

# The Eagle

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# THE EAGLE.

Easter Term, 1916.

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COLLEGIUM SANCTI JOHANNIS,\*

not

Collegium divi Johannis.

(Continued from p. 218.)

(264) Translation† of the Latin text of the Deed of Foundation of 9 April, 1511, printed in the previous number of *The Eagle*, pp. 196 to 218.

[Lines 1, 2] To all the children of the holy mother-church who shall see the present letter, we, Richard, Bishop of Winchester, John, Bishop of Rochester, Charles Somerset Lord Herbert, Knight, Thomas Lovell, Knight, Henry Marney, Knight, John Seynt John, Knight, Henry Horneby and Hugh Assheton, Clerks, Executors of the Will of the most excellent princess Margaret, Countess of Richmond and Derby, Granddame of our . . . Lord King Henry VIII., and mother of the late King Henry VII. . . . everlasting

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\* The heading of this essay was a query in the previous two numbers of *The Eagle*: "Collegium divi Johannis or Collegium Sancti Johannis," as the writer desired first to prove from the College documents that the former *title*, sometimes given to the College, was *unauthorised* and wrong. This having now been done, a more positive heading is required to show the result of the enquiry.

† This translation could not, for want of space in the previous number, be printed side by side with the Latin text.

greeting in the Lord. [li. 2-4] **When** the aforesaid Countess in her lifetime had learnt that the "Domus sive Prioratus fratrum religiosorum sancti Johannis Evangelistae in Canteburgia," then being of the foundation and patronage of the Bishop of Ely and the lands, tenements, revenues, possessions, buildings, properties, goods, jewels and other ecclesiastical ornaments of the said house or priory, were, through the negligence, wastefulness and improvident and dissolute management of the Priors and Masters of that house or Priory and their fellow brethren, so much broken up, ruined, devastated, diminished and removed, and they themselves reduced to such indigence and poverty, that they could not maintain and carry on there the divine obsequies, hospitality or other works of compassion and devotion according to the original foundation and rule of their founders, or, through want and lack of sustenance, take care of themselves there; [li. 4, 5] while few brethren of that House or Priory in numbers, namely, sometimes only two, and sometimes at most three, were at that time left in the House, who everywhere wandered outside the religious house to the serious offence of God Almighty, the loss of their order and religion and scandal of the church; so that it was proper to abandon the aforesaid House or Priory as desolate: [li. 5-8] **Whence** the said Countess (through the very great devotion which, during her life, she entertained for the increase of divine worship, virtue and science, as well as for the defense of the Christian faith), intended to cause to convert and set in order and to be converted and to be set in order the aforesaid House or Priory, with all the manors, lands, tenements, revenues, services, hereditaments, possessions, spiritual as well as temporal, pertaining to or concerning the said House or Priory (the Apostolic and the Royal licence, also the assent of the founder of the aforesaid House or Priory having been granted and obtained, with the concurrence likewise of all and singular the matters legally requisite and suitable in that respect) into a College of secular persons studying there and serving God according to the ordinance and regulation of the Countess herself, her executors or their assigns, as well as to grant, annex, establish and join and to be granted, annexed, established and joined all manors, lands,

tenements, revenues, possessions, hereditaments, properties, goods, jewels and other ornaments of that House or Priory, to the said College when it shall so be founded and set in order. [li. 8-11] **And** the Countess, out of her inward devotion and for thoroughly fulfilling and executing her pious and devout intention in that behalf, by her last Will, among other things, willed and enjoined that her executors after her decease should cause to convert and set in order and to be converted and to be set in order the aforesaid House or Priory with all the Manors, lands, tenements, rents, services, hereditaments and possessions, spiritual as well as temporal, pertaining to the said House or Priory (the mediating apostolic as well as the Royal licence and the assent of the founder of that House or Priory having been obtained, and also with the concurrence of all and singular the matters legally requisite and suitable thereunto) into a College of secular persons, there, as before said, studying and serving God according to the ordinance and regulation of the Executors themselves or their assigns—as well as to grant, annex, set in order and join, and to be granted, annexed, set in order and joined all and singular the manors, lands, tenements . . . of that House or Priory, to the said College when it shall so be founded and set in order. [li. 11, 12] **And** the said Countess constituted and ordained ourselves Richard, Bishop of Winchester, and John, Bishop of Rochester, &c., Executors of her testament and last will and died. [li. 12-17] After the death of the Countess the aforesaid Lord Henry VIII., now King of England, cordially considering the pious devotion and intention of the Countess, his Granddame, and graciously inclined towards the humble petition of us, the aforesaid Executors of the Countess, presented to him for that purpose, by his letters patent dated Otford, the 7th of August, in the first year of his reign, calling to remembrance the said pious devotion and intention of his aforesaid Granddame . . . , for himself and his successors as much as in him lies, granted and gave to us, the aforesaid . . . Executors of the said testament of his Granddame, the aforesaid Countess, licence that we, the aforesaid executors or our assigns or any one or some of us have power to acquire, have, hold and enjoy the said house or priory and all lands,

