



Easter Term, 1910.

NOTES FROM THE COLLEGE RECORDS.

(Continued from page 178).

AMONG the documents preserved in the College Treasury are a number relating to its earliest days; fragments of accounts, receipts for moneys paid and the like. They are unconnected and fragmentary, and it would be difficult to weave the facts they record into a connected story, but here and there they throw light on the events of those early days.

The first document here printed is a statement of payments by Henry Hørnby, one of the most active of the Lady Margaret's executors; he had been her Secretary and Chancellor, and in 1509 was appointed Master of Peterhouse. The payments range between February 1509-10 and February 1510-11, thus commencing seven months after the Lady Margaret's death. Work was clearly still going on at Christ's College, while we learn something of the steps being taken to wind up the affairs of the old Hospital of St John and to found the new College. We may infer that this was being pressed with some speed when we learn that the Town Clerk of Cambridge wrote all night at one of the deeds. There is also mention of

the Chantry and Grammar School at Wimborne, founded by the Lady Margaret.

The account itself extends over four quarto pages, and, save that the lower margin has at some time been injured by damp and then clipped to stop fraying, is in good preservation.

Anno primo Regis Hen. VIII.

Monye payed at dyuerse tymes by Maister Henry Hornby for causes and matiers of my lady.

First payed to Maister Thomas Pexsall for a litle salte parcell gylte yeuen vnto Maister Bekensall xijs. ijd.

Item payed the xxijth day of February to a scrivener in London for writinge indentures bytwene my Lord of Ely and my lades executours for Saincte Jhon's house in Cambridge xs.

Item payed the xth day of May to Gylbert Latham my Lord of Ely's scoler in Cristes College by the desier of my Lorde of Rochester from the feste of the Anunciacion of our Lady vnto the said xth day. That is to say by the space of vij wekes for his commons and cisinge vs viijd ob

Item payed the xxii day of Juyn to Thomas Vmfrey, goldsmith of London, for carriage of two coopis of clothe of gold with ij alter clothes from London to Saresbury to be conveyed from thense to Wymborne in lent last past. xxd.

Item the xvijth day of Juyn to Gylbert Latham my lord of Ely's scoler for his commons and cisinge by the space of vijth wekes at xd. every weke as apperith by his bill vs.

Item for his saltinge xvjd.

Item payed the xiiij day of July to Raufe Bowmann fremason for making of iij ymages of stone to Cristes Colledge. For an Image of Criste ouer the chapell door xxs. For an other large ymage of Criste with the sepulcre and iiij knightes for the northende of the high altar xls. And for an Image of our lady with her chylde in her armes for the southende of said altier xls. euery of the ij ymages conteyn- yng in length vj fete vii.

Item payed the xxix day of September to the Maister of Jhesus College in parte payment for nine score thousand of breke liijs. iiijd.

Item lent the xijth day of October by Maister Jhon Scot to the Maister of Cristes Colledge to paye vnto diuerse workmen and laborers. xxli.

Item yeuen in rewarde the xxix day of December to Doctor Thornborough chauncellor to my lorde of Ely taryinge at Cambridge vj dayes only to induce the late brethren of Saincte Jhons to resigne by aduise of Mr Jhon Wode to thentente he should be more diligent to procure helpe and further my lades causes xls.

Item yeuen to Jhon Thirlby town clerck of Cambridge the xvijth day of December for makinge of an obligacion. Wherewith he had moche besines in goyng ofte tymes to dyuerse persones xiijd.

Item yeuen the xijth day of December to a clerck of Maister Connyngesby whiche had labors dyuerse tymes in wrytyng of dyuerse mynutes for my lades causes vjs viijd

Item lent the xvijth day of December by Maister Jhon Scot to the Maister of Cristes Colledge to content for reparacions and paymentes of workmen as apperith by his bill vjli.

Paymentes made by Jhon Lamm for causes and matiers of Saincte Jhons house in the time of Cristenmas and aftir by the space of xxxjth dayes as apperith by his bill xxixs viijd.

Item payed the xxiiijth day of December to Mr Jhon Wode, attorney to my lades executours in his causes, for his fee of onn hole yere ended at Cristenmas next commynge And for dyuerse other his expenses in my lades matiers as apperith by his bill iiijli iiijd.

Item payed the xxii day of October in the same yere by the handes of Sir Richard Chernok to Sir William Cokkes, Maister of my lades freescole of grammar at Wynborne

Mynster, for his stipend from Ester last passed vnto the feste of sainate Michael by the space of a dim (*i. e.*, half) year. vli.

Item payed the xiiijth day of December at Cambrige in Thomas Marshall's house the vintener for the expenses of Maister Vicechancellor Mr Provoste the Maister of Clare Hall (?) and my Lord of Elys chancellor and his [paper torn] iiijs jd.

Item payed at v Sundry tymes for dyuerse charges concerning the said house of saincte Jhons as apperith more playnly by a bill xijs. iijd.

Item yeuen to Jhon Thirlby the xiiij day of January for writing all onn nighte in fayer hand the graunte of my Lord of Ely to my lades executours for saincte Jhons house in Cambridge ijs.

Item yeuen the same tyme to Maister Wodes seruante called Balwynn for writing all the same nighte the copy of the kinges lettres patentes for alteracion of the said house to be sent the nexte day tymely vnto Mr Conyngesby to make therby the fundacion of saincte Jhons house ijs.

Item payed the xviiij day of January to Gilbert Latham my lorde of Ely's scoler in Cristes Colledge In partie of payment of xxvjs viijd. promised yerely to my lord of Ely for hym by my lordes of Wynchestre and Rochestre in Maister Downman's place at Powles in Hillary terme the firste yere of Henry VIII. Where of the said Gilbert began at Ester last passed xiijs. iiijd.

Item yeuen the xvijth day of January to Thomas Pellet towards the charges of his profession in the religion of a Whyte Frier by the desier of the prouinciall of the same order vjs viijd.

Item delyuered the xxviiijth day of January to Maister Scot of Cristes College in payment of carvers and other workmen ther as apperith by his bill iiij*li*.

[This last entry is struck out.]

Item delyuered the same day to Maister Ekylestonn Maister of Jhesus Colledge towards the charges for makynge of breke as apperith vpon the bacsyde of his indentur xli.

Item payed to Jhon Thirlby for makynge of the secunde obligacion with the condicion for the brethren of saincte Jhon's house and for wrytyng of the names of all them that were present at the takinge of possession viijd.

Item lent the ixth day of february to Maister Scot to pay workmen ther xxvjs viijd.
[This last entry is struck out.]

Item payed to Doctor Rostonn the xijth day of December for tythe of Colde-herborough for onn yere and three quarters due vnto him at the decesse of my lady at xiijs. iiijd. euery quarter, which amountith to iiij*li* xiijs. iiijd. Where at my desier he pardoned xiijs iiijd. And so he receyued only iiij*li*.

Item at Ester nexte ensuyng shalbe due vnto Sir William Cokkes, my lades chauntrie prest and techer of grammar at Wynborne, for his stipende from Michaelmas last paste vnto the said feste of Ester by space of halfe a yere vli.

Item payed the ixth day of January to Doctor Thornborough my Lord of Ely's chauncellour to content the prior of Ely for sealing of two writings by their conuent seale for saincte Jhons house in Cambridge xlvijs.

Item payed the xx day of January to Maister Wode in rewarde for his labour in comminge iij tymes from Fulbourn to me vnto Cambridge at my speciall for hym for matiers concerninge saincte Jhons house xs.

Then follows the sum total of the preceding payments £76 12s. 6½*d.*, but this has been struck out and £44 6s. 10½*d.* written above; some of the items perhaps having been disallowed. The account then proceeds :

Whereof receyued the xvth day of January Anno secundo Regis Henrici octavi, of William Cheswrighte, fermor of the Mannor of Bassingborne in Fordham, in full contentacion of a hole yere ended at Michaelmas last past, with allowance for reparacions by hym ther donn the last yere vs vjd. And for his gowne vjs. viijd. And for his reward in comminge to

Cambrige to pay his said ferme xijd. And for the fee of Maister Nycolas Hughsonn steward there vjs viijd. Togyther xixs. xd. as apperith by his bill.

And so I received of him in cler money xvjli xiijs. vjd.

Item receyued the xxij day of January of my lorde of Rochestre by the handes of Morgan Morice his servante

ixli. xiijs. iiijd.

(An entry is here cut off.)

The following is the bill for engraving the College Seal; we may suppose that it was signed by Bishop Fisher as an authority to some one to pay it.

Item for makyng of the Common Seale to my lades Colege of Seint John's.

ffirst for Gravyng of the said Seale xxvjs viijd.

Item for siluer for the said Seale, iiiij vnces and a quarter xiiijs. ijd.

JO. ROFFS.

Summa xls. xd.

The document which follows, dated 20 January 1524-5, seems to show that Cardinal Wolsey's consent to the suppression of the Nunneries of Higham and Broomhall and the transfer of their endowments to St John's had to be obtained by material arguments.

This bill made the xxth day of January the xvjth yere of the Reign of Kyng Henry the vijth wyttnesseth that I Robert ffyshier hath Receyued the day of makyng of this wrytyng of Nycolas Metcalf clerke Master of the College of Sant Johns the euangeliste in Cambryg sevynthyn poundes iiijs xd. ffor the presentes gyffin to my Lord Cardinall to optayne the ffauor of hym vnto the sayd Colleg ffor dyuers consideracions and bussynes. In wytnes whereof to thys my byll I have subscribyd my hand and setto my seall the daye and yere above wryttin

per me ROBERTUM FYSSHER.

The document which follows is of a tantalising character. It is undated, and refers to a coronation, perhaps to the coronation of Elizabeth, Queen of Henry VII., which took place at Westminster on St Catharine's day, 25 November, 1487. We know that the Lady Margaret accompanied the Queen from Greenwich to the Tower of London, prior to the ceremony (Cooper, *Life of the Lady Margaret*, 38-39), and the first entry seems to imply that the Lady Margaret was alive; on the other hand Sir Thomas Mawdsley appears constantly as making payments on behalf of her executors.

Allowance for John Haryson.

ffirst for my costes from Hatfeld to grenewich by my ladys commaundment at the latter tyme when I was sent fore to be with the quene by ix dayes for my self and my horse vjs.

Item for my costes of a bote the nyght afore the Cronacion to Westminster by Mr Chamblayns commaundement to open the bak yatis. iiijd.

Item for my bote hier from Westminster to London at x a clokke in the nyght for to fetch blake cloth for the frater vppe and downn the same nyght xvjd.

Item for the borde wagis of my servant by the space of ix wekys iiijs.

Summa xjs viijd.

Solutum Johannem Hareson per me Thomam Mawdislay.

Here again is the contract for the College clock, dated 16 March 1521-2. Although Trassillion states that he has signed the contract, his signature, as a matter of fact, is a rather elaborate 'mark.'

Be hit knowen that I Anthony Trassillion off the towne of Westminster clokmaker hathe bargeyned and couenantid with the wirchippfull master Doctor Medecawffe for on

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cloke all of yron smyttinge the quartters under this manner and fforme, that is to say, the firste quarter on stroke, the second quarter tow strokes, the thirde quarter three strokys and then the howre ffor to strike, as the usse his. Also hit shalbe lawfull for the saide Anthony trully for to ffullfill all this bergaine here afore rehersed and then the worchyppfull master Doctor Medcawffe to ffynde the sayde Anthony the carryage from Westminster to Cambridge off the sayde cloke and all other thinges necessary him for to hoccupy ther into. The sayd master Medcawff to ffynd the sayd Anthony his mett and his drynke, hors met, lede and cordes, the payntyng off the dyall and the two belles to the sayde cloke accordyng to the bigeness off the sayde fframe as hit his begune and then the sayd Anthony bynde himselffe or his assynges for to set up his sayd worke at the fayste of Saynte Jhons next ensuinge and then the said Anthony ffor to haffe ffor his labor the summe of *vli* sterlinges the wyche I haffe resseyde in partie of payment *xxvjs. viijd* Wytnes hereoff my syng manwell wrytyn the *xvj* day off Marche the *xiiij* yere off the rayne off Kyng Henry the *viiij*.

Endorsed: A conuention for a clok and part of payment for the same.

The document which follows is of interest, though not perhaps for the reasons which led to its being drawn up. It is a formal statement, or affidavit, made by Dr Thomas Watson, sometime Master of the College. On the accession of Queen Mary, Watson was admitted Master 28 September 1553, but he soon left the College, being appointed Dean of Durham 18 November 1553; he was then appointed Bishop of Lincoln by Papal Bull dated 24 March 1556-7, but was deprived of his bishopric on the accession of Queen Elizabeth and spent the rest of his life in imprisonment or restraint of various kinds.

His statement relates to a lease of the Manor of Duncourt in the parish of Staple in East Kent. The tenant claimed to have a lease of this from the College for 99 years with a covenant for two renewals of a like

term at the same rent. The College disputed the validity of the lease, alleging a variety of reasons. At one time they said the lease was a forgery and in support of this pointed out that the College seal attached to the lease was of different colours on its two sides. At another time they said it was not an impression of the College Seal but an impression of the Master's Seal, and that Nicholas Metcalfe had affixed this without authority. What the facts really were cannot now be ascertained, but the innuendo in this document that Metcalfe had been corrupt and was therefore deprived of his Mastership is absurd. If as a matter of fact he had granted an improvident lease it was at most an error of judgment; his deprivation was political and came because he spoke in convocation against the divorce of King Henry VIII.

1. Imprimis, weather that Mr Doctor Medcalfe beinge Master of St John's Colledge in Cambridge had onn Seale caulled *sigillum officij*?

To thys I Thomas Watson say of my certeyn knowledge that I being fellow of that Colledge in the tyme of Mr D. Metcalfe, being Mayster there, dyd certenly know that he for the most part of hys tyme there had a seall very lyke to the common seall of the howss, but with what difference I doo not know.

2. What the Master by the vertue of that Seale mighte do?

To thys I say that he myght let any ferme belongyng to the Colledge, yf it were voyde, for one yere and no longer.

3. Weather the sayd Seale by complants was taken from the sayd D. Metcalfe, and weather euer sence any such seale was in any Masters custody?

To thys I say that at the visitation of the Kynges Maiestye when Doctor Leygh dyd visytt the hole Vniversitie and that Colledge also, complayntes were mayd by the fellows almost all of that seall, of which complaynters I was one, saying that it myght be the destruction of the Colledge yf the Master were not faythfull. And therevpon to my remembrance the

visitour one day in the presence of the fellowes dyd deface the sayd seall and to my remembrance it was layd vp so defaced in the chest with the Common Seall.

4. Item weather in the tyme of D. Metcalfe anny of the felowes, then beyng, fownd themselves greavid for the passage of a seale of a lease of the Manour of Downcourte in Kent?

To thys I say that in the assembles of the fellowse when the Master called them for dymysyng of leasses, I remembre well that diverse wold grudgyngly speake of that lease of Downcourt and shew themselves greved that any such lease shuld perteyn to the Colledge.

5. Item weather the said Master was deposed from his Mastershype?

To thys I say that Doctor Metcalfe after the foresayd visitation, eyther goyng as he was wont to London, or els send for vp, was in trooble befor my Lord privy seall, then Lord Crumwell, and shortly after I was present in the Colledge Chaple when he returyng home dyd in the presence of all the fellowes resygne the Maystershype, saying that he was commaunded so to do, whych he dyd with weepyng tears.

6. Item weather this deponent Mr D. Watson being Master of the sayd Colledge euer moved any suite against the sayd lease of Downcourt, or mynded to move? Or weather he knoweth any Master before or sence to have minded any suite agenst the sayd lease of Downcourt?

To thys I say that I was moved and earnestly requested of all the fellowes to put the sayd lease in suite, and was fully purposed so to have doon, but that I being called away to the Deanrye of Duresme wold not attempt the same; contynuyng Master there but one halfe yeare. What others have doon I am not sure, but D. Bullock, succeeding me, dyd, so it was reported to me, keape a courte there of the ferm, contrary to the fermors wyll and to the couenauntes of the lease in contention. And that the fermor offered to surrender hys old lease vpon further agreement betwen the Colledge and hym concernyng a new lease to be made to hym in his own name for xxi yeares; the certeynty hereof the steward

and the baylyff of the Colledge courtes in Kent can tell I think.

All thys which I have here seyd I doo testifie of my honesty and fidelitie to be true in the forme I have wryten it to my knoledge—the 15 day of Octobre the year of Chryst 1565

per me THOMAS WATSON
by me JOHN MYDDYLLTONN.

The following documents, relating to an appeal to the Bishop of Ely as Visitor of the College during the Mastership of Dr John Taylor, are copied from the Baker Collections in the British Museum (Harl. MSS. 7039 fol. 74 et seq). They cannot be said to be very illuminating, but they are certainly human.

The replication of Henry Sanderson against the answere of Mr Dr Taillor, Maister of St John's College in Cambridge, the which answere be made unto the Bill that the said Henry gave up unto my Lord the Bishop of Ely, to the entent that my Lord shuld have instruction of the certayntie of the controversy, both what the Statute willethe to be doon and the laudable usage in the same Colledge, concerning the election of a Seniour, grounded both upon the Statutes and the usage there, withoute all fayninge, surmysinge, or yet slaunder spoken or mynded of my parte. What the Maister hath doon in that behalf, let his doying and acts declare.

To the first I say, as I have sayd afore, that the pretended election of Mr Richard Alvee is ayenst the Statutes and the laudable usage there. And when the Maister maketh rehearsall of the words of the Statute, which lie under the title *De tempore assumandi gradus etc* and, as he brought it in *verum in cunctis rebus aliis etc.*, and upon that he grounds hym and sayth further in this manner: May it please you to joyne, *quatenus per Statula alias permittitur*, with the words of the Statute of the election of Seniours, where they be sworne that they shall name oon into the rowme of a Seniour

whom they in their conscience shall judge most mete and worthy.

This joyning and patching hath the Maister usid ever syns he come to the Colledge, that whensoever the Statute serveth not for his purpose and wyll, the which he callith his conscience, in contempt of all good order, Statutes and Compositions, noo bonds will hold hym.

I do not mervayle at it, for hitherto he hath called and cryed for libertie. All lawes is agenst his stomake and his profession. And when he sayth, that if ever the most antient shoulde be taken into the rowme of a Seniour, by the same reason the most seniour should be President, and other of the officers, as Deans, Bowsers, the principall Lecturour and the Sacrista, and the ordering of the Chambers. Unto that I say *caeteris paribus* it is of congruens, yf there were no Statute that the moste antient should be preferred in all those, and always hath been preferred, respect had unto the office and the fetenesse of the persone. And further because he doth appere to bring that reason to prove that yf the most antient should have the rowme of a Seniour, it would also holde in all other the officers, that I will not graunt, for he knoweth right well that the Statute gevith unto him, being Maister, in sum of those thynges aforenainyd, the whole auctoritie and power to do as is thought good to doo, in other more power, in other lesse, as it is to be shewid by the Statutes, but in the election of a Seniour the Maister can make noo election withowte the consent of the more part of the Seniors.

To the Seconde, I say, as it was putt up, is true and reasonable and so hitherto hath ben observed always in the Colledge. And so that where the Maister sayth that I ambisiously stand for it, I say it is without all ambission and doon of noon other mynde but to defende myself, to avoid the displeasure of my enemyes, which go about by all meanes they can to disquiet me and reject me from my preferment by the Statutes to my great hynderaunce and loss of my good name. The Maister speketh of troble and contention made by me. Lett him alledge wherein I have been troublesome, that doon, I shall be ready to declare myself innocent in that cause, or els submit myself to your good Lordship. But when it shall come to prooffe, I dought it not but to prove

and shewe him to be principal Awlter of all contention in our Colledge.

Further he sayth that Mr Alvee is well lernyd, studious and geven unto all manner of good science. I goo not about to deprave nor to dispraise him, but rather praye God for his gyftes, but I wyll say, yf Mr Alvee hath all the same qualyties, then the Maister himself lakith a greate sorte of them. And I do not doute but your good Lordship being our Visitour, wyll straitely loke upon the Maister for oon thyng, yf it be as he hath reportyd, to suffer any Felowe of the Colledge to be geven to ryot and games prohibite, both by the Lawes of the Realme and the Statutes of the Colledge, where it is holsomly provyded that noon that is gyven to unlawfull games shuld avoyde the punishment at his hands. But of what or of sure ground he layeth that against me I know not, sure I am it is not through my offence, but rather his malice, provockes hym to speke that he cannot prove.

To the thirde I say, if Mr Alvee had nede of higher commendations, I woulde he had them, but forasmoche as our Maister extolles hym and magnifyes him with so great commendations and glorious words, what his deserts be it is unknowen unto me, nevertheless I wolde be glad to here of hys good report, and so reporte the same myself of hym to do hym good. But because the good report upon Mr Alvee, by the Maister, was made, not so moche for his advanement, as I know it was to my dispraise, for this his gentill report I wolde make as great a report of our Maister, as he had said of Mr Alvee, but I feare me I shall fail in prove, for no man that knoweth him can nor will wyttnesse the same. And yf being occupied in the office of the Bowser shuld make a man less able or yet hynder any Fellow to atteyne the roume of a Seniour, yf that be so, surely the Kinge's Highes was wronge enformed of our Maister when he was preferyd by his Grace's letters to be Rewler and Hed of such a worshipfull Colledge, being before tyme by all his contynuaunce in Quenys Colledge more occupied in worldly busyness then all the rest of the Felowes were, as he hymself hath reportid diverse and sundry tymes and in such matiers his heart is sett and hath all hys delyte and pleasure in, and not in vertue, godlyness and honestie.

I wolde he had oones his desire as most hartelye he hath wysht for to lyve at his pleasure and to have hys appetite and to be sum good man's Houskeper.

To the Fourth I say, yf Mr Alvee had nede, our Maister had been as quyet as Mr Alvee is, as he sayth, he might have ben contentid and have made no provocation of any further trouble or busyness and quyetly suffered the election to have ben made standing with the order of the House and not with such a styfness to set forth Mr Alvee to the entent he should overgoo and be exalted above all his Auntientes, Felowes, and hath taken both longer and greater paynes for the College.

To the Fifth, as I sayd before, hit is convenient, and not agaynst the Statute, that a Depute of a Seniour shuld not geve voyce agaynst him that is to be chosen, nor yet to be present at the election, both because he may be the same persone that shuld be chosen and because the Statute provydeth also, that in some elections which are not of so great weight nor yet concernythe so moche the staye and welthe of the Colleges as the election of a Seniour.

To the Sixthe, I will prove by the Statute that the Maister with the equall part of the Seniors cannot chose a Seniour, nor unto thys day never dyd chose any. In the mean tyme let the Maister take and say his pleasure and I when it shall please your Lordship to call the Maister and me before you I doubt not to shewe and prove it by the Statutes. And when we have the Boke of Statutes before your Lordship let hym then dispute and construe the best he can.

To the Seventh, I make answer, if it were so that men were wythout remedy and had noo good Lords and Maisters to flee unto, as the Maister belike would have it to be, and not to be lawfull for men to be oppressed, to sue unto higher judges for redress and reformation of misorder and violent injuries, it were necessary for us, I mean a great nombre of the Felowes and Scolers of our College, whom moost unnaturally he doth hate, to make our prayer to God that we might shortly rydde the House of hym or else to propose with ourself to lyve no longer under him. For as it apperith his malice hath noo ende which is, I thynke, the only cause of all contention and stryff amongs us.

And where the Maister sayth and leithe to my charge disobedience, with spitefull woordes and terms usid agaynst hym in the last visitation, I nede not make rehersall what was doon, for your Lordship knoweth right well what my behaviour was, and whether he has any cawse so to say or not. And trewly not long agoo, the Maister himself reportithe that of all thayme, which was not agreable wyth him in all thynges, I did those thynges that I went aboute with grete sobernes and modestie.

And therefore he sayd he colde the better bere wyth me although I were contrary to hym. And sure I am I have gevyn him, nor noo other, any cawse otherwayes to report me. But I am not the first that hath ben wrongfully reprehended of our worshipful men. And where the Maister bringeth it that neither I, nor yet any of my friends were offended with the election of me to the rowme of a Prechour, and yet as he sayth in that Statute of election of Prechours it is not expressed how many of the Seniors should agree, nether major parte nor no suche thyng, but only these words: *per Magistrum et Seniores*. I do say all those he hath otherwise mistaken then the Statute will and doth enform your Lordship wrongfully. For the election of a Prechour is to be made evyn as the playne wordes of the Statute doth appere. And those be they: *Nisi Magistri majorisque partis Seniorum iudicio fuerit in hoc accitus*. And when I was chosen there were 8 voyces with me, as the Maister, Mri Asheton, Seton, Crosley, Commerforth, Langdale, Watson and Paycock. To the Eighth, It was so manifest and is so well knowen to be true that the matier was so carryed to do me displeasure which was so ungodly doon and without all charitie that the Maister may be ashamed to hear of it.

I beseeche God that your good Lordship may make and take such a staye in this matier as may stand with right and our Statutes and to be a perpetuall quietnes, and I shall pray for the prosperite of your Lordship long to endure.

Acta habita coram venerabili viro Magistro Willielmo Mey LL.D., Reverendi Thomae Eliensis Episcopi Vicario in spiritualibus et commissario generali, in quo-

dam appellationis negotio, Inter Magistros Johannem Seeton, Thomam Crosley, etc. et alios, consocios et scholares Collegii Divi Johannis Cantabrigiensis, Quorum nomina in quodam Procuratorio continentur, et Magistrum Johannem Taylor, S.T.P. dicti Collegii Magistrum Aprilis 5to Anno Domini 1542.

Quo die videlicet Aprilis 5to, Anno 1542, coram dicto venerabili viro, In quadam magna et bassa aula, infra Collegium vulgo Queens College, Cant., judicialiter sedente: comparuerunt personaliter discreti viri, Magistri Henricus Cumberford et Henricus Sanderson, dicti Collegii socii et procuratores Magistrorum Johannis Seeton, Thomae Crosley, Thomae Watson, Albani Langdale, Thomae Peacocke, Ricardi Becke, Ricardi Fawcet, Johannis Young, Willielmi Blaxton, Georgii Bullocke, Christoferi Brown, Willielmi Manley, Thomae Canterell, Roberti Heblethwayte, Willielmi Leper, Radulphi Canterell, Georgii Wheatley et Johannis Rawlinson, dicti Collegii sociorum et scholarium ac majoris et senioris partis omnium sociorum domi existentium; et exhibuerunt dicti Magistri Henricus Cumberford et Sanderson Procuratorium suum etc. et fecerunt se partes pro dictis Magistris Johanne Seeton etc., quo lecto etc. et admissio, Praefati Procuratores intimarunt etc. dicto iudici etc. de quibusdam gravaminibus, contra dicti Collegii Statuta, per Magistrum Johannem Taylor S.T.P., Magistrum dicti Collegii, nuper illatis et ad hoc probandum, exhibuerunt domino Iudici instrumentum publicum necnon eundem Johannem Taylor ad comparandum, coram Domino Episcopo, ejusve vicario etc. citandum etc. instantanter petierunt. Ad quorum petitionem etc. emanarunt literae inhibitoriae et citatoriae etc. dat. April 7 Anno 1542.

Citatus comparuit in Capella dicti Collegii.

Secundo die Maii, Anno 1542, post meridiem, Sedente dicto Reverendo Patre pro Tribunali, in Capella dicti Collegii, et convocatis et personaliter comparantibus coram eo, dicto Magistro et sociis Collegii omnibus et singulis, tam appellatis quam appellatibus, et habito inter eosdem ad instantiam dicti Episcopi tractatu de pace sive concordia, tam Magister Johannes Taylor et socii sibi adhaerentes, quam praefati Henricus Cumberford etc., et socii appellantes, hujusmodi

appellationis negotium, cum omnibus dependentiis etc. In praedictum Reverendum patrem Thomam Eliensem Episcopum compromiserunt Stipulati de stando ordinationi, decreto etc. ejusdem Episcopi etc.

