck in being bumped by 1st Trinity on the last night of the races after overlapping the head boat on the second night. The crew had rowed splendidly on the first three nights; but they were a light crew, and it was feared that they were feeling the strain; so it was decided to make a really bold bid for the headship on the last night by shaving their blades. Otherwise of course they could have repeated their performance, gone up again on Jesus, and remained second. But there is a proverb, "Nothing venture, nothing win," which applies to the Cam as well as to life. It is better to be sporting, take a risk and fail, than to be content with lower aims. It turned out that we did fail, and 1st Trinity's heavier crew bumped us; but there can be no doubt which was the better crew. The boat deserves our sympathy, because not only in the races but also in practice it rowed consistently well individually and as a whole, and did not meet with its deserts. It was complimented very highly by several people who are supposed to know something about rowing, and generally considered to be the best Lent boat.

The Second Boat suffered from considerable changes, and as Chell succumbed to the inevitable "flu" a few days before the races the crew was only out for two or three days in its final order. It improved very much at the last moment and rowed three splendid races.

The Third Boat suffered in the same way but more so. They were compelled to change their stroke less than a week before the races, and so were quite unable to get together. Their rowing has been compared to a dog shaking itself, but they did it pluckily. They always started very fast, but a start cannot last nine minutes.

The Fourth Boat, like all its predecessors, failed to "get on." The keenness that its members displayed in practice and the pluck with which they rowed their one race was most refreshing. But a better boat beat them. On two occasions a Fifth Boat was likewise seen, in order to make sure of getting the right men for the Fourth. This, however, soon dwindled down to a solitary tub and then vanished.

Our thanks are due to the Master, to Mr Bushe-Fox, and to other members of the College who were kind enough to entertain the crews to breakfast in training. And the general interest taken in the doings of the Boat Club by the College as a whole has been most satisfactory.

First Night. The First Boat went up on Jesus at the start and left 1st Trinity right behind. They were not quite up to practice form and finished about their distance away. The Second Boat rowed a plucky race against Sidney and got home with a foot or two to spare. The Third Boat did not survive the Post Reach and started below Selwyn next night.

Second Night. The First Boat was in splendid form—they got an excellent start and raced up on Jesus at once. They were overlapping at Grassy, but cox made the mistake of shooting on the corner, and Jesus just managed to keep away. The Second Boat gave an exact repetition of the night before. The Third Boat luckily rowed over, as the boat that overlapped them at Grassy was itself overlapped and bumped.

Third Night. The First Boat again rowed exceedingly well. They did not gain so much in the first half minute as they started crooked, while Jesus were off the mark exceptionally quickly. However, they got within half a length of their rivals at Grassy and made them go all the way up the Long Reach at this distance off. The Second Boat ran it rather too fine, and instead of leaving a gap of a foot or two, as before, succumbed to Sidney at the Glass Houses. The Third Boat was bumped in the Post Reach by Pembroke III.

Fourth Night. The First Boat scarcely gained at all on Jesus; they whipped their narrower blades quickly enough through the water, but seemed unable to do all the work they wished for and were caught by 1st Trinity rather before the Glass Houses. The Second Boat was overlapped by Queens' I. at Grassy, but showed that such a thing is a minor consideration if only you keep pushing, and finished a comfortable distance off. The Third Boat did as usual—only it was Clare II. this time.

Names and weights of the crews:—

First Boat.

		st.	lbs.
	V. K. Haslam (*bow*)	10	3
2	B. R. Streeten	10	7
3	C. G. Carpenter	11	7½
4	D. E. Cruikshank	11	13
5	P. A. Irving	11	8½
6	G. A. Allen	10	11
7	R. F. Donne	9	13½
	H. L. Penfold (*stroke*)	11	13
	H. E. Chasteney (*cox*)	8	13

Coach—Mr Bushe-Fox.

Second Boat.

		st.	lbs.
	C. Dixon (*bow*)	11	0
2	C. P. Aubry	11	0
3	C. G. Gale	11	10
4	J. C. Irving	11	4½
5	C. H. Ritchie	11	9
6	J. G. H. Holtzapffel	11	7
7	V. C. Boddington	11	3
	L. A. Allen (*stroke*)	11	8
	R. W. Hyde (*cox*)	8	10

Coach—M. Henderson.

Third Boat.

		st.	lbs.
	G. W. Spencer (*bow*)	10	0
2	S. G. Askey	11	0
3	W. D. Wells	10	5½
4	G. I. C. Marchand	10	3
5	F. M. Moseley	10	9
6	A. Watkins	11	6
7	H. Parker	9	9
	A. C. Nicholls (*stroke*)	10	3
	E. Davies (*cox*)	8	9

Coach—C. J. W. Henslow.

Smoking Concert.

On the Saturday evening of the Races a "Smoker" was held in Lecture Room VI., with Mr Bushe-Fox in the chair. We were very pleased to see Dr Tanner, Mr Sikes, and the Dean also there. The usual songs and speeches took place, and the evening passed as pleasantly as was possible after the afternoon's disappointment.

On Monday, March 1st, the Boats played the Soccer team. Their want of speed was made up for by their neatness with their feet and the excellence of the referee, so that they most creditably drew the game.

L.M.B.C. Concert.

The L.M.B.C. Concert was held in the College Hall on Monday, February 8th. It was well attended, and we were glad to welcome a large number of gentlemen from other Colleges. It is intended to be a social function; but this year it suffered from being treated too much as one of the College's musical events, which it obviously is not. There was certainly not enough light element in the programme, which was :—

PART I.

1 PIANO SOLO.....“Rhapsody”.....*Brahms*
W. A. ASCHAFFENBERG.

2 SONGS.....{(i) “Mary Morrison” (ii) “Of a' the airts”}.....*A. Somervell*
V. C. BODDINGTON.

3 VOCAL QUARTETTE .....“Beware”.....*Hatton*
E. H. P. MUNCEY, R. STANSFELD, V. C. BODDINGTON, Mr HOW.

4 SOLO AND CHORUS.....Songs of the Sea.....*C. V. Stanford*
(i) “Drake's Drum.”
(ii) “Outward Bound.”
R. McD. WINDER.

5 VIOLIN SOLO.....Suite in G major.....*Franz Ries*
H. H. H. LORENZ

6 SONG.....“Ethiopia Saluting the Colours”.....*Charles Wood*
Mr HOW.

7 SONG.....“Green Broom”.....*Traditional*
Mr GREGORY.

PART II.

8 PIANO SOLO.....Polonaise in C sharp minor.....*Chopin*
A. A. GUEST-WILLIAMS.

9 SONGS.....{(i) “Is life a boon?”.....*Sullivan* (ii) “My love's an arbutus”.....*C. V. Stanford*}
V. C. BODDINGTON.

10 'CELLO SOLO.....“Triste”.....*W. H. Squire*
R. B. ODGERS.

11 SOLO AND CHORUS.....Songs of the Sea.....*C. V. Stanford*
(iii) “Devon, O Devon.”
(v) “The Old Superb.”
R. McD. WINDER.