tenements, revenues, returns, services, payments . . . and other possessions and hereditaments whatsoever of the said house or priory or pertaining, or of old given, conferred or annexed, to the said house or priory or parcel of it, although the said House or Priory has been of his foundation or of any of his ancestors or predecessors or of any one else, or that house or priory or the aforesaid manors, lands, tenements, revenues, services and the other aforesaid things, or any part of the same, be held of the Lord King himself or of any of his ancestors or predecessors or of any other one—as well of the prior and brethren or of the prior and brother, or of the brethren of the aforesaid house or priory and their successors, as of the aforesaid Bishop of Ely and his successors and other persons whomsoever—to have, hold, enjoy and possess to us the aforesaid executors, our heirs and assigns in perpetuity. [li. 17-20] **And that** we the aforesaid executors or our assigns or any one or some of us should be able to convert and set in order and to be converted and to be set in order the said house or priory to the honour of God, the blessed Virgin Mary and *Saint* John the Evangelist into one College of one Master and Fellows and Scholars to the number of fifty secular persons or thereabout studying in the liberal sciences and sacred theology and who shall pray and celebrate for ever divine obsequies every day within the aforesaid College for the soul of the aforesaid Countess and for the soul of the said . . . Prince Henry VII late king of England and for the soul of Edmund the late Earl of Richmond his father, as well as for the souls of the founders of the aforesaid House or Priory and all the deceased faithful and other works there of love and piety according to the ordinances and regulations of us the aforesaid Executors or our assigns to be made, ordained, and constituted for that purpose, and that they have power to erect, make, cause to exist and set in order and to be made, erected, created, set in order, and caused to exist one college of this kind out of the said house or priory and its possessions, spiritual as well as temporal (with its rights and appurtenances) or of any part of the same, to endure for all times.

[li. 20 and 21] **And that** the aforesaid College, when it shall so be made, erected, created and set in order, shall in

perpetuity be named, called and styled "*Collegium Sancti Johannis Evangelistae* in Universitate Cantebregiae founded by Richard, Bp. of Winchester, John, Bp. of Rochester, Charles Sommerset Lord Herbert, Kt., Thomas Lovell, Henry Marney, John Seynt John, Kts., Henry Horneby and Hugh Assheton, clerks, executors of the testament of Margaret, Countess of Richmond and Derby, mother of King Henry VII."

[li. 21-24] **And that** the Masters, Fellows and Scholars of the aforesaid College and their successors, when that College shall so be made, erected, founded and set in order, shall be named, called and styled "*Magistri, Socii et Scolares Collegii Sancti Johannis Evangeliste*" . . . , and by the name "*Magistri Sociorum et Scolarium Collegii Sancti Johannis Evangeliste*" . . . be able to sue and to be sued, and to respond and be answered and to prosecute, defend and be defended in any courts and places whatsoever and before any spiritual and temporal justices and judges whomsoever.

[li. 24-26] **And that** they shall be one body incorporate in deed and name; and have perpetual succession; and a common seal for transacting and expediting the businesses of the aforesaid College; and that they be persons able and capable in law to acquire and receive lands, tenements, revenues . . . , annuities, liberties, franchises, views of frankpledge and hereditaments and other possessions whatsoever from any person or persons whomsoever wishing to give, bequeath, grant, or assign such things to them, to have and to hold to them and their successors in perpetuity.

[li. 26-31] **And further** the King . . . by his same Letters patent has granted and given licence—to us the aforesaid executors and our assigns and to any one of us and to the aforesaid Bishop of Ely and his successors, and similarly to the aforesaid Prior and brethren of the aforesaid House or Priory and to any other person or persons whomsoever, jointly and separately—that we, the aforesaid executors or our assigns or any one or some of us, and similarly that the aforesaid Bishop of Ely and his successors or any one of them; and also [li. 28] that the aforesaid Prior and his brethren or their successors and any other person or persons whosoever (when the aforesaid College so, as aforesaid, be made, erected,

created, and set in order) have power or be able to give, grant, annex, join and consolidate, in one or divers transactions, the said house or priory and all manors, lands, tenements, revenues . . . and other properties and hereditaments whatsoever of the said house or priory or parts of that house or priory or in any way pertaining or anciently granted, given, joined or annexed to the said house or priory, spiritual as well as temporal, with all their rights, liberties and belongings, to the aforesaid College and to the Master, Fellows and Scholars of that College (when that College be so, as aforesaid, erected, created, made and set in order), [li. 30] although the said manors, lands, tenements . . . properties and hereditaments . . . or any part of the same be held of the king or of any one else, to have, hold and enjoy to the said Master, Fellows and Scholars and their successors, in free, pure and perpetual almoign for ever. [li. 31—34] And has given and granted special licence to the said Master, Fellows and Scholars and their Successors that the said Masters, Fellows and Scholars and their Successors (when the aforesaid College be so, as aforesaid, made, erected, created and set in order) have power to acquire and receive—the said house or priory and all manors, lands, tenements . . . and hereditaments whatsoever of the same house or priory or part of that house or priory or pertaining or of old given, granted, joined or annexed to the said house or priory or any part of it—from us the aforesaid executors or our assigns or from any one or some of us and from the aforesaid Bishop of Ely and his successors and from the aforesaid Prior and brethren and their successors or from any other person or persons whomsoever wishing to give or grant to them these things or any part of them—and to annex, join, and consolidate all and singular these things to them and their successors to have, hold, enjoy and possess to the said Master, Fellows, and Scholars and their successors in free, pure and perpetual almoign for ever, [li. 34 and 35] without hindrance, attack, grievance or molestation whatsoever of the king himself or his heirs, justices, escheators, sheriffs, coroners, bailiffs or his other officials or their heirs whomsoever—notwithstanding the statute that lands and tenements must not be put in mortmain, or of provisors or any other Statute, act, ordinance,