Septimo Maii, Anno 1542, dictus Reverendus Pater, virtute hujusmodi compromissi de consilio venerabilium virorum Magistri Willielmi Mey dicti Patris cancellarii, Johannis Edmunds S.T.P., Ricardi Henryson Juris, Galfridi Glynn, legum doctorum et...Meadowe, A.M., dicto Patri de ejus mandato assistentium, processit prout sequitur:

Imprimis, Quod omnes et singuli socii a Johanne Taylor, dicti Collegii Magistro, societatibus suis privati, videlicet, Magistri Saunders, Becke et Fawcet, sese dicto Magistro humiliter submittentibus ac debitam obedientiam in futurum promittentes, In pristinum suum statum restituantur et omnia emolumenta societatum suarum recipiant.

Item, Quod omnes et singuli dicti Collegii Socii sponte promittant quod, si nihil adversus Leaver juste objici possit, ante electionem proximam fiendam, quod eum ab electione repellere possit, quod tunc eundem...Leaver in socium dicti Collegii juxta Statuta ejusdem Collegii eligerent prout eligere se velle promiserunt.

Item, Quod omnes et singuli Appellantes humiliter se submittant Magistro dicti Collegii atque eidem obedientiam debitam in omnibus licitis et honestis exhibeant prout decet.

Item, Decernimus quod omnes et singuli socii in ultima electione electi et pronuntiati, ... Leaver duntaxat excepto, pro sociis dicti Collegii juxta electionem de ipsis factam admittantur necnon omnia jura et emolumenta eis debita libere ac licite habeant et percipiant, excepto praecepto.

Item, ne Collegium ex non diutina admissione viri alicujus honesti ad societatem Magistri Ashton in dicto Collegio privati fundatoris quarundem Societatum, virtute cujusdam conventionis in ea parte factae aliquod sentiat damnum et praejudicium patiat non modicum, ordinamus et decernimus, pro bono pacis, tum auctoritate nostra ordinaria, tum virtute compromissi antedicto, quod Dominus Christoferson in praefata ultima electione, ad societatem Fundatricis electus, ab eadem societate Fundatricis ad dictam societatem dicti

Magistri Ashton, jam vacantem, transferatur, ac pro vero et perpetuo socio dicti Collegii, in societate dicti Magistri Ashton habeatur et reputetur, cum omnibus juribus, perinde ac si ad eandem ab initio electus et admissus fuisset. Ita tamen quod hujusmodi nostra translatio nullo modo ad exemplum trahatur.

Et deinde sedente dicto Episcopo in Capella infra Collegium praedictum, comparuit personaliter Dominus Johannes Thompson, dicti Collegii Scholaris, et objecto sibi quod unum calicem dicti Collegii negligenter amisit, fatetur culpam et submisit se iudicio dicti Episcopi, et Dominus injunxit quod in recompensationem solvat ad usum dicti Collegii 20 sh.

His rite peractis, Dominus hujusmodi suam visitationem continuavit usque ad Festum nativitatis Domini proxime, cum continuatione dierum etc., si oporteat et assignavit quemlibet diem interim ad procedendum prout sibi melius videbitur expedire et prout rei necessitas id exigat.

Memorandum. Quod Decembris 11, Anno 1542, venerabilis vir Magister Galfridus Glynn LL.D., dicti Reverendi Patris Domini Thomae Eliensis Episcopi, in hac parte commissarius, sufficienter ac legitime constitutus, cujusmodi suam visitationem ordinariam in praefato Collegio alias inchoatam et usque ad festum nativitatis Domini per dictum Patrem prorogatam, auctoritate et vigore commissionis suae dictam visitationem usque ad festum Pentecostes cum continuatione dierum etc. si oporteat continuavit et prorogavit, salva dicto Patri facultate interim procedendi, prout sibi melius videbitur expedire.

Memorandum. Quod die venerit in Septimana Pentecostes, Maii 18, Anno Domini 1543, venerabilis vir Magister Galfridus Glynn, LL.D. Reverendi Patris Thomae Eliensis Episcopi, virtute quarundam literarum missivarum ejusdem Reverendi Patris ad dictum Magistrum Glynn destinatarum commissarius in hac parte etc. In Capella Divi Johannis Evangelistae Cantabrigiensis, judicialiter sedens, visitationem ordinariam ejusdem Reverendi Patris in eodem Collegio, auctoritate dicti Reverendi Patris usque et ad festum assumptionis Beatae Mariae proxime, cum continuatione et prorogatione dierum etc. si oporteat prorogavit et assignavit quem libet

diem interim ad procedendum prout dicto Episcopo melius videbitur expedire.

Transcriptum ex Registro Goodrich, lacero et mutilo.

The documents which follow are also from the Baker collections (Harl. M.SS. 7039, 127b et seq). The papers were originally in Lord Burghley's keeping, but at the time Baker copied them were in the custody of Mr John Strype. The matters here dealt with are alluded to in Strype's *Annals* ii, 304-5. Both in these squabbles and in those of Dr Taylor's time ecclesiastical differences were at the root of the matter, the charges of breaches of Statute were probably trumped up.

To the Honourable Sir William Cecill, Knight, Secretary etc.

Sir

This Bringer, Mr Shephard, Bachelor of Divinitie, is with great consente of the Company, chosen Master of St Jhon's Colledge in Cambridge. He is one that I conceive good opinion of, and surely I trust by his providence, indifferency and good government, he shall restore the House to the antient fame it had in your dayes and mine.

I pray you, let him have your patrocini in all his lawfull sutes as you have always been and ever must be Patrone of that Howse and the Governors thereof.

Godde kepe you, from Powles, ultimo Decembris 1569.

yours in Christe

EDM. LONDON.

Postscript. I finde Mr Hare, my gieste, very gentle natured, but nothing relenting in Religion, and yet he is very ignorant in the Scriptures.

Articles against Mr Shepheard.

Imprimis. His insatiable getting to his own use from the Colledge and Society thereof by fraude and deceyte, as apperith by these proofs followinge.

First: Two of the Seniors being sent into Barkshire to viewe a woode, had offered unto them for the same eight score pounds; the which wood the Master afterward (under pretence of the great charges, as he sayd, might growe for the purchasing a liberty of a Justice anoyer) did bye to his own profit, in the name of his man, for one hundreth pounds, and after thys his subtil dealing, exclamed on by certeyne of the Seniors coming then home, which were before absente, at the graunt thereof, he did pay unto the Colledge, over and above the foresaid summe, 33 *lib.*, to his great shame, and reserved the overplus to his private use, contrary to his othe. The words are these: *Deo teste promitto etc. mea omnia bona etc.*

Item. Under pretence of benefitting the Fellows, by taking away the detriments, wolde have gayned to himself one thousand marks, as by these shalbe evident.

First, he required a lease of Horningseye parsonage for 40 yeres, being worth 600 *lib.* at the least.

Secondly, the commodity of the Bakehouse, with the use of 160 *lib.*, the gaines whereof, the last half yere, amount to 50 *lib.*

Thirdly, of the Head Lecturership, 20 markes yerely.

Fourthly, oure corn money, amounting commonly to 15 *lib.* yerely.

Fifthly, our Commemoration moneye, 12 *lib.*

Sixthly, the profit of the Fellows absence and the division to the Commons, amounting to 30 *lib.* yerely.

All these parcells he required subtilly and shamefully, whereas we have notwithstanding reserved to ourselves all the premisses: Horningsey lease, oure Dividente for oure Corne and 20 *lib.* yerely to the Colledge of the absence of the Fellowes. And yet remaining to be divided an overplus (all detriments taken away and discharged).

Item. Whereas there was a rumour that all unreasonable leases made by Colledges should be made frustrate at the Parliamente nexte followinge, he fraudulently procured a Lease to be sealed for 40 yeres, in his name, of our manor of Downcourte, under pretence of servinge out the former lease. And the Parliamente providing for leases to come,

and not paste, and his fraude being notified to the Fellowes, at his return from the Parliament, did rente the foresaid lease in a rage. This his fact being contrary to a Statute, cap. 48: *De modo procedendi contra Magistrum Criminosum vel alias inhabilem*: "Quocirca statuimus ut magister quicumque propter terrarum, tenementorum, reddituum, possessionum spiritualium seu temporalium, sua culpa diminutionem seu alienationem, vel propter detractionem, ablationem alienationem illicitam bonorum et rerum ipsius collegii, infamiam incontinentiamque notabilem, negligentiam intolerabilem, homicidium voluntariam alianve causam enormem ipsum magistrum omnino reddentem criminaliter irregularem vel aliter inhabilem, necnon propter infirmitatem infectivam et contagiosam perpetuam, cuius occasione non poterit absque scandalo huiusmodi officium exercere, ab eo penitus amoveatur."

Item. Whereas his Predecessor reserved for a widowe and her children the lease of Headcorne Parsonage, he by his meanes procured the same lease to a gentleman, whereby he gained 40 *lib.* and more, contrary to the Statute aforesaid: *De modo procedendi etc.*

Other matters hereunto belonging for brevity we omitte. Secondly, his sowing of contention, and mainteyninge of factions.

Firste, he wente aboute to make variance betwixte Mr Cardinall and Mr Randall, seniors of the Colledge, and especial frendes one to another, by making eyther of them beleve that the one did think evill of the other and utter thinges not to be named, contrary to a Statute: *De Qualitate Magistri et eius Officio.*

Item, that he hath a long tyme mainteyned a faction of those that oppugne the state and present government of the Church established by lawfull authority of Parliament, for the maintenance of his own securitye, by disquietinge the Society, as apperethe.

First. By choosinge an unlearned and precise Presidente, owt of his order and place, having six his seniors to be preferred, and before speaking openlye against the Communion Booke.

Item, to another office *videlicet* the Deanship he chose

another, who for the like fantasies is in the Town amongst men of that profession moste accounted. To him he committed the government of the yowthe, who, by his countenance, are so corrupted that there is almoste never a Boye in the Colledge, which hathe not in his heade a platforme of a church. Whereas also the same partye did also in open pulpitt pretende to confute D. Whitgifte and was therefore rebuked by one of the Seniors; the Master did not, as he was bounde by dewtye, take part with the Senior, but rather justified the other in his inconsiderate and disorderly attemptes.

Item. That he preferred Mr Fawcett, and that against the consent of six Seniors, who not long before in the presence of the Master and all the Seniors, did inveigh against the authority of Bishops.

Item. That he punished one of the Fellows in the defendinge the estate, and suffered one other to confute his defence, without any manner of punishmente.

Item. That he suffered one to proceed Master of Arte which before him had been convicted of speaking against the Communion Booke, and Mr D. Whitgifte, his booke.

Item. Whatsoever hath been against the estate, hath never been punished by him or controlled.

Thirdly. His tyrannye in taking all authoritye in elections to himself, contrary to the order of our Statutes and in doing what him listeth.

First in the election of a Fellowe, he openly professed that one should have been Fellowe, notwithstanding all the Fellowes had denyed it, contrary to our Statute, *De Electione Sociorum etc.*

Item. To bring his purpose to effect, or rather to displeasure other men, he breaketh off scrutynies, contrary to a Statute, *De Electione Sociorum etc.*

Item. That he made the last election of Fellows altogether conditionall, repugninge to the Statute, *De Electione Sociorum.*

Item. That he chose and admitted his brother Todd to be Fellowe, not being able to obteyne a sufficient consent of the Fellowes for his placeing, contrary to the Statute above named.

Item. That he called a matter before the Seniors to be punished, and without consent of the Seniors, did punishe the same himselfe, contrary to the Statute *De modo procedendi contra Socios.*

Item. That he made the last elections all *clavigeres*, northern men, contrary to the equity of our Statutes.

Item. That he committeth the charge of Bakehouse and Bursarship to one man contrary to my Lord of Elye his injunctions.

Fourthly. His intollerable negligence in governing the Colledge.

First. He hath been longer absente yereye than the Statutes permitteth; as this yeare 15 wekes, and the last yere 26 wekes, being by the Statutes and his othe allowed only 12 wekes.

Item. That in his presence, his negligence hath been such that he looketh not to the exercise of the Skollers, neyther to the chambers, and such like enjoyned to him by Statute.

Item. That he omitteth his actes, in not making exhortations to the Compange twice in one yere, contrary to the Queen's Injunctions.

Item. That he suffereth the Colledge Plate to be gaged in the Universitye Chest.

Item. He is generally misliked of all the Fellowes.

(*Alia manu*) Besides all these he is to be charged with symonie, usurie, periury and such like.

To the Right Honourable the Lord Thresourour of England etc.

My duetie most humbly premised. May it please your Lordship, upon the receipt of your letters concerning the quieting of certain troubles lately movid in St John's College, I conferred with those Heddes of Houses who weare then at home. Their opinion was, that forasmuch as among many other griefs and quarrells of that Colledge, manely that also concerning the vacation of the Mastership, was offered to the hearing and consideration of my Lord of Ely and that by

consente of either partie as it seemid, and for that the said Bishop had already begon his visitation there by ordinary authority graunted him by the Statutes of that House, I should doo best to absteyn from entermeddling in that cause until I weare fully advertised whether my Lord of Ely proposid to proceed or desist from further dealing therein. Wherefore I gave his Chancellor intelligence, expecting his answeare till the 19th of this September, at which time I understood that the Bishop meant to be personally present the Monday following to go forward with his visitation in the College. At his cumming to Town I declared unto him the effect of your Lordships letters. His answeare was that although he was perswadid the deciding of that controversy pertained only unto to him as Visitor, chiefly because they had attempted the new election, contrary to his Inhibition there published, wherein he had also summoned his said visitation, yet that I might certainly reporte unto your Lordship upon what considerations he had before stayed Mr Shephard in his roome of the Mastership. He caused in my hearing the parties to object against the Master and him to awnswer for himself. Thei charged him with diverse poynts but none tending to his amotion; saving one concerning his longer absence then the Statute permitted. To the which he answered that where the Statute granted him 3 months absence they dyd him wronge to limite every month by 28 dayes, seeing the common custome and use divideth the whole year but into 12 months. Secondly the Statute dispensed with him in these cases, to wete; Sycknes, The Prynce's service, affayres of the College, of the which, some he there provid, some he offered to prove within reasonable tyme; all which is graunted. He had to spare of his 3 monethes above 20 dayes. And lastly he referred himself to their own reports, whether accordinge to the Statute they had graunted him leave or no for 6 weekes longer, if need had been. To that it was replied that (wheare such leave cannot be graunted but by consent of the more part of the Seniors) some gave voyce in the graunt whom the Statute did not licence to be in the place of Seniors. Then the question was demanded whether any exception weare made against them at the time of such voyce geving, which was denied. These thinges

being thus and more amply debated to and fro, My Lord of Ely asked what I thought in the case. I shewid him that in mine opinion it weare hard dealing to remove the Master upon that Statute of absence without more substantial proofs then I had heard alleaged.

Towching other things there objected both against the Master, the Fellowes and also the Schollers, after my Lord of Ely had diversely, as he thought good, examined the particulars, calling the whole company into the Chapell, he sharply and openly rebuked them all, and there, reserving the correction of the greater enormities to his further consideration, exhorting and charging them to maintaine unity and to avoyd contention, he continued his visitation till toward Easter next, the rather (as he told me and other th' assistants) that he might kepe them in more awe in the meanwhile.

Thus I have made relation of these matters the more largely as well to advertise your Honour of the certainty thereof as also to excuse my long stay. So resting always at your Lordships commandment I humbly commend the same to the tuition of God. From Clare Hall the 26th of September 1573.

your honours unworthie
Deputy ever at commandment
THO. BYNG.

To the Right Hon the Lord Burghley.

My dutye to your Honor humbly premised, with my continuall prayer and thanks to God for your Lordship's great favour and goodness towards me. Upon the receipt of your Lordship's letters, wherewith I received no small comfort, the Lord of comfort render the like unto your Lordship in the day of trouble, I thought good to cease from troubling your Lordship with myne letters untyll my Lord of Ely had made further examination of our matters, which now done, I trust yt shall approve unto your Lordship howe unjustly I have been molested a long tyme. The subtile dealing of myne enemyes may partly appear in that, having but 14 voyces for the election of D. Longworth, they

presented the same unto your Honour under the hands of 20 or more, as I am informed ; and more playnely in that they would not acquaynte the President nor other of the Fellowes, eyther with their election or presentation, which ought to have been exhybyted to your Honour, or the Vice Chancellor, not by subscription of hands but under the Common Seale of the Colledge. But if any by the name of Cartwright should shew himself before your Honour as Fellowe of our House, he and they did so much abuse theymselves and your Honour, for we have no such Felowe, but yt may be your Lordship wrote Cartwright for Cardynall. Such articles as were objected agaynst me before my Lord of Ely I have answered, fyrst by word, sence by wryting, and lastly to the replications of myne adversaries, wherein though I have been syfted, as never was man in my tyme, yet found he no cause wherefor to condemne me, neither do I doubt but by God's helpe, I shall be able to satisfye your Honor also in such things as have been brought to your Lordship's care, yf I might be about four dayes absent from the Colledge to attend upon your Honor there.

Theis are therefore most humbly to beseech your Honor, that being destitute of other Patrons I may styll as heretofore find your Lordship's favour and defence in my righteous cause, as I shall be redye to yelde myself, my service and all that I have to your Honor, at your Lordships commandment at all tymes. The Lord of power preserve your Lordship's prosperous estate and increase the same with much honour to his glorye. From Cambridge the 27 of September 1573.

your honour's most bounden
during lyf
NICHOLAS SHEPHERD.

The documents which follow, transcribed from the originals in the Record Office, relate to the difference between St John's and Trinity about the year 1599-1600 (see *Eagle*, Vol. xvi.). The last document seems to be a general account of all enclosures by Colleges. The payment of 8s. 2d. by St John's to the Borough still continues. It is however not a quit rent for the site but

what is called 'hagable' or a house tax on its property in the Town. The payment comes down to the Colledge from the old Hospital.

The difference betweene Trinitie Colledge and John's Colledge in Cambridge about the inclosinge of a peece of Common grownde.

Trinitie Colledge (the greatest for number of students within that Universitie) havinge not anie severall place of walke or recreacion for the students of the same, ether within or without the walls of that Colledge did (at the earnest request of the Master and Seniors) lately obtaine of the Maior Bayliffes and Burgesses of the Towne of Cambridge and other the meane lords there, a small plot of Common grownde next adjoyninge to the Colledge on ech syde of the Ryver to be inclosed for their private ease and use.

It hath been usually called by the name of Trinitie Colledge greene, contayninge seven acres or thereabouts and is in the winter time overflown with water. And beinge the place where the Scholars in the Somer season have their ordinarie recreacion, thinhabitants of that Towne nether have nor can make anie benefitt of feedinge for their cattle there.

Yet in consideracion for the same we have layde out of our owne private lands about the same towne 25 acres at the least to the common use of thinhabitants, so as they in generall hould themselves not only well satisfied, but also much benefitted by the exchange.

The like inclosure by the consent of thinhabitants of that Towne hath heretofore bene made by the next adjoyninge Colledges, King's Colledge on the one syde and St John's Colledge on the other syde. And the Town doth receive of ech an annuall regard for the same. And there are besydes sondry precedents of the like granted inclosures made by the Maior Bayliffs and Burgesses to other Colledges, as doth appeare by the records both of the Towne and also of the said Colledges.

Not anie Colledge (to our understandinge) did ever oppose themselves against the like inclosure, so meete and necessarie for anie their neighbour Colledges, untill that nowe at this

time the Master and Societie of St John's Colledge do express themselves much grieved and dampnified herewith. Notwithstandinge their contentment hath bene sought by the most effectuall meanes that by us can be procured.

They pretend their locall Statute *de non alienandis Collegii terris etc.*, but having received satisfaccion on that behalfe they now require to be compounded withall for their just interest and stand upon these particular demandes.

First, in acknowledgement that we hould the benefit by their consent and to satisfie posterite thei require the regard of xij*d.* per annum to be paid for ever unto there Colledge.

Secondly, they would have lefte unto their private use out of that grownde, which nowe by us is to be inclosed a particion balke (as they do terme yt) of 16 foote breadth.

Thirdly, in consideracion of large allowance made unto the inhabitants of the towne upon this exchange they require that the said Towne shoulde also grante (but freely) unto them one little plott of grounde to be also inclosed, leadinge from their backsyde gates unto the feildes.

And lastlie in more full recompence and to pleasure them withall they do require a Quill to be brought from our Conduit pipe to serve that Colledge with water.

Which demandes we (in our opinion) thinke not so reasonable in regard that themselves (as a Colledge) can challenge no more propertie in that grownde then may every severall Colledge of that Universitie and Common inhabitants of the Towne.

Endorsed: State of the difference between Trinity Colledge and St John's Colledge about a parcel of ground.

For the title of St Johnes of the parcell of the wasts inclosed.

The Master and fellowes of St Jhones doe saye. That the parcell of wast ground intended to be inclosed conteyneth viij acres of land and abutteth upon the backside and walks of that house, and that the same Master and Societie and their predecessors tyme out of memory have used without controale to walke, suite and use all other exercises within

the said wast, and that their tenants holding of their mannors have by the lyke tymes with their cattell taken the Common and pasture of the said wast and that suche beastes of straungers as have ben taken trespassing within the said wast have ben brought and impounded within the grownde belonging to a mannor of the said Colledge. And they further saie that they have sexe hundred acres of lande belonging to their mannors within the field wherein the said parcell of wast lyeth.

The inconveniences that St Jhones shall have by this inclosure.

They saie, if they may not retaine their interest and benefit in the said wast, they shall want a convenient place of exercise for the said Societie and that by this inclosure the course of the River wilbe so straightened that upon every floude the underlodgings of the Nether Courte of St Joanes wilbe overflowed and greatlie annoyed.

And that if this inclosure doe proceede the inhabitants of Cambridge who have solde theire interest to Trinitie Colledge in this wast maie by like occasion inclose some other parts of the same wast neere adjoyning to the said Colledge and soe thereby stopp their whole passage into the fields and take away from them all benefitt of places of Recreation within their said wasts.

The objections of Trinitie Colledge against St Jhones.

They saie that St Jhones Colledge have likewise by the consente of the Townshippe of Cambridge inclosed a like parte of that wast and that the said St Jones Colledge doe paye yearlie viijs *ijd.* to the said Townshippe for the said inclosure.

Answer.

Whereunto St Jhones Colledge dothe answeare that the same inclosure by them intended was inclosed before the foundacion of the said Colledge, and whyle it was an hospitall and that the said yearlie rent of viijs *2d.* is paid for certaine Tenements and not for the said parcell inclosed.

The manner of proceedinge about this inclosure.

The Master and fellowes of St Jhones saye that Trinitie

Colledge began to inclose that wast without their privitie or their good will required and that after the same was begun to be inclosed my Lord of Canterbury's Grace wrote his lettres unto them requesting them that Trinitie Colledge might quietlie inclose the said wast whereunto they made answere that the said parcell of wast was an inheritance belonging to their house. And that by their Statutes as they took yt, and by their oathe, they might not suffer the same to be inclosed. Whereunto his Grace replied that he had conference with lawyers and that they were resolved that the Master and fellowes of St Jhones might suffer that inclosure without breache of their Statutes or dawnger to their oathes and presentlie after his Grace wrote another letter to the said Master of St Jhones and thereby did give them to understand that yt was her Majestie's pleasure (and so he was commanded to signifie unto them) that Trinitie Colledge should quietlie inclose the said wast. Whereunto they returned answere that they did submit themselves to her Majesty's pleasure, yet humbly entreatinge that her Majestie would be pleased that their right which they pretended to the said wast might be understoode and the Statutes of their Colledge considered of, which bound them, as they took it, not to yeld to the same, and which their peticcion, they likewise intreated his Grace, might be made knowne to her Majestie.

And they further saye, that after the receipt of this Lettre, there were some Rodds of ditching made aboute the said wast cast downe, but they saye and will take their corporall oathes that the same was not done by their or any of their commandment, privitie, or knowledge, neither that they or anye of them doe knowe who were the person or persons that threwe downe the said ditchinge.

Theire humble peticion to your honour is that the right which they have to this inclosure might be referred to competent Judges to be examined and they having long attended here at their great charge maie with convenient speede be discharged of their attendance.

And they are herewith bould to present unto your honour the wordes of their Statute.

The parties attendant about this cause are the Master,

President, Burser, Deane and some other fellowes, and some Colledge servantes, who have been here well nere this fortnight to their great charge, and hurte to the government of the said Colledge in their absence.

St John's Statute against the passing away of their inheritance.

Statuimus igitur ut maneria, advocaciones, ius patronatus ecclesiarum, terras, tenementa, redditus, servitia, nativos, solum vel aream ubi domus fuit, silvam aut boscum, id est locum ubi crescebat, prata, pascua, pasturas, seu alia bona immobilia quaecunque Collegii Spiritualia seu temporalia aut mixta nullo modo aut colore alienent etc.—sub poena perjurii ipso facto.

In regard of this Statute we are advised by our learned counsell that we cannot yeld to their demaunds without manifest breache of our othe, the thing which they desire being part of our inheritance.

Endorsed : St John's Colledge in Cambridge. Concerning the parcell of waste enclosed by Trinity College, Cambridge.

Common grounds inclosed by speciall consent obteyned from the Maior Bayliffes and Burgesses of the Towne of Cambridge to the private ease and use of sundry Colledges within that Universitie.

The Towne at the pleasure of King Edward 3d. by his lettres under his privie seale granted unto King's Hall in Cambridge certaine parcells of waste of the Towne by the rent of a red rose.

Item. The Master and Fellowes of St John's Colledge do paye unto the Towne yearely for the scite of their Colledge and the growndes thereto belonging viijs. ijd. q.

A grante made to King Henry 6th upon his letteres to the Towne of certaine waste growndes and parcell of Commons called Salt Hithe, a parcel of grownde called Hen Abbye with divers other landes, upon some parte where of King's College now standeth.

There was also granted unto the saide Kinge two greate peeces of the Common, whereof one is called the Launder Yard, the other the Willow Close, adjoining to that peece of grownde called Garret Hostle Greene, which is lately exchanged with Trinitie Colledge for other land, which grownde lyeth on the backsyde of King's Colledge.

The Master and Fellowes of Gonvil and Caius Colledge at the suit of the Lord Mortimer, one of their benefactors, obteyned of the towne a graunte to cutte a dam through the Commons of the Towne upon which dam there standeth at this daye a myll called Newnham Mylls.

Trinitie Hall in Cambridge obteyned of the Towne a peece of Common in exchange for other lands in the field.

Jesus Colledge houlds of the Towne a peece of Common inclosed to their close at the end of Wall's Lane.

Magdalen Colledge houlds of the Towne a peece of Common lying next the River.

Trinitie Hall houlds of the Towne a peece of grownde called Wren's Park.

A graunte to Bennet Colledge of a peece of Common grownde lyinge in Clement Parish in Cambridge, whereuppon a nether storie and seller is builded and abuttinge upon the Common River, by a deede dated 13 August Anno R. Eliz. 26.

A grant from the Towne to King's Hall for the lane next the King's Hall, by a deed dated the 8 April, Anno Hen. 6*li.*, xj.

A grante to Michaell Colledge of a parcell of Common by a deed dated 8 May Anno Hen. 6*li.*, viij.

A grante to Michaell Colledge of a parcell of grownde by a deed dated in festo Sancti Michaelis Anno Hen. 6*li.*, xiiij.

A grante to Queenes Colledge of a greate peece of Common which nowe is their orchard and other growndes inclosed behinde their Colledge by deed dated Octobris 6, Anno Edwardi 4*li.*, xv, at the petition of Queene Margaret mother of Henry 7.

A lycence to Michaell House to make a ditch upon the Common, dated in festo Sancti Michaelis Anno Hen. 6*li.* 2.