12 SONG.....“The Crocodile”.....*Traditional*
Mr GREGORY.

13 CHORUS.....“Lady Margaret Boat Song”.....*Garrett*
(*Soloists*) FIRST MAY COLOURS.

(*Chorus*) Vive Laeta
Margareta
Beatorum Insulis
Si possimus
Fuerimus
Semper Caput Fluminis.

ASSOCIATION FOOTBALL CLUB.

Captain—J. A. Fewings. *Hon. Sec.*—C. Beale.

At the time of writing we stand in a higher position in the League table than we did last year; two games still remain to be played. The team has shown a very steady inprovement on last year, but we have again to lament the number of men “crocking.” Perhaps the XI. was seen at its best in the return match against Trinity Rest. The success of that day was followed up in League matches against Pembroke and King's, but Clare found us much below this standard of excellence.

Little criticism is needed. The forward line was the most variable part of the team, but some "off" days were more than compensated for by many really good displays. The half-backs were consistently good while the rest of the defence could alway be depended upon.

Our sympathies go out to the 2nd XI. after their recent shock. If any encouragement is needed we can say truthfully —recent results notwithstanding—they really are getting on. Fortune sometimes will favour the brave.

Colours have been given to J. R. Stoddart, M. T. Lloyd, H. F. Brice Smith, and H. W. Spargo.

The following League matches have been played this Term :—

Opponents.	*Ground.*	*Result.*	*Goals For.*	*Agst.*
Trinity Rest	St John's	Won	6	2
King's	King's	Won	3	0
Clare	Clare	Lost	2	7
Pembroke	Pembroke	Won	2	0

Characters :

F. W. Spargo. A plucky goal keeper. Resourceful, and shows good judgment. Should let the backs know more of his intentions.

M. T. Lloyd (right back). Has come on a lot during this Term, but still gives the opposing inside forward too much room. Strong safe kick, with a good deal of pace.

J. A. Fewings. Has been an excellent captain, and was a tower of strength at full back. Tackles and heads well, and kicks splendidly with either foot.

J. R. Stoddart. A hard-working left half, who has an occasional off-day. Knows the game well, showing good judgment in feeding his forwards.

R. Brice-Smith. Has been "crocked" during the greater part of the season. Luckily has been able to play this Term, showing excellent form.

C. B. Thompson. Came up with a big school reputation as a centre half, which he has fully maintained. A very accurate kick, tackles and heads well. On the whole is better in attack than defence.

C. Beale. His many duties as secretary have not detracted from his skill at half-back. Tackles and passes splendidly, and on at least one occasion proved an invaluable goal getter.

H. Whewell. A clever, hard-working outside right, with a good control of the ball. Might make more use of his pace.

H. F. Brice Smith (inside right). Has steadily improved all the season. Feeds his wing man well, but is inclined to be slow in his movements.

G. D. Reed (centre forward). Makes the most of his pace and weight, and is a fine shot, but should make more openings for his other forwards.

A. R. Thompson (inside left). Has been showing his form of two seasons ago. Has an excellent understanding with his outside, with whom he makes a very effective wing.

H. C. H. Lane (outside left). Has played a thoroughly good game throughout the season. Uses every bit of his pace.

Cricket and Football Clubs.

Balance Sheet 1908.

Receipts.	£	s.	d.
Grant from the Amalgamated Athletic Clubs..	182	0	0
Long Vacation Grant from ditto	20	0	0
Deficit	10	9	2
	£212	9	2

Expenditure.	£	s.	d.
Deficit from 1907	12	3	9
Wages for Groundman..	40	0	0
General Expenses, including wages of labour, payment of umpires, rolling and cutting, rates & taxes	99	12	3
University Cricket Club Poll Tax	5	5	0
Bats, Balls, and Teas	14	10	8
Miscellaneous accounts :			
Moyes	2	2	0
Lilley—Matting for Pavilion, etc.	7	15	2
Metcalfe—Printing	3	8	0
Pleasance—Repairs	5	7	0
Macintosh—Seats	2	9	0
Miscellaneous	8	6	5
Gray	1	7	0
Gibson	2	3	9
Watts	1	17	2
Hall	1	5	0
Northfield		13	6
Brown		18	6
Whitmore	2	14	0
Gentle		11	0
	£212	9	2

Examined on behalf of the Committee and found correct, F. D. Morton.

Cricket Field Levelling Fund.

The Treasurer begs to acknowledge the receipt of the following subscriptions :—

	£	s.	d.
Amount previously acknowledged	122	8	5
Mr Sands	1	0	0
Rev E. L. Browne	1	1	0
M. Chadwick		1	0
H. Chell		5	0
J. R. Cleland		7	6
J. M. Conder		4	0
R. H. A. Cotton		5	0
D. Crellin		2	0
R. J. Lyons		5	0
B. Moody		5	0
G. N. Nicklin		5	0
S. D. Nurse		5	0
F. C. Oakley		5	0
R. B. Odgers		10	0
T. K. Brownson		5	0
A. E. Button		5	0
C. G. Carpenter		5	0
W. H. Carter		5	0
H. Cooper		5	0
S. B. C. Ferris		10	0
T. L. Wren		4	6
E. J. Toase		5	0
A. Watkins		2	6
R. A. Warters		2	6
H. W. Todd		5	0
	£130	3	5

E. A. Benians, *Treasurer.*

Hockey Club.

It cannot be said that the Hockey Club have had a successful season. All the League matches, except one which was drawn, have at present been lost. The team has sometimes played in quite good form, but shows a most disappointing inability to finish their efforts in the proper way. We are doomed to descend, but may reasonably hope for only a very short eclipse. The 2nd and 3rd teams have had hard luck in having a good many matches scratched through bad weather, but, in their results, have been no more successful than the 1st. However, increasing interest in the game has been shown all round, and there is still hope. The record of matches is really too plain to be worth printing.

Characters of the XI. :—

J. H. Beresford (centre half). Not a good forward, bnt when established at centre half played with unflagging energy; his defence is very stout, but his attack is often marred by too hard passes.

F. B. Fisher (inside right). As centre half showed rather more consistency than last year, but still is far too often robbed of the ball; on being moved to inside right combined fairly well with Bentley, but not very brisk in the circle.

H. F. Dunkley (goal-keeper). Has often, notably against Clare, shown himself a brilliant goal-keeper, but towards the end of the season has been apt to come out of goal far too much. Had a thankless task, on the whole most creditably performed.

E. J. Y. Brash (left half). Has had bad luck in seldom having the same wing in front of him twice running; though apt to leave his own man, has time after time got the side out of a tight corner. A most energetic player.

A. J. Bentley (outside right). Makes the best use of his pace, and has played well all through, though his centres are at times erratic. Should be very useful next year, when his stick-work improves.

S. L. Thompson (right back). Has suffered through changes in the defence; works splendidly, but sometimes spoils good work by hitting too hard; if he cultivates the "shove-pass," and learns to use his halves more, should be really good.

J. R. Stoddart (right half). The most consistent of the halves, showing a great improvement on last year's form; he passes well, and is fairly clever, but his play might often be the better for being a bit crisper.

W. M. Durant (centre forward). Very hard working, and helps the defence splendidly. Has some dash, but his shooting and passing are often erratic. Must overcome a tendency to foul.