provision or restriction to the contrary made, published or ordained on the subject; [li. 35-37] And without any inquisition or inquisitions under pretext of any writ of himself or of any writs of his heirs or their successors “De Ad Quod dampnum” or of any commission, mandate or precept of himself his heirs or successors to be made or taken in any way whatever in this respect or to be returned in his chancery or that of his heirs or successors or elsewhere And without any of his Letters patent, writs or mandates of himself, his heirs or successors of, in or for the aforesaid matters or of or for any of the aforesaid matters in any way to be made; notwithstanding any Statutes, Acts, Ordinances, Provisions or Restrictions made or issued before those times. [li. 37-39] **And moreover** the said king has, for himself his heirs and successors, given and granted licence to the aforesaid Master, Fellows and Scholars and their Successors that (after the aforesaid College, as aforesaid, be made, erected, created and set in order) they themselves be qualified to make and cause, by apostolic authority, the said house or priory and all and singular the manors, lands, tenements, revenues . . . and other properties and hereditaments whatsoever of the same house or priory or a part of that house or priory, pertaining, or formerly given, bestowed or annexed to the said house or priory spiritual as well as temporal, with all their rights, liberties and appurtenances, to be incorporated, appropriated, annexed and joined to them and their successors; [li. 39-40] and be able to have, hold and enjoy the aforesaid house or priory as well as all and singular the manors, lands, tenements and the other aforesaid things, with their appurtenances (so incorporated, appropriated, annexed and joined) to them and their successors for their own proper use in perpetuity; notwithstanding the said statute that lands and tenements must not be put in mortmain, or any other statute concerning provisors or any other statute, act, ordinance, provision or restriction made, published or ordained in that respect to the contrary or any other deed, cause or matter in any way whatever; [li. 40-43] **And also** the said King . . . for himself his heirs and successors has given and granted licence . . . to us the aforesaid executors and our assigns and to any other person or persons that we, the aforesaid



executors, or our assigns or any one or some of us have power, or be able or can give and grant to the aforesaid Master, Fellows and Scholars of the aforesaid College and their successors (when that College so as before said be made, erected, created and established) other lands, tenements, revenues and services to the annual value of fifty pounds above all charges and reprises and above the said house or priory and above the aforesaid manors, lands, tenements, revenues, reversions, services, properties and hereditaments and other matters aforesaid of the said house or priory or of a part of that house or priory or pertaining, or formerly given, granted or conferred, to the said house or priory—to have and to hold to the same Master, Fellows and Scholars and their successors in free, pure and perpetual almoign in perpetuity; [li. 43-48] And to the said Master, Fellows and Scholars that they themselves or their successors be able to acquire, receive and have—lands, tenements, revenues and services of the said annual value of fifty pounds above all charges and reprises and above the aforesaid house or priory and above the aforesaid manors, lands, tenements . . . . properties and hereditaments and the other matters aforesaid of the said house or priory or of part of that house or priory or pertaining or formerly given, granted or conferred to the said house or priory—from us the aforesaid executors or our assigns or from any one else or from any other person or persons, willing to give or grant such things to them—to have, hold, possess and enjoy to the said Master, Fellows and Scholars and their successors in free, pure and perpetual almoign for ever, without impediment, impeachment, grievance or molestation whatsoever of the King himself or his heirs, justices, escheators, sheriffs, coronors, bailiffs or other his officers or their heirs whomsoever, notwithstanding the Statute that lands and tenements shall not be put in mortmain or any other statute, act, ordinance, provision or restriction made, published or ordained on that point to the contrary. And without any inquisition or inquisitions under pretext of any writ or any writs of himself his heirs or his successors De Ad Quod Dampnum or of any commission mandate or precept of himself, his heirs or successors to be made or taken in any way whatever in this respect, or to be