A grante to Michaell House of a peece of Common called

Millstones in exchange for certaine arrable lande in the feilde, by deed dated 1 August, Hen., 8., xxxiiij.

Endorsed : Inclosure of Common Grounds. 1610.

We conclude with two letters to Lord Burghley taken from the originals in the Record office. They practically explain themselves. They at least show that Lord Burghley, as Chancellor, was expected to take an active interest in University matters.

Our dueties in most humble maner to your good Lordship remembrid. Wee are not a litle sory that your Lordship should be troubled with any complaint against ether of us, specially tending to the detriment of discredite of the Universite, whiche is as deare unto us as our owne lyves. But muche greater grieff would it be unto us if the matters by the townsmen layd to our charge might by them be iustified and proved true. Howbeit in the meanwhile wee muste nedes acknowledge ourselves very singularly bounden to your honor for vouchesaffing to emparte the particulars unto us and to require our aunswere before your honor would be induced to credite the objeccions. May it please your good Lordship therefore to accept our defence grounded, as we hope, uppon equitie and justice (for we desire not further towching these accusations to be protected). First, that which they have presented to your honour against us in generall woordes, viz. that the continuall and intolerable vexacions and iniuries offred by the Universite to the towne makith them weary of their dwelling here, and service to her Majestie in any office, sith they cannot lyve in any peace to governe her Majesties subiects in good order being so continually oppressed and yet without hope of reformation that they are constreined to seeke to your Lordship, if it may be, for some redresse. This seemith unto us so haynous an accusacion that we most humbly crave of your honour to stand so good Lord unto us as to compell them to sett downe in specialtie what those intolerable iniuries and vexacions are, that if they can be duely proved against us we may beare condigne punishment for the same. As also

if they fail in prouff that they be corrected of one of their body. Wee have herewithall sent unto your Lordship the recitall of the fact and our dealing therein, together with an extract of our privilege towching the poynt of iurisdiction, adding also our aunswer to the chiefest arguments and objections, whiche wee thinke they will use, praying most humbly that your good Lordship will vouchesaffe to compare them with the very intencion and meaning of our privilege, not doubting but your Lordships wisdome will easilie perceive howe they can wepe when they make us smart. Surely if they may withdrawe from our correccion such as do so notoriously offend against the Universitie in breache of peace, beside that divers of their company wilbe quykly encouraged to goo on in that kynd; it will gyve an occasion also to divers of our body to seeke the way to revenge themselves. Thus referring all to your Lordships most wise consideracion we humbly committ the same to the most blessed proteccion of the Almightie. Cambridge the xijth of June 1580

your Lordships humble at commandment

JOHN HATCHER, *Vice-chancellor.*

THO. BYNG.

Addressed: To the right honorable and our singular good Lord, the Lord Threesorer of England.

Endorsed: 14 Junii 1580. The Vicechancellor of Cambridge to my Lord. Their answer to the complaint made by the townsmen.

Our humble dewties unto your good Lordshipp remembered. Maye it please the same to understande that of late such stronge attemptes hathe bene made both against our statutes and to our iniurie, that for help therein wee are compelled to flie unto your Lordships authoritie. For whereas the xth daye of this present moneth of June, by fundacion, the prickinge of two regentes to everie of the fower common Lecturers viz. Philosophie, Rhethorick, Logick and Mathematicall was then to be done *per praepositos Collegiorum*, two Doctors of the towne, beinge no heades of Colledges were readie to intrude themselves to prick with us.

But being gayne saide by vertue of expresse woordes of our Statute and by consent of all the heades of Colleges that were presente, at length they gave place. Yet the next day followinge, a congregacion beinge called and contynued to the afternoone, at evening prayer when all men were at home at their service, except a few regentes and non-regentes, two graces were then propownded, the copies thereof readie to be showed by this bearer;—the one, That all Doctors of the towne, beinge no Masters of Colledges, should also prick with them in the nomination of the Vice chancellor, of the Lecturers, and of all other officers. The other to bynde Masters of Colledges to the combinacion of preachinge bothe in Sondayes in the afternoons and holidayes, which are expressed contrarie to our Statutes given us by the Quenes Majestie, readie also to be shewed. Not one Master of a Colledge presente knowinge or suspectinge anie such matter. For the Vice chancellor hath so often openlye protested that he woulde never goe about or doe anythinge without counsell and assent of the heades, that wee coulde never thinck of any such deceite. And althoughe wee knowe both these graces to be of no force, beinge contrarie to our authorised Statutes, and therefore when occasion shalbe offered do intend under your honours favoure to withstande them as voyde and tenlinge to sedition both in the Universitie and private Colledges, wekening our government and cowntenance and overthrowinge, and gevinge bouldnes to overthrowe, all Statutes now and here after made, if such stolne graces and close and peevish practises, opposite to our Statutes, should be suffered. Yet forsomuch as by this their doinges they may carie a cowntenance of statutes and thereby hereafter brede contencion amonge us, we thought it our dewties with speed to declare these daungerous dealinges unto your Lordship, that upon vewe of a few wordes of our Statutes to be shewed by this bearer it might please your Lordship to direct your lettres to the Vice Chancellor, Regents and non Regents to the effect abovesayde, which shall not only check thees rash attemptes but also be a warning to them here after not to passe the lyke without iust consultacion before. And as for the Doctors (beinge no Masters of Colledges) they are

admitted to all consultations amonge us, but being thus admitted they would proceed further to meddle where certeyn persons onelye are appoynted to be doers by our Statutes.

And thus givinge thanckes for your Lordships great paynes and manyfold benefites unto this our Universitie we humbly take our leave, this xxvth of June 1580

Your Lordshipps humble to commande

Andrew Perne	Joh. Still
Robert Norgate	Joannes. Bell
Umphrey Tindall	Henr. Hervy
Edward Hawford	Tho. Byng

Addressed : To the righte honorable our verie good Lorde the Lorde Burghley.

Endorsed : 15 Junij 1580. Cambridge, Certaine Masters of Colledges to my Lord.

Doctors of the Towne offering to intrude themselves in pricking of the Regents.

R. F. S.

(To be continued).

En Memoriam:

Edward VII.

PEACE and all homage to the mighty dead
 Who, calm amid the flowering of our year,
 Lies low—the Master-Helmsman—and his hand,
 Quitting its ancient guidance falls and fades.
 We mourn 'midst fears and dark perplexities
 One ripe in wisdom, royal among kings.
 For all our Spring is blackened with a frost
 And all our nation weeps a glory lost
 In sweep of dark inexorable wings.
 We held him in the pride of his renown
 Lord of the matchless Navies and supreme
 In all the far-flung girdle of the seas—
 The Mighty Prince—Great Emperor of Ind.
 Yet not by reason of his Majesty
 And not in sign of regal power alone
 The silent nations mourn for him who swayed
 A world-dominion wider than our lands,
 Who wove the web of subtle policies
 With steadfast purpose to a great design
 Holding that Knowledge is the fount of peace
 And Ignorance the seed of fruitless strife.
 None among men so skilled to hold the hand
 Of half-blind nations, drifting into war.
 He lived as lived a few revered of old,
 Heroic in their death and held as gods
 Above all rulers of Imperial state.
 He served his people, saw and understood,
 He shared their sport and suffered in their woe.
 Now, therefore, flowing round an ancient Throne,
 Made strong by wisdom, and securely set
 In kindness and in kingly courtesy,
 Is world-wide mourning; grief of East and West
 Like-minded, honouring a mighty name.
 To him be peace who ever wrought for peace,
 To us his spirit and his works remain.
 Who, passing from amongst us, leaves behind
 An afterglow of kingly memories.

P. A. IRVING.



“BY YOUR WORSHIP AND A DYMCHURCH
JURY.”

“For their humane administration of the laws the lieges of this portion of the realm have long been celebrated. Here it was that the merciful verdict was recorded in the case of the old lady accused of larceny, ‘We find her Not Guilty, and hope she will never do so any more!’ Here it was that the more experienced culprit when called upon to plead with the customary, though somewhat superfluous, inquiry as to ‘how he would be tried,’ substituted for the usual reply ‘By God and my country’ that of ‘By your worship and a Dymchurch Jury.’” (*Ingoldsby Legends.*)

DYMCHURCH has been greatly exercised in its mind during the past week over some thefts of hay, which the village policeman, a fellow it appears of more than usual acumen, has traced to a looker on the marsh, a young man in the employ of a well-known farmer. At the same time, the constable was able to capture the receiver of the stolen goods, a tradesman of the village, and the two of them were brought up this morning before the petty sessional court. Tremendous interest has been excited in the whole affair, and at eleven o'clock every villager who was unemployed or could leave his work turned up at the Court House to hear the case tried. The postmaster, the bootmaker, the blacksmith, the publican, the butcher, the baker, the candlestick-maker or his modern equivalent the keeper of the general store, and a crowd of farmers and labourers, were there culling out a holiday in honour of so rare and so interesting an event.

The court at Dymchurch is held as in the time of the

admirable Lambarde: “in a place lately built for the purpose and thereof aptly termed Newhall.” It is a square two-storied building, possessing a graceful stolidity, so unpretentious that at first sight there is little to suggest its age or its importance. The court room itself has been made more beautiful since I first knew it. In those days it still had plain whitewashed walls and the relics of a former grandeur in a large oak dock, a witness box, and cumbrous jury seats. Now the grained oak has been stained a darker and more appropriate colour, the walls have been covered with a pretty green canvas and the useless furniture of the law removed. It is unnecessary now when every case of any importance is despatched to Canterbury against the Quarter Sessions, but was not so in the past when the magistrates had an almost uncontrolled power and could set a man swinging from a gibbet out there on the green if he thinned their flock of sheep or otherwise trespassed on their rights of property.

In times now long forgotten the Dymchurch court was the court of the liberties of Romney Marsh. It was governed as was every other institution of the district, by peculiar and in their time wise and benevolent ordinances. Lambarde in his perambulations (1596) discovered their nature and describes them very fully. “The corporation,” he says, “have a court from three weekes to three weekes in which they hold plea of all causes and actions, reale and personale, civil and criminal: having power to choose foure Justices of the Peace yeerely amongst themselves, besides the Baylife who is armed with the like auctoritie: having moreover returne of all the Princes writs, the benefit of all fines, forfeites and amerciaments, the privileges of leete lauday and tourne, and exemption from toel and tare, Scot and lot, fifteen and subsidie, and from so many other charges as I suppose no one place has. All which was done (as appeereth in the Charter itself) to allure men to inhabit the Marshe which they had before

abandoned, partly for the unholsomness of the soil, partly for fear of the enimie which had often brent and spoiled them."

Though the court has lost its former width of jurisdiction, and the district its privileges and its unwholesomeness, the four justices of the peace are still nominally chosen by the commonality of the Marsh, though I believe the commonality no longer evidences any great interest in the proceedings. The Bailiff, an officer of some considerable importance, still retains his right to sit upon bench.

When I arrived the policeman piloted me to a vacant seat in one of the low windows which give on to an old-fashioned garden, and from this point of vantage I watched the village drama progressing very slowly, as was only appropriate, for two hours. Round an Elizabethan table of immense proportions sit five people—the clerk to the magistrates, a police inspector, a lawyer defending the two prisoners, and the two prisoners themselves. The magistrates' seats, raised some six feet higher, are as yet empty, though the hour has struck and everything is ready. The table is screened from the rest of the court by an oak partition, and behind this stands my friend the policeman, to a certain extent the hero of the occasion. Round the walls on such seats as there are, or standing clumsily in groups, are the Commonality of Romney Marsh, and a fine tanned, healthy Commonality they are, big-boned and wiry from the perpetual contact with the forces of nature. Most of them look a little out of place in their surroundings, but they are there to enjoy themselves and they do not mean any self-consciousness to mar their pleasure.

Presently the door at the back opens and the magistrates take their places. The four justices of the peace, chosen amongst themselves, and the Bailiff who, by virtue of his office, occupies this morning the presidential seat under the arms of the first George, are most of them

farmers on a large scale and look as brown and healthy as the prisoners they are about to try and the crowd that is looking on.

Before the case is opened an innkeeper, the hostess of the "Shepherd and Crook," applies for an extension. There is to be a dance in one of her rooms, and she would be obliged if she might keep open till one o'clock. The Bench appears gently tolerant with exception of one magistrate, who takes his pen up, holds it half-a-yard away and stares at it gravely. This peculiar action he repeats at intervals all through the trial when he is not taking hasty and impressionist notes of the proceedings. He thinks one o'clock a great deal too late. "Give it her till twelve," he says, and the Bailiff submits: "We'll give it you till twelve," he says, "quite late enough," but he seems to regret it rather. Perhaps he will be there himself.

The prisoners are now standing facing the magistrates, and the case opens. There is some argument at the outset as to whether the cases shall be taken together or separately, and nobody seems to care very much which procedure is adopted. Eventually it is settled that they shall be taken separately, which, as it prolongs the proceedings rather unnecessarily, is doubtless welcomed by the spectators. Firstly, then, there is the case of Thomas Ashley, a looker of Romney Marsh, accused of stealing five trusses of hay the property of his master James Turner; and the first witness for the prosecution is the policeman. He gives his evidence as to the manner born, and, though he seems a little confused in his mind as to which of the prisoners he is immediately concerned with, there is little fault to be found in his careful description of the pursuit and capture. "On the night of March 11th I saw the prisoner Huckinge leave Dymchurch in his cart in the direction of Eastbridge. I bicycled in the direction of Burmarsh and overtook him on the Eastbridge Road driving towards Dymchurch. I stopped him and said,

'that hay is stolen property,' and he said, 'I got it from Thomas Ashley, Sloe Farm. He owes me some money and I took it to offset the debt.' I said, 'Take your horse to the stable and stay there till I come.' Soon afterwards I bicycled to the house of the prisoner Ashley and saw a bicycle standing outside I knocked at the door and the prisoner's wife opened it. I said, 'whose bicycle is that?' and she said, 'I don't know.' I forced my way in and found the prisoner Ashley and the prisoner Huckinge inside. I said, 'I charge you Ashley with feloniously stealing five trusses of hay, the property of James Turner,' and I said to Huckinge, 'I charge you Joseph Huckinge with feloniously receiving the same.' I took them both to Seabrook, where they was detained the night."

This, of course, took a great deal longer to act than it takes to read. Every sentence was very carefully weighed and pondered over and then written out laboriously by the clerk to the magistrates.

The next witness was the bailiff of the farm from which the hay was stolen. He was a mild-spoken man, who looked as if a bag of flour had been emptied over him in his youth and he had never quite succeeded in removing its traces. He had rather a fervent expression, and muttered a short prayer aloud after he had kissed the book. His evidence was almost purely agricultural. He swore to the identity of the hay, a truss of which was produced in court, estimated its value, and gave several details as to its growth and the position of the stack. He spoke very slowly and deliberately, and seemed very ill at ease and upset at the whole affair.

"Call Alfred Cooper," shouted the clerk, and Alfred Cooper, shuffled out of the room five minutes previously at the suggestion of the policeman, who seemed better versed in procedure than some of his superiors, was duly called. He had worn a scared surprised expression when he had been told to wait in the hall, as if he feared

that he had offended in some way against the wonderful legal machine which certainly beat a steam plough for its devilish ingenuity, and he mounted the stairs and entered the court again, making a subdued attempt to appear at ease. Never, I am convinced, had Alfred Cooper looked so completely out of his element as he did that day. More obtusely Kentish than most of these marsh folk—he was the farm labourer of tradition. He was short, thickly-built, with coarse light hair, and a mahogany complexion, and had a habit of fixing his attention on some small object and surveying it intently with a dull ponderous gaze from slow blue eyes. It was an unkind fate which brought him to a court of law, even to so rustic and patriarchal an assembly as the Dymchurch Petty Sessions. He had donned his Sunday black for the occasion, and his collar hurt him. The day was cold, but he took an extensive red handkerchief and mopped his brow and stood at the end of the table respectful, but on the defensive.

"Name, Alfred Cooper," said the Clerk again, "You are a farm labourer living at Burmarsh, tell us what you know of these trusses of hay."

"O' the mornin' o' March 11th Muster Smith told I to take twenty trusses o' hay down t' fields t' other side o' Muster Ashley's house."

In this part of the world the courtesies of title are always preserved when speaking of anyone of the same standing to a person of a higher or a lower status. In this instance Alfred Cooper refers to his own colleagues as Muster Ashley and Muster Smith. If he was talking to Smith he would probably refer to Ashley as Tom Ashley, unless he had been branded with some irredeemable nickname, and was generally known as Patch-Eyed Ashley or Frypan Ashley. This last method is very common, and it would be possible to quote twenty or thirty instances in Dymchurch alone. An old market gardener who drives his goods to Hythe every Friday night is seldom called anything but

Friday-night Jack, while a young man who suffers from asthma and breathes with difficulty is always referred to as Blow-the-winds Panton. It sounds a little peculiar at first to hear a conversation which turns on the exploits of "old Frypan" and "young Blow-the-winds."

To return, however, to Alfred Cooper.

"So I took t' trusses from t' stack and carried 'em to the cart."

By a Magistrate: "Did Mr Smith often entrust you with such an errand?"

Alfred Cooper: "Not as I knows on, sir."

By the Clerk: "Answer the magistrate's question and speak up so that everyone can hear."

Alfred Cooper (still more huskily): "I told you I don't know as 'e ever did afore."

By the Clerk: "It was the first time. Well, what did you do?"

Alfred Cooper (almost inaudibly): "I 'arnessed my 'orse and took t' trusses down. When I gets to Sloe Farm Muster Ashley 'e says, 'Leave five o' them trusses in my barn,' 'e says. So I left them."

The Clerk: "Were you in the habit of taking your orders from Ashley?"

Alfred Cooper: "Not as I knows on, sir."

The Clerk: "Is that one of the trusses?"

Alfred Cooper goes up to the truss and eyes it suspiciously, fingering here and there. It may be a trap; these courts of law are nasty places, and honest Alfred is not going to commit himself.

The Clerk: "Come now, as far as you know, is it one of them?"

Alfred Cooper: "Aye, sir, far as I know."

The Clerk: "That will do," and he reads over the evidence, "is that all right?"

Alfred Cooper (struck with amazement that he should have said so much): "Aye, sir, that's all right."

"Well, sign your name here, then," and he handed Cooper the pen.

"Oi can't write, sir," says Cooper, in an undertone.

"Can't write? Surely you can write Alfred Cooper. No? Well you must make a cross then, here. Call James Turner."

Alfred Cooper retires to the back of the court, where he stands, holding his cap in his hand, a picture of rustic immobility.

James Turner is a short, fat, prosperous-looking farmer in a closely-buttoned overcoat, over the collar of which his bushy brown beard spreads itself. He is a kindly-looking man, and being used, no doubt, to district council meetings and the like makes no more difficulty in his evidence than the policeman.

"Have you anything more to say?" asks the clerk, when he had made his contributions to the facts of the case.

"Only this, sir, that I hope you' worships 'll be lenient to Ashley as I'm sure 'e's sorry for what e's done."

"You've known him long?"

"Known 'im, your worship, since 'e was little lad."

"And he has always borne a good character?"

"Up till now, sir, I've trusted him for years."

"Thank you, that will do," and Mr James Turner resumes his seat. This concludes the case of Thomas Ashley, and when the prisoner has signified his desire to be sentenced in that court and has refused the offer to say anything in his own defence the magistrates turn to consider the case of the receiver of the stolen hay, Joseph Huckinge. This has a greater local appeal, and though the same evidence is gone through again almost word for word with the same laborious exactness the commonality follows it with renewed interest. Again the burly policeman recounts his story, again the gentle bailiff details his agricultural knowledge in the same sad monotone, again Mr Alfred Cooper, suffering the same pathetic nervousness, gives his disjointed and guarded account of his share in the

proceedings. The only difference is that at the end of the evidence a local lawyer, a keen-eyed gentleman from Folkestone, rises and makes a stirring appeal for Joseph Huckinge. He pictures him as a foolish young man led for the first time into crime by straitened circumstances. A man whose previous record is blameless. I must confess that at that point the commonality of Romney Marsh opened its eyes rather wide, and isolated members of that admirable corporation were seen to wink—deliberately and with their imperturbable gravity. It was obviously a new light in which to view Joseph Huckinge the fishmonger, but it appeared to impress the magistrates, who gave the keen-eyed lawyer their undivided attention. When he had brought his oration to a close, the president gave a signal to his confrères for retreat, and they retired into what used in the old days to be the jury room to consider their verdict. The crowd in the court for the first time unbent. James Turner, the farmer, leant over to the police inspector and, pointing to the truss of hay, his truss of hay, said jocularly, "Your 'orse goin to 'ave the fodder, Mr 'Arrison?" Inspector Harrison, I think, felt as if the joke was a little out of place, but he overcame his importance sufficiently to answer in the same strain. The commonality shook itself, it said very little. but now and again one or other of its shaggy members made a terse doubting remark: "I guess they'll gaol him," "What'll 'e 'ave to pay t' lawyer?" and so on.

From the jury room rises the sound of sharp argument. The chosen five are finding some difficulty in arriving at a unanimous decision. It is, however, an unpropitious time to quarrel. An old seaman sitting next to me informs a neighbour that it wants but five minutes to one o'clock. The commonality usually dine at twelve, in which honest practice I dare say several of the magistrates persist also. Everybody begins to feel the pinch of hunger, and the sooner the whole affair is settled the better. The storm subsides, and

with much clattering of feet the magistrates find their way once more to their exalted positions. The bailiff rose and delivered judgment. Thomas Ashley fined £2 with costs and Joseph Huckinge £15 with costs, and the Bench wish it to be understood that they consider it particularly lenient treatment. They have been rather exercised in their minds as to whether they ought not to send Huckinge to prison, but taking all things into consideration they decided that the infliction of a heavy fine will be sufficient warning. I have a shrewd idea that the persuasive attorney from Folkestone has had his influence on the verdicts, and that the hearts of several of the agricultural experts on the bench have been rather touched by his harangue.

It is all over and everyone seems very well pleased with the entertainment. The farmers and villagers file out in their sedate and orderly fashion. George Cooper and an admirer pass me on the way and the friend says: "Counting t' lawyer's expenses and costs an' all, them trusses of 'ay 'll cost 'Uckinge five pound apiece." A short pause, and then, with a look of frightful acuteness, George Cooper added: "Aye and what's more 'e 'asn't got the 'ay."

J. B. S. B.



ST VENUS' EVE.

(From the Latin of the Pervigilium Veneris.)

ALL who love, not love to-morrow, love to-morrow, lovers all.
Spring the youthful, spring the tuneful, back to life the
world doth call :
In the spring the loves are plighted, in the spring the
swallows wed,
And the wood unbinds its tresses for the showers' bridal bed.
All who love not, love to-morrow, love to-morrow, lovers all.
She who links the loves together, where the forest shadows
fall,
Weaveth bowers green to-morrow, lacing many a myrtle-
spray ;
Throned on high Dione goddess over all the world holds
sway.
All who love not, love to-morrow, love to-morrow, lovers all.
'Twas to-morrow first did heaven in the chains of love
enthrall—
With celestial foamy moisture, and the orb of ocean wide,
Heaven long since made Dione in the showers a fruitful
bride ;
While sea horses and the ocean peoples kept her festival.
All who love not, love to-morrow, love to-morrow, lovers all.
With her jewell'd flowers' splendours all the year Dione
floods.
'Tis Dione brings to fruitful fulness all the swelling buds,
Rosebuds swelling with the west-wind : and the dews the
breath of night
Leaves behind, Dione scatters, dew-drops glittering in the
light.
All who love not, love to-morrow, love to-morrow, lovers all.

Tear-drops glitter in the sunrise, dew-drops trembling to
their fall :
Headlong hangs the drop, and scarcely can uphold its tiny
sphere ;
Dripping with the shining moisture, star-bedewed on
midnights clear,
In the morn the virgin rosebuds from their loosened
raiment peer.
All who love not, love to-morrow, love to-morrow, lovers all.
See the flowers, at her bidding, glorious hues imperial
Have displayed : the virgin roses she hath bidden soon
to wed :
In the morn the virgin roses all must seek a bridal bed.
All who love not, love to-morrow, love to-morrow, lovers all.
Roses made of Venus' blood-drops, of the kisses Love
lets fall,
Made of flames, and made of rubies, of the sun's own
splendours made ;
Blushing maiden shame, so deeply in their ruddy vestment
laid,
Will not shrink to yield to-morrow, at a spouse's single call.
All who love not, love to-morrow, love to-morrow, lovers all.
So Diana bids her maidens leave the grove of myrtles tall :
Go nymphs, Love has laid aside his weapons, Love keeps
holiday.
Love, boy, love, the girls' playmate is : and could any ever
say
Love keeps holiday, did arrows every virgin heart appal ?
All who love not, love to-morrow, love to-morrow, lovers all.
He is bidden go unarmèd, naked he is bidden go :
He is bidden do naught hurtful with his torch, or darts,
or bow,
Yet beware, nymphs, of his beauty : Love is beautiful :
beware !
When he goes unarmed and naked, Love is armèd every-
where.
All who love not, love to-morrow, love to-morrow, lovers all.
Venus sends thee maidens pure as thou art, goddess
virginal.

Grant but one thing, Delian maiden : one thing only we
beseech :

Be the sward of wild things' blood unstainèd 'neath the
forest beech :

Over flowers freshly springing let the green leaves'
shadows fall.

All who love not, love to-morrow, love to-morrow, lovers all.

She herself would kneel before thee, could she move a
virgin's heart ;

She would pray thy presence, goddess, did it suit a
maiden's part.

Now for three days past the bands of revellers thou
might'st have seen

Through the thronging crowds go winding 'mid the
forest clearings green.

All who love not, love to-morrow, love to-morrow, lovers all.

'Mid the myrtle bowers, under many a flow'ry coronal,
There is Ceres, there is Bacchus, there the god of poets too :
Ring their songs and festive dances in the woods the whole
night through.

Reigneth in the woods Dione : yield her, Artemis, her due.

All who love not, love to-morrow, love to-morrow, lovers all.

Blooms of Hybla bids the goddess deck her throne
imperial ;

Queen, she lays her laws upon us : by her sit the Graces
three.

Hybla, render all thy flowers, all the year hath brought
to thee :

Hybla, all the plain of Enna, robe thee in thy flow'ry pall.

All who love not, love to-morrow, love to-morrow, lovers all.

Nymphs of meadows hither hasten, nymphs of many a
mountain-dell ;

All who in the groves and forests, all who in the rivers
dwell ;

All are bidden by the wing'd god's mother at her side to be ;
All are bidden put no faith in Love, however naked he.

All who love not, love to-morrow, love to-morrow, lovers all.

Pleasure makes the meadows fruitful : every field is
Venus' thrall.

Love himself, Dione's offspring, in the fields was born,
men say,

Once, what time the fields conceivèd, Love within her
bosom lay ;

And she nurtured him on tender kisses that from blossoms
fall.

All who love not, love to-morrow, love to-morrow, lovers all.

'Mid the broom the bulls untethered, now beneath the
lowly shade

Stretch their long flanks ; each one safely in the bonds of
wedlock stayed ;

At the goddess' bidding, hark ! the rams in every meadow
bleat

'Mid the ewes, and wild birds' music through the fields
re-echoes sweet.

All who love not, love to-morrow, love to-morrow, lovers all.

Now the noisy swans with clamour harsh from pond and
river call ;

And beneath the lofty poplar's shade the maid of Tereus
sings :

Thou might'st think that all love's passion through her
joyous music rings,

And deny she mourned a sister to a savage husband thrall.

All who love not, love to-morrow, love to-morrow, lovers all.

So she sings, but I am silent : when doth my spring come
to me ?

When shall I be as a swallow, and no longer voiceless be ?

I am silent ; Phoebus scorns me : vainly on the muse I call.

All who love not, love to-morrow, love to-morrow, lovers all.

G. S. H.



THE ROSE BY OTHER NAMES.