F. R. Parnell (left back). After an unsuccessful sojourn at outside left, settled down to a good game at back, though apt to trust his eye overmuch and to keep too close to his halves. Works hard, and has been most useful.

J. H. Parry (inside left). A disappointing player; at times, though rather slow, has played a good game, but usually rather nonchalant.

A. T. Edwards (outside left). Would do better if he realised that to avoid being overtaken it is necessary to run fast; usually trots, and does not help the defence nearly enough; but, when in an energetic mood, has been quite useful in his new position; fairly clever, and will improve.

Lacrosse Club.

President—M. W. Paterson. *Captain*—L. C. Levy.
Hon. Sec.—R. S. Jeffreys.

Owing to an unfortunate combination of circumstances many of our matches have been postponed or scratched. This is greatly to be deplored as our team has shown very good form throughout the season. In the Cup matches we have won two and made a draw, while the last has still to be played.

The outstanding fixture of the season has been the match with St John's College, Oxford, at Oxford, which ended in a draw after an exciting game.

This meeting was the first of its kind, and was such a success that we hope it will become an annual fixture.

Our second team have been even more unfortunate as regards matches, but several of the members show promise.

Our heartiest congratulations to F. E. Woodall on receiving his Half-Blue.

1st XI.—Played 6, won 4, drawn 2, lost 0. Goals for, 68; agst., 38.

R. S. Jeffreys (goal). Owing to heart trouble has had to retire from the attack to goal, where he has proved extremely useful to the team. Has effected some good saves, but lacks experience in his new position. Has made a good Secretary.

H. Whewell (point). Has kept up his reputation for good defence work. Plays a very hard game, but must try to body his man more effectively.

C. G. Freke (cover point). Has developed into a sound defence man—bodies and checks well. Should clear sooner when pressed, and not obstruct goal.

A. R. Thompson (right defence). Though new to defence work, has got on very well. Finds some difficulty in overcoming "Soccer" prejudices.

C. G. P. Laidlaw (left defence). Lacks pace, but plays an energetic game. Handles his 'Crosse well, but allows his man to get by him too easily.

M. W. Paterson (centre). Has once more been of good service to the team. His cheery optimism is very encouraging when the game is going against us.

H. C. Dollman (right attack). Plays a strenuous game, but requires skill in handling his 'Crosse, and should remember to use both hands. His shooting is also shomewhat erratic.

C. B. S. Allott (left attack). Has shown very good form this season, but is still inclined to ignore the virtue of combination.

L. C. Levy (second home). Has captained the side well. Handles his 'Crosse very cleverly, and shows great dash. Plays hard to the bitter end.

F. E. Woodall (first home). A splendid addition to the team. Puts life into the attack. A brilliant shot.

The Athletic Club.

President—F. R. Parnell. *Hon. Sec.*—A. Hughes. *Committee*—A. R. Thompson, S. L. Thompson, D. W. Ward, A. J. Bentley, J. R. Marrack, C. J. W. Henslow (Capt. L.M.B.C.).

The Sports were held at Fenner's on Thursday and Friday, February 4 and 5. The results were an improvement on last year, and on the whole were above the average of College sports. Good times were made in the 100 Yards and the One Mile, and Nicklin did a good performance in the High Jump.

The events and winners were as follows :—

100 *Yards*—H. R. Ragg 1, J. M. Swift 2. Time, 11 secs.

120 *Yards Handicap*—H. R. Ragg, scr., 1, J. M. Swift, scr., 2. Time, 13 secs.

Quarter Mile—S. L. Thompson 1, H. R. Ragg 2. Time, 56 secs.

Quarter Mile Handicap—S. L. Thompson, scr., 1, J. R. Marrack, 12 yards, 2. Time, 55 3-5 secs.

Half Mile—D. W. Ward 1, A. R. Thompson 2. 2 mins. 9 3-5 secs.

One Mile—D. W. Ward 1, H. Chell and A. Hughes 2. Time 4 mins. 51 secs.

Three Miles Handicap—A. Hughes, scr., 1, L. D. Smith, 400 yards, 2, C. L. Holthouse, 200 yards, 3. Time, 16 mins. 1-5 secs.

Long Jump—J. R. Marrack 1, A. R. Thompson 2. Distance 18 ft. 10¼ in.

High Jump—G. N. Nicklin 1, A. Watkins 2. Height 5 ft. 3 in.

Hurdles—F. Dale 1, G. N. Nicklin 2. Time 19 secs.

Putting the Weight—R. McD. Winder 1, A. L. Anthony 2. Distance 29 ft. 2½ in.

Freshmen's 200 yards—H. R. Ragg 1, M. T. Lloyd 2. Time 21 3-5 secs.

L.M.B.C. 300 yards Handicap—H. Chell 1, S. G. Askey 2.

College Servants' 200 yards Handicap—G. Parr 1, S. Palmer 2.

A fixture has been arranged with Keble College, Oxford, to take place at Oxford on Wednesday, March 10.

We congratulate H. R. Ragg on being chosen as first string for Cambridge in the 100 Yards.

Historical Society.

President—Dr J. R. Tanner. *Secretary*—C. W. Previté Orton.

The Society has to thank Mr Glover for the privilege of hearing a paper from him this term. List of meetings :—

February 3rd.....“Carlyle”.....Mr T. R. Glover
February 24th.....“The Albigenses”.....H. P. W. Burton
March 3rd.....“Nelson”.....F. B. Fisher

The Musical Society.

President—Mr H. S. Foxwell. *Treasurer*—Mr L. E. Shore. *Librarian*—Mr C. B. Rootham. *Secretary*—J. B. Sterndale-Bennett. *Committee*—Professor Rapson, Rev H. F. Stewart R. Brice-Smith, E. H. P. Muncey, C. L. Holthouse, H. F. Russell Smith, F. M. Moseley, C. H. Ritchie, R. Stansfeld, G. A. G. Bonser, G. I. C. Marchand, A. A. Guest-Williams, H. J. Braunholtz, and H. F. Brice-Smith.

The principal event this Term has been the performance in the College Chapel on February 21, which was in every way successful.

Two Smoking Concerts have been held, the first on February 18th, the second on March 4th—at which Mr Rootham and Mr Stewart respectively very kindly took the chair. The programmes are appended :—

PART I.

1 Pianoforte Solo.....Valse in A flat.....*Chopin*
A. A. Guest-Williams.

2 Songs of Old Ireland.....*arr. by C. V. Stanford*
(1) “Emer's farewell to Cucullain”
(2) “The banks of the daisies”
V. C. Boddington.

3. Violin Solo.....“Berceuse de Jocelyn”.....*B. Godard*
H. H. Lorenz.

4 Song.....“To the forest”.....*Tchaikovsky*
C. Davis Brooks (King's).

5 Vocal Duets.....{(1) “I would that my love” (2) “Greeting”}.....*Mendelssohn*
V. C. Boddington, H. C. H. Lane.

PART II.