returned to his Chancery or that of his heirs or successors or elsewhere. And without any his letters patent, writs, or mandates, of his heirs or his successors,—of in or for the aforesaid matters or of or for any of the aforesaid matters howsoever to be made; notwithstanding any statutes, acts, ordinances or restrictions made or published before those times as is more fully contained in the said letters patent; [li. 48-50] Which house or priory "*Sancti Johannis Evangeliste*," for executing and thoroughly fulfilling the pious and devout intention and will of the aforesaid Countess, has by apostolic authority—through the bull of the chief and most holy pontiff Julius [the second] dated at Rome . . . 24th June 1510, sealed with his leaden seal—as well as by the said licence of the now King, obtained for this purpose, and with the assent and consent of James the present Bishop of Ely till then being founder and ordinary of the house or priory, and of the Prior and Convent of his Cathedral Church of Ely and all and singular others having right or interest, (with the concurrence of all and singular matters of apostolic as well as regal right required and convenient for this purpose) has been suppressed, determined and dissolved and is legally suppressed and determined; [li. 50-54] and the said house or priory and the site, houses, mansions, churches, chapels and buildings (which were of that house or priory), as well as all and singular domains, manors, lands, tenements, revenues . . . advowsons, pensions, portions, annuities and other properties and hereditaments whatsoever, spiritual as well as temporal—which were of that house or priory or in any way given, granted, conceded or transferred to that house or priory or to any prior or master and to brethren of the said house or priory or to any other possessors of that house or priory or howsoever annexed, joined or appropriated to the said house or priory or were at any time parcels of the said house or priory [li. 52-53]; or, by right of the said house or priory in any way pertaining or belonging to the said house or priory, or to any Prior or Master and brethren or to other possessors of that house or priory; [li. 53] together with all and singular the advowsons of churches, chapels, chantries and other ecclesiastical benefices whatsoever, as well as with courts, leets, views of

frankpledge, franchises, liberties, privileges and benefits whatsoever in any way before now belonging or pertaining to the said house or priory—were given, granted and transferred to us the aforesaid executors; [li. 54] by authority and apostolic licence of the said chief Pontiff as well as by authority and licence of the now King and with the assent and consent of all and singular the persons having right and interest, with the agreement also of all matters which by apostolic as well as by regal right were required for that purpose; [li. 55-57] **to have** and to hold to us the aforesaid bishops Richard of Winchester and John of Rochester . . . our heirs and assigns for the purpose that we (the aforesaid Richard Bp. of Winchester and John, Bp. of Rochester . . . the aforesaid executors or some or any one of us), for the praise and glory of God Almighty, and according to the said pious and devout intention and will of the aforesaid Countess, should convert and commute or anyone of us should convert and commute the said house or priory "*Sancti Johannis*" and its possessions into a College of secular persons studying in arts and sacred theology and other liberal sciences and out of it should erect, create and set up and cause to be erected, created and set up, a college of this kind according to our ordinances and statutes to be made for that purpose, to endure for all times. [li. 57-58] Under pretext of which we, the aforesaid executors, legally and peaceably seized of the said house or priory, and of the site, mansions, houses, churches, chapels and buildings which were of that house or priory, and of all and singular the domains, manors, lands, tenements and other the aforesaid matters, have been put in possession and in our domain as of a fief; [li. 58-60] Know ye that we, the aforesaid executors (being in full, legal and peaceable possession and seisin of all and singular the aforesaid matters), intending and desiring in the aforesaid matters to execute and fulfil (by the authority and power transferred and granted to us by virtue of the said apostolic bull and Letters patent of the King, and with the assent and consent of the aforesaid James, now Bishop of Ely, and of all and singular [persons] having right or interest in the aforesaid matters or in any of the aforesaid matters, and all and singular these things, required and proper in that behalf,

agreeing) the said pious and devout intention and will of the aforesaid Countess; to the praise and honour of God Almighty [li. 60-63] convert and commute the aforesaid house or priory and its possessions, in honour of God Almighty, the blessed Virgin Mary and *Sancti Johannis Evangeliste*, into one perpetual College of one Master and Fellows and Scholars of secular persons studying in the liberal sciences and sacred theology; [li. 60-63] And erect, create, make, ordain and set up by these presents (in the said site, houses, mansions, churches, and buildings which have been of the aforesaid house or priory; and of the said site, houses, mansions, churches, chapels and buildings and possessions which have been of the said house or priory) one perpetual College of one Master, Fellows and Scholars to the number of fifty secular persons or thereabout studying in liberal sciences and holy theology (and who shall pray and for ever there celebrate divine obsequies, within the aforesaid College, for the soul of the aforesaid Countess and for the soul of the said most illustrious prince Henry VII., late King of England, and for the soul of his father, the aforesaid Edmund, late Earl of Richmond, as well as for the souls of the founders of the aforesaid house or priory, and all the deceased faithful, and other works of mercy and piety according to our ordinances and regulations, or of our assigns, to be made, ordained and enacted for that purpose, and we annex, join, grant, and incorporate to the said College, for ever enduring times, all and singular the domains, manors, lands, tenements, revenues, services and the other aforesaid matters; **And** [li. 63-65] **we will** and ordain by these presents that that College for ever be named, called and styled "*Collegium Sancti Johannis Evangeliste* in universitate Cantebriggie per Ricardum Wintoniensem Johannem Roffensem Episcopos Carolum Somerset Comitisse . . . fundatum; [li. 65, 66] And that the Master, Fellows and Scholars of that College be named, called and styled "*Magistri Socii et Scholares Collegii Sancti Johannis Evangeliste* in Universitate Cantebriggie per Ricardum Wintoniensem Episcopum, Johannem Roffensem Episcopum . . . Executores testamenti Margarete Comitisse . . . fundati." [li. 66, 67] And, by the same name, sue and be sued,