THE works of Shakespeare contain a host of gems which are now firmly set in the language which they have enriched, and the lady who remarked that *Hamlet* was full of quotations might have said the same of many another play of the great delineator. For whether it be in tragedy or whether it be in comedy, wherever he tells the tale of human strength and human weakness, of life and love and death, there is sure to be some noble phrase, some splendid aphorism, suffusing with an undying glow the passage which it lights.

Among the most familiar of these well-known sayings is the famous one about the rose in *Romeo and Juliet*—

“What’s in a name? that which we call a rose
By any other name would smell as sweet.”

It is to these words that I devote this article. Not to agree with them, though much is to be said for their philosophy, and not to criticise them, though many an exception serves to emphasise their general truth, but solely to develop some thoughts which they suggest.

There is no sadder word in any tongue than the little “if” applied to the irrevocable past. A time-worn tag about the “ifs and ans” bears eloquent witness to the truth of this. Had the past been different the present might have been other than it is, but what exactly it would have been is but conjecture when the moments have slipped by. It is the actual which absorbs mankind, and the might-have-been is but a sorry thing compared with it. So with these

words about the rose. It may well be asked, why attempt to conceive the rose by any other name? How can we place the queen of flowers in a hothouse of impossible “ifs”, and artificially force upon it a new name, when it already possesses one, which, in its very utterance, calls up, as with a touch of magic, all the glorious attributes of the object which it designates. And if it is difficult to picture a well-known object with a brand new name, it is more than ludicrous to saddle it with the name of something else. Never could we bring ourselves to let the rose change names with the potato, though Sir William Gilbert placed even that humble vegetable upon a pedestal in *Patience* when he wrote of

“An attachment à la Plato
For a bashful young potato.”

Through natural channels and many centuries the rose traces its name to the source whence it came, and the two are now inseparable. There is a love-song of the genus coon, in which the singer gives a string of reasons for his great affection for his lady fair. He loves her because she is this, he loves her because she is that, and he loves her because she is the other. But as if eloquence were unavailing and words inadequate, he concludes by saying that he loves her “well, just ’cos its you.” So seems it with the rose. The rose is the best and only name for the rose—well, just because it *is* the rose.

Yet if ever an “if” managed to escape from its monotonous environment of hypothesis and unreality it is here. To find another name for the rose or any other thing we do not need to bother either with unsatisfactory substitutes or unconvincing inventions, for nature, in her wisdom, has provided a thousand “other names” for “that which we call a rose.” No more striking illustration of the truth of this can be adduced than the fact that in the life Juliet would herself have called the rose by “another name” for

the simple reason that she was an Italian girl. "That which we call a rose" the Germans call "eine Rose," "that which we call a rose" is called by the French "une rose," while under the skies of sunny Italy it is "la rosa," which blooms in all its glory.

If ever it were possible to slay a tantalising "if" it is so here, and few people of even moderate acquirements go through life without experiencing in some degree that fascinating pleasure of knowing "the rose by other names," which is usually described in somewhat more prosaic terms as learning foreign languages. The field is infinite, but the cultivation of the smallest patch rewards the tiller. A thousand times a day, a thousand times a minute in this world, each and every thing is being called by a whole host of "other names."

Regarded from the point of view of intellectual equipment a foreign language must be placed in a very different category from all other branches of knowledge. With most subjects of study, a start cannot be made before childhood is well advanced, and great achievement is unlikely for many years. The intellect must develop to a certain stage before it can attempt to come to grips with mathematics or economics or chemistry. A foreign language may, however, be made to furnish a constant and absorbing environment which will act upon the mind, however immature. A child living in a foreign country for a few years will acquire the language of that country in a degree in which, at its tender age, it could acquire no other subject, and this is so even when the environment only consists of a foreign governess at home. Paradoxical as it may appear, however, the contrast between a foreign language and other subjects stands out most clearly when we remember that there is always one set of people for whom the language is not a foreign language at all, and for whom its acquisition has no difficulties, for the simple reason that they are born in it, so to speak, and learn it unconsciously, aided not

only by constant environment but also by hereditary attributes. A man may be a "born mathematician," but he can never be it in the sense that a Frenchman is a "born Frenchman." The "born mathematician" has to learn mathematics and develop his powers in a way which never troubles the "born Frenchman" in the learning of French. The astonishment of the visitor to foreign shores on realising that even the little children conversed in the vernacular is proverbial, and Heine remarks in *Das Buch Le Grand* that the happy Roman knew in the cradle which nouns took the accusative in *im*.

It might be thought that the co-existence of so many tongues savours somewhat of the superfluous, especially in view of the bar to communication which is entailed. To regard the matter in this light, however, is to quarrel with nature. The variations of languages are just as much natural phenomena as the variations of men with which they are associated or the variations of pigeons to which they are analogous. The origin of languages has as real a meaning as the origin of species. It remains to be seen whether the movement to add to the natural languages of the world an artificial tongue like Esperanto will be attended with great success. It would be ridiculous to deny its usefulness in many ways, but, though it may supplement them, it is never likely to supplant these great natural vehicles of expression. Indeed, of two languages neither can be superfluous, because both are wonderful natural textures woven into the lives of sets of men and reflecting faithfully the whole story of their development. An Abyssinian love-poem may be "caviare to the general," but, for all that, it has its place in nature's scheme, and the languages of the world are to the light of learning what the colours of the spectrum are to white light. Every language has indeed its own peculiar shade. German is black with the blackness of the Black Eagle, French is red with the scarlet of geraniums, and Italian yellow with the yellow of the yellow rose.

To explore new regions anywhere in the realms of foreign tongues is fascinating. Yet curious prejudices and predilections exist. Many people think French easy because as a rule it is to this particular modern language that attention is first drawn in schools. But French is very difficult, and happy he who can acquire the accent and associate himself with the idiom with any great approximation to success. Russian, however, furnishes a striking case in point. Ninety-nine persons out of every hundred who have no knowledge of this language, are under the impression that because its orthography has the phonetic advantage of a large number of letters it is therefore very difficult. Some even go so far as to imagine that Russian telegraph wires require to be kept in more frequent repair than those of countries with more respectable tongues. But, although the thought of Catherine II. giving orders in the vernacular is somewhat terrifying, few languages are more attractive than this beautiful Slavonic tongue. To hear the words come clattering like pearls from the lips of a fair native is as delightful to the ear as the chatter of the daintiest Parisienne or the most enthusiastic Fräulein.

But if exploration is a delightful thing, what of its methods and weapons. What is the best possible way in which to learn something of a language, to realise what it really means, to appreciate what it contributes to the sum-total of the manifestations of life. There are, as a matter of fact, three ways in which some knowledge of a foreign tongue may be acquired. These three ways are respectively associated with what may be termed the translated word, the written word, and the spoken word.

The method of the translated word is in many respects the crudest. It is the method of the older school books, and is most unsatisfactory in that it fails to give any adequate conception of a language as a living thing. "Have you the pen-knife of my grandfather?" is the

courteous interrogation. "No, but I have the teapot of his mother-in-law," the equally courteous reply. Such phrases have not the breath of life in them. They suggest a foreign tongue as a mere medium for translating words of our own, and not as a great vehicle of expression of living men and women.

The second method, that of the written word, is far grander and far more practical. It is seen in its simplest form in those modern text-books which avoid the use of the language of the learner, and, commencing with a few pictures, pass through successive stages of ideas expressed in the foreign tongue. In its highest form, however, the method of the written word implies the study of the literature of the language. The difference is a vast one. In the case of the artificial text-book the language is first and the matter second. With all literature, however, the matter is always of the very greatest importance. Here, indeed, we are in touch with life, though the mouth speaks not. Artificiality is altogether absent. For in the literature of a foreign people we have no mere translation of what has been expressed in our own tongue, but original thought clothed in an unfamiliar garb. Distinct though different subjects may seem to be, the whole of knowledge is an ultimate unity. In his famous British Association address at Belfast—an address immortalised not only by its own magnificence, but also by the fact that reference is made to it in Mr Bernard Shaw's *Man and Superman*—Professor Tyndall says: "The world embraces not only a Newton, but a Shakespeare—not only a Boyle, but a Raphael—not only a Kant, but a Beethoven—not only a Darwin, but a Carlyle. Not in each of these, but in all, is human nature whole." So, too, is knowledge whole only in the sum-total of its multitudinous elements. There is no so-called special subject which is not in some way, directly or indirectly, linked up with every other. Mathematics join hands with physics to solve some of nature's riddles. Economics appeals to

all the experience of mankind. The relation of a language to other branches of knowledge is, however, something far more than a mere dovetailing or indirect connection. The language of a people threads all its activities and all its interests, and the ideas of the world's greatest men on any specific subject can only be collected through the medium of linguistic attainment. The English mathematician reads Gauss and Lagrange as well as Newton and Kelvin, not because they are translations, which they are not, but because they complete his subject. So in all the fields of science, and so in all the fields of literature, foreign works are read because, far from being mere translations of what we already know from our own tongue, they represent the original work of eminent and distinguished men. Thus in Goethe we have no equal or rival of Shakespeare, but in Goethe and Shakespeare together we have more than we have in either alone. Even where writers of different nationalities deal with the same idea, the modes of expression and the contexts are often such that each has something that the other has not. Thus, to take one little instance, in *Das Buch Le Grand* Heine, describing a lady's tears, says: "Wie Perlen über Rosen rollten die schönen Thränen über die schönen Wangen," and in *Maud* Tennyson writes:

"Roses are her cheeks
And a rose her mouth!"

In each case a lady's cheeks are likened to roses. Yet how different are the settings chosen for the expression of the idea. How characteristic is each of these quotations of the general genius of the language and of the special genius of the writer. In the German the lovely "schön" in itself supplies a delicate euphonic shading which is untranslatable, while Tennyson's mass of monosyllables is very striking.

As a matter of fact translation at its best is but an approximation. Even when it is very fine, as in the case of FitzGerald's *Omar Khayyám*, it is in no sense

a real substitute for the original, but rather a separate work of art. Using the analogy of a mathematical curve, we may regard the original as a smooth continuous curve. The translation of the schoolboy will not only refuse to fit this curve, but it will be a jagged broken line very inadequately suggesting the beauties of the original. On the other hand the translation of an eminent scholar will, like the original, be a perfect curve, but it will be a different one. It will be smooth and continuous, but it will not fit the curve of the original point to point, for the simple reason that the ablest translator cannot succeed in realising all the genius which another man has infused into a phrase, nor can he prevent himself from colouring his translation with his own peculiar cast of thought. In the case of the original, the words spin themselves spontaneously along the line of thought. In the translation the ideas are dissected and the elements integrated with perfection, but along a slightly different line of thought. The original is unequalled because, in the most literal sense of the words, there is nothing like it. He who reads the written word of a foreign tongue, whether it be a newspaper, a novel, a scientific treatise, or a statistical return, must realise that a foreign language is indeed no artificial contrivance, but a live and active thing, telling of lives that are lived, and of things that are done.

So much for the method of the translated word, and so much for the method of the written word. It is, however, the spoken word, and that alone, which brings home with telling force all that a foreign language really does mean. For here we have not the story of life, but life itself, not the description of deeds, but deeds in the doing. A language exists long before the grammar can be written down, and things are done before they are described. The magic of the spoken word is unsurpassed, for here we are at the source, and every word we hear is golden coin fresh from the mint

of speech. Of all the methods by which a language may be learned, that of the spoken word is supreme, for it takes us nearest to that which we would learn, and shows us not the reflection of life, but life itself.

Curiously enough, to get the spoken word on a fitting scale, it is not always necessary to go abroad. The stage fulfils a splendid function in this matter, and to see a great foreign play well acted by able actors and actresses is to hear the spoken word, not only on an imposing scale, but at its best. Let anyone who doubts this see a great French actress like Jane Hading, and he will realise how genius can infuse throbbing life into the most ordinary words and phrases. To hear Madame Hading say "vraiment" is a delight, to hear her say "extraordinaire" is a revelation. Above all let her be seen as Frou-frou! Listen to the beautiful French language playing on her lips. See how her gesture lends joy to a monosyllable, and her expression tragedy to an adverb. Watch her in the first acts in her hour of joy, and watch her in the last acts in her day of gloom and tragedy. Watch her and listen to her to the very end, till kindly death at last steps in to cut the Gordian knot in which the golden thread of all that was beautiful and the black fibre of much that was wrong had become so hopelessly entangled. And then rejoice when she comes forward to bow her thanks. Rejoice that all is well, and that you have had one of the finest French lessons of your life.

So, too, in opera, the spoken word displays itself to great advantage, though here the music rather overshadows it. Indeed, the plight of poor Madama Butterfly would be just as pitiful and her music not less sweet.

Were we to let her sing
Her very tragic and unhappy song,
In German, as Madama Schmetterling,
In French as Papillon!

As a matter of fact she is a Japanese girl, loved by an American, and forced by circumstances to bewail her lot in Italian. It is, however, because the music is written for the words that an opera is always best when played in the original. In the case of Italian opera the language is of peculiar importance because Italian is the great language of song, and even the glorious notes of Tetrzini would lose much by the loss of their lovely setting.

The stage, however, even at its best, has one great drawback. The language may be perfect, but the environment is artificial. It is to the people living their natural life that we must turn if we would have the spoken word in its most natural form, and if we would adequately realise a foreign tongue as the vehicle of expression of thousands and thousands of men, women, and children permeating their whole existence like a veritable ether.

When we see rich and poor, just and unjust, talented and ignorant, noble and despicable, ugly and beautiful, all playing their familiar parts in a strange language, we feel impelled to fling the lifeless text-book by and learn from life what only life can teach. This language which we would give much to know is a *fait accompli* for every being whom we meet. The child prattles in it, the beggar begs in it, the housewife buys in it, and the lover woos in it. A language may seem to us an accomplishment, but it is no accomplishment for those who know it best. Little children play with ease the instrument which we can barely strum, and even the very cabmen can put us to the blush.

It is not so much that we have the language at first hand, as that we have it in its element. To separate a language from the people, whose vehicle of expression it is, is almost to separate paint from the canvas. For it is not enough to suggest that in a foreign country we merely see the drama of life played out in a different tongue. It is just because the tongue is different that

the drama is different too. The very fact that two nations differ in language at once proclaims that they have had different histories and that they have developed on different lines. Human nature may be very much the same the world over, but nevertheless there are vital differences and definite variations in regard to habits, tastes, and institutions, which are inevitably reflected in the languages of nations. The peculiarity of temperament, which makes a Spaniard love a bullfight, is undoubtedly reflected in the language which he speaks. That is why it is only possible to realise the full meaning of a language by going among the people. The little word which seems so inanimate when we see it surrounded by its companions in the dictionary is no longer lifeless when we hear it spoken. Take our own little "yes." On paper here it is meaningless because it is isolated. Uttered in the life, however, it may have a thousand meanings. It may be an answer relieving anxiety or confirming fear. It may express simple affirmation or emphasise grim determination. It may be a confession or it may be a defiance. It may be the tiny link which joins or the cruel knife which severs. The brilliant reiteration of Lady Agatha's "yes, mamma," in "Lady Windemere's Fan," is a delightful illustration of its varied uses. One thing it never is, and that is the mere dictionary word. Wherever it is heard, unless it come from a speaking doll, a parrot, or a gramophone, human flesh and blood sends it vibrating through the air.

So is it with a foreign tongue. Every word is a string on which many notes may be played, and it is not so much the word as the emotion which it expresses which is the important thing. Two summers back, when on a holiday in Paris, a barrister to whom I had an introduction invited me to the Courts of Justice one afternoon. The close connection which exists between differences of language and differences of institutions is never better illustrated than in the

sphere of law and justice. Standing in the famous Salle des Pas Perdus in the Paris Courts and watching the counsel walking to and fro one can almost picture the entire French system integrating through the centuries. I saw stained-glass windows of venerable age, through which the sun of many a day long past had sent its rays. I saw the Court of Cassation where Captain Dreyfus's conviction was quashed. Then my legal friend took me to the "Cour d'Assises." It is here that trials connected with killing take place. He showed me to a seat and asked me if I would like to stay. It was very interesting, he whispered, "C'est une femme qui a tué un homme." The case was finishing. I stayed and saw how living a thing a foreign language can become when it is associated with death. For here all thought of the language as a vehicle of expression paled before the things which it expressed. And yet the language was everywhere, colouring the drama and all connected with it. The counsel spoke in French, and the judge put his questions in French. The reporters reported in French, and the spectators watched in French. The accused woman sat between two gendarmes, silent with a silence that was the most eloquent of French. Even the bell which told that the jury were ready to return seemed to ring in French as real as that in which the foreman announced the verdict of acquittal.

Pearls must be worn to keep them bright and lovely, and a language is a bright and lovely thing because it is a pearl, not hidden in a book or set aside, but living in the mouths of millions. And as it lives it grows. The poet weaves fine chains of words delightful to the mind and to the ear. The orator has, in the vocabulary of his native tongue, a bowl of snowy suds, from which he blows many a bubble finely coloured and of pleasing shape. Thus day by day a language is enriched.

Yet through all the mazes of variation run the same great truths of life, and the nations strive for the same

thing, even though they fight for it, and only one can win. Halley's comet has been seen through the telescopes of many lands. What matter differences of language to the astronomers. They have the same object in view. What is the cry upon the people's lips throughout the world? The cry for bread, the cry for life! The note sounds much the same wherever it is heard, though they who sound it speak it in different tongues. It is the rose—the rose by other names, and sometimes it is the rose's thorns.

M. I. TRACHTENBERG.



THE BOOK INVISIBLE.

WHAT has been is for ever,
 Where tears and time are not,
 Nor steel of fate can sever
 The thread of human lot.
 No word our lips have spoken
 Our lips can e'er retract:
 The tables are not broken
 Which keep our lightest act.

Once grown to sweet perfection,
 All fair things fair remain:
 They need no resurrection,
 Tho' here their beauties wane.
 Tho' twilight gives forewarning,
 How transient is day,
 The glory of the morning
 Not night can take away.

And tho' thro' that dim portal,
 Where friend takes leave of friend,
 The way of all things mortal,
 Thou too must surely wend:
 Yet Love hath in safe keeping
 All sweet things that have been,
 And where dead queens lie sleeping
 Thou shalt be surely queen.

Recorded and remember'd,
 Thy flowerlike, fairy face:
 Unmar'd and undismember'd,
 Thy figure's witching grace.

Unchanged and still unchanging,
 Thy pale cheek's roselike bloom :
 Still from thy soft eyes ranging
 Moon-gleams and ebon gloom.

Unsilver'd thy dark tresses,
 Undimm'd thy radiant look :
 And all thy rich caresses
 Told in Love's golden book :
 Whose bright, immortal pages
 Keep safe from time and tears
 The sweetness of dead ages
 And bloom of dying years.

C. E. BYLES.



HALLUCINATIONS.

HUBERT MCGIGGIS had just invested in a new cap. What were the events leading up to this startling action on his part, or what was the train of circumstances which induced him to part with his old cap, I do not pretend to know, nor if I did know would the narration of them bear much upon the following extraordinary story, which I had the pleasure of hearing from my friend's own lips. Suffice it to say that Hubert McGiggis had just invested in a new cap.

The cap in its general outward appearance did not differ particularly from other articles of clothing of the same *genus*. It had, however, merits of its own undreamed of either by my friend at the time of purchase, or by the salesman from whom he purchased it: had it been otherwise, the price of the cap would probably have been too great for McGiggis' monetary capacity. However, the cap was bought, and there, one would have thought, was an end of it. But as a matter of fact that was only the beginning of it.

I will not weary the reader with a description of the cap: I will take it for granted that he has at some time or another seen an ordinary cloth cap, even if he himself has never possessed one. The only feature of the cap in question which was at all noticeable was the button on the top of it, which was rather large, and, I am given to believe, unfashionable. McGiggis himself noticed nothing extraordinary about it till the evening after he had purchased it, when he was sitting in his most comfortable arm-chair, smoking his most dearly-beloved pipe. It so happened that he was toying with

his cap at the time, and generally examining and admiring it: why he was doing so I do not know, but those who are at all acquainted with the gentleman, either from personal knowledge or only from hearsay, will know that he was far from belonging to the ordinary type of undergraduate. In the course of his examination of his new article of head-gear, McGiggis's attention was arrested by the button which I have mentioned. It looked to him particularly large and brilliant, and seemed, in fact, to possess—as indeed it did—hidden possibilities. I do not wish to imply that he was mesmerised by the button—medical friends tell me that would be unlikely, though it would offer a solution to the question as to the origin of subsequent proceedings. It occurred to him that the button would look even more beautiful if placed at a different angle, and so he proceeded to turn it round. Directly he had done so he heard a scuffle in his gyp-room, followed soon after by a knock at the door. Even in McGiggis's rooms visitors by the gyp-room door were unusual, and the occurrence seemed to him at the time to be a little out of the ordinary. However, he called to the knocker to come in. The door slowly opened, and a very old and wooden-looking gentleman entered. He blinked at the light as if unaccustomed to it, and when he saw McGiggis he coughed uneasily and took off his hat, which rather resembled a wooden bread-platter. My friend asked him to sit down. "Sit down?" he said, and thought for a minute: "sit down? Ah, let me see now ... sit down? ... Um—no, thank you, I won't sit down: in fact I can't sit down!" McGiggis was sorry to hear it, and respectfully inquired the reason: "Been rowing a lot lately, I suppose?" he said.

"Rowing? Um ... let me see ... no; I don't think I've been rowing. I suppose that after standing up for so many years one forgets how to do complicated things like sitting down. I am not sure that I ever did know how to sit down."

Our hero expressed surprise, and after a few remarks inquired who it was whom he had the honour of addressing.

"I really beg your pardon," said the wooden-looking patriarch, "I must have forgotten to introduce myself. I am the spirit of your gyp-room cupboard. Your cap, you know ... you turned the button."

I will take it for granted that all my readers have seen, or read, "The Blue Bird." McGiggis had seen the play, and it slowly dawned upon him that he had become the possessor of a cap which was endowed with the same, or similar, mystic properties as those shown by the cap which plays so important a part in that work. He was not unduly surprised: his past experiences had rendered him imperturbable.

There was now more clamour in the gyp-room. "Your cap," explained the spirit of the cupboard, "has power to release only the spirits of kitchen utensils and commodities. But I have an idea that some more of my friends wish to visit you: I believe some of them would like to come in." This remark was made after a perfect fusillade of raps on the gyp-room door; the spirit was slow to grasp what these raps meant: gyp-room cupboards are not exceptionally bright.

The old man opened the door, and a quaint collection of beings burst into the room, scrambling and falling over one another in their excitement and anxiety to be first out of their prison-house. After considerable delay the old man reduced them to some sort of order, and made them stand in a line along the room. I will not attempt to describe the whole line of them; I will only try to give some idea of those which struck McGiggis' fancy more than the others. On the extreme left was a tall and rather sharp-looking gentleman in a bluish coat and ivory-coloured trousers, and beside him a lady—apparently his wife—the colour-scheme of whose dress matched that of her husband. These two the old man

introduced to McGiggis as the spirits of the carving-knife and fork. My friend apologised for not recognising them: the carving-knife replied in sharp, jerky, sentences—"Not recognised?—funny—knew you at once—no matter—don't apologise—no harm done—rather humorous—what?" McGiggis recognised the spirits of the other knives, who were smaller editions of the carving-knife. He was next introduced to the spirits of the cups-and-saucers—prim little ladies with big heads, wearing what looked like crinolines, or, rather, not unlike inverted saucers. Each crinoline was bordered with a dark-blue stripe, and their tea-coloured hair was decorated with dark-blue ribbon: each had a large college crest embroidered on her blouse. They were rather bashful, and would not engage in conversation of any length with their host.

Space will not allow me to describe many of the spirits, though inclination would have me describe them all; for surely nobody whose name is not Hubert McGiggis ever found himself in such unusual and singularly interesting company. Two more of them, however, must be mentioned. One was a particularly acid and angular-looking person, who took McGiggis's hand with a sneer, and "supposed he was too proud to recognise his old friends, though, as a matter of fact, his old friends would have little compunction about dropping his acquaintance." This, as the cupboard explained, was the spirit of the mustard-pot. McGiggis passed quickly on to the next visitor, a jolly little fellow, who seemed to suffer very acutely from asthma. "Ah, how *do* you do?—a-tish-oo!—I'm *so* pleased—a-tish-oo!—to meet you," he said, and thereupon subsided into so violent a fit of sneezing that he could not utter another syllable. He was, of course, the spirit of the pepper-pot.

Our hero spent a very pleasant time with his new acquaintances, though the mustard-pot tried to make it as disagreeable as possible for everybody by his extremely biting remarks. His endeavours were aided

by the vinegar-bottle; but these two unpleasant spirits were ignored by the others, and gradually subsided. General good-will reigned, and even the cups and saucers in some degree overcame their extreme modesty. This pleasant state of things lasted until the unexpected and wholly untimely arrival of a representative of the natural world in the shape of McGiggis's gyp! In a moment all was turmoil. The knives rushed upon him, screaming that he blunted their edges; the cups and saucers became little furies, attacking him, and calling upon each other to avenge their broken sisters; the salt-cellar—a humourist—encouraged them in their endeavours by crying out at the top of his voice, "Give him gyp!" The poor gyp was knocked down and held on the floor, while his captors deliberated upon a plan of action. Eventually an extremely dirty spirit offered to open his lid, so that the wretch should be confined within him: it was the spirit of the coal-box. The gyp, however, was showing signs of distress, and McGiggis pitied him; he asked the spirit of the gyp-room cupboard what he should do, and the old man whispered in his ear: "Turn back the button; but give them time to get back to their places." McGiggis then waited for a moment of comparative silence, and announced his intention of turning back the button. The gyp was immediately released, and there was a scurry back to the gyp-room. When they had all got in McGiggis turned back the button with such force that it came off in his hand. Silence reigned in the gyp-room, and McGiggis was left alone with the gyp. The ensuing interview between them, and particularly the remarks of the gyp, I think it better to leave unrecorded. Suffice it to say that the gyp left the College next day, and has turned his attentions elsewhere. McGiggis inspected his gyp-room, and found everything in its place as usual, and the cupboard looking even more stolid than usual. Their "brief half-hour of crowded life" had had no noticeable effect upon his

belongings. The violence with which McGiggis turned back the button rendered the cap for evermore useless, except as a head-covering. The button could not be replaced so as to regain its old efficacy, and what the cap has lost in originality it has gained in fashionable-ness. It may still be seen—*minus* the button—on the head of its owner.

McGiggis told his remarkable experience to his most trusted friends, but few believed him; the vast majority answered him with the single word: "Hallucinations!"

F. C. O.



THE UPPER RIVER.

SPRING and sunshine and grassy spaces,
 Wind and water and gleaming rain,
 Wandering shade that wheels and races
 Cloud-impressed on the waking plain.
 And one small pool that silent lies
 To show where the hidden waters rise.

No torrent of windy mountain passes
 Where rent rock-faces break and fall—
 This knows but the kiss of the bending grasses
 Of reeds, and cloudy sedges tall,
 Where the ancient willows whispering,
 Twine their red roots around the spring.

So winding ever by field and fallow,
 By banks root-laced by the river-trees,
 By shadowy pool and laughing shallow,
 The wandering stream makes slow increase;
 And here and there by the trodden brink
 The round-eyed oxen stand and drink.

Slowly by wall and mill-dam sliding,
 The river enters the restless town,
 By roof and turret sedately gliding
 The young stream dons a decorous gown.
 'Neath many a bridge of hoary stone
 In curious arches quaintly thrown.