6 Duet for Violin and Piano...Sonata in E flat.....*Mozart*
Rondo Allegretto.
H. H. Lorenz, A. A. Guest-Williams.

7 Song.....“Non più andrai”.....*Mozart*
(Le Nozze di Figaro)
C. Davis Brooks (King's).

8 Pianoforte Solo...Polnische Nationaltänze.....*Scharwenka*
H. J. Braunholtz.

9 Song.....“Devotion”.....*Schumann*
V. C. Boddington.

10 Vocal Quartets.....{“Springtime”.....*Beethoven* “Simple Simon”.....*Macy*}
V. C. Boddington, H. C. H. Lane, R. Stansfeld, R. McD. Winder.

Chairman—Mr Stewart.

PART I.

1 PIANOFORTE SOLO.....Impromptu in G.....*Schubert*
Professor RAPSON.

2 SONG.....“My resting-place”.....*Schubert*
H. C. H. LANE.

3 DUET (for two violins)...Allegro moderato.....*I. Pleyel*
A. A. GUEST-WILLIAMS, H. H. LORENZ.

4 SONG.....“O ruddier than the cherry”.....*Handel*
R. McD. WINDER.

5 VOCAL QUARTETTE...“Break, break, break”.....*C. B. Rootham*
V. C. BODDINGTON, H. C. H. LANE, R. STANSFELD, R. McD. WINDER.

PART II.

6 SONG.....“The Pipes of Pan”.....*Elgar*
R. W. HYDE.

7. SONG.....“Who is Silvia?”.....*Schubert*
H. C. H. LANE.

8. PIANOFORTE SOLO.....Toccata in C.....*Schumann*
Mr R. HURRY.

9. SONGS..... {“And yet I love her till I die” / “Love is a babel”} .....*Parry*
R. McD. WINDER.

10. VOCAL QUARTETTE...“The sun is gone”.....*Bergt*
V. C. BODDINGTON, H. C. H. LANE, R. STANSFELD, R. McD. WINDER.

Chairman—Mr Rootham.

THE CLASSICAL SOCIETY.

President—H. S. Barrett. *Secretary*—R. F. Patterson.
Committee—Mr Glover, R. P. Dodd.

The following papers have been read during the Term :—

Jan. 28. “Parallelisms between Semitic and Greek Religions.” By S. M. Green.
Feb. 12. “Homeric Kingship.” By A. Hughes.
March 4. “Apollonius of Tyana.” By G. S. Hellings.

Owing to the meetings of the Society unfortunately coinciding with other attractions there has been a distinct falling-off in the attendance. The papers read have all been particularly interesting.

THEOLOGICAL SOCIETY.

President—W. H. Woollen. *Ex-Presidents (in Residence)*—Mr Hart, J. M. Swift, F. A. A. W. Heaton. *Hon. Sec.*—C. S. Fleet. *Hon. Treasurer*—C. J. W. Henslow. *Committee*—R. F. Donne, H. P. W. Burton.

The Society has had a very satisfactory Lent Term. The meetings have been well attended, and the discussions have been good. It was much regretted that Mr Pass was prevented through illness from reading his interesting paper in person. Programme :—

January 29th.....“Prayer.”
Rev J. R. Darbyshire M.A., Vice-Principal of Ridley Hall.

February 5th.....“Old and New Aspects of the Creation.”
Rev T. G. Bonney D.Sc. F.R.S., St John's College.

February 12th...“The Ground of the Church's Obligation to Foreign Missions.”
Rev. H. J. C. Knight D.D., Principal of Westcott House.

February 26th...“The exact meaning of polytheism in the light of comparative religion.”
Rev C. H. W. Johns Litt.D., Queens' College.

March 5th.....“The Kingdom of Heaven.”
Mr H. L. Pass, St John's College.

NATURAL SCIENCE CLUB.

President—T. H. G. Shore. *Treasurer*—Dr J. E. Marr. *Hon. Sec.*—P. A. Irving.

At the time of going to print the following papers have been read this term :—

Feb. 10th. “Airships.” By R. F. Whiddington.
Feb. 17th. “The Life and Death of Seeds.” By Mr Blackman, F.R.S.

Mr E. J. Y. Brash has been elected a member of the Society.

THE COLLEGE BALL.

The date of the College Ball has been provisionally fixed for Tuesday, June 15. Further particulars may be obtained from the Hon. Secretary, C. H. Ritchie, C, New Court.

The Debating Society.

President—W. G. Constable. *Vice-President*—G. I. C. Marchand. *Secretary*—H. P. W. Burton. *Committee*—F. B. Fisher, J. B. Sterndale-Bennett, and F. D. Morton.

With one exception the debates have been attended with greater enthusiasm than is usual in the Lent Term. This perhaps may be accounted for by the excellent selection of motions which the House has been asked to discuss and on which the Vice-President is to be congratulated. For, by reason of their variety and in some cases their originality, they have proved a welcome change after the stock motions which usually come up for discussion in the Society. The Freshmen have at last overcome their natural modesty, and have delighted the Society with their words of wisdom. They should, however, remember that it is possible to speak too often and too seldom. None have as yet attained the happy mean. Quite a number of the Society's members have been speaking at the Union with more or less varying results. We hope that this new and welcome feature will continue to show itself. In conclusion we are glad to be able to state that there is a reasonable prospect that suitable seating accommodation for the President may be eventually forthcoming.

The following debates have been held this Term :—

Saturday, January 23rd. At the first meeting Mr G. I. C. Marchand (vice-president) moved that "This House regrets the existence of New Court." Mr F. D. Morton opposed. For the motion there also spoke Messrs J. B. Sterndale Bennett, P. A. Irving, and A. Alexander ; against the motion Messrs M. Henderson (hon auditor), H. F. Russell Smith, A. Button, A. Watkins, R. P. Dodd (ex-president), T. Clough, and C. J. W. Henslow (ex-president). The motion was lost by 11 votes. Thirty-five members were present during the evening.

Saturday, January 30th. At the second meeting Mr F. B. Fisher moved that "In the opinion of this House the conditions of modern English civilisation are unfavourable to the development of pure letters and the fine arts." Mr P. A. Irving opposed. For the motion there also spoke, Messrs R. P. Dodd (ex-president), A. Watkins, H. C. Dollman, M. Henderson ; against the motion Messrs H. F. Russell Smith, G. I. C. Marchand (vice-president), and G. E. Jackson. The motion was lost by 9 votes. Twenty-four members were present during the evening.

Saturday, February 6th. At the third meeting Mr H. P. W. Burton (hon secretary), moved that "This House would welcome the extension of the Franchise to Women." There also spoke for the motion Messrs H. R. Ragg, A. Watkins, M. Henderson (hon auditor), G. I. C. Marchand (vice-president), and D. S. Fraser ; against the motion Messrs B. R. Streeten, F. D. Morton, G. R. Sayers, E. B. Adamson, and G. N. Nicklin. The motion was lost by 1 vote. Forty-five members were present during the evening.

Saturday, February 20th. At the fourth meeting Mr A. Watkins moved "That this House would welcome the abolition of capital punishment in this Country." Mr D. S. Fraser opposed. There also spoke for the motion Messrs E. F. Sayers and F. G. Burr ; and against the motion Messrs R. P. Dodd (ex-president) and A. E. Button. The motion was lost by 6 votes. Eighteen members were present during the evening.