answer and be answered, and prosecute, defend and be defended in any courts and places whatsoever and before any justices and judges whomsoever, spiritual or temporal, in the aforesaid form ; [li. 67, 68] And that they be one body incorporate in deed and name. And that they have perpetual succession ; and a common seal for transacting and expediting the businesses of the aforesaid College : And that they be persons able and capable in law to acquire and receive lands, tenements, revenues, reversions, services, payments, annuities, liberties, franchises, views of frankpledge and hereditaments whatsoever and other possessions whatsoever from any person or from any persons whomsoever willing to give, bequeath, grant or assign such things to them, to have and to hold to them and their successors in perpetuity ; [li. 68-70]

**And we**, the aforesaid Executors (by the aforesaid authorities and powers delivered and granted to us, as is stated before) make, ordain and constitute by these presents a certain Master Robert Shorton the first Master of the aforesaid College, and we make, ordain and constitute by these presents Master James Sponer, the Sirs John Weste and Thomas Barker (nominated and elected by us the aforesaid Executors, as also nominated to us by the aforesaid now Bishop of Ely, and adopted by us, the aforesaid Executors) as Fellows and Scholars of that College to be ruled, governed, ordained, corrected, expelled, removed according to our ordinances and statutes to be made ; [li. 70-72] **And further we**, the aforesaid executors, will and ordain by these presents, that we, or some or any one of us, surviving, have power or that they have power, to elect, receive, associate, appoint and designate other scholars to the number (with the aforesaid Master and the aforesaid present Fellows and Scholars named above) of fifty persons or thereabout, as fellows, scholars of the College aforesaid, according to our ordinances and statutes to be made regarding this matter, to be ruled, corrected, punished, deprived, expelled and removed—whom, and their successors, so elected, received and admitted, we will, ordain and decide by these presents to be regarded, nominated, accepted and reputed as fellows and scholars and members of the said College according to the aforesaid ordinances and statutes ; [li. 72-75] And if the

Master, Fellows and Scholars of the College aforesaid, above elected, adopted and admitted by us or some or any one of us and in future to be elected, adopted and admitted during our lifetime shall not reach the said number of fifty persons, then we will ordain and direct by these presents that, after our decease, the Master of the aforesaid College and the Fellows of the said College for the time being or the greater number of them have power to elect, adopt, associate, appoint and designate as fellows and scholars of the aforesaid College other fellows and scholars to the said number, who, with the Master, fellows and scholars of the said College then being shall make fifty persons or thereabout, according to our ordinances and statutes to be made for the purpose, to be ruled, corrected, punished, deprived, expelled and ejected—whom likewise so elected, adopted, and admitted, we will, ordain and direct by these presents to be regarded, named, accepted and reckoned as fellows and scholars and members of the said College in accordance with the aforesaid ordinances and statutes ; [li. 75, 76] and that the aforesaid present Master and the aforesaid present fellows and scholars above by us adopted and appointed and all and singular the other fellows and scholars in future to be nominated, adopted, and adopted and admitted, and their successors as fellows, scholars and members of the College aforesaid by us, some or any one of us, or by the Master, fellows and scholars of the said College, as is said before, be one body in deed and name ; and that they have perpetual succession ; and be named, called and styled by the name as has been aforesaid ; and that they be able, by that name to sue and to be sued, to answer and to be answered ; and to prosecute, defend and be defended in any courts and places whatsoever in the form abovesaid. [li. 76-78] And that they have a common seal for transacting and expediting the affairs of the College aforesaid. And that they be, as stated above, persons fit, able and capable in law, to acquire and receive lands, tenements, revenues, reversions, services, rents, annuities, liberties, franchises, views of frankpledge and hereditaments whatsoever, and other properties whatsoever from any person or any persons whomsoever willing to give, grant, bequeath or assign such



things to them to have and to hold to them and their successors in perpetuity ; [li. 78-81] **Know ye** moreover that we, the aforesaid Richard Bishop of Winchester and John, Bishop of Rochester . . . , have transferred, granted and by these presents confirmed, to the aforesaid Robert Shorton, now Master of the aforesaid College, and to the fellows and scholars of the said College who now are and shall be in future, the said site, mansions, houses, churches, chapels and buildings which have been of the said house or priory "*Sancti Johannis*" and all and singular the domains, manors, lands, tenements, revenues, reversions, services, advowsons, payments, portions, annuities and other properties and hereditaments whatsoever, spiritual as well as temporal, which have been of that house or priory, or have been in any way given, granted, allotted, or conferred to the said house or priory, or to any Prior or Master and brethren of the said house or priory or to any other proprietors of that house or priory or in any way annexed, joined, consolidated or appropriated to the said house or priory or have ever been parts of the said house or priory, or by right of the said house or priory in any way pertained or belonged to the said house or priory or to any Prior or Master and brethren or to other proprietors of that house or priory ; [li. 81-83] together with all and singular the advowsons of churches, chapels, chantries and other ecclesiastical benefices whatsoever, together with courts, leets, views of frankpledge, franchises, liberties, privileges and benefits whatsoever, belonging or in any way pertaining to the said house or priory in former times ; to have and to hold the said site and mansions, houses, churches, chapels and buildings which were of the said house or priory "*Sancti Johannis*" as well as all and singular the aforesaid domains, manors, lands, tenements . . . and other the aforesaid matters with their appurtenances to the aforesaid Master and fellows and scholars and their successors in free, pure and perpetual almoign ;