P. A. I.



THE NEW HYMN BOOK AND CERTAIN OF OUR OWN POETS

IN a note on St Ambrose's *Veni redemptor gentium* H. A. Daniel remarks, *mirum est Italos Ambrosii cives præclarissimum carmen turpiter neglexisse*. Widely used elsewhere, the saint's own countrymen had strangely neglected it. Could this Daniel come to judgment on our new book he would, I think, express a like surprise at the editors' omission of two excellent and widely known hymns by our own Wordsworth and our own Whytehead. Profoundly religious as was Wordsworth's genius, he has left us but a single hymn. Poet of nature and of the lowly, he called it "The Labourer's Noon-day Hymn" and desired that it might be sung by "cottage children carrying in their baskets dinner to their Fathers engaged with their daily labours in the fields and woods," sung by both in "domestic concert." He records with manifest pleasure how a friend had "introduced this Hymn into a village school which she superintended," how "the stanzas furnished her with texts to comment upon in a way which without difficulty was made intelligible to the children, and in which they obviously took delight, and they were taught to sing it to the tune of the old 100th Psalm." The hymn was in our late book*, and is also in the Westminster Abbey collection. Besides the "mid-day hymn" Wordsworth's beautiful and familiar lines beginning "Not seldom clad in radiant vest deceitfully

* "Up to the throne of God is borne" 13.

goes forth the morn," have found a place in at least two collections as a hymn to "Christ, the Unchangeable." Why should they not have been included in our own? Some graceful lyrics have been admitted, not so beautiful, I think, and less adapted to congregational use, e.g. "Soft are the dewes of God" 297.*

But who is Thomas Whytehead, and what hymn did he write? In the eighteenth bay of the Chapel roof, just over the new window, and rendered more visible by it, stands the figure of Thomas Whytehead in a group of five, all Johnians, who were chosen forty-one years ago to represent the nineteenth century, the other members of the group being H. Martyn, Wilberforce, Wordsworth and Dr James Wood. The College applied at that time to Dr Robert Whytehead of Shrewsbury for a portrait of his brother Thomas. There was none, but having been struck by the likeness borne to his brother by T. E. Page, then in the Sixth Form at Shrewsbury, the Doctor got him to be photographed and sent the photograph to the College. From the photograph the face of Thomas Whytehead was drawn.† But what entitled Thomas Whytehead to a place in so goodly a company?

One of the features of the new Hymn Book is the collection of *Lives of Authors*. These are, of course, short, but they are anything but biographical drybones; many, perhaps most, of them contain some characteristic touch that will dwell in the memory. Would that Whytehead had been among them! As he is not, let me try, with these models before me, to give some account of him here:—

Whytehead, Thomas (1815-1843), son of Henry Robert, curate of Thormanby and Rector of Goxhill, Yorks; born at Thormanby; educated at Beverley School and by his brother Robert; came up to St John's College 1833; twice

* 1. 5 of which seems to need an explanatory note.

† Mr T. E. Page, of the Charterhouse, late fellow, kindly confirms this and allows me to mention it.

won the Chancellor's Gold Medal with poems on "the Death of the Duke of Gloucester" and on "the Empire of the Sea;" second classic, senior medallist and fellow 1837; curate of Freshwater 1840-1, giving his fellowship income for the year to purchase the lectern in chapel; sailed to New Zealand as chaplain to Bishop G. A. Selwyn, Dec. 1841; 1842-3 gave up his fellowship and first principal of St John's College, Waimate (afterwards removed to Auckland); died March 19, 1843. By his death Selwyn said he had "lost his right hand." Shortly before his death he translated Ken's Evening Hymn into Maori rhyming verse, which the natives sang beneath his window, calling it "the new hymn of the sick minister." He bequeathed to us his books. His name is on the list of our Benefactors. His tomb at Waimate bears in Maori, as does the marble tablet put up at Auckland by his pupil the third Lord Powis in Latin, the inscription *Blessed are the pure in heart: for they shall see God.*

In 1842 appeared a slender volume of *Poems* by Whytehead, re-edited, with additions and memoir, 1877. This contained thirty-three pieces, the earliest being the prize poems, the latest *Hymns towards a Holy Week*. The last of these, on *the Seventh Day*, consists of nine stanzas of six lines. This will be remembered when all the rest are forgotten. In his *School Hymn Book*, 1850, Dr Hook, followed from 1861 by *Hymns Ancient and Modern*, gave stanzas 3, 4, 6, 7. In the seventies *the Hymnary*, *Church Hymns* and the *Hymnal Companion* gave various selections. Some, Hook and *A. M.*, treat it as a hymn for Easter Eve and begin "Resting from His work to-day"; others as a hymn for Saturday and begin "Sabbath of the Saints of old." Thus, in one form or another, it has found a place in the four best-known Anglican hymnals. *A. M.* retains the measure and more of the beauty of the original; the arrangements, however, for Saturday, or (more strictly) for "the Seventh Day," are truer to its purpose, "to sanctify the closing week," and they enable it to be sung on any Friday evening or Saturday. An arrangement might, I think, easily be made which, without being too long,

would combine both these advantages. As regards the merits of the hymn, one may, I think, say *securus judicat orbis*.

Kirke White's hymn, or rather the hymn 243 of which he wrote the first ten lines, is retained. But would it not have been well to have given what he actually wrote, as the compilers of the *Oxford Hymn Book* have done? It is given in *The Eagle*, December, 1906.

The new book deserves, I think, the highest praise for its attractive "get up" and aspect, in which it contrasts most favourably with others of its kind. "A hymn to a page" greatly pleases the eye, and is perhaps a mental aid. This rule, however, combined with the desire to include much fresh material without making the book unwieldy, has, it would seem, led to the omission of some deservedly popular hymns. Mr Coulson regrets "Nearer, my God, to Thee." Within the last few days we have learnt that this was a favourite of our late King's. Cowper's "Hark, my soul, it is the Lord" is another that will be missed. However, my purpose in this paper is to express the hope that the compilers may, in a new edition, see their way to at least re-admit William Wordsworth* and Thomas Whytehead.

W. A. C.

* To Wordsworth's hymn it may perhaps be objected that, being written for the noon of a working-day, it cannot often be sung in church. Answer: C. Wesley's inestimable "Forth in Thy name, O Lord, I go" 11 was written for the early morning of a working-day. Yet, seldom or never sung, it is rightly retained in most good collections.



EPIGRAM.

From the Greek Anthology.

Ἐσπερίην Μοῖρίς με, καθ' ἣν ὑγιαίνομεν ὤρην,
 οὐκ οἶδ' εἶτε σαφῶς εἶτ' ὄναρ, ἠσπάσατο·
 ἤδη γὰρ τὰ μὲν ἄλλα μάλ' ἀτρεκέως ἐνόησα
 χῶκόσα μοι προσέφη, χῶκόσ' ἐπυθάνετο.
 εἰ δέ με καὶ πεφίληκε τεκμαίρομαι· εἰ γὰρ ἀληθές,
 πῶς ἀποθειωθεὶς πλάζομ' ἐπιχθόνιος;

STRATO.

MARY kissed me—did I dream?—
 At the time we say good-night.
 Very real the questions seem
 (Mary kissed me—did I dream?)
 That she asked: her words I deem
 Real—these I remember quite.
 Mary kissed me—did I dream?—
 At the time we say good-night.

Ah, but was the kiss real too?
 This indeed I'm still to find.
 If so, since to heaven I flew
 —Ah, but *was* the kiss real too?—
 Why do I, as mortals do,
 Still to earth my footsteps bind?
 Ah, but was the kiss real too?
 This indeed I'm still to find.

F. C. O.



THE HAND OF PLATO IN MODERN
LEGISLATION.

τὰ μὲν δι' τῶν ἀγαθῶν, δοκῶ, λαβοῦσαι εἰς τὸν σιγκὸν
 οὔσουσι παρά τινας τροφούς χωρὶς οἰκούσας ἔν τινι μέρει
 τῆς πόλεως.



ANY one who has been watching more or less closely the present trend of legislation, and the evolution of ideas in social questions during the last decade, cannot fail to be struck by the manner in which we are harking back to many of the pet theories of Plato. Again and again when I see some proposition advanced which is looked upon as the product of modern life alone, I open an almost illegible and blotted note-book, which contains alas! all I have now left of Dr Adam's lectures, and I find the identical theory expressed in a quotation from the *Republic*, and perhaps garnished in my memory with some of those never-to-be-forgotten anecdotes that made such lectures a pastime rather than a toil. The study of a modern Act of Parliament, even when the momentous question of whether you may earn the princely fee of an occasional guinea may depend upon your ability to master it, is—Heaven knows—no soul-inspiring pursuit, but, strange as it may seem, when I take up the recent Childrens' Act—in which, I am afraid, there are very few guineas—I have a strong suspicion that if one or two of its clauses could be marconigraphed to Plato in whatever corner of Elysium he may now be carrying on his discussions, he might be inclined to claim the credit for part of it and dream that a few seeds of his teaching on the ideal State may

still bear fruit even in the uncongenial soil of individualistic Britain. Leaving the Childrens' Act aside for a moment, if we consider the proposal—much canvassed in the present day—for effecting co-ordination between the various grades of education, which might enable the gifted child of poor and illiterate parents to be drafted from the board-school to the more or less aristocratic atmosphere of the University, surely we find something very like its exact counterpart in the well-known passage at the end of Book III. of the *Republic*, where Socrates expounds the fable that the “guardians have gold in their composition, the executive silver, and the artizan classes copper and iron.” We are now pretty well agreed that if a golden child is born of iron parents, he is to be lifted up by means of State-dictated education to the higher level. To the converse opinion, however, we have not yet been brought round, and one trembles to think of what might become of the House of Lords, or of Cambridge itself, if we followed Plato rigidly where he says: “if a child be born in their class (*i.e.*, the guardians) with an alloy of copper or iron, they are to have no manner of pity upon it but giving it the value that belongs to its nature, they are to thrust it away into the class of artizans and agriculturalists.” And yet, if one could imagine such a system as this being adopted, how many tragedies in life might be avoided? How many noblemen who would have made excellent gardeners, chauffeurs, and book-makers might have been allowed to follow their natural bent without harm to any one, instead of being obliged all their lives to fill positions and discharge duties for which they were less competent than their own valets.

Let us now turn over the pages of our *Republic* till we reach the passage in Book V. dealing with the State nurture of the young, and at the same time open the statute of 7 Ed. VII. Lxvii., commonly known as the Childrens' Act, at sec. 58. Plato says: “as fast as the children are

born they will be received by the officers appointed for the purpose: these officers, I suppose, will take the children of good parents and place them in the general nursery under the charge of certain nurses living apart in a particular quarter of the City.” Looking now at the section I have specified of the Childrens' Act, we see that in a number of tabulated cases, roughly speaking, wherever the parents are criminals, or have shown themselves incompetent to deal with their children, the children may be directed to be sent to certified industrial schools and so removed entirely from parental control. Here again we are surely approximating to something like Plato's ideas on the functions of the State, and it is noticeable that the framers of the act, in introducing it, strove, by arguments of the *qui s'excuse s'accuse* type, to point out that they deprecated entirely any interference with the family unit as an indivisible factor in society. I admit that there is a considerable difference between taking away the children from a family whose incapacity to rear them properly has been proved and dealing with all parents under the same category, but in both cases alike the theory of State interference between the parent and his family is established as a working principle, and the important admission is made that in many cases the State may be more successful in bringing up a child than the child's own parents.

Of course we have still a considerable distance to travel before we get even with Plato, but if we take a number of present-day proposals, partly embodied already in legislation, partly still floating in the air, such as the State-feeding, inspection, and education of school children, the claim that patent medicines for infants should be State-analysed, and that children infested with vermin (Socrates would have enjoyed discussing that clause) should be State-cleansed, we are getting within reasonable view of that delectable country where the scholar's rest shall be no longer

disturbed by the howling infant, and where the olive branches that often connote anything but peace in the household, may be transplanted and tended in a State-guarded nursery. Contrary to what we read in our books of jurisprudence, the tide of modern legislation seems to be setting more and more in the direction of entering into the private and intimate affairs of life, until our laws threaten to be almost as minute as the old Levitical code, and in passing it may be worthy of mention that within the last year an offence which for upwards of a thousand years has been condemned by nothing stronger than public opinion and ecclesiastical law, was made for the first time punishable by the Criminal Law of England.

Perhaps the deductions I have been making as to how far the various points noted bear any analogy to the spirit of Platonism are somewhat fanciful and forced, and spring from a knowledge of Plato that was never really much more than a bowing acquaintance. But on reading the memoir which is prefaced to Dr Adam's last work, I seem to recall some of the echoes of the hours when I heard Plato interpreted as I believe no other man in England since Jowett could do it, and to remember that one of the most striking points in that interpretation was to teach us how to distinguish the hand of Plato in modern life.

J. CORRY ARNOLD.



CATULLUS.

LIII.

To Calvus.

'Twas after Calvus clearly had
Shewn us Vatinius was bad ;
A fellow standing in the crowd
Raised up his hands and cried aloud,
He tickled me : he said "Tut, tut,
Our orator from Liliput."

XXVI.

His Villa.

DUE on my villa does not fall
The gentle Southern wind ;
The Zephyr is not there at all,
Nor North nor East you'll find.

There comes upon my villa yet
A blasting wind, 'tis true ;
A horrible and plaguing debt,
A hundred pounds, falls due !



THE NEW WINDOW IN CHAPEL:
LEGENDS OF ST. JOHN (II.)

“THE Blank Window”* is a thing of the past. In its place is a storied window richly dight put up in memory of the honoured Master who for so many years worshipped beneath it by her who for one short year knelt at his side. The new window, as was planned forty years ago, sets before our eyes, and should keep in our minds, four of the stories that so many Christian centuries have associated with the name of St John; nor will the window's own story be unremembered.

The Legend of St John

The John of legend is sister's son to the Virgin. He is the bridegroom of Cana who accordingly sometimes wears the nimbus in art; but, the marriage feast over, he quits his wife, Mary the sister of Lazarus, to follow Christ. After the Crucifixion, the province of Asia falls to his lot. Reluctantly embarking with a single disciple he suffers shipwreck. Cast up at Ephesus he becomes a slave in the bath-house of a cruel mistress. This story, told by the false-Prochorus, was unknown in the West till a somewhat late date. Summoned to Rome, he undergoes the oil-bath and is sentenced to exile in Patmos. Returning to Ephesus on Domitian's death he meets the funeral train of a disciple Drusiana, whom he raises from her bier. The

* *The Eagle*, Dec. 1909.

Leucian *Acts* and false-Abdias here insert the long and repellent story of Drusiana's lover and his still more wicked accomplice. This, and the trivial inn and insect story, the *Legenda Aurea*, following the rule $\upsilon\sigma\alpha\ \sigma\epsilon\mu\nu\acute{\alpha}$ of Phil. iv. 8, omits. As Paul encountered Stoics and Epicureans at Athens, so John at Ephesus confutes and converts the Cynic Craton. Having overthrown Dian's temple, but restored her priest to life, he undergoes the ordeal by poison. Many conversions follow. Danger and persecutions over, John now appears at the height of his activity, visiting and confirming the churches. On one of these tours he reclaims the Robber. To this period belong the hasty exit from the bath-house that sheltered Cerinthus lest the roof should fall on both, and the conversation with the Hunter. Now in extreme old age John has but the strength to preach the sermon that is all text, *Little children, love one another*; yet he can still, after consultation with the elders of the churches, compose his "spiritual Gospel," amid halcyon days.* The end is now at hand. Jesus foretells John's death in five days. Laying him down in the grave which he has caused to be dug, John dies; but streams of manna flow from the spot where he has lain. Another account relates that he still lived and that the ground stirred with the breath of the saint who slept below. Augustine discusses but rejects this opinion: not thus was the Beloved Disciple to tarry till the Master came, while Peter, whom he had outrun, was already glorified.

1. *Craton*

Crates the Theban is one of the best-known of the early Cynics. He and his wife Hipparchia renounced their riches. In the Roman period a Cynic philosopher Craton is a character in Lucian's *Dialogue de Saltatione*.

* Fertur pro illo loco secretissimo in quo divina scripturus secesserat orasse ut nullas huic insistens operi ventorum ibi aut imbrium iniurias pateretur (*Legenda*, ix. 10).

The Cynics of the older school loved to commend their doctrine by impressive symbolic actions such as are recorded at times of Hebrew prophets. Thus Diogenes at high noon and in the market-place, with lighted lantern in hand, sought an honest man; and in later days Peregrinus immolated himself at Olympia. The Craton then of our story arranges an object-lesson on the contempt of riches. He persuades two wealthy disciples to exchange their lands for precious stones which they then publicly destroy 'twixt hammer and anvil. The gems broken to pieces, John arrives on the scene. He condemns the act as "vain and foolish demonstration:" the gems should rather have been sold and their price expended on the poor. But Craton demands a sign: let the Apostle make the gems whole again, and his disciples shall bestow their price upon the poor. John does as he is required, and Craton and his disciples believe and do as John would have them. The wealthy Atticus and Eugenius follow their example; but presently, seeing their former dependants in silks while they go poorly clad, they repent of their sacrifice. Reading their discontent in their dejected looks, John bids them bring him sticks and stones. These he changes into gold and gems, which experts pronounce to be of the finest quality. "Take them," he says, "and buy back your lands. You have gained treasure on earth, but lost your reward in heaven." He then discourses on the vanity of riches. As if to reinforce the lesson, the corpse of a youthful bridegroom is borne past for burial. At the entreaty of the widow and mother John raises him up. The youth then relates what he has seen in the other world: among other moving spectacles he has seen the good angels of Atticus and Eugenius weeping over their fall, while devils rejoiced. Poverty is now desired once more. Urgently entreated John restores the gold and gems to what they were, and their late possessors recover the grace and virtues they had lost.

2. *The robber chief*

On a visit to one of the churches John observes a youth of great beauty and promise. He commits him to the care of the bishop, who instructs and in due time baptizes him. Neglected by the bishop, the young man takes to evil courses. Naturally fitted to command he becomes the captain of a band of robbers. Returning some time after, John asks the bishop for "that which he had committed to his care." Not at once understanding his meaning, "he is dead spiritually," at length replies the negligent pastor, "and is now the chief of a robber band." With bitter reproaches and smiting his forehead for anguish, John rides forth towards the forest to reclaim the lost one. The Robber seeks to escape him, but is at length overtaken. The right hand that has taken human life is carefully hidden, but John seizes and covers it with kisses. Baptized anew in his repentant tears, the Robber is restored to the church and finally becomes a bishop.

3. *John and the Hunter*

One day John is seen fondling a partridge. A hunter, or a philosopher in the garb of one, laughs at the action. How can an Apostle thus demean himself? "What are you holding?" asks John. "A bow." "And how do you use it?" The Hunter explains its use. "Your bow, then, must not always be bent; and so the mind needs relaxation or it would lose its spring. The eagle flies highest of birds, but at times must needs stoop low."

4. *"Love one another"*

Commenting on *Gal. vi. 10*, as long as we have time let us do good . . ., St Jerome, to whom we owe this story, first cites the emperor Titus and his *perdidi diem*, then urges a still more cogent example:

beatus Ioannes Evangelista cum Ephesi moraretur usque ad ultimam senectutem, vix inter discipulorum manus ad ecclesiam deferretur, nec posset in plura verba vocem contexere, nihil aliud per singulas solebat proferre collectas (assemblies) nisi hoc, *Filioli, diligite alterutrum.*

5. *John dies*

The closing scene has been sufficiently described under *The Legend of St John*. The narrative, it need scarcely be said, was no doubt suggested by the words of *St John* xxi. 22.

Notes on these stories

Of these narratives all have some patristic support, all are edifying and all find a place in the *Golden Legend*. 1 and 5, which have an element of the marvelous, are fully given in the Leucian *Acts* or by false-Abdias, or both; and they strongly attracted the mediæval artist: so did 2 which, like 1, has much dramatic interest. 3 and 4, whose interest is ethical and spiritual, live on chiefly in books that treat of Christian morals and of the devout life; and they appealed to the artist in but a slight degree.

1. The Craton story, like that of the poison cup, is first attested, among authors of note, by Isidore of Seville, who died 636 A.D. In his *de ortu et obitu patrum* 136 he writes:

mutavit in aurum silvestres frondium virgas litoreaue saxa in gemmas. Item gemmarum fragmina in propriam reformavit naturam.

These details without framework show that the author had some narrative before him such as we find in Abdias, whose order he inverts. The reference to the story in the twelfth century Latin hymn *Verbum dei deo natum* was given in the last number. The conversion of one substance into another and then back again

suggested the mediæval belief that John had solved the problem of the alchemists.* The story neither grew, as some others may have grown, out of the words of Scripture nor can it have grown out of an actual occurrence. M. Male seems rightly to divine its origin when he says,

L'histoire des pierres précieuses était sans doute dans la pensée des premiers rédacteurs une sorte d'ingénieux apologue, où la charité chrétienne était opposée à l'orgueil stoicien (*L'Art religieux du XIII^e siècle en France*, p. 386).

2. The story of the Robber is one of the earliest attested. It is given at great length by Clement of Alexandria about 200 A.D. in his *Quis dives?* He calls it *μῦθον οὐ μῦθον ἀλλὰ ὄντα λόγον*, a most true and precious story; and Eusebius who copies him out calls it *ἱστορίαν ἀναγκαιοτάτην*, "a story we could ill spare." Our window shows this story.

3. The story of the Hunter is first told by Cassian about 430 A.D. in *Conferences* xxiv. 21. It is quoted by the Seraphic Doctor, about 1270 A.D., as a help towards answering his threefold question, *can there be any virtue in sports? may there be sin in superfluity of them? may there be sin in their entire neglect (in defectu ludi)?* He answers with a threefold "yes."† From Cassian and St Thomas the story passes to St Francis de Sales, 1608 A.D., who in his *Introduction à la vie dévote* iii. 31 adds this pleasant little counsel for the better unbending of the bow:

celuy, disait saint Louys, qui est à table en bonne compagnie qui a à dire quelque chose joyeuse et plaisante la doit dire que tout le monde l'entende.

* *Histoire littéraire de la France*, xv. 42.

† *Opp.* x. pp. 350-55.

Jeremy Taylor often alludes to it, *e.g.* *Holy Living* i. 1 16:

Natural necessity and the example of St John, who recreated himself with sporting with a tame partridge, teaches us that it is lawful to relax and unbend our bow, but not suffer it to be unready and unstrung.

He often quotes Phædrus iii. 14, where Æsop urges the same defence:

cito rumpes arcum semper si tensum habueris,
at si laxaris, cum voles erit utilis.
sic ludus animo debet aliquando dari,
ad cogitandum melior ut redeat tibi.

King Amasis, Herod. ii. 173, had used the same argument long before. But there is no great need to preach the gospel of relaxation, and Jeremy Taylor's closing words recall the warning of the Greek Anthology vii. 110,

ρήγυσθαι σοφίης τόξον ἀνιέμενον,
"wisdom's bow unbent is wont to break."*

This is true of age as well as of youth: Theophrastus died when he ceased to work.

The stories in mediæval art

The narratives of the Cup and Caldron, which entitle the Apostle to the martyr's palm, the former especially, prevail almost exclusively in illuminated books of devotion. Sculptors too find the Cup a good single-figure subject. A much wider range of subject is found in a group of Anglo-French Apocalypses of which a fine specimen was given by Dame Sadleir to Trinity College in 1649. Dr James (*Western MSS.* No. 950) assigns it to 1250 A.D. and describes it as "written for either a person or an institution of the highest rank." Of its 90 pictures 1-9 and 70-90 illustrate the life of St John, the rest being concerned with the Apocalypse.

* This and the previous illustration I owe to Dr Sandlys.

The subjects are very fully treated. Pictures 73-79 are devoted to Craton, 80-83 to the Cup, 84-87 to the Robber. The action is explained by labels; the treatment is minute and closely follows the sources. Thus John seizes and kisses the Robber's hand; and the penitent is shown a second time in the baptismal laver, probably because Clement calls his tears a second baptism. The Paris and Oxford examples are said closely to resemble Dame Sadleir's. Whitgift's Latin Apocalypse, also at Trinity, is somewhat later and far inferior artistically; it also has far fewer scenes from the life of the Apostle. The vast east window in York Minster (from 1405 A.D.) likewise combines scenes from the life with scenes from the Apocalypse, but gives four only of the former to seventy-seven of the latter. Next in completeness, and even superior in interest, are the four great thirteenth century St John windows in the Sainte Chapelle of Paris, in the Cathedrals of Bourges and Tours, and, "holiest of holies of stained glass," in the Cathedral of Chartres, where once an awe-struck child, hearing the organ play, asked if the windows were speaking. St Louis may have seen all of them; he was the donor of the first and of its sister-windows in the Chapel that he built to house the most precious of relics. But not only a king, humble craftsmen also gave some of these windows which show in appropriate scenes their donors' employments, even to the humblest. St John's life is portrayed in a series of medallions varying in form and from ten to twenty in number. The windows are busy and populous with perhaps fifty or sixty figures in each, but the single medallions have seldom more than two or three. To quote M. Male once more:

Le vitrail pendant le XIII^e siècle fut surtout narratif . . . Dans un médaillon il n'y a qu'un petit nombre de personnages dont la mimique est extrêmement nette. . . Il y a dans ces petits tableaux un remarquable génie de clarté et d'abstraction qui fait

songer à notre théâtre classique . . . L'artiste en commençant par le bas et en s'élevant peu à peu jusqu'au sommet du vitrail suit le légendaire pas à pas.

John stands stripped in his caldron while a single executioner blows the flames; but John looks up towards a cloud whence the hand of God is stretched forth to aid and bless. The artist, however, is no symbolist. Elsewhere John drains his cup: its contents are indicated by the neighbouring medallion where an apothecary pounds vipers in a mortar whence they vainly try to escape. In another John writes with the towers of the seven churches in the back-ground. Here Craton's disciples break their gems with hammer-strokes; there goldsmiths test the new-made metal. The legends are often diffuse; the artist is always concise. The topmost medallions, as is usual, show the saint's death and his reception into bliss. But there is yet another way of honouring the saints; let M. Male speak once more:

Les vitraux des fenêtres hautes (clerestory windows) ou les statues des portails représentent les saints sous un aspect presque surhumain. Les mille compartiments des vitraux légendaires racontaient les luttes et les souffrances des saints dans cette vie, tandis que ces grandes images nous montrent les bienheureux transfigurés par la lumière d'un autre monde, rayonnant d'une sérénité éternelle. Les uns étaient consacrés à l'église militante, les autres le sont à l'église triomphante (p. 359).

He who would see these windows and the great churches that contain them may with advantage take L. K. Sherrill's *Stained glass tours in France* as his guide. Those who cannot visit them may still consult the beautifully illustrated monumental works of Cahier on Bourges and Bourassé on Tours, both in the University Library, and the full descriptions of the windows of Chartres by Bulteau. The authors were

ecclesiastics and in some cases canons of the Cathedrals of which they wrote. They do not overwhelm the reader with technical detail: "all their delight is upon the saints;" and their French is limpid. The learned and delightful book of M. Émile Male has been repeatedly quoted.

Yet even these, I think, unique windows do not tell the whole. The story of the Robber, of the Hunter and *Diligite alterutrum* are absent; even Dame Sadleir's artist omits the two last. Nor are these subjects at all frequent, if found, in later art. "I have never seen any representation of it," "I have never met with a picture of the subject" says Mrs Jameson of the two first; to the last she does not refer. Yet, as our new window shows, the Robber story "abounds in picturesque capabilities" (*Sacred and Legendary Art*, i. 167). Dr James, however, most kindly tells me of the occurrence of these subjects at Ely. About 1806 Bishop Yorke brought over some Flemish glass of the early sixteenth century now in the west tower window of the Cathedral.* Most of the lights are occupied with scenes from the Passion; but the two lower ones on the left show the Robber story and that of the Hunter. The artist treats his subjects with far greater fulness and with more accessory detail than the old medallionists could employ. Hill and forest, the Robber's haunts, with a mounted horseman to guard their approaches, make up a picturesque background. The moment chosen is that when the Apostle smites his forehead in anguish on hearing the bishop's news†: the bishop deprecates reproach with excessive gestures. In the other light John carries the partridge on a sort of tray with one hand and strokes it with the other. The Hunter holds his bow and considers: the background resembles that in the other scene. Rarely as

* Dr Waddington, I gather, gave some of the glass.