Saturday, March 6th. At the fifth meeting Mr H. N. Tait moved "That in the opinion of this House the years spent at the University are the happiest years of a man's life." Mr H. F. Russell Smith opposed. There also spoke for the motion Messrs C. P. Aubry, F. D. Morton, G. I. C. Marchand (vice-president), A. C. Nicholls ; and against the motion Messrs J. B. Sterndale Bennett, P. A. Irving, G. R. Sayers, F. B. Fisher. The motion was lost by 2 votes. Forty members were present during the evening.

At the time of going to Press we hear that Mr W. G. Constable (retiring president) will move at the last (change of officers) debate that "In the opinion of this House Balbus did build a wall."

The College Mission.

President—The Master ; *Vice-Presidents*—The President, Mr Mason, Mr Graves, Dr Sandys, Mr Cox ; *Committee*—Mr Bushe-Fox, The Dean, Mr Hart (*Senior Secretary*), Mr How (*Senior Treasurer*), Mr Rootham, Dr Tanner, Mr Ward, R. Brice-Smith, A. J. Bentley, H. P. W. Burton, R. F. Donne, F. B. Fisher, F. W. Hicks, J. E. C. Ross, J. E. Walker, G. I. C. Marchand, C. J. W. Henslow, C. L. Holthouse, (*Junior Secretary*), S. L. Thompson, C. H. Ritchie (*Junior Treasurer*), A. R. Thompson W. H. Weightman.

The chief event of the Term has been the celebration of the 25th anniversary of the Mission's beginning. On Saturday, February 13, a great meeting was held in the College Hall. By the courtesy of the Managing Director we are permitted to use the excellent report given by the "Cambridge Chronicle and University Journal."

The Master, who took the chair, said they had met that night to celebrate the 25th anniversary of the foundation of their College Mission. Twenty-five years was a short period in the history of the Church or of the University, but it was a respectable maturity for a young institution to attain to; and, of the Cambridge Missions in London, the Lady Margaret Mission was the first to reach this stage. It was natural that they in St John's should celebrate this anniversary, and they were gratified to see present members of other colleges who were interested in this or similar work. The origin of the Mission dated from a sermon delivered in the College Chapel on Sexagesima Sunday 1883, by the late Canon Allen Whitworth, Fellow of the College, who, speaking from the text "My people are destroyed from lack of knowledge," appealed to the members of this ancient foundation to follow in the footsteps of the recently founded Missions of Christ Church, Oxford, and Eton College and take some part in the work. It was meet that a College which a little over 100 years ago had sent Henry Martyn to the foreign Mission fields should now take part in Home Missions, and it was a matter of which any college might be proud that the first steps taken to carry out Canon Whitworth's proposals came from their undergraduate members. Within a very few weeks after the delivery of that sermon their junior members had held a meeting expressive of their entire sympathy with Canon Whitworth's proposals and their earnest desire to carry them into effect. The actual choice of the Mission district was made by two junior members of the College in the Easter Vacation of 1883, and it was a happy choice which led them to Walworth, in the Diocese of Rochester, for that diocese was historically connected with their College from its beginning. On the roll of their benefactors one of the earliest names met with was that of John Fisher, Bishop of Rochester, to whom, as they knew, this college in reality owed its existence. The Mission was started on Sexagesima Sunday 1884. In 1894 the members of Cranleigh School, past and present, joined forces with them to appoint a third Missioner, and that auxiliary had been with them since. In addition to celebrating the beginning of the College Mission there was a special interest attached to the present meeting. The summoning of that meeting was the wish of the late

Master, Dr Charles Taylor. The arrangements for it were probably amongst the last pieces of College business that engaged his attention before that journey in August last which came to such a sudden end. It was due to the late Master, the Mission and the College, that the project should be carried out in a meeting befitting his memory, and the achievement that, through God's purpose, the College had accomplished. They had met also to thank their Missioners for the work they had done and to provide a stimulus for the work of the Mission in the future. They had hoped to have with them that evening the Earl of Plymouth, whose interest in Church work and the long connection of his house with the College—an ancestor of the Earl was Fellow at St John's 200 years ago—would have ensured him a hearty welcome. The Earl's recent bereavement in the death of his eldest son, however, compelled him to cancel his engagements. In the course of personal references to those who had taken part in the work, the Chairman remarked that for more than half of its career the Mission had been under the care and guidance of the Bishop of Southwark, and mentioned that the Archbishop had had charge of the Mission whilst he was Bishop of Rochester. They hoped for a place in his Grace's goodwill for the College which first in Cambridge started the movement which now concerned not one College only, but the whole University—a movement, characterised by a spirit of Christian service which concerned not one city only, not one diocese, but the whole Church over which the Archbishop presided.

The Archbishop of Canterbury, who was enthusiastically received, said he would have been sorry not to have been there that night, for during four of the best and busiest years of his life the Missions in South London had come under his charge and care. With all his heart he had followed their work, and he did so now so far as was practicable, being a resident of South London himself. A great many present, no doubt, knew something about South London, but a great many probably did not. He maintained, without fear of contradiction, that it was necessary for a man to live for a time at least in South London, if he was to realise what a unique bit of England, and indeed of the world, it was. There was nothing else quite like it in its monotony and the uniform character of poverty which belonged to the area as a whole. It would betoken a strange ignorance of London and its life to imagine, as some did, that the difference between East London and South London was merely a geographical difference alone. The two places were like two different parts of the world. East London had a splendid

record of work done for God and good for many years past in face of difficulties that were certainly as great as any faced in the ordinary work in South London. But East London had a life of its own variety, great broad streets—people hardly realised that the broadest streets in London were in East London where there were some of the noblest thoroughfares in Europe—great buildings, great industries, with their central organisations, great hospitals, and the other features that marked the life of a great city, including a variety of races mingled together, such as were not to be found perhaps anywhere else on this side of the Atlantic, and a great variety of wrongdoing, of crimes and mischief of all kinds, partly due to a restless population and to political and social ferment. South London, on the other hand, was a huge dormitory for people who mainly worked elsewhere, whose employers lived elsewhere, and whose interests and amusements, so far as they existed at all, were generally to be found elsewhere. South London stood by itself in its unbroken air of monotony, with its commonplace streets unmarked by any of that variety which, for good or evil, characterised streets elsewhere, and practically without those characteristics which he had spoken of as belonging to East London.