[li. 83-85] **Know ye**, moreover, that we the aforesaid bishops, Richard of Winchester, John of Rochester . . . the beforesaid Executors, by virtue and strength of the aforesaid authority and power, delivered and granted to us by the said Lord the Pope by his apostolic bulls, as well as by the most illustrious

King Henry VIII. by the said his letters patent) make, ordain and stablish by these presents divers ordinances and statutes necessary and proper for the healthful state and everlasting government of the aforesaid College and of the Master, Fellows and Scholars whomsoever of the same College and their successors ; [li. 85-87] which statutes thus commence : "For the worship of the best supreme God, for the honour of the *divine* John the Evangelist, and also for the increase of the Christian faith : We Richard, Bishop of Winchester, John, Bishop of Rochester . . . , executors of the last will of the excellent woman Margaret the late Countess of Richmond . . . the mother and granddame of the two kings Henry VII. and Henry VIII., have composed Statutes for the Master and Fellows "*Collegii sancti Johannis Evangeliste,*" whereby they shall bind themselves to be entirely regulated, in this manner : [li. 87-90] First of all we will and ordain that the Master of the said College (whom as the head, we consider to be preferred over all the others) have authority of governing over all scholars, fellows as well as pupils, according to the statutes promulgated by us, and at the same time administering the domestic condition of the whole College. In such way, however, that he be not allowed, without the manifest consent of the greater part of the Scholars, Fellows, to attempt any suit or action whatever under the name of the College either by himself or by another, nor to alienate or to let out at farm lands, tenements, tithes, offerings, or any remaining possessions, either temporal or spiritual, already granted or to be granted in the future, nor to concede to any one any office, feef or any rent from the goods of the College, nor bestow the advowsons or presentations of those churches which pertain to the patronage of the beforesaid College ; nor, lastly, to undertake any business from which disgrace or trouble could arise to the said College, unless all the fellows have been called together and with the assent of the greater part of them. To which, if they shall have assented, whatever then the Master shall have transacted which is not opposed to our ordinances and statutes we wish to be treated as immoveable, with the exception that they shall admit no one as bailiff, receiver or farmer who shall not have given to the College sufficient

security for its indemnity. [li. 90—92] These and the remaining matters which are written elsewhere, we will to be firmly observed by the Master and the Fellows and Scholars of the aforesaid College, always reserving to us, the aforesaid Executors and to any one of us, authority and power of compiling, enacting, abrogating and altering these as well as other statutes and ordinances necessary and suitable for the sound condition and government of the College aforesaid so long as we or anyone of us shall live. In testimony of all which things we have each appended our seal, in the year of the Lord 1511 and the second of the reign of King Henry VIII., on the 9th day of April.

[Here follow the signatures of the eight executors and their respective seals appended.]

(265a). Besides the steps taken for changing the old Hospital of St John the Evangelist into a College of the same name, three or four points remain to be noticed in the Latin text of the Deed of Foundation of 9 April 1511, printed in the preceding number, on the pp. 196 to 218.

1. (265b). In the lines 68—70 the Executors appoint a first *Master*, and elect the first three Fellows and Scholars of the College, whom the Bishop of Ely had already nominated to them; they were to be regulated, governed, corrected and removed in accordance with the Executors' *ordinances* and *statutes* that are to be made. Moreover, they lay down (li. 70—75) rules for future elections of fellows and scholars, saying that everything was to be done in accordance with *the ordinances and statutes* that are to be made.

2. (265c). In the lines 83 to 90 the Executors, after stating that "by virtue of the Papal and Royal authorities conceded to them, they make, enact and establish *divers ordinances* and *statutes* for the good state and government of the College, its Master, Fellows and Scholars and their successors," quote (in the lines 85 to 90) first the Preamble of their *statutes*, and then the first chapter of them, regarding the duties and powers of the Master; finally declaring (lines 90—91) that "these and the remaining matters *which are written elsewhere*,

they desire to be firmly observed by the Master, Fellows, &c., reserving to themselves authority and power of compiling, ordaining, abrogating, altering not only these, but other statutes and ordinances necessary and suitable for the healthful state and governance of the College, while they live."

3. (265d). In line 85 the word *divus*, the main subject of the present essay, makes its surreptitious appearance for the first time in the College documents as an epithet of its Patron Saint, John the Evangelist, whereas all the previous documents, ranging from the middle of the 12th century to 9 April 1511, connected with the parent Institution of the College and the founding of the College itself, call him everywhere, without an exception, "*Sanctus Johannes Evangelista*" in Latin or, correspondingly, "*Saint John the Evangelist*" in the vernacular.