† caput suum pugnīs feriens, G. L.

this subject seems to have been treated, a reminiscence of it is found in the partridge which is often painted resting on the Apostle's hand.

The new window

Archdeacon Bevan has spoken eloquently of the twelve great and good Johnians, the late Master prominent among them, whose portraits appear in the window. A few notes may perhaps be added on the window itself. The corner where it is placed being a rather dark one, the abundant white glass, resembling *grisaille*, of the canopies and the light yellows below are wisely introduced. The ruby of two of the robes is patterned, which averts monotony; portcullises and ducal crowns* recall the Foundress's lineage; the marguerites her name and the donor's. The boy on the Foundress's left, with *fleurs de lys* on his coat, is the future Henry VII. whom his mother presents to St John†; the boy at the Apostle's right is any boy.‡ The lower side-lights show the familiar Cup and Caldron scenes. On the right the proconsul leans forward in rapt attention, while John signs with his left hand the cup in his right. The serpent issuing from the cup is almost effaced; but the deadly nature of the draught is indicated by the corpse of the criminal who has drunk of it, and who lies prone with outstretched arms connected by a chain. Left is the Caldron scene. John, richly habited and with locks unshorn, kneels with praying hands in a somewhat shallow caldron. The oil seems conceived not as "boiling oil" but as "oil

* This familiar College badge is derived from John of Gaunt's castle of Beaufort in Artois (*Eagle* xxvii. 220). The prominence given to it in the window is due, as I learn on the best authority, to our late Master's use of it both as a seal and in various other ways.

† "Come hither, England's hope." Henry VI, iii 4 6.

‡ So said the artist; but one thinks of our Foundress's last descendant (when the window was put in) upon the English throne, who was one day to try to teach the nations John's lesson.

(presently to be) set on fire." The standing figure facing John holds a stick with an inverted cup at the end, from which he besprinkles the Apostle. This is found in many miniatures and in A. Dürer's wood-cut of 1510. Otherwise there is nothing that resembles that frightful scene of torture; a tongue of fire and a smoke-wreath in the background alone suggest what is in preparation.

In the lower central light which shows the Robber story a later moment is chosen than in the Ely window. John has dismounted from his palfrey, having overtaken the Robber who kneels before him with face concealed, nor is the right hand seen.* In St Clement and in the *Golden Legend* John kneels to the Robber, but our artist, like Dame Sadleir's, has shrunk from this; and perhaps they are right. Robbers picturesquely peep out through trees in the background. In the upper central light, as already mentioned, John sits with a child on his right hand, while another approaches from below. *Filioli* seems thus understood of childhood, which is certainly not the sense of the original; but artists rightly claim a measure of freedom, and the lesson *diligite alterutrum* may be regarded as equally addressed to grown persons such as are grouped on either hand. Nor is John represented, as in the story, as decrepit and borne in by his disciples: he sits enthroned. So in the great French churches which I have named, while the lower windows show the saint's earthly struggles and sufferings, in the clerestory he is seen "transfiguré, rayonnant d'une sérénité éternelle."

A wise choice among the legends of St John was made for this window forty years ago; and the artist to-day has, I think, been happily inspired in his arrangement of the subjects. At the sides and below we see John as he faces his fiery trial and prepares to drink his noisome cup, but the scene where he reclaims

* μόνον ἀποκρύπτων τὴν δεξιάν. *Clem. Al.*

the fallen is central; central too, and supreme, is that where, seated on high, he proclaims to the last "the message which he has heard from the beginning" (i. Joh. iii. 11).

The brethren, says St Jerome, complained of such tedious iteration, to whom John, he adds, made an answer worthy of himself: *præceptum Domini est et, si solum fiat, sufficit.*

W. A. C.

Note on Dr Hymers' St John in the Hall.

This was described in the December number as "Munich glass." Dr Liveing thinks it was "old work" when Dr Hymers brought it from Bavaria some sixty years ago. Mr John Bell has most kindly examined the window, and he thinks that it is German work some hundred and twenty years old, not therefore "Munich glass," e.g. such as the Peterhouse windows.



THE COMMEMORATION SERMON

BY

THE VENERABLE H. E. J. BEVAN
(*Archdeacon of Middlesex*).

"Honour all men. Love the Brotherhood. Fear God. Honour the King."
1st Ep. of St Peter ii. 17.



OUR first impression of these four sayings is that they are a mere string of disconnected maxims. It is only when we come to examine them in their relation to the pen that wrote them and the age that produced them, that we discover, not only that they are closely allied to each other, but that they are the terse expressions of an orderly sequence or progression of thought.

For we know that the first lesson of St Peter's public ministry in the service of His Lord and Master was that he should "*Honour all men.*" A very Jew of the Jews, he was the last to accept that Catholicity of the Gospel which appealed so powerfully to the great heart of St Paul. Even the vision of the sheet let down from Heaven, which brought him from Joppa to Caesarea and obliged him to confess in the presence of the Gentile Cornelius and his friends that 'God had taught him to call nothing common or unclean,' hardly availed to prevent him from forming a party within the Church that was adverse to the all-comprehensive policy of St Paul; nor, in truth, was it until life was well advanced that he was able fully and frankly to accept that *μυστήριον* of the Christian Revelation which declares the equality of all human souls in the sight of God. That he should "honour all men" was for St Peter the lesson of a life-time; and still it remains a

life-long lesson for you and for me—a lesson hard to learn. As a mere sentiment it is doubtless cheap and common enough. Two thousand years ago the Roman actor could cry, amid enthusiastic applause, “*Homo sum; humani nihil a me alienum puto;*” and the “house” that “rose” to that noble utterance would straightway adjourn from the theatre and its mock moralities to the amphitheatre and its diabolical cruelties. If heroics, in the way of broad-minded tolerant sentiment, could save us, we should all be pretty sure of Heaven; but just as there is nothing easier and pleasanter *to say* than “Honour all men,” so is there nothing harder to translate into ordinary thought, feeling and practice. You cannot doubt this if you have ever really tried to make a daily habit of simply “doing unto others as you would they should do unto you.” It is to Christ that the world owes what Professor Seeley has called the “Enthusiasm of Humanity;” and, on so special an occasion as this, when we commemorate those who have benefited and done honour to this great College, we may well select from the window that has just been dedicated* three names of famous Nineteenth-Century Johnnians who, in virtue of their noble capacity for “honouring all men,” will by all men be honoured through the ages to come. Of two of them—Thomas Clarkson and William Wilberforce—it should suffice thankfully to recall the fact, to-day, that they were enabled to achieve the crowning triumph by which the age-long process of slave emancipation, begun by the Apostles themselves, was consummated. It has sometimes been urged as a reproach to Christ and His Church that this process should have occupied so many centuries. But our Lord was a Saviour, not a Reformer, and He chose to work gradually and progressively through the Kingdom which He established on earth. He came to sow

* A full account of the figures in the new window is given on pp. 364-376.

broadcast seed-principles which should grow and germinate as the human soil, into which they were cast, might allow, but He was never guilty of the human folly of anticipating the natural course of events. Hence, His work, once done, is done for ever and needs no re-doing; for if “the mills of God grind slowly, they grind exceedingly small.” But there is yet another name that fits in curiously with those of Clarkson and Wilberforce, the name of him who may be truly described as a Martyr of Humanity—Edward Henry Palmer. One is tempted to dwell upon his deeply interesting and attractive personality as illustrating St Peter’s first watchword, yet there is but time for a suggestive quotation from the memoir by Walter Besant, who speaks of him as a “true Republican, to whom there were no ranks, grades or social distinctions at all; to whom men were interesting or dull, curious or attractive, according to their qualities and not their position; who was prepared to love a prince as much as he might love a pauper, and was ready, on occasion, to esteem a bishop as much as he might esteem a gipsy tramp. He possessed, in a wonderful degree, the enthusiasm of humanity. Any broken-down vagabond, any poor drunken outcast, any ragged Arab, strolling thief or poaching tinker, interested him and gave him material for thought and reflection. He was incapable of contempt for the meanest and lowest of his kind. That a man could be so mean and low moved his surprise, but not his wrath. He regarded the thing as an eccentricity. The gentleman liked rags, dirt, tramping and begging. A curious taste, but some men are so. It seemed as if, whoever approached him, Palmer involuntarily put himself into that man’s place and assumed that man’s attitude. It was not effort or affectation or pretence or hypocrisy or acting. It was a natural, gracious and extraordinary sympathy.” Had it not been for the intimate personal relations which he had cultivated with the Arab Sheikhs of the

Desert of Sinai, he would never have been sent out on the political mission there, in which he lost his life.

But now, to proceed, by what sequence of ideas shall we suppose that St Peter was prompted to qualify his first maxim, "Honour all men," by his second injunction, "*Love the Brotherhood?*" I believe the history of the early Church supplies a conclusive answer. In the first rush of exaltation produced by the spirit of Catholicity, when the enthusiasm of humanity intoxicated the imaginations of men, when they "sold their possessions and had all things in common," and when the Saviour's words about caring for parents or brethren or sisters or wives more than Himself were misinterpreted as meaning counsels of indifference to natural ties; when the Christian bond of Faith seemed to draw men of different lands and different races together, and even patriotic divisions and distinctions gave way to the more sacred claims of a common creed; there arose a tendency, which has existed ever since, to depreciate the human ties of kinship, home, and fatherland, and seek salvation in the isolation of eremite, monastic, and conventual life, or else (as in modern times) in that vague cosmopolitanism which affects to despise the limitations belonging to a life that is corporate or national. When, therefore, the Apostle bids us "love the Brotherhood," he means that the natural affection which is implanted in each of us for all forms of fellowship and association, whether it be brotherhood of the Home, the School, the College, the Church, or the Fatherland, is not to be regarded as something poor and unchristian, but as something which has already been consecrated by the Saviour Himself for the service of God, and which must therefore be similarly consecrated by us. He who submitted to His parents at Nazareth for thirty years, and took thought for His mother from the Cross; He who wept over Jerusalem, as He passed for the last time along the Mount of Olives; He who, while He "loved the world," came

that He might found a Kingdom and a Church separate from the world, has plainly showed us how we may be lovers of Home, lovers of Country, lovers of the Church to which we belong, without being anywise exclusive in our sympathies, without being narrow or intolerant, without denying to others, who cherish the like affection for their own environment, the legitimate freedom which we claim for ourselves. Hence it is that the man who cares little for his own home is invariably found to be but a poor citizen of the state; that the man who decries his own country proves a poor citizen of the world; that the man who deems himself superior to all religious organisations is never found to be a worker in the vineyard of the Lord. The truth is, that the very power of loving and working, which we would fain employ in the largest and most catholic way, is itself elicited and developed and educated by the fireside, in one's native village, town or land, under the fostering auspices of the school, the college, the religious community, in which we have been reared from childhood to manhood. Life's virtues and graces are plants that must be raised from tender homely cuttings, nor shall we find in the larger areas of human experience what we have failed to discover in the smaller. "Love the Brotherhood." Again we may note in our newly-dedicated window three figures which tell how St Peter's second injunction may be fulfilled. In the centre, presenting to the Evangelist her little prince, afterwards Henry VII., we have our Royal Foundress; to whose fostering care—the care of a true mother in Israel—we owe, under God's Providence, this ancient and august Brotherhood of St John's. And near her stand two loyal sons—one, the great Head of Shrewsbury for thirty years, Benjamin Hall Kennedy, representing the bright young brotherhood of an English Public School; the other, our late friend and Master, Charles Taylor, representing the maturer brotherhood of the College itself. No Johnian ever loved St John's

more truly than he. He worked for it, planned for it, lived for it for half-a-century; and helped it out of his substance again and again, "not grudgingly nor of necessity," but with an unselfish simplicity which literally fulfilled the Divine precept, "Let not thy left hand know what thy right hand doeth." Yonder window is a pledge to us to-day that his memory will live on in the place he cared for more than any other spot on earth.

And so we come to the third maxim, "*Fear God.*" It is not difficult to trace the line of thought in the Apostle's mind when he wrote it. He had bidden his Christian converts "Honour all men" and "Love the Brotherhood." May it not have occurred to him that there would be, one day, if there were not then already, a serious risk of making a religion out of Philanthropy alone; of banishing God from His own world, in the supposed interests of man, His child? We have indications in the New Testament that, from the very first, there was a disposition among some to regard the "serving of tables" as the Church's supreme business, though it has been reserved for our own age to convert that tendency into a definitely accepted Philosophy—Duty to man without duty to God. The Apostle saw, what we ought to see, that the two must ultimately stand or fall together. It is the Christian doctrine of the Brotherhood of all men in the Fatherhood of God that has alone made modern Philanthropy possible; and one remembers how Bishop Creighton was wont to insist that our vaunted Altruism would meet with but indifferent success, were it not able to reckon upon and appeal to those principles of sympathy and unselfishness which, in their highest and truest developments, the Gospel of Christ has implanted in us. It is easy to draw cheques as long as there is capital at the Bank. Let us see to it that the store of Christian capital is well maintained. "Fear God for thine own sake (says an old writer) or, failing that, fear Him for the sake of

thy brethren." It is partly because the Church has ever realised this fundamental connection between Religion and Philanthropy that she has carried out, and still carries out, her Master's commands, "Make disciples of all nations." As we commemorate to-day George Augustus Selwyn, first Bishop of New Zealand, and our noble army of Johnian Missionaries, we may well reflect how closely civilisation itself has been and is bound up with the Faith and spread of the Gospel. Exactly a hundred years ago, the Christ-like Henry Martyn wrote from India a bitter complaint which is as true, alas! to-day as it was then, that the lives of English Christians alone hindered and prevented the triumph of the Cross. He, a senior wrangler and a saint, was esteemed by his fellow countrymen "a fool for Christ's sake." "It is extraordinary (he writes) that I seldom meet with contempt on account of religion except from Englishmen, and from them invariably." It is generally supposed that the greatest work which Martyn accomplished was the translation of the New Testament into Persian and Hindustani, but he rendered a far higher service than that, in that he bore a Martyr's witness to Christ in that life of seeming failure which is often in God's eyes the surest success. When the news of his solitary death in Armenia, at the age of thirty-one ('untimely,' as men called it) reached this country, Parliament was discussing the Missionary clauses of the East India Company's Charter, and the tidings became the means of opening to India an unrestricted preaching of the Gospel. So soon did that one heroic example bear imperishable fruit! But our window to-day reminds us that missionaries are not the only preachers of the Fear of God. There is a religion of Nature which found its prophet in William Wordsworth. We will only say this of it now (and it is the point so finely brought out by Stopford Brooke). Nine-tenths of the poets find in Nature merely the reflection of their own thoughts and passions. Nature

is but a looking-glass in which they see themselves. But Wordsworth makes Nature reveal to man a new thing that lies outside himself, namely, the knowledge of God "not only as personal but as impersonal, not only as the Human God but as transcending Humanity and reaching far beyond it," the embodiment, the *πλήρωμα*, of an infinite sublimity, an eternal calm, a glory (such as we find in Nature) of Order, Beauty, and Variety. Wordsworth's grand idea is that God Himself, in order that He may be understood, must be apprehended through the revelation of Nature as well as through that of Humanity, and that therefore Man and Nature must be regarded as the complements of each other, as made for each other.

And, once more, "*Honour the King.*" Strange, indeed, that this maxim should come last, nevertheless it is in its proper place. For the Apostle must have already learned from the experience of those critical times how strong was the temptation to the God-fearing disciple, who had loyally accepted Christ as his King and Lord, to cast off allegiance to earthly sovereignty and to that earthly discipline which such sovereignty represents. It was not without cause that Roman Imperialism persecuted the young Christian Church on the ground that loyalty to Christ was incompatible with loyalty to Caesar. There were special reasons, as we know, why the Romans suspected Christianity of antagonism to lawful authority, and hesitated so long to accept it as a "*Religio licita.*" It was only by degrees that the Empire learnt to welcome the Church as its sister and ally in the task of government. I take it that the New Testament is the most loyal book in the world, not merely in its isolated precepts, but in the spirit of law, order, and obedience to authority which animates it from beginning to end. When we read in its pages that "the powers that be are ordained of God," and that Christians are to pray for their rulers, we learn that the obedience and loyalty de-

manded of all His children by God are to be acquired in the school of this world's discipline, and that the great principles of submission and humility in the Kingdom of Heaven must be formed and practised in the kingdom of men. Science has taught us that the Universe to which we belong knows nothing of anarchy. It exhibits law, order, method, and discipline in the smallest leaf, as in the far-off planet. It is the glory of astronomy that it has demonstrated, through teachers like Herschel and Adams, that there is nothing accidental in the economy of the Universe; and it was, indeed, in virtue of his implicit belief in this supreme fact, that Professor Adams, our Johnian Newton, was able to discover Neptune. In his representative character it is that we are bidden as Christians to "honour the King." Government and Constitutional authority find, as a rule, their centre and expression in an individual, whether we call him President or Sultan, Emperor or King, so that in honouring the centre and embodiment of the system we do homage to the system itself. By this day's celebration we recognise the discipline of the State in our famous Johnian Prime Minister, Lord Palmerston, even as we recognise the discipline of the Law in Lord Chief Justice Denman.

But all this external authority is of small avail for the individual if it fails to bring home to his own life and conscience the supreme responsibility of *self-discipline*. You have, if I may speak especially to my younger brothers, a unique opportunity in University life of cultivating St Peter's four great principles. You can learn to "honour all men" in a place where men of infinitely varied class, character and ability congregate, and so shake off the specious inhuman vice of exclusiveness. You will be naturally disposed to "love the Brotherhood" of your own College; and I would say, cling to that College and its time-honoured associations, not only now, but through your after life. And if to these two acquisitions you can add also the

other two; if you can learn here to deepen your faith in God and become true disciples of the Saviour of the world; if you can use that sweet privilege of manly freedom which you enjoy at Cambridge as those who know that they must give an account of their stewardship, realising all that St Paul meant when he spoke of "*the Law of Liberty*"; then you will indeed be blessed; then you will go forth into the world to bless the world, and to hear finally the welcoming benediction of the Divine Master, "Well done, good and faithful servant."

"Honour the King!" How little did one guess, in choosing these words as a text for to-day's Commemoration, that they would suddenly acquire a deep pathos and a profound solemnity that would come home to all our hearts! How improbable did it then seem that to-day the whole Empire, the civilised world, would be honouring, not the King, but the gracious memory of the King! During his all too brief reign we had learned to love him and to trust him as the Father of his people, wise in counsel, extraordinarily tactful, generous and large-hearted, and gifted with a very genius for friendship.

We had come to look up to him, and to believe that he, of all men, would be able to pilot the ship of State through the troubled waters in which she now finds herself. Perhaps, in our bitter sorrow and disappointment, we may yet again discover that "the foolishness of God is wiser than men," and that those unhappy divisions of ours, which troubled him in his last year of life, may be healed beside his grave. May He, of His infinite wisdom and mercy, still "guide our feet into the way of peace," who has said to our race, "Blessed are the Peacemakers, for they shall be called the children of God."



UNVEILING OF THE NEW WINDOW.

THE dedication of the stained glass window, which Mrs Charles Taylor has given to the College in memory of the late Master, took place at the commencement of the Commemoration Service on Sunday, May 8th.

The order of Service was as follows:—

Hymn 142.

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come, Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, the power, and the glory, For ever and ever. *Amen.*

V There is sprung up a light for the righteous.

R *And joyful gladness for such as are true-hearted.*

V Turn us again, O Lord of Hosts.

R *Shew the light of Thy countenance, and we shall be whole.*

V Shew Thy servants Thy work.

R *And their children Thy glory.*

V Prosper Thou the work of our hands upon us.

R *O prosper Thou our handiwork.*

The window was unveiled by the donor.

The Master signified the acceptance of the window in the following terms: "I accept this window on

behalf of the College, and dedicate it to the memory of Dr Charles Taylor, for twenty-seven years Master of this College; in the Name of the Father, and of the Son, and of the Holy Ghost."

Then were said the Collects following :

Almighty God, who has called us out of darkness into Thy marvellous light, mercifully accept our service, and receive at our hands this window, which we offer and dedicate to beautify the place of Thy sanctuary, in memory of Thy servant CHARLES TAYLOR, and in honour of Him who is the brightness of Thy glory, even Jesus Christ our Lord, to whom, with Thee, O Father, and Thee, O Holy Spirit, be praise and thanksgiving, world without end. *Amen.*

Merciful Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it being enlightened by the doctrine of Thy blessed Apostle and Evangelist Saint John may so walk in the light of Thy truth that it may at length attain to the light of everlasting life: through Jesus Christ our Lord. *Amen.*



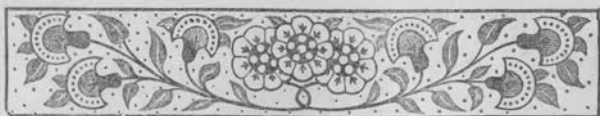
MEMORIAL SERVICE.

ON Friday, May 20th, a Special Service in commemoration of His late Majesty King Edward VII. was held in the College Chapel at 2.30 p.m.

The Service consisted of the Order for the Burial of the Dead with the omission of the Prayer of Committal and with the addition of the Prayers and Thanksgivings contained in Form II of the authorized Special Services. There was neither anthem nor hymn, but the opening sentences were sung to the setting of Purcell and Croft; Psalm xc. was chanted; and the sentences after the Lesson, which was read by the President, were sung to music by S. S. Wesley and Purcell. The first three of these sentences were expressly composed by Wesley to go with the last ("Thou knowest, Lord . . ."), which had already been set by Purcell.

"I heard a voice from heaven . . ." was sung to the setting by Dr G. M. Garrett (late organist of the College).

Before the Service Beethoven's Funeral March (from the pianoforte sonata) was played on the organ; and at the close of the Service, the Dead March in Saul.



REVIEWS.

The Peace of Aristophanes, translated into corresponding metres by R. F. PATTERSON: David Nutt.

MR PATTERSON is to be congratulated on a singularly enterprising achievement in publishing this book in the course of his third year. The translation is at once close and spirited, and should do much to spread acquaintance with this amusing play among readers unacquainted with Greek; for Mr Rogers' excellent version is a much more expensive book, and has perhaps been chiefly read by classical students.

Mr Patterson's "Foreword" gives a short and sensible account of the circumstances and structure of the play. His translation is in a variety of metres; the blank verse runs smoothly and pleasantly, and the longer and shorter rhyming passages are vigorous and ingenious; the internal rhymes are especially pleasing.

As an example of Mr Patterson's skill in reproducing the effect of the original metres, we may take the following lines, which admirably fit the anapaests, with the vivid jerky effect of the half-line:

ΟΙ. δέξαι δῆτ' ὦ πολυτιμήτη,
νὴ Δία, καὶ μὴ ποίει γ' ἕπερ αἱ
μοιχευόμεναι δρῶσι γυναῖκες.
καὶ γὰρ ἐκεῖνοι παρακλίναςαι
τῆς αὐλείας παρακύπτουσιν.
κάν τις προσέχη τὸν νοῦν αὐταῖς,
ἀναχωροῦσιν'
κάτ' ἦν ἀπίη, παρακύπτουσιν.

(ll. 979 ff.)

"Take it, O reverèd queen,
Be not like a wanton harlot
Peeping out; who when she's seen
By some too attentive varlet,
Shuts the door;
But when he has turned about
She again goes peeping out,
As before."

The songs of country life are all pleasantly rendered, but one quotation must suffice.

"How sweet to me is being free
From helmets, onion, cheese!
'Tis no delight to us to fight;
I like to take my ease
With gay old dogs, to pile the logs
Dry, sawn in summer days,
In drinking bout to sing and shout
Around the roaring blaze."

(ll. 1127 ff.)

Mr Patterson's chief weakness is a tendency to invert the natural order for the sake of the rhyme, a device most difficult to avoid, but injurious to the exquisite ease and smoothness of the original: I mean such phrases as:

"Fly along of miles a couple,
Then thy joints will all be supple."

and

"What arrangement us will suit?
We will reap Miss Summer's fruit."

But such lines form a very small proportion of Mr Patterson's work.

In conclusion we will quote one of the happiest passages (ll. 986 ff), which contains an ingenious rendering of *Λυσιμάχην* (l. 993), a word whose force is wholly lost in Mr Rogers' version.

"Nay, but shew forth all thy splendour,
 Lady, to each lover tender,
 For a lady should uncover
 Every charm to every lover.
 And we've pined for thee with tears
 Thirteen long and weary years.
 Stop these rumbling wars, and that'll
 Make us call thee Lucy Battle,
 Make us, lady most delicious,
 Unsuspected, unsuspecting;
 Sweeten us with sweet hilarity,
 Mix us in a broth of charity.
 Temper us and every city
 With the mixture labelled "Pity."
 Fill our marts with foison, peace,
 Make our leeks and gourds increase,
 Give us pomegranates and fruit,
 Give our servants cloaks to boot;
 May we, O ye men of Greece,
 Soon have plover, ring-dove, geese,
 Brought by Thebans; also creels
 Filled with fine Copaic eels.
 May we from these dainties jostle
 Every delicate apostle,
 Teleas and Glaucetes,
 All gastronomers like these;
 Let Melanthius come too late,
 Let *us* buy and let *him* wait;
 Then he'll quote from his Medea
 'Woe is me, ah! Woe is me, ah!
 She is gone, my own, my sweet,
 Lying on a bed of beet'."

We hope that this is only the first of a series of translations by the same writer.

D. S. R.

Political Satire in English Poetry by C. W. PREVITÉ-ORTON. Being the Members' Prize Essay for 1906. Cambridge. At the University Press 1910.

MR PREVITÉ-ORTON'S essay which won the Members' Prize for 1908 must be some way above the ordinary level of successful essays of that kind. It is an interesting study of a subject that has never before been treated at any length as a whole. Mr Previté-Orton displays an extremely wide reading in English Literature and a great knowledge of history, on both its personal and its social sides, by which he can interpret the political satire of each epoch. After a short introduction on the nature of political satire in general he begins with the rather rudimentary satire of the end of the Middle Ages; in Latin and English. It was different from the work we think of when we hear the words "English Political Satire," rougher and more popular. It is true that a good deal of it, as far as one can tell, was written by scholars, in the days when scholars and people worked together in the cause of reform; but its purpose was not to be rolled upon the tongue of the few, but to fly from mouth to mouth of the many, so its form tended to crudeness. With the decay of the Middle Ages democratic satire decayed, not to revive till the nineteenth century. The Tudors, as Mr Previté-Orton shows, pulled England out of that decay by means that were not favourable to political satire. Even under Henry the Seventh, according to Bacon, "swarms and volleys of libels sprang forth, for which five of the common people suffered death." So the common people relapsed into silence for a few centuries.

Out of this silence, which included all classes for a time, grew party-satire, as parties grew, in the seventeenth century. The real and full thing, however, was not born till the Restoration. The movement of that time was crowned by Dryden, the first exponent of argument in verse. After 1700, a little inexplicably

perhaps, but partly, no doubt, as Mr Previt -Orton suggests, because of the influence of the Latin, and the French tendency to abstraction, political satire sank in amount and quality. The *Rolliad* and the *Anti-Jacobin* were signs of a revival that was the second great period of upper-class political satire. In the nineteenth century it became wider and changed its type rather in the direction of invective—at least in some of the most notable examples, like the political verse of Swinburne and Byron. And there have been occasional faint strains of the voice of the people.