This was the character of the great region in which Cambridge had settled to work, and where so much good was being done by Mission after Mission, each forming in its way a centre out of which untold benefits might and did flow. Into that region had come public school and college missions dotting the ground in many more places than elsewhere in London or in other great cities. Nearly last of all had come Cambridge House to be a centre or force for them all. It was one of the problems that must have troubled men 50 years ago to understand, how wrong-doings and evils and damaging things in life had lasted so long without good people learning to care. A quantity of thoroughly good earnest people, whose words they could read, whose handiwork they knew, quietly put up with things which seemed to the present generation so intolerable that they could scarcely conceive that they were reading about their own land. He was afraid they must admit among the places that cared least were the great Universities of Oxford and Cambridge. When Lord Shaftesbury began his work there was a familiar speech in which he said it was difficult to stir peoples' interests in the manufacturing centres, that in the Metropolis people had many other things to care about, that Parliament would not listen to him as he expected, but worst of all he could get no hearing whatever in either of the Universities of the land. That was a fact which he did not attempt to explain, but it

was one which set them thinking how great the need was of the awakening of University life to what wrongs and difficulties were, what the nature of our less happy population really was, and to let the seeds be sown in and thoughts directed to the region where those seeds and thoughts would be likely to take root. That was what happened when they first began to think about it, and undoubtedly one of the ways in which the seeds then sown most happily bore fruit in the years that had followed had been the establishment of settlements of College Missions and School Missions, in order mainly that people might learn to know and care for life, forms of life, aspects of life which would be unfamiliar to them but for the kind of introduction which such opportunities gave, and which once they were familiar could no longer be disregarded or felt to have no concern with the lives of those placed in happier circumstances. Speaking of the aims and intentions of the people who took the task in hand, his Grace said they would certainly find that the idea of the early promoters was something more than they had seen bear fruit to-day, although in some other ways the settlements had been more successful than the pioneers dreamed of. In the first days people thought they were going to succeed better than they had in really breaking down the barrier line and crossing the chasm which divided one section of a great city from another. They thought the people who would be interested in these settlements would not go there for a month or two, a year or two, or even five or six years, and then be quite aloof from it. They imagined that they would more and more break down the distinction between different parts of a great city, that there would be more of a permanent residence, that there would come about a commingling of classes and interest which had been the characteristic of English life in earlier days, and that that would be made possible for the first time in modern days in our great cities by this kind of settlement.

They had not found that. It was rather strange to some of them who could look back to the earlier days of some plans, and see how very few people there were who had taken the lines foreshadowed, and had actually settled for good and lived in the kind of region which was not necessarily uncomfortable, but somehow or other the plan had not quite come off. To tell them the honest truth he did not know three or four people who had done it. The settlements had developed in some ways far beyond the expectations of their founders, but he asked himself sometimes whether they had done all they ought or all it was practicable to do to make these things run by themselves; whether they had gone on too long supporting things for

people, and not letting the people by degrees as far as details were concerned grow into them themselves. When a middle-aged working-man smoked his pipe or played billiard at such a club was there sometimes a thought that he was almost conferring a favour by patronising a place provided by somebody else? While if they offered to do the same thing for the same man as an Oddfellow or Buffalo, or anything else he might be in the friendly societies of England, it would be an insult to do for him what he was perfectly capable of doing for himself.

The Bishop of Southwark referring to Cambridge House, said it had thriven to the full under the influence of Mr Conybeare, and he trusted that Cambridge was going to supply the House with a successor not unworthy to take up Mr Conybeare's work. They were told just at the start of the Mission that the undergraduates full of warmth were stacking up the fire and that the dons supplied the cold water so that steam could be got up. If there was ever a don who falsified a remark of that kind, it was Dr Taylor when he was Master of this College. They in Walworth knew well what splendid helpfulness was there. He (the speaker) well remembered how Dr Taylor received him when he came here to plead the cause of South London Missions. Continuing, the Bishop said they might take this work as part of a great movement which was going on to-day in both of the ancient Universities. This he might describe by the expression "putting out their strength." They had to put out their strength if they had to keep their place in the keen competition which was going on with the other universities in the land. He did not think that the movements of University Extension had done yet all that was required of them, but it had led to this, that the working men of this country had been aroused and were beginning in part to organise University Extension for themselves. By this Mission in South London he believed they were carrying out a very valuable feature of University Extension. He was sure they were doing a great work for South London life, and that Cambridge men who went there inspired by good motives and sympathy would be sure to acquire, as well as bestow, benefit. He could not help thinking that in a certain sense these College Missions took a part comparable to that taken for instance by the laboratory at the University which gave a concrete interest to what they were studying. In the schedule of studies economic and social matters took up a much larger place than they once did. But for these studies to be fruitful, for students thoroughly to understand their subject they ought to take the opportunity to see for themselves

the actual conditions of life. The one unvarying plea which he always reiterated to those who asked about the work in South London was "come and see," for seeing was believing, seeing was understanding, seeing was feeling and sympathising with others. There had always seemed to him a very plain and conspicuous advantage, which the Universities had power to bestow upon life. Every form of public, philanthropic, and social work in South London was hindered by want of men to start and lead it. There was certainly a great need for what could be done by initiative and leadership on the part of men having the advantages which University men possessed. The co-operation of University men in such work would have a distinct value to the nation as it would help to create an intelligent, instructed and sympathetic public opinion.

In certain parts of Society, even in the House of Lords or the more democratic atmosphere of the House of Commons, they would generally find that there was a great deal more of talking about things than knowledge of what they really were. As an instance of this he might mention that he ventured to tell the House of Lords that the difference between the two parties in regard to the Licensing Bill was not, as some noble lord had kindly suggested—that one side was guided by reason and the other by sentiment—but that the difference depended upon facts that they knew, and that what was accepted in Lombard Street and the world of finance was one set of facts which was entirely different from that which concerned the relation of the public house to the working classes in the poorer districts of London. As an instance of the erroneous views and information regarding the "bloated members of the aristocracy" that prevail among the London poor the speaker mentioned that it had been stated as a fact that large estates in the neighbourhood of Windsor were held by Mr Scott, of St John's College, and that he was reputed in the neighbourhood to be a millionaire. After pointing out how all this ignorance and misapprehension might be remedied by the work of the Missions, the Bishop continuing, said he knew something of what was stirring here and at Oxford. He knew that people were asking what was to-day the power of the Gospel of Jesus Christ, and whether it was going forth to show that power. They had had another little bit of stimulating controversy here on the value of College Missions. He did not regret it; he regarded the controversy as an advertisement and as good business. He was, therefore, very glad that the Cambridge magazine opened its columns to controversy of that kind. Controversy was a tonic if they did not take it in too large doses. The Missions needed to consider again and again what it was their best friends, their original promoters, expected of them, what the ideals were

they ought to try and serve, and to question themselves as to how far they had served them. Though he would be as jealous a defender of their Missions as anyone, he was not sorry to see questions put, to which, although able to give a good answer, they would afterwards turn to see whether there was a germ of truth in them. He understood that the gist of the controversy was that what Cambridge ought to do for South London, and what Cambridge would like to find the opportunity of doing for South London was something of wider range than the Missions could supply. This was his view of the matter. There must be in the University men who stood in very different relations to religion, and in very different relations to human life, which they nevertheless all desired to serve. When he was Chairman of the Oxford House Committee in South London he had always said there was room for them all in the work. If any came to oppose or belittle the Christian faith he would be bound most earnestly to express the hope that they would stay away, but that was not the common case. There was a whole range of work for all to do. This Christian work in South and East London was a work that would endure. It was a work which stood the test, and though it was their constant trial, sometimes their heart-breaking trial, that the truth in which they believed did not meet with a greater response, yet it had shown most manifestly that the work that was done in the faith of Christ could accomplish what very little else could accomplish, and that it would endure after other forms of work had passed away. There could be few things of more value to the Church and the religious life of England than that the young men of the great Universities should come into contact with the work of the Church in the homes and lives of the people of London.