(265e). In the translation of the Deed printed above, this *divus* has been rendered by the adj. *divine*, as, directly derived through the Latin *divinus* from *divus* (and this, with the digamma from the original Greek  $\delta\iota\omicron\varsigma$ ), it represents (apart from *Godlike*) the Latin as well as the Greek sense of the epithet.

Stretching this sense, we might, perhaps, translate "divus" by *noble*, *excellent*, but not by *saint*, *blessed* or any other epithet of similar meaning.

(265f). It has already been pointed out above (§§ 7e, 263c) that this *first* appearance of "*divus Johannes*" in the Deed which, in twelve other places, speaks of *Sanctus Johannes*, was due to Bishop Fisher. The Deed emanated from Lady Margaret's Executors jointly, but the Bishop, as one of them, was no doubt the principal author of it.

(265g). In fact, the clause (li. 85-87) in which St John the Evangelist is called "*divus Johannes Evangelista*" instead of "*sanctus*," is the "Preamble" of the *Statutes* which the Executors declare to have drawn up for the sound state and perpetual government of the College. And as this Preamble, quoted in the Deed of 1511, is repeated with scarcely any alteration in the Preamble to the Statutes of 1516, which the Bishop declares to have drawn up in the name of his co-executors, there can be no doubt as to his authorship of both the Preambles.

(265h) Therefore, the Bishop had already begun to speak of *Saint John* as "*divus Johannes*" in the Preamble to the Statutes of 1511, which, being quoted in the Deed of 1511, must have been written down "elsewhere" before the Deed itself was written.

For this reason it deserves to be noticed that, in the Deed, he directs and implies six times (li. 20, 22, 23, 64, 65, 86) that the *lille* of the College is and always shall be "*Collegium sancti Johannis Evangelistae*"; speaks four times (li. 3, 48, 56, 79) of the Hospital as "*Domus sancti Johannis Evangelistae*"; says (li. 17) that the Executors had authority to convert, in honour of God, the blessed Virgin Mary and "*Saint John the Evangelist*" the (old) House into a College, and again (li. 60) that they, in honour of God Almighty, the blessed Virgin Mary and "*Saint John the Evangelist*", converted the (old) House into a College.

(265i) It is to be observed that in this Clause or Preamble the Bishop retained the epithet "*Sanctus*" Johannes when mentioning the *lille* of the College (li. 86), a precaution which he did not observe in the Preamble of 1516.

The above makes it clear that *divus*, which so far as St John's College is concerned, appears for the first time in the Deed of 9 April, 1511, is, in reality, not a part of this Deed, the clause in which it appears being only a quotation from some other document, that is, from *the first compilation of ordinances and statutes* of the College, which Lady Margaret's Executors state (li. 83 to 85) to have made, ordained and stablished by their Deed for the College and the Master, Fellows and Scholars.

(265j) Though attention has already been called more than once to the Statutes of 1511 and their Preamble (see above §§ 7c—7f; 8f), and we shall again have to speak of them below, no further trace of them has as yet been found beyond that part quoted in the Deed.

Nor have I found any explanation as to why Bishop Fisher chose to speak in one place of "*divus*" Johannes and a few lines further down of *sanctus* Johannes, nor how this confusion between the two epithets could have continued so long after the instances of the use of *divus* had multiplied

and scholars had therefore more opportunities to notice its presence by the side of *sanctus* than Bishop Fisher had.

(265k) Much has already been said in the preceding two parts of my article (see par. 2 to 7, 250-263) on the misuse of *divus* instead of *sanctus*. And I will not do those who have read them the injustice of supposing that they require any further help to realise that, though both these words are good classical epithets, *divus*, by reason of its origin, etymology, meaning and use in Greek and Latin times, cannot be an equivalent for *sanctus* in the sense which Christians attach to the latter word. Let us only ask one or two questions.

A Greek and Latin scholar of great repute speaks in one and the same book once of "*diva Minerva*"; thirteen times of "*Collegium Divi Johannis*"; once of "*Collegium Sancti Johannis Evangelistae*," and once of "*Portus Sancti Johannis*."

If this use of *divus* and *sanctus* is not owing to inadvertence, it implies that, in the writer's opinion, *sanctus* = *divus* and *divus* = *sanctus*; that, therefore, the two epithets are interchangeable and may be used indiscriminately one for the other. But if we can call, say, John the Apostle and Evangelist "*Divus Johannes*" as well as "*Sanctus Johannes*", can we then call Minerva also *Sancta Minerva* and speak of *Sanctus Apollo*, *Sanctus Neptunus*, &c.? Homer applies the epithet *δῖος* to a steed or charger, in the sense of *noble, divine*; *dius* or *divus* was or could be used in the same way. Metaphorically we also speak of a *noble, divine* horse; but would anyone speak of a *sanctus* equus?

#### 266. The early Statutes and Ordinances of St John's College.

*First edition.* On or before Wednesday, 9 April, 1511.

Before saying anything on the texts of the early Statutes, I think it necessary to mention some difficulties, which I encountered last May (1915) while endeavouring to make myself acquainted with them and collect from them all that could throw light on the use or misuse of "*divus*" instead of "*sanctus*."