In reading through the book one cannot but be struck with the easy and successful way in which Mr Previt -Orton has marshalled his wide reading to show the continuous history of English political satire. It is all explained, fitted in with the times, and made to lead from its past to its future. Looking through this admirable presentation of the subject, one notices, in the later satire at least, the absence of writers from outside the ordinary party point of view. They are mostly either Tories satirizing Whigs, or Whigs satirizing Tories. Ben Jonson might perhaps have proved an external critic, had party politics been properly developed in his time. Clough, in heading a poem "*Spectator ab Extra*," expresses the position, which he never quite fulfilled. Butler and Moore both almost come in this category; Sir William Gilbert certainly. With considerable but varying success *Punch* has tried to hold such a position, though of late, perhaps, the attempt has been less energetic. Such critics, attacking both parties impartially, should, in theory, be the best writers, the most truthful and witty; actually they seem nearly always to lack heat and spleen. It is a fine ideal, and perhaps Mr Previt -Orton had it in his mind when—wrongly, we think—he deprecated the lack of gaiety in English political satire, and the presence of so much bitterness and hatred. The best English political satires exhibit these feelings

in splendid abundance. It is, if we are honest, partly what we like them for. And they must be of this perhaps inevitably lower nature, being founded on party-feeling, which may be an useful, but is not a very good state of mind. The ideal the *Anti-Jacobin* expresses is a lofty one (and how superbly disproved in itself!) when it addresses the satirist:—

“From mental mists to purge a nation’s eyes;
To animate the weak, unite the wise;
To trace the deep infection, that pervades
The crowded town, and taints the rural shades;
To mark how wide extends the mighty waste
O’er the fair realms of Science, Learning, Taste;
To drive and scatter all the brood of lies,
And chase the varying falsehood as it flies;
The long arrears of ridicule to pay,
To drag reluctant Dullness back to day;
Much yet remains. — To you these themes belong,
Ye favour’d sons of virtue and of song!”

But Meredith was clearer sighted in his famous

“The Satirist is a moral agent, often a social scavenger working on a storage of bile.”

Obituary.

REV HERBERT EDWARD TROTTER M.A.

The Rev H. E. Trotter, Vicar of Morton near Gainsborough, who died at Leeds on the 27th of April last, was a son of Mr Edward Trotter, surgeon, and was born 10th February 1856, at New Mill, Yorkshire.

We take the following notice of him from *The Guardian* of May 6th :—

There passed to his rest on Wednesday in last week, at the age of fifty-four, a servant of God who has left a very deep mark for good in the parishes where he served for thirty-one years—Ashbourne, 1879-1882; Hawarden, 1882-1892; Althorpe, 1892-1909; Morton a few weeks. A sharp attack, arising on Easter Monday from some old trouble, necessitated a serious operation in a Leeds nursing home, which he only survived twelve hours.

The writer of these lines worked with him for ten years and lived with him much of that time. This was subsequent to his first curacy at Ashbourne. He was born at Holmfirth of a family of sterling and striving qualities (his father was a doctor), and he was educated at a school at Hereford where he won an exhibition for St John's College, Cambridge. Graduating in 1877, he passed on to Ely Theological College. Himself a typical Yorkshireman, of large build and with a commanding presence and fine, open countenance, his masterful character was marked with many notable qualities—a rare and almost innate common sense (for of the world he never saw much), a quick insight into men and things, rapidity and strength of decision, the will of a ruler of men, fearlessness and self-reliance, and an extraordinary straightforwardness in speech (for he always said exactly what he felt). All these were made potent for good because of his true sympathy and humility and splendid self-command, which under God was his strength through many lonely years in his far-off country parish in Lincolnshire, where he

spent the seventeen best years of his life, although he really was most suited for town life. Here his diligent reading (largely in criticism) was a great resource to him and only served to deepen his hold on the great evangelical truths of the Faith, and on the discipline of the Church. The Universities' Lectures for Clergy were a source of great delight to him, but he was seldom from his parish. Once he visited London during the Jubilee, but the sight of the thousands of toiling, anxious faces was too much and he came straight back. He was an almost ideal parish priest. The young felt in him a wise, strong friend; rich and poor alike took to him; and he led all onwards in life with the instincts of a leader. He was a first-rate organiser, and gathered round him the best workers that could be found. While in the parish of Hawarden he had charge of the district of St Ethelwold's, Shotton; but he took a share of the work at the parish church of preaching and catechising, and Mr Gladstone was among the many who held him in high esteem, eventually presenting him to the living of Althorpe.

Mr Trotter was unmarried. The Bishop of Lincoln, who had recently made him Rural Dean, instituted him to the Vicarage of Morton on the very day the surgeon had told the Bishop that his malady was fatal. Mr Trotter remarked at the time, and told the writer, what a singular brightness and solemnity marked his aspect. This was ten days before the Bishop's death and about six weeks before his own. He decided to face his own ordeal, knowing the doubtfulness of the issue. He wrote:—"I must confess that I don't feel books [devotional] helpful to me. It seems to be better for me to quietly commune with God in my own simple ways, trying from hour to hour to realise my union with Him in Christ, and to leave myself entirely to Him. It has long been borne in upon me how few and simple the truths which really lie at the base of our religious life are; and it has been brought home to me even more in these darker days. I got to Leeds full of hope, but, I think, fully prepared to face whatever may await me there." Words so true of his simple, manly, straightforward self! He leaves this impression on all who knew him, and they can never forget

the transparent honesty and singleness of eye of one whose supreme purpose in life was day by day to do his duty to the utmost of his powers. "Well done, thou good and faithful servant." Among his own sorrowing relations, and amidst his own loved and loving people of Althorpe, he was laid to rest in the little cemetery just opposite the church which he had done much to restore and adorn, the under-signed taking the funeral service.

STEPHEN E. GLADSTONE.

REV EDWARD KERSLAKE KERSLAKE M.A.

The Rev Edward Kerslake Kerslake, Rector of Burnham Deepdale, Norfolk, who died at the Rectory on the 18th of March last, was a son of the Rev Edward Gwyn Blyth, Rector of the same parish, and was baptized there 22nd November 1836. He took his degree as B.A. in 1860 in the name of Blyth, but took the name of Kerslake in 1870 on inheriting the Barmer estate from his uncle Mr Tom Kerslake.

We take the following short notice of him from *The Guardian*:—He entirely restored Barmer Church, of which he was patron and lay-Rector. He built the Deepdale schools and restored the parish church. He travelled much in the East, and, although he was no small authority on botany, chemistry, and archæology, his whole heart and soul were in his church and parish. It is said that no unconfirmed person ever left the place. The daily services were prepared for as well as the daily visiting. His sermons, too, were most carefully prepared up to the very last Sunday of his life. He was the most humble of men, and so reverent that even the ungodly and careless were serious in his presence. His home was the centre of all that was high and ideal. The younger clergy and others who were privileged to frequent it will always be the better for it; the entire neighbourhood, both poor and rich, resorted to it when in trouble as it were as a matter of course, and no one ever went away unhelped or un comforted.

On the day he was stricken down Mr Kerslake took Matins, and was about to visit his parish when the call came, and within a few hours his soul returned to the God who gave it. He left no sons, but his sons-in-law are prominent in the Church. Among them are the Rev W. Hook Longsdon, Vicar of St Andrew's, Stockwell; the Rev H. J. C. Knight D.D., Head of the Cambridge Clergy School; and the Rev H. C. O. Lanchester, Fellow and Dean of Pembroke College, Cambridge, and Examining Chaplain to the Bishop of Worcester.

H. M. E.-D.-B.

RICHARD BURTON WORTHINGTON M.A.

Mr R. B. Worthington, late of the Indian Civil Service, was the second son of the Rev Henry Burdett Worthington, Vicar of Grinton, Yorkshire, and was born there 30th April 1834. He was educated at Bedford Grammar School, and entered St John's in 1853; he was a Bell University Scholar.

In 1856 he obtained, by competitive examination, an appointment in the Bombay Civil Service, then under the Honourable East India Company, which had introduced the competitive system in 1855. On the transfer of India to the Crown in 1858 he continued to serve in various posts in the same Presidency. He may therefore be counted as one of the first Cambridge men to enter the Indian Civil Service.

He married in 1870 Lucy Helen, daughter of the late Thomas Oldman, of Kirton in Lindsey. Since his retirement, in 1879, he had lived for some years in Guernsey and at Tonbridge; in 1904 he took up his residence at The Steps, Cam, Gloucestershire, where he died on the 8th of February last.



OUR CHRONICLE.

Easter Term 1910.

It is of interest to notice that the following members of the College, being Privy Councillors, were present at the first Council of King George V. and signed the Proclamation of his Majesty: Lord Courtney of Penwith (B.A. 1855) and Sir John Fletcher Moulton (B.A. 1868), both Honorary Fellows of the College, and Lord Plymouth (B.A. 1878).

The Hon C. A. Parsons C.B. (B.A. 1877), Honorary Fellow of the College, has been appointed Sheriff of Northumberland for the year 1910.

Professor Sir Joseph Larmor and Professor A. Schuster were two of the six representatives of the Royal Society at the General Assembly of the International Association held in Rome on Monday, May 10th and following days.

Mr T. H. Middleton (M.A. 1902), formerly Professor of Agriculture in the University and now one of the Assistant Secretaries of the Board of Agriculture and Fisheries, has been appointed a member of a Departmental Committee of the Board to inquire and report as to the character and extent of the British export trade in live stock with the Colonies and other Countries.

Mr R. F. Scott, the Master, has been obliged, owing to the pressure of other duties, to resign his place as an Almoner of Christ's Hospital, a post to which he was first nominated by the Council of the Senate of the University on 21 October 1890. On the recommendation of the Council of Almoners he was, on the 6th of April last, elected by the General Court of the Governors of Christ's Hospital a Special Vote Governor for life "in recognition of his long and valued services to Christ's Hospital as a member of the Council."

Up to the present time there is only one other Special Vote Governor, namely, Dr Wace, the Dean of Canterbury.

Mr Scott was on June 1 elected Vice-Chancellor of the University for the Academic year 1910-11.

The Rev H. F. Stewart, the Dean, has been nominated by the College to be one of the Proctors for the ensuing year.

Ds R. Whiddington (B.A. 1908), Foundation Scholar and Hutchinson Student of the College, was awarded the Allen (University) Scholarship on the 9th of March last.

The Le Bas (University) Prize for 1910 has been awarded to Ds N. S. Subbarao (B.A. 1908), MacMahon Law Student of the College.

A. F. Hall (B.A. 1909) was bracketed for the second Winchester Reading Prize with J. R. M. Butler of Trinity.

At the examination held in March last, S. L. Thompson was among the successful candidates who qualified for commissions in the Regular Army.

On the 23rd of March last, Mr John Lupton (B.A. 1891), Assistant Master in St Paul's School and formerly Fellow of the College, was elected Headmaster of King Henry VIII's School, Coventry.

Mr F. V. C. Serjeant (B.A. 1890), Assistant Master at Nottingham High School, has been appointed an Assistant Master at St John's School, Leatherhead.

Mr F. W. Marrs (B.A. 1902), Principal of Elphinstone High School, has been appointed Educational Inspector of the Northern Division of Bombay Presidency.

Mr J. L. Kitto (B.A. 1904), Assistant Master of Nuneaton Grammar School, has been appointed an Assistant Master at Beverley Grammar School.

Ds F. C. G. Twinn (B.A. 1907), who was successful in the examination for the Home Civil Service in 1909, has been appointed to the Post Office.

Ds N. S. Subbarao (B.A. 1908) has been appointed Lecturer in History at the Maharaja's College, Mysore.

Ds W. F. Ireland (B.A. 1909) has been appointed a Master at Mourne Grange, Killeel, co Down.

Ds H. C. H. Lane (B.A. 1909) has been appointed a Master at Pocklington School.

P. O. Whitlock has been appointed to a mastership at Stramongate School, Kendal.

Dr J. F. Halls Dally (B.A. 1898) has been appointed Assistant Physician to the National Hospital for Diseases of the Heart, Soho Square, London.

Lieutenant W. L. Harnett (B.A. 1899), Indian Medical Service, is gazetted a Captain in that service from 2 February.

Dr G. H. K. Macalister (B.A. 1901) has been appointed Assistant Bacteriologist to the Lister Institute of Preventive Medicine.

Mr M. W. Baker (B.A. 1905) B.C., M.R.C.S., L.R.C.P. has been appointed junior obstetric physician at St Thomas' Hospital.

At the ordinary quarterly *Comitia* of the Royal College of Physicians of London, held on the 28th April last, the following members of St John's had licences to practise physic granted to them: P. C. V. Jones (B.A. 1905), of St Bartholomew's Hospital, and J. B. Ronaldson (B.A. 1906), of Dublin, Edinburgh, and Charing Cross Hospitals. Mr Jones and Mr Ronaldson were admitted Members of the Royal College of Surgeons of England on Thursday, May 12th.

Mr W. N. Maw (B.A. 1891), I.C.S., has been appointed Second Secretary (having previously been Third Secretary) to the Chief Commissioner of the Central Provinces.

Mr R. Casson (B.A. 1900), I.C.S., Burma, goes to India to act as Under Secretary in the Legislative Department.

The services of Mr G. Leathem (B.A. 1904), I.C.S., Bombay, have been placed at the disposal of the Government of India in the Finance Department.

Mr A. R. Dalal (B.A. 1907), I.C.S., has been appointed Assistant Collector of the first division, Dharwar, Bombay.

Mr E. H. P. Jolly (B.A. 1907), I.C.S., has been appointed President of the Taluka Local Boards of Yeola, Sinnar, Niphad, and Ingatpuri in the Nasik District, Bombay.

Mr J. E. Sears (B.A. 1905) has been appointed Principal Assistant in the Meteorology department of the National Physical Laboratory.

The Rev J. H. Bentley (B.A. 1906), Assistant Curate of St Mark's, Broomhall, Sheffield, has been appointed Lecturer at Lichfield Theological College.

Ds D. G. Lillie (B.A. 1909), Hutchinson Student of the College, has been appointed a member of the Scientific Staff of the British Antarctic Expedition 1910.

The Rev Canon W. E. Pryke (B.A. 1866) has been appointed Treasurer of Exeter Cathedral.

The Rev S. S. Allnutt (B.A. 1873), Head of the Delhi Mission, has been appointed Canon of Lahore Cathedral.

The Rev F. B. Clive (matriculated in 1879), Rector of Bungendore, New South Wales, has been appointed Rector of Yass with Bowning, in the diocese of Goulburn.

The Rev C. E. Hopton (B.A. 1883), Vicar of Moseley, Birmingham, has been appointed an Honorary Canon of Birmingham Cathedral.

The Rev C. F. W. T. Williams (B.A. 1884), Curate of St Philip's Sydenham, has been appointed Sub-Warden of St Mary's Home, Stone, Dartford.

The Rev Gerald Sharp (B.A. 1886), formerly Vicar of Whitkirk, near Leeds, was consecrated as Bishop of New Guinea on St Mark's day, April 25, in Brisbane Cathedral.

The Rev Dr L. B. Radford (B.A. 1890), formerly Fellow of the College, Warden of St Paul's College, Sydney, N.S.W., has been appointed Examining Chaplain to the Archbishop of Sydney.

The following ecclesiastical appointments are announced:

Name	Degree	From	To be
Appleyard, J.	(1885)	R. Moston, Manchester	R. St John's, Cheetham, Manchester
Hopkins, G. A.	(1902)	C. Kington	R. Althorpe, Doncaster
Jones, J. W.	(1901)	C. St Mary's Swansea	V. St Mark's, Swansea
Burland, W.	(1857)	R. Langridge, Bath	R. Washingborough, Lincoln
Canham, H. R. F.	(1875)	C. All Saints, Scarborough	V. Muston, Filey
Judd, W. H.	(1889)	C. Bicker	V. Wigtoft, Boston
Dodd, C. E.	(1891)	C. St Peter's, Wolverhampton	V. Pelsall, Walsall
Maddrell, T. F.	(1884)	V. St John's, Penzance	V. Probus
Woolley, A. D.	(1873)	V. Westcott, Dorking	R. Weston Patrick, Winchfield
Madge, F. T.	(1872)	R. Stoke Charity	P.C. Hunton, Winchester

The following members of the College were ordained on Trinity Sunday, May 22nd.

PRIESTS.			
Name	Degree	Diocese	
Gathorne, C.	(1905)	Chichester.	
Ashby, N.	(1907)	Liverpool.	
Hurst, R. F.	(1908)	Manchester.	
Jackson, J. E. N.	(1908)	Newcastle.	
DEACONS.			
Name	Degree	Diocese	Parish
Harding, W. H.	(1909)	London	St James' Norlands.
Taylor, A. D.	(1907)	Gloucester	Coleford.
Holthouse, C. L.	(1909)	Southwark	The Lady Margaret, Walworth.

The Rev E. Ealand (B.A. 1893), formerly Assistant Chaplain of the Missions to Seamen in the Port of London, has been appointed Chaplain of the Missions to Seamen at San Francisco.

The Rev J. C. Stephens (B.A. 1893), Curate of Christ Church, North Brixton, has been appointed Minister of Christ Church and Chaplain of the Lock Hospital, Harrow Road, London, W.

The Rev E. C. H. B. Norris (B.A. 1894), Clerical Secretary of Dr Barnardo's Homes for the diocese of Truro, has been appointed Rector of Whitestanton, Chard.

The Rev W. P. G. McCormick (B.A. 1899) has been appointed Priest in charge of Belgravia, Transvaal.

The Rev T. A. Moxon (B.A. 1899), Vicar of Alfreton, Derbyshire, has been appointed Rural Dean of Alfreton.

A. Alexander has been awarded by the Council of Legal Education a Special prize of £50 for having passed the best examination in Constitutional Law (English and Colonial) and Legal History at the Easter Examination of Students of the Inns of Court.

The following books by members of the College are announced: *Christ and the Nations. An examination of Old and New Testament Teaching*, by Arthur J. Tait B.D. (Hodder & Stoughton); *St Peter's, Lancaster: A History*, by J. Brownbill, formerly Scholar of the College (Sands, Edinburgh); *Four Lectures to men on the Old Testament*, by the Rev James M. Wilson D.D., Canon of Worcester (S.P.C.K.); *Fossil Plants, a text book for Students of Botany and Geology*, Vol. ii, by A. C. Seward M.A., F.R.S., Professor of Botany in the University, Fellow of St John's College, and Honorary Fellow of Emmanuel College, Cambridge (University Press); *Orationes et Epistolae Cantabrigienses (1876-1909)*, by John Edwin Sandys Litt.D., Fellow of St John's College and Public Orator in the University of Cambridge, Hon Litt.D., Dublin, Hon LL.D., Edinburgh, Fellow of the British Academy (Macmillans); *Joan of Arc*, by the Rev James M. Wilson, Canon of Worcester (S.P.C.K.); *Old Testament History. From the Birth of Samuel to the Death of David*, by the Rev J. M. Hardwick and another (Murray); *Simon the Jester*, by William J. Locke (John Lane).

A collected edition of the Public Orator's 590 *Orationes et Epistolae Cantabrigienses*, covering the thirty-three academical years from 1876 to 1909, has recently been published by Messrs Macmillan in a handsome volume bound in Cam-

bridge blue. It includes Speeches in presentation of twenty-seven members of the College for degrees conferred *honoris causa*:—

Complete degrees of D.D.:—the late Master, the late Bishop Pearson, the late Bishop Burn, the late Bishop Speechley, the Bishop Suffragan of Thetford, the Bishop Suffragan of Sheffield, the late Dean Cowie, the late Dean Grasett, and the Dean of Worcester.

Titular degrees of LL.D.:—Lord Courtney, Lord Peckover, Lord Strathcona and Mr Roby;

Litt.D., Sir James William Redhouse;

Sc.D., the late Prof Adams, the late Prof Sylvester, Prof Liveing, Prof Marshall, the Hon C. A. Parsons, and Prof A. Schuster.

Complete degrees of M.A.: the late Dr Garrett, Prof Macalister and Prof Middleton.

Titular degrees of M.A., Sir Ernest Clarke, Mr Hessels and Mr Voelcker.

It also includes the Letter of thanks to the late Master for the Taylor Schechter manuscripts from the Genizah, near Cairo.

The following University appointments of Members of the College have been made since the issue of our last number: The Master to be a member of a Syndicate to consider the financial administration of the various Scientific Departments of the University; Professor H. M. Gwatkin to be an examiner for the Theological Tripos in 1911; Mr J. H. A. Hart to be an examiner in Part I. and Mr C. A. Scott and Dr A. Caldecott to be examiners for Part II. of the Theological Tripos in 1911; Mr T. R. Glover to be an examiner for the Charles Oldham Shakespeare Scholarship.

Sermons have been preached in the College Chapel during the present Term as follows: May 8, Commemoration of Benefactors, the Ven H. E. J. Bevan, Archdeacon of Middlesex; May 22, the Rev A. J. Robertson, Rector of Freshwater; and on June 5 by the Rev H. F. Stewart, Dean of the College.

It may be convenient for candidates for Fellowships at the election for 1910 to know that the following dates have been fixed:—Candidates to inform the Master of the subjects of their dissertations not later than May 19th; dissertations to be sent to the Master not later than August 23rd; the examination will be held in the Combination Room on Saturday, October 22nd. The election will take place on Monday, November 7th.

JOHNIANA.

In the "William and Mary College Quarterly Historical Magazine," published at William and Mary College, Williamsburg, Virginia, Vol v No 4 (April, 1897), are printed some 'Personal notices from the *Virginia Gazette*.' Among the Deaths are the following, the date being that of the issue of the paper in which the notice occurs:

Mrs Susanna Skaife, wife of the Rev John Skaife, of Stratton Major parish, King and Queen County, November 12, 1736.

Mr John Skaife, her husband, on Thursday morning, educated at St John's College, in Cambridge, one of the governors of the College, and for thirty years in the service of his parishioners, November 12, 1736.

A note by the Editor states that, in the Bruton Parish Register, among the death notices are: "Nov. 3, 1736, Mrs Skaife, wife of the Rev Mr John Skaife, rector of Stratton Major." "Nov. 6, Mr John Skaife himself."

The College Register contains the following entry: "John Scaife, born at Sedbergh, Yorkshire, son of John Scaife, husbandman, bred at Sedbergh under Mr Wharton; admitted sizar for Dr Berry, tutor and surety Mr Orchard, 4 April 1700, aged 18."

From the Registers of the Bishop of Ely we find that John Scaife made the usual subscriptions on being admitted Deacon, 9 June 1704, and Priest, 3 June 1705.

As Mr Scaife seems to have been Rector of Stratton Major, Virginia, for 30 years he must have gone to America almost immediately after being ordained.

In *Devon Notes and Queries*, ii., 230, the following extract is given from the Parish Register of King's Teignton, Devon: Married, 1748, Mr Christopher Beeke, Vicar of King's Teignton, July 21, and Mrs Mary Yarde, of the same parish.

Christopher Beeke was admitted to the College 27 June 1726, became Vicar of King's Teignton in 1737, and died there 10 February 1798 (Admissions to St John's College, iii., 50, 400).

Mary Yarde was a sister of the Rev Gilbert Yarde, Rector of Teigngrace, Devon, who was murdered by his servant on 24 May 1793 (see *Devon Notes and Queries*, ii., 229-232, and iii., 17-21).

ELEMENTARY EDUCATION TWO HUNDRED YEARS AGO.

A CAMBRIDGE CHARITY SCHOOL.

In "S.P.C.K. Notes" is given an interesting minute from the Society's records to show how a charity school at Cambridge was partly supported from the Communion money—

April 6, 1710.—Mr Whiston reported that the Master of St John's College in Cambridge did out of the Communion money the last year cloath 33 children of Charity Schools in Cambridge, and that he likes the Design so well that he intends to continue the same.

William Whiston, it may be reported, was born 1667, died 1752, succeeded Sir Isaac Newton as Lucasian Professor of Mathematics at Cambridge. He was a voluminous writer. In 1710 he was expelled from the University for propagating Arianism.

The report received in connection with the schools that had been set up at Cambridge was as follows:—

Cambridge.—Here are Schools for teaching about 300 poor Children the Knowledge and Practice of Christian Religion and such other things as are suitable to their Condition: 50 whereof are clothed out of the

Subscription. The Order of these Schools were approved by their Pious and Learned Diocesan lately deceased (Simon Patrick, D.D., Bishop of Ely, 1691-1707), who, among other good works, liberally contributed to these Schools, and the present Bishop (John Moore, D.D., Bishop of Ely, 1707-1714) continues the very same contribution. The Care and Oversight whereof is left to the Ministers and Lecturers, who join in this matter: They catechize the children once a month, and are pleased to take the trouble of directing and managing all things belonging thereto. And the Bishop's Chancellor has been hitherto pleased to take the trouble of starting and passing the account of the receipts and disbursements of the said Schools. The Body of the University and Town assist and encourage this design. Subscriptions amount to about £230 per annum. A more particular account of setting up these Schools, and of the Rules and Orders for governing the same, is annexed to the Reverend Mr Whitson's Excellent Sermon preached at Cambridge, the 25th January, 1704. Amongst divers other Charities, Mr Worts lately deceased, who in his lifetime was a worthy benefactor to these Schools, left at his death £30 per annum for the maintenance of the same for ever. And some of the Colleges have begun to give their Communion money to these Schools. Particularly the worthy Master of St John's College was pleased last year to cloath 33 of the Charity children out of the Communion money given in the said College. The Stewards in the Charity Schools, and Ministers of Parishes have printed an extract of the Psalms of David taken out of the Version by Dr Brady and Mr Tate; with the approbation of the Bishop of the Diocese, for the use of the Charity Children, and the several Parishes in Cambridge: with a Table for the Direction of Clerks in choosing Psalms for all occasions.

COLLEGE ENGLISH ESSAY PRIZES.

The following are the subjects for the College Essay Prizes:

For Students now in their Third Year.

Subject.

John Stuart, third Earl of Bute (1713—1792).

Second Year.

Shakespeare and the English translations of Plutarch.

First Year.

Wordsworth's *Prelude*.

The Essays are to be sent to the Master on or before Saturday, October 15th.

CRICKET CLUB.

Captain—S. L. Thompson. *Hon. Secretary*—H. F. Brice-Smith.
Hon. Secretary 2nd XI.—E. J. Y. Brash.

Result of the Season:—Played, 17. Won, 2. Lost, 3. Drawn, 12.

The Term's cricket has not been quite so satisfactory as was at first hoped, although the record is an improvement on last year's. We started well by winning two games, but these proved to be our only victories, and we were thrice beaten before the end of Term. Our batting, which had promised so well last year, proved to be of very medium quality, and was inconsistent all through the season. It was

evident from the first that our bowling would be weak, although better than last year. We still need a slow bowler who can trust his fielders to hold catches. The ground fielding and catching were good in comparison with that of other teams, and the wicket-keeping was excellent.

Mention must be made of the very enjoyable game with A. L. Gorrings's team, which he was kind enough to bring up.

We congratulate Raven on playing in the Freshmen's Match and also on his Crusaders.

Colours have been given to E. K. Quick, E. E. Raven, and E. J. Y. Brash.

Batting Averages.

Batsmen	Innings	Times not out	Highest score	Runs	Aver.
S. L. Thompson	11	2	92	377	41.8
E. K. Quick	15	0	83	466	31
G. D. Read	11	0	87	290	26.3
H. M. Lloyd	3	1	37*	49	24.5
C. B. Thompson	17	1	102	377	23.5
C. H. Ritchie	2	0	53	61	20.3
F. E. Woodall	14	2	77	229	19
A. R. Thompson	7	0	40	133	19
E. J. Y. Brash	6	4	14*	38	19
R. A. Warters	8	1	30	124	17.7
J. A. Fewings	10	1	35	149	16.5
H. F. Brice-Smith	15	1	33	180	12.8

* Signifies not out.

Bowling Averages.

Bowlers	Overs	Maidens	Runs	Wickets	Aver.
G. F. Lord	62	5	225	13	17.3
F. E. Woodall	105	13	431	24	18.8
E. E. Raven	193	29	689	27	25.51
S. L. Thompson	138	23	486	19	25.51
F. D. Morton	32	6	98	3	32.6
C. B. Thompson	13	0	66	2	33
F. M. Cheshire	30	1	168	2	84

Matches.