Sir Lewis Dibdin remarked that these Missions served a great purpose in bringing different classes into contact with each other and enabling them to understand each other and to form common interests. There wss nothing more dangerous in the history of a nation than that there should be a division among the classes. There was no place in England whrre the work of the Missions was more necessary or where it could be carried out more profitably than in South London. He commended the work as one that would not only benefit the London poor but one that would bring good into their own lives.

The Vice-Chancellor said he wished to express on behalf of the resident members their respectful admiring congratulations to St John's on having been the first of the Colleges in

Cambridge to start work of this kind and on the great blessing and prosperity that had followed that work for five and twenty years. His own College (Pembroke) had followed St John's very closely, having just come of age. They were very grateful to St John's for having set them the lead, the following of which had done so much good to the other Colleges. The victims of ignorance which the Missions were intended to help were the poor people of South London. But besides these there were other victims of ignorance. There was the ignorance of the upper and more comfortable classes—a lamentable ignorance that prevailed with regard to the life of the classes below them. In some cases the richer classes knew almost as much about the life of the pigmies in South Africa as they did about the life of the people of South London. They knew practically nothing whatever of the lives of men who after all were their fellow subjects and as truly English as they were. Revolutions came of ignorance of this kind between class and class.

The meeting then concluded.

On Sunday evening an informal meeting was held in Lecture-Room VI. Gentlemen were kind enough not to smoke in order that the crews in training might come, but in spite of this the meeting was a great success. The Senior Secretary took the chair, and during the proceedings the Master, the Bishop of Southwark, and Sir Lewis Dibdin came in. The speakers were Mr Phillips, Mr Robertson, Mr Ingram, the first three Senior Missioners; and Mr Wallis, Mr Elsee, and Mr Ward past Junior Missioners. The Bishop of Southwark also very kindly addressed the meeting. All the speakers discussed the question of whether it was advisable to begin a new Mission elsewhere, and this was further discussed at another meeting on Monday, but the lack of definite data prevented any conclusion being arrived at. The meeting was very well attended and the room could not have held very many more.

On Monday evening the Master and Mrs Scott very kindly entertained the Missioners and a large company at the Lodge.

We are very glad to be able to announce that Rev P. T. Martin has been appointed Junior Missioner in Walworth. He is not a Johnian, but we welcome him very heartily to the Mission and hope that he will meet with every success. We are very much relieved that the Vicar is no longer left single handed.

[The following letter addressed to members of the College and other friends of the Mission has been received by the Editors.]

Dear Sir,

It has been suggested that the occasion of the 25th anniversary of the College Mission at Walworth should not be allowed to pass without a special effort being made to mark it in some definite way. Various proposals to this effect have been put forward, but it is felt that no definite plan can be adopted without first obtaining some expression of opinion on the part of present subscribers, and also on the part of any interested in this type of social work. The short time that has elapsed since the commemoration, when the proposals were first definitely put forward, has already proved the difficulty of arriving at a final conclusion without such a careful estimate of difficulties and consequences as can be obtained by a lengthy discussion. In these circumstances it must be recognised that no such estimate can now be put forward. Nevertheless, a general expression of opinion is desirable, and the undersigned would therefore be grateful if subscribers and others would express some such opinion on the following proposals:

1. That a convalescent home be established, in the country, to be worked in connection with the Mission.
2. That the Parish Room at Walworth be enlarged by the addition of an upper story.
3. That a new Missionary enterprise be undertaken by the College elsewhere, but in connection with the existing Mission.

In the event of the 3rd proposal being adopted it is an open question whether subscribers to the present Mission would be willing to divert their subscriptions, either wholly or in part, to the new Mission, or not, and we shall be glad to receive any intimation on this point.

We are,

yours faithfully,

J. H. A. HART—*Secretary.*

C. L. HOLTHOUSE—*Junior Treasurer.*

New Subscribers to Eagle Magazine, commencing with No. 148.

Adamson, E. B.
Alexander, A.
Anthony, A. L.
Aschaffenburg, W. A.
Atkinson, H. N.
Aubrey, C. P.
Auler, K. M. F. A.
Bentley, R. A.
Bilsland, W. B.
Braunholtz, H. J.
Brice-Smith, H. F.
Brownson, T. K. (*Ad. S.*)
Burr, F. G.
Button, A. E.
Cardwell, A. G.
Carpenter, C. G.
Chell, H.
Cleland, J. R.
Conder, J. M.
Cooper, H.
Cotton, R. H. A.
Crellin, D.
Davies, E.
Davis, H. J.
de Dirsztay, G.
Denham, J. P.
Dodd, W. P.
Durant, W. M.
Earle, G. F.
Eastwick, F. C.
Edwards, A. T.
Ferris, S. B. C.
Fryers, J. L.
Gale, C. C.
Garabedian, D.
Gillson, A. H. S.
Goode, R. H.
Griffiths, G. A. M.
Hattersley, W. H.
Hirjee, R.
Hutton, R. J.
Jackson, G. E.
Knox, R. U. E.
Long, A. P.
Love, F. S.
Moody, B.
Nicklin, G. N.
Oakley, F. C.
Odgers, R. B.
Okell, C. C.
Ottley, W. H. T.
Phillips, W. R.
Pittom, W. W. P.
Price, N. J.
Ragg, H. R.
Read, G. D.
Rogerson, W. J. L.
Sayers, E. F.
Shore, L. R.
Skinner, C. R.
Sleight, A. H.
Smith, E. H.
Street, R. O.
Streeten, B. R.
Sykes, W. D.
Thompson, C. B.
Toase, E. J.
Todd, H. W.
Vaidya, S. B.
Warters, R. A.
Watkins, A.
Watson, T. W.
Williams, P. M. W.
Wills, E. F.
Wilmore, A. N.
Winder, R. McD.
Woodall, F. E.
Wooldridge, D. W.
Wren, T. L.

THE LIBRARY.

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

Donations and Additions to the Library during Quarter ending Christmas, 1908.

Donations.

	DONORS.
Bibliotheca Philologica Classica. Vol. XXXII.-XXXIV. 1905-1907. 8vo. Lipsiae, 1905-1907. 7.8.45	Dr. Sandys.
Christ (W.). Geschichte der Griechischen Litteratur bis auf die Zeit Justinians. 3te. Auflage. 8vo. München, 1898. 7.46.1	
Sandys (J. E.). A History of Classical Scholarship. 3 Vols. (Vol. I. 2nd Edit.). 8vo. Camb. 1906-8. 7.31.47,48,48*	
*Sibbs (R.). Works. To which is prefixed a short Memoir of the Author's Life. 3 Vols. 8vo. Aberdeen, 1812. 11.8.37-39	Professor Mayor.
Miller (Rev. Jos.). Sermons doctrinal, philosophical, critical and educational. First Series. 8vo. London, 1908. 11.15.41	The Publishers.
Sederholm (J. J.). Explanatory Notes to accompany a Geological Sketch-Map of Fenno-Scandia. roy. 8vo. Helsingfors, 1908	Commission Géologique de Finlande.
Greenwich Royal Observatory. Astronomical and Magnetical and Meteorological Observations made at the Royal Observatory, Greenwich, in 1906. 4to. Edin. 1908. 4.12	The Astronomer Royal.
*Radford (Rev. L. B.). Henry Beaufort, Bishop, Chancellor, Cardinal. 8vo. Lond. 1908. 11.26.77.	The Author.
International Catalogue of Scientific Literature. 1st to 6th Annual Issue. A Mathematics. 6 Parts. 8vo. Lond. 1902-7. 3.42	Dr. Baker.
*Dally (J. F. Halls). An Inquiry into the Physiological Mechanism of Respiration, with especial Reference to the Movements of the Vertebral Column and Diaphragm. (From *Journ. of Anat. and Physiol.* Vol. XLIII. 1908. 4to	The Author.
*Milne (Rev. J. J.). Solutions of Weekly Problem Papers. 8vo. Lond. 1905. 3.52.71	The Author.
—— and Davis (R. F.). Geometrical Conics. 2 Parts. 8vo. Lond. 1890-4. 3.52.72,73	
*Palmer (E. H.). The Arabic Manual. 2nd Edition. 8vo. Lond. 1885. 7.39.25	Mr. Leathem.
Sawyer (Sir James). Points of Practice in Maladies of the Heart. (Lumleian Lectures). 8vo. Birmingham, 1908. 3.27.67	The Author.
*Bateson (Prof. W.). The Methods and Scope of Genetics. An Inaugural Lecture delivered 23 Oct. 1908. 8vo. Camb. 1908. 3.47.43	The Syndics of the University Press.

Muratori (L. A.). Liturgia Romana vetus, tria Sacramentaria complectens, Leonianum, Gelasianum, et antiquum Gregorianum; edente L.A.M. Accedunt Missale Gothicum &c. 2 Tom. fol. Venetiis, 1748. S.6.25,26	Lady Lushington.
Catalogue of the MSS. in the Library of the Hunterian Museum in the University of Glasgow. Planned and begun by the late John Young. Continued and completed by P. H. Aitken. 4to. Glasgow, 1908. 14.4.19	The University of Glasgow.
Smith (Capt. John). The true Travels, Adventures and Observations, in Europe, Asia, Africa and America, and the General History of Virginia, New England and the Summer Isles. Books I-III. Edited by E. A. Benians*. English Literature for Schools. 8vo. Camb. 1908. 4.8.79	The Editor.
Chaucer. [Two sheets of the Kelmscott Press Chaucer, with Illustrations by Burne-Jones; the type, initials and borders designed by William Morris. folio.]	S. C. Cockerell, Esq.

Additions.

Aeschylus. L'Eschilo Laurenziano. Facsimile pubblicato sotto gli auspici del Ministero dell' Istruzione Pubblica. large folio. Firenze. 1896. 12.

Boissier (G.). Tacitus and other Roman Studies. Translated by W. G. Hutchison. 8vo. Lond. 1906. 7.48.10.

Browning (R.). Poetical Works. 2 Vols. 8vo. Lond. 1906. 4.29.9,10.

*Butler (Samuel). The Way of all Flesh. 2nd Edition. 8vo. Lond. 1908. 4.29.30.

Cambridge University Calendar for the Year 1908-1909. *Reference Table.*

Cambridge University Examination Papers. Michaelmas Term 1907 to Easter Term 1908. Vol. XXXVII. 4to. Camb. 1908. 6.4.37.

Catalogue Général de la Librairie Française. Tome XVIII. Fasc. iii. Devez-Hyvert. 8vo. Paris, 1908.

*Crees (J. H. E.). Claudian as an historical Authority. (Thirlwall Prize 1906). (Camb. Hist. Essays. No. XVII.). 8vo. Camb. 1908. 1.8.

Dictionary (New English) on historical Principles. Edited by Sir J. A. H. Murray. Movement-Myz. By Henry Bradley. 4to. Oxford 1908.

Early English Text Society. Lydgate's Troy Book. A.D. 1412-20. Edited by H. Bergen. Part II. Book iii. (Extra Series, 103). 8vo. Lond. 1908. 4.6.

—— The Coventry Leet Book. Part II. Transcribed and edited by Mary D. Harris. (Original Series, 135). 8vo. Lond. 1908. 4.5.

—— The Brut or the Chronicles of England. Edited by F. W. D. Brie. Part II. (Original Series, 136). 8vo. Lond. 1908. 4.5.

—— Piers the Plowman and its Sequence. By J. M. Manly. (Original Series, Extra Volume, 135 B). 8vo. Camb. 1908. 4.5.

Egypt Exploration Fund, Graeco-Roman Branch. The Oxyrhynchus Papyri. Part VI. Edited with Translations and Notes by B. P. Grenfell and A. S. Hunt. 4to. Lond. 1908. 9.15.

Essays. Select Essays in Anglo-American Legal History. Compiled and edited by a Committee of the Association of American Law Schools. Vol. II. 8vo. Camb. 1908. 14.7.2.

Friedländer (L.). Roman Life and Manners under the Early Empire. Vol. I. Translated by L. A. Magnus. 8vo. Lond. 1908. 1.9.17.

Godfrey (J. T.) and Ward (J.). The Homes and Haunts of Henry Kirk White*. 8vo. Lond. 1908. 11.42.19.

Haering (Theodor von). The Ethics of the Christian Life. Translated from the Second German Edition by Rev. James S. Hill. With an Introduction by Rev. W. D. Morrison. (Theol. Trans. Library. Vol. XXV.). 8vo. Lond. 1909. 9.42.54.

Hort (F. J. A.). Prolegomena to St. Paul's Epistles to the Romans and the Ephesians. 8vo. Lond. 1895. 9.38.56.

—— Six Lectures on the Ante-Nicene Fathers. 8vo. Lond. 1895. 9.38.59.

—— Judaistic Christianity. 8vo. Lond. 1898. 9.38.58.

—— Notes Introductory to the Study of the Clementine Recognitions. Lond. 1901. 9.38.57.

International Critical Commentary. The Book of Esther. By L. B. Paton. 8vo. Edin. 1908. 9.7.

Marshall (T.). Aristotle's Theory of Conduct. 8vo. Lond. 1906. 7.47.11.

Rolls Series. Calendar of the Close Rolls preserved in the Public Record Office. Edward I. Vol. V. A.D. 1302-1307. 8vo. Lond. 1908. 15.9.

—— Calendar of the Patent Rolls preserved in the Public Record Office. Henry VI. Vol. IV. A.D. 1441-1446. 8vo. Lond. 1908. 1.5.

—— Calendar of State Papers, Colonial Series, America and West Indies, 1699. Also Addenda, 1621-1698. Edited by Cecil Headlam. 8vo. Lond. 1908. 15-3.

Scottish Record Publications. The Exchequer Rolls of Scotland. Edited by G. P. M'Neill. Vol. XXIII. 1595-1600.

Shakespeare, New Variorum Edition. The Tragedy of Richard III.: with the Landing
Field. Edited by H. H. Furness, Jr. 8vo. Phila. 1908. 4.3.34.

Tillyard (H. J. W.). Agathocles. Prince Consort Prize 1908. (Camb. Historical Essays. No. XV.). 8vo. Camb. 1908. 1.8.24.

*Wrigley (Rev. A.). A Collection of Examples and Problems in Pure and Mixed Mathematics. 2nd Edit. 8vo. Lond. 1847. 3.23.95.