- v. King's.* Won. St John's 181 for 3 (S. L. Thompson 73 not out). King's 95 (S. L. Thompson 4 wickets for 29).
- v. Trinity Hall.* Drawn. St John's 87 for 2 (E. K. Quick 54). Rain stopped play.
- v. Peterhouse.* Won. St John's 181 for 8 (G. F. Lord 45, C. B. Thompson 39). Peterhouse 105.
- v. Sidney.* Drawn. St John's 180 (S. L. Thompson 65). Thompson alone showed convincing form. Sidney 165 for 7.
- v. Queens'.* Drawn. St John's 203 (E. K. Quick 83, A. R. Thompson 32). Queens' 116 for 9. Quick played a really good innings, receiving useful support from A. R. Thompson and S. L. Thompson.
- v. Emmanuel.* Lost. St John's 68. Emmanuel 123 for 7. Our batting failed miserably.
- v. Trinity.* Drawn. Trinity 260 for 7. St John's 10 for 2. Our bowling lacked sting. Rain stopped play early.

- v. Pembroke.* Drawn. St John's 210 (E. K. Quick 62, S. L. Thompson 48). Pembroke 141 for 3.
- v. Clare.* Drawn. St John's 164 (A. R. Thompson 40, F. E. Woodall 38). Clare 153 for 1.
- v. Caius.* Drawn. St John's 208 (F. E. Woodall 77, S. L. Thompson 47). Caius 130 for 7.
- v. Bedford Grammar School.* Lost. St John's 118 (C. B. Thompson 39, E. K. Quick 32). Bedford Grammar School 119 for 5. On a soaking wicket our batting broke down badly. Our fielding was only fair, several catches being dropped.
- v. Selwyn.* Drawn. St John's 255 for 6 (C. B. Thompson 102). Selwyn 168 for 5. Thompson treated some loose bowling with scant respect. A dropped catch proved a costly mistake.
- v. Queens'.* Drawn. St John's 239 for 6 (S. L. Thompson 92, E. K. Quick 68). Queens' 174 for 3. Thompson and Quick played excellent cricket.
- v. Downing.* Drawn. St John's 250 for 9 (G. D. Read 87, C. H. Ritchie 53). Downing 162 for 7. Read played a really sound innings, and Ritchie's first venture of the season proved a great success.
- v. King's.* Lost. St John's 206 (E. K. Quick 53). King's 213 for 4. Our opponents knocked off the runs with a quarter-of-an-hour to spare.
- v. A. L. Gorrings's XI.* Drawn. St John's 218 (C. B. Thompson 69, G. D. Read 41). A. L. Gorrings's XI. 102 for 8. E. E. Raven 5 wickets for 49. Thompson and Read both played well for their runs, while Raven and S. L. Thompson made the most of a really hard wicket. F. D. Morton once again showed his prowess at slip.
- v. Trinity.* Drawn. Trinity 360 for 2. St John's 144 for 9. Against some sound batting our bowlers proved quite ineffective. Our batting left much to be desired.

Characters of the XI. :

S. L. Thompson (capt.).—An admirable captain both on and off the field. An excellent bat with plenty of force behind his strokes, and a good bowler on his wicket. Unfortunately work deprived the team of his services in the latter games.

H. F. Brice-Smith.—Has not quite sustained the promising form he showed last year. Perhaps the arduous duties of Secretary, which he has carried out so keenly, have had something to do with this. He is an excellent judge of the game and a safe cover-point.

F. D. Morton.—Has hardly played at all this year. Is always safe at slip.

J. A. Fewings.—Has not shown his form of preceding years. Tripos work and play do not go well together. Has a sound defence, and when in practice drives well on both sides of the wicket.

A. R. Thompson.—Has played very little, but on those occasions has kept wicket in good style and has improved. As a bat his defence is excellent, and he has a very effective glance to the leg.

C. B. Thompson.—Has been very inconsistent, and yet has played some really nice innings. Has played with more restraint than last year, but is a forcing bat at all times. A safe catch in the out-field, but must learn to return quicker.

G. D. Read.—A forcing bat, whose vigorous methods have stood the team in good stead on one or two occasions. An excellent point, who should learn to pick up cleanly.

F. E. Woodall.—Found his form towards the end of the season and then played good cricket. A batsman with methods of his own. An excellent out-field, his returns being a pattern to the rest of the side.

E. K. Quick.—Has proved this season how much the side has lost through his unfortunate absence during the two preceding ones. Has been more consistent than anyone. Inclined to throw away his wicket as soon as he has reached the half-century. Scores freely on both sides of the wicket.

E. E. Raven.—A medium, fast left-hand bowler, who swings with his arm and makes the ball come off very fast. Would get many more wickets if he varied his pace more and made more use of the left-handers natural break-back. Has bowled really well at times with indifferent luck.

E. J. Y. Brash.—Given the opportunity has shown that he is one of the best wicket-keepers we have had for years. Will improve still more with practice. Is exceptionally good on the leg-side.

LADY MARGARET BOAT CLUB.

President—L. H. K. Bushe-Fox. *1st Boat Captain*—H. F. Russell-Smith. *2nd Boat Captain*—R. F. Donne. *Hon. Sec.*—J. G. H. Holtzapffel. *Junior Treasurer*—L. A. Allen. *1st Lent Captain*—C. G. Carpenter. *2nd Lent Captain*—H. E. Chasteney. *3rd Lent Captain*—B. R. Streeten. *4th Lent Captain*—C. P. Aubry.

The Boat Club this Term has suffered from the same two causes as last year—frequent changes and an “unsittable” ship. The latter might be of use to a very skilled crew, but she will always be a white elephant to crews such as our Club can produce, until some kind person relieves us of her—the sooner the better. We are indebted to P. J. Lewis for coaching us in the early stages of practice this Term; after which Mr Bushe-Fox took the 1st Boat in hand and L. A. Allen had charge of the 2nd Boat.

A 3rd Boat made its annual appearance, under the care of C. G. Carpenter, and survived till the first heat of the “Getting-on” Races, when it succumbed to Queens’.

Neither of the boats came on as much as was expected after the Lents, and on taking to their light ship the 1st Boat seemed unable to sit her till just before the Races. The order in both boats was not finally settled—as last year—until a week before the Races began, when the final order was as follows:—

First Boat.

- | | |
|---|-----------------------------------|
| | R. F. Donne (<i>bow</i>) |
| 2 | W. P. Dodd |
| 3 | H. Parker |
| 4 | H. F. Russell-Smith |
| 5 | J. G. H. Holtzapffel |
| 6 | R. S. Clarke |
| 7 | C. G. Carpenter |
| | H. E. Chasteney (<i>stroke</i>) |
| | A. G. Cardwell (<i>cox</i>) |

Second Boat.

- | | |
|---|----------------------------------|
| | K. S. Waters (<i>bow</i>) |
| 2 | C. P. Aubry |
| 3 | R. McD. Winder |
| 4 | H. C. Evans |
| 5 | P. A. Irving |
| 6 | J. H. Cole |
| 7 | B. R. Streeten |
| | A. C. Nicholls (<i>stroke</i>) |
| | H. L. Rees (<i>cox</i>) |

The Races were rowed on June 8th, 9th, 10th, and 11th, under very good conditions, there being no wind, but the weather was almost too hot for comfort, especially on the first two nights.

First Night.

The 1st Boat went off well and gained rapidly on Third Trinity, getting within half-a-length of them, which distance they maintained to the finish. Contrary to general expectation they were not at all troubled by Emmanuel. The 2nd Boat were relieved of all danger from behind by St Catharine’s bumping Trinity Hall II., but they could not make much impression on Pembroke II.

Second Night.

The 1st Boat went off badly and Emmanuel got uncomfortably close at times, however they pulled themselves together and ultimately got home safely. The 2nd Boat, in spite of the electric bells with which it had been fitted, succumbed to St Catharine’s at the Willows.

Third Night.

Getting a good start the 1st Boat went up fast on Third Trinity. The latter grazed the bank in the Gut, but got away again. They did not survive long, however, as we caught them just before rounding Ditton. The 2nd Boat descended again, in the Plough Reach, this time to Sidney.

Fourth Night.

Inspired by their victory of the previous night, the 1st Boat made a great effort to catch Trinity Hall. They made some impression in the early part of the course, after which Hall went right away and they had to devote all their energies to keeping away from Third Trinity, who made a great effort to retrieve their position. They got within a quarter of a length at the Railway Bridge, when we went ahead and finished with half a length to spare. The 2nd Boat had its downward career completed by First Trinity II. in the Gut, after escaping once.

Our thanks are due to Mr Lister, Mr and Mrs Collins, and Mr and Mrs Hart for entertaining the crews, and to the Master, Mr Bushe-Fox, Mr Benians, and the Dean for inviting them to breakfast.

First Boat Characters.

Bow—A good waterman, but has not yet acquired to the same extent that excellent combination of body and legs which made him so invaluable on fixed seats. He will do himself more justice when he gets more

light-handed over the stretcher. Always to be found rowing with consistent pluck and energy. An exemplary subject of coaching.

Two—You must learn to take that paddle for granted "2." Hard work alone does not fully justify a place in a boat. Screwing your body round with every stroke to look at your blade can only result in a rolling eight and a shocking style. Get it right at once or you never will. Same as bow and "3" for hands.

Three—Has a nice easy style which comes quite naturally to him. He should learn to watch the shoulders and not the slide in front of him. This would help to correct a fatal trick of boring down over the stretcher, and so being late in. These faults eradicated and "3" would be an acquisition in most college eights.

Four—"Sincerity before gracefulness" has been the chief characteristic of this place for the last four years. This year the influence of this principle has dominated the crew. Russell-Smith has been the mainstay of the club through what at first looked like a most unpromising year. The successes of the Lent, as well as of these races, must be attributed very largely to his untiring efforts.

Five—Always rows with an element of keenness, but his blade is inclined to be superficial. Must not see his friends on the towpath while rowing in practice, and the time will be better! Quite justified his inclusion at the eleventh hour, and rowed hard in the races.

Six—Has worked his way on very steadily and ought to improve a lot during the next year. He should take especial pains with his back, and his hands will then give less trouble at the finish. Also he must learn to control his coming forward so as to secure a more certain and harder beginning.

Seven—Improved very much during the year and backed the boat up well at seven. Will tire himself less when he learns to come slower forward. Rows a nice clean blade.

Stroke—Quite a wonder of the age! Rowed very pluckily through the term and races, and keeps a capital rhythm. He must remember the biggest men behind him if he is to get the most out of his crew. They should be worth accommodating and a short stroke greatly wastes their power. Races well, but has difficulty in asserting himself as to rate of striking.

Cox—Should try and make his own observations more and not steer so much by rule, also he *must* be more aggressive to individual members of the crew. A cox should always feel responsible for the time, and over a course this can mean yards. He has a cool head however and steered well enough in the races.

Second Boat Characters.

Bow—"Here is a thing too young for such a place." *Titus Andron.* III. 1.
"Thou art not firm enough." *2 Henry IV.* IV. 1.

Two—"Will you command me to use my legs?" *2 Henry IV.* (Epilogue).
"Thus smiling, as some fly had tickled." *Cymbeline* IV. 2.

Three—"What man dost thou dig it for?" *Hamlet* V. 1.
"You are as slow as hot Lord Percy." *1 Henry IV.* III. 1.



Four—"Leave nothing out for length." *Coriolanus* II. 2.

"You that were so hot at sea." *Henry VI.* III. 4.

Five—"He would change places with his officer." *Cymbeline* V. 4.

"Quick, quick, good hands." *Antony and Cleopatra* V. 2.

Six—"What is't too short. I'll lengthen." *2 Henry VI.* I. 2.

"Needs say, you have a little fault." *Timon of Athens* V. 1.

Seven—"He was wont to shine at seven." *Timon of Athens* III. 4.

"But your legs should do it." *Love's Labour Lost* V. 2.

Stroke—"Thou hast thine own form." *Comedy of Errors* II. 2.

"Tut, there's life in 't man." *Twelfth Night* I. 3.

Cox—"The weight we must convey with us." *Antony and Cleopatra* III. 1.

"You are like to do such business." *Coriolanus* III. 1.

The Freshmen's Sculls.

As usual there were only two entrants for this event, which was rowed on Tuesday, May 24th. The draw was as follows:—

1st station—R. S. Clarke. 2nd station—W. S. Laidlaw.

Clarke went right away from the start and won with ease.

The Lowe Double Sculls.

These were rowed on Saturday, May 14th. There were two entries. The race was won by H. J. S. Shields and G. E. Fairbairn of Jesus.

C. U. O. T. C.

The ordinary work of the corps this Term was much upset by the death of His Majesty King Edward VII. An unusual amount of activity has been observed amongst the members of St John's particularly. The company was unofficially complimented upon its smart appearance by several of the authorities at the Funeral and at Inspection too, though no photographic record of either of these events has yet come to light. For the London party four members were at first selected, namely, Colour-Sergeant Brash, Sergeant Knox, Corporal Winder, and Lance-Corporal P. A. Irving; in the final selection two of these were unfortunately left out owing to height.

The standard of class firing this year is quite good, P. A. Ewing and R. U. E. Knox having tied for first place with a score of 78.

In order to sustain the keenness for drill, which naturally began to slacken after Inspection, an Intersectional competition in general efficiency has been instituted. This has been won by Section III. (Sergeant Knox) with 95 marks out

of a possible 135, Section I. (Sergeant Donne) being second with 80.

In the competition marks were given as follows :—

1. Most efficient Sergeant	15 (maximum)
2. Most efficient N.C.O.'s	15 "
3. Manual Exercises	15 "
4. Section Drill.....	15 "
5. Company drill with ropes.....	15 "
6. Average Musketry	} Trained Men..... 15 "
7. Average Attendance	} Trained Men..... 15 "

135

We can still congratulate ourselves on being by far the largest company from any one College in the Corps, and of our members some 97 per cent. will be present in camp.

A dinner was held in Lecture Room VI on Wednesday, June 15th, at which there were some 40 to 50 members present. Captain Thornton (Rifle Brigade) kindly distributed the prizes, a list of which follows :—

- (1) Company shooting, cup and silver medal. Bronze medal.
- (2) Efficiency competition. Section III.

Sergeant Knox	Silver Medal.
Corporal Brice-Smith	"
Lance-Corporal Bevan.....	Bronze Medal.
Lance-Corporal Stansfeld.....	"
Lance-Corporal Thompson...	"
Private Banister.....	"
" Cole	"
" Fisher	"
" Haslam	"
" Henry.....	"
" Higgins	"
" Jackson	"
" Morton	"
" Quick	"
" Ritchie	"
" St John	"
" Todd	"
" Twentyman	"
" Watson	"

- (3) Class firing.

Sergeant Knox	Silver Medal.
Lance-Corporal P. A. Irving..	"

Several members of the Company have been in for certificate "A," but they have not yet heard their fate.

We must congratulate Burr, Winder, and Bevan on getting their Half-Blue for shooting, and Ritchie on being 9th man for the VIII and for shooting in the Long Range IV.

We take this opportunity of thanking the College Authorities for their kindness in supplying breakfast for the party who went to Windsor.

THE LAWN TENNIS CLUB.

President—The Master. *Hon. Treasurer*—Mr Bushe-Fox. *Captain*—H. Pauley. *Hon. Secretary*—K. M. F. Auler.

The season has been a slight improvement on last year's. Our hopes of finishing top of the third division of the newly-formed league were not fulfilled owing to our uncertain form. We started well by defeating Downing 6—3, Trinity Hall 5—4, and Fitzwilliam Hall 5—4. However, we then lost to Magdalene 2—7, and though we easily vanquished Peterhouse 8—1, we subsequently succumbed rather tamely to St Catharine's 2—7 and Trinity Mayflies 1—7, one match being left drawn. We had therefore to be content with the third place in the division.

Including friendlies our record reads as follows :—

First VI : Played 14 ; Won 5 ; Lost 9.

Second VI : Played 4 ; Won 1 ; Lost 3.

It was sometimes difficult to raise a second VI as the Freshmen have not provided much fresh talent. The Freshmen's Tournament was won by H. F. R. Miller. Colours have been given to R. B. Odgers, F. B. Fisher, J. H. Parry, and P. O. Whitlock.

THE COLLEGE MISSION.

President—The Master. *Vice-Presidents*—The President, Dr Sandys, Mr Cox, Mr Graves, Mr Mason. *Committee*—Mr Bushe-Fox, The Dean, Mr Ward, Dr Tanner, Dr Rootham, Mr Hart (Senior Secretary), Mr How (Senior Treasurer), C. P. Aubry, H. S. Barrett, A. J. Bentley, H. P. W. Burton, R. F. Donne, F. B. Fisher (Junior Secretary), C. C. Gale (Junior Treasurer), M. T. Lloyd, G. I. C. Marchand, B. Moody, H. R. Ragg, C. H. Ritchie, B. R. Streeten, A. R. Thompson, S. L. Thompson, H. W. Todd, B. L. Watson, W. H. Weightman, R. McD. Winder.

The most important event that has recently happened at the Mission has been the arrival of the Rev C. L. Holthouse to be the Cranleigh Missioner. It is a long time since the staff has been at full strength, and it could hardly have been completed by a more suitable man than Mr Holthouse, who has always shown the greatest enthusiasm for the Mission, and the warmest sympathy with its people.

The finances are now in a sounder condition. From December last till quite recently the Mission's account at the Bank was considerably overdrawn. The undergraduate subscriptions are not coming in as well as they should, but the proceeds of the London Concert (£30 15s. 6d.) have been most useful.

At a Committee meeting held on June 8th, B. Moody and E. E. Raven were elected joint Junior Secretaries, while C. C. Gale continues in the office of Junior Treasurer, and

the following gentlemen were elected to the Committee :— E. K. Quick, J. B. P. Adams, B. F. Armitage, R. S. Clarke, F. Kidd, W. M. N. Pollard, and C. F. Smith. The President (the Master) and the Vice-Presidents were re-elected. Mr Hart and Mr How kindly consented to continue in their offices.

It is hoped that a larger number of Johnians will find time to visit the Mission during the Long Vacation.

The Harvest Festival will be on Monday, October 10th.

MEDICAL SOCIETY.

President—S. G. Askey. *Hon. Treasurer*—Mr H. H. Brindley. *Hon. Secretary*—C. C. Okell.

The following papers were read last Term :—

Jan. 22nd—"Pasteur. His Life and Work," by D. Crellin.

Feb. 11th—"Proteins," by R. Stansfeld.

Mar. 4th—"Parthenogenesis," by G. W. Spencer.

Mr W. Bateson became an Honorary Member. Mr J. C. Andrews was elected a Full Member, and Messrs G. T. M. Bevan and E. W. Mason Associate Members.

The following papers have been read this Term :—

April 29th—"Wound Fever and Wound Healing in Plants," by Mr F. F. Blackman.

May 13th—"Fertility in Animals," by Dr F. H. A. Marshall.

May 27th—"The Species Man," by E. L. K. Sargent.

During this Term Mr F. F. Blackman and Dr F. H. A. Marshall have become Honorary Members, and Messrs M. Chadwick, J. H. Parry, and R. A. Warters have been elected Full Members.

THEOLOGICAL SOCIETY.

President—E. J. Toase. *Ex-Presidents in residence*—Mr Hart, R. F. Donne, R. H. Cotton. *Secretary*—B. R. Streeten. *Treasurer*—H. W. Todd. *Committee*—R. A. Bentley, W. N. Pollard.

The Society has had the pleasure this Term of hearing some most interesting and instructive papers, and the meetings have been well attended. Mr Pim kindly offered to come from London and read a paper on "The Meaning of Establishment;" he laid great stress upon the essential unity of Church and State. The next meeting was addressed by the Principal of Ridley Hall, in which he showed the authority the Scriptures have over the Church, because though the Church is liable to change, the main features of the Scriptures are established for ever. The last paper of the Term was read by the Dean of Emmanuel College, and was an interesting outline of the life and heresy of Apollinarius.

The Society had hoped to hear a paper by Mr Conybeare on "The Lord's Day," but had to postpone it at the last moment; Mr Conybeare has kindly consented to read his paper next Term. The Society wishes to express its gratitude to those members who have so kindly entertained it. The following is the list of Papers and Meetings :—

May 6th—"The Meaning of Establishment," Rev H. Bedford Pim, Church House, Westminster. R. S. Clarke's rooms, H, New Court.

May 13th—"The Relation between the Church and the Scriptures," Rev A. J. Tait, Principal of Ridley Hall. W. N. Pollard's rooms, M, Second Court.

May 22nd—Trinity Sunday. The Corporate Communion.

May 27th—"Apollinarianism." Rev C. E. Raven, Dean of Emmanuel College. W. H. Hattersley's rooms, H, New Court.

ORGAN RECITAL.

An Organ Recital was given by Dr C. B. Rootham in the College Chapel on Sunday, June 12th, at 8.45 p.m. The programme was as follows :—

1. TWO CHORAL PRELUDES :

(a) O Welt, ich muss dich lassen	} <i>Brahms</i>
(b) Es ist ein' Ros' entsprungen		
2. FANTASIE-SONATA in A flat major.....*Rheinberger*
(a) Grave: allegro. (b) Adagio espressivo. (c) Fuga.
3. { (a) PASTORALE in F major.....*J. S. Bach*
(b) PRELUDE No. 3 in F major.....*C. V. Stanford*
4. PRELUDE, INTERMEZZO and FUGUE in C major.....*J. S. Bach*
5. CHORALE with VARIATIONS (No. 2) in B minor.....*César Franck*
6. EPINIKION.....*C. B. Rootham*

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On Thursday, March 10th, the second Smoking Concert of the Lent Term was held in Lecture Room VI. at 8.15 p.m., and was fairly well attended. Mr Benians very kindly took

the chair. The programme, which appeared too late for publication in our last number, is appended :—

PART I.

1. PIANOFORTE SOLO...Allegro from G minor Symphony.....*Mozart*
A. A. GUEST-WILLIAMS, H. J. BRAUNHOLTZ.
2. SONG....."Erlkönig".....*Schubert*
R. MCD. WINDER.
3. PIANOFORTE SOLO.....(i) "Clair de Lune"..... } *Debussy*
(ii) "Passe Pied"..... }
MR. ROTHAM.
4. SONG....."Mélisande in the Wood".....*Alma Goetz*
R. W. HYDE.
5. VOCAL DUET... (i) "Let us wander, not unseen"..... } *Purcell*
(ii) "Shepherd, Shepherd, leave decoying".... }
A. A. GUEST-WILLIAMS, R. B. ODGERS.

PART II.

6. SONG....."The Ivy Gate".....*Parry*
MR. ROTHAM.
7. VIOLONCELLO SOLO....."Chanson Triste".....*Tschaikowsky*
R. B. ODGERS.
8. PIANOFORTE SOLO...Impromptu in A flat [op. 90. No. 4].....*Schubert*
H. DOWSON (King's).
9. SONGS..... (i) Serious Songs, No. 1.....*Brahms*
(ii) "Johneen".....*C. V. Stanford*
R. MCD. WINDER.

GOD SAVE THE KING.

During the Term Chorus rehearsals have been held regularly, at which the Choral Music for the May Concert has been learnt. At a General Meeting of the Society, held on Monday, May 9th, the following members were elected to serve on the Committee :—Messrs A. P. Long, C. B. Thompson, B. F. Armitage, C. W. Guillebaud, H. M. Lloyd, D. C. T. Twentyman. At a Committee Meeting, on May 23rd, Mr R. McD. Winder was elected Secretary for the ensuing year.

The May Concert was held on Monday, June 13th, at 8.30 p.m., and the College Hall was, if possible, more crowded than ever. It had been decided to erect an awning across the Chapel Court to obviate the crush in the Combination Room during the interval, by securing a circular route. This plan worked with conspicuous success; visitors were thereby enabled to have their refreshments and return to the Hall without the difficulty and discomfort of previous years.

We have rarely had a May Concert to which Dr Rootham has not contributed some original composition. This year was no exception to the rule, and the chief interest in the programme centred round his part-songs "In Highland and Meadow." The composer had written them for Chorus and Orchestra, and naturally an arrangement for pianoforte of the orchestral score could not do full justice to his intentions; however, Mr. Wilmott did all that was possible on the instrumental side. Only those who have sung these songs can appreciate the full measure of their beauties and, we may add, of their difficulties. The music varies in mood according to the spirit of the words, and nowhere is the harmony between them more perfect than in "Angel spirits of Sleep," a real gem. They were very well received, and the composer was enthusiastically called for.

The old Madrigals, which are a traditional feature of our concerts, were sung with great precision and effect, and found an appreciative audience.

The Concert opened with a Pianoforte Duet—half-a-dozen waltzes of Brahms—very delicately and thoughtfully played by Messrs Braunholtz and Guest-Williams.

Mr Braunholtz was also heard later in two piano pieces, a slow Brahms intermezzo and by way of contrast an excellent specimen of Mendelssohn's "fairy music," the Scherzo in E minor. Mr Braunholtz has a very pleasant touch, and plays with a feeling and intelligence that appealed to the audience. The applause that greeted his appearance on the platform was no doubt due to him as Secretary of the Society; but that which marked the close of his performance was evoked by his merits as an artist.

Mr Wilmott, accompanied by Dr Rootham, gave a faithful interpretation of Bach's very difficult Violin Sonata in A; his second piece was wholly delightful.

Mr Boddington has, we believe, never been in better voice; he succeeded admirably in reproducing the combination of tenderness and vigour intended by the composer, and was heartily applauded. We shall be sorry to lose him. His and Mr Winder's voices blended beautifully in Purcell's Duets, which could hardly have been sung better. Mr Winder has a very full and resonant voice, which found ample scope for effect in Jensen's song, "Old Heidelberg."

We are fortunate in possessing such a good Vocal Quartet, and dread the hour of the separation of its four constituent parts. They have already on a former occasion shown us how well they could sing, and they showed it again now. The audience were evidently much charmed, especially by the beautiful lullaby (better known as a song), and made very determined efforts to secure an encore.

The Concert concluded as usual with the Lady Margaret Boat Song, in which everybody took part very heartily. The Programme was as follows :—

PART I.

1. PIANOFORTE DUET.....Walzer.....*Brahms*
H. J. BRAUNHOLTZ, A. A. GUEST-WILLIAMS.
2. VOCAL DUETS.....(a) " Let us wander ".....*Purcell*
(b) " Sound the trumpet "....."
V. C. BODDINGTON, R. MCD. WINDER.
3. MADRIGALS.....(a) " As Vesta was ".....*T. Weelkes*
(b) " Let me careless ".....*T. Linley*
(c) " Thyrsis, sleepest thou ? ".....*J. Benet*
THE CHORUS.
4. VIOLIN SOLO.....Sonate II. in A major.....*J. S. Bach*
Allegro assai—Andante—Presto.
A. J. WILMOTT.
5. SONG....." Old Heidelberg ".....*Adolf Jenschu*
R. MCD. WINDER.

PART II.

6. SONG....." Siegmund's Love Song " (die Walküre)*Wagner*
V. C. BODDINGTON.
7. PIANOFORTE SOLO... (a) Intermezzo, Op. 116, No. 6*Brahms*
(b) Scherzo in E minor*Mendelssohn*
H. J. BRAUNHOLTZ,
8. THREE PART-SONGS (Orchestral score arranged for Pianoforte)
" In Highland and Meadow "*C. B. Rootham*
THE CHORUS.
9. VIOLIN SOLO....." Madrigal "*Carl Bohm*
A. J. WILMOTT.
10. VOCAL QUARTETS... (a) " Vergebliches Ständchen "*Brahms*
(b) " Wiegenlied ""
V. C. BODDINGTON, R. STANSFELD, C. H. RITCHIE, R. MCD. WINDER.
11. CHORUS....." Lady Margaret Boat Song "*Garrctt*
SOLO—FIRST MAY CHORUS.

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Donations.

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