(266a) In the University Library I found a large 8vo volume with the title: *Early Statutes of the College of St John*

the Evangelist in the University of Cambridge. Now first edited, with notes. By J. E. B. Mayor, M.A., Fellow of the College, Cambridge, printed for the editor at the University Press, 1859. It was bound in brown cloth, bore the press mark LL.13.84, and contained xxviii pages of preliminary matter; namely *title-pages*; a *dedication*; a *quotation* from Bishop Fisher's *Mornyng Remembraunce*, another from one of Luther's Sermons &c., and also (pp. xi to xxviii) a *History of the Statutes* extracted by the Editor from Thom. Baker's *History of the Colledge*; the text of the Statutes occupied the remaining 348 pages.

After the xxviii pages of preliminary matter, Bishop Fisher's Statutes of 1530 followed (on p. 1, 2) and those of Henry VIII. of 1545 on the opposite page (3), after which these two compilations of 1530 and 1545 continued, on opposite pages, till p. 260. On the pp. 261-346 came Bishop Fisher's Statutes of 1524, the volume ending, on the pp. 346-348, with an indenture, in English, dated 6 March, 1520-1, between the Master, Fellows and Scholars of *St John's*, on the first part, the Keeper and Fellows of Michaelhouse on the second part and Bishop Fisher, &c., on the third part, relating to the Bishop's foundation of four fellows and two scholars. There was no explanation anywhere as to why the Statutes were printed in this unchronological order (1530-1545-1524).

(266b) After I had extracted from this volume of 348 pp. all that related to the question of *divus* and *sanctus*, it struck me as somewhat strange that the Colledge had apparently existed for thirteen years (from 1511 to 1524) without any Statutes or Rules. Turning for light on this point to Baker's *History of the Statutes*, prefixed, as said above, to Professor Mayor's edition, I noticed a reference (in the margin on p. xi) to "Statutes of 1516," by the side of the following circumstantial statement extracted from Baker's own MS. :—

"The laws of every Society are so essential a part of the body that they cannot be passed over; and at this time (An. 1516) statutes having been given to this Society, this will be a proper place to take notice of them. In the procuratorial letters of the executors to the bishop of Rochester [John Fisher] they set forth, that they had caused a college to be erected and endowed, but since it were better that colleges should never be erected, than not justly and wisely governed, therefore they

empower him to give statutes for the government thereof: *which\* surely implies that statutes were yet wanting.*"

"I know *there is reference made to statutes in the Charter of the foundation [of 1511], from whence an argument has been drawn for a body of statutes more ancient; but this was only for form, for either there were then no statutes, or if there were any, they must have been given to the walls, or to Oliver Scalis [a notary public] and the governors of the works. For to what purpose statutes? Whilst there was yet no Colledge, no scholars to be governed by them, and only four or five fellows, who, lodging abroad, could not fall under any regular discipline. Whenever statutes are given (as they were here given pretty often) you may trace them by the books. I find no mention there of any, till about the 7th of Henry VIII.,† when 13s. 4d. is paid to a scrivener of London for writing the statutes in vellum, a fair copy whereof, almost as ancient as the original, after various turns and many different owners, is now in my custody, and shall after me return to the colledge.*"

(266c). This seemed precise enough. But I saw neither Statutes of 1516 nor any of an earlier date in the volume of the University Library which I had before me, and which was apparently complete. Nor could I find any trace of them elsewhere, though for some days I searched for them in catalogues and other books of reference. Hence I concluded that Prof. Mayor, though knowing from Baker's History of the existence of 1516 Statutes, had, for some reason or another, not printed them, and that, therefore, they were still in manuscript.

(266d). In this perplexity, meeting the Master one day, I asked him to let me see the MS. to which Baker alluded. He, however, told me that Prof. Mayor had printed the 1516 Statutes after those of 1530—1545—1524, but no copies of the volume, complete or incomplete, had ever been offered for sale or regularly distributed. But having received from Prof. Mayor some copies of the volume containing also the 1516 Statutes, the Master kindly gave me one of them and another to the University Library. As it is not impossible that other incomplete copies may have found their way into public or private Libraries,‡ I thought it better to mention the trouble which an incomplete copy had caused me, so as to spare similar trouble to others.

\* The italics are mine.

† Mayor's note, p. xii. Comput. vet. an. 7 Henry VIII. [Item, paid to a scrivener of Feversham for the writinge of the Statutes of Seynt Johns Colege at two tymes xjs. viijd. Accounts (8 Hen. VIII.) in executors' chest].

‡ On the 13th Sept. 1915, finding also a copy without the 1516 Statutes in the Brit. Museum, I advised the authorities to apply to the Master for a complete copy, which they did and promptly received one. The Master at the same time ascertained that the Bodleian Library was in possession of a complete copy.



(266e). Not knowing why Prof. Mayor printed the four different bodies of the Statutes in such an unchronological order (1530-1545-1524-1516), nor why, after having devoted so much money, loving labour and erudition to the book, he never published it, I make no guesses lest, in my ignorance, I should, unwittingly, give a wrong explanation and do him an injustice.\* One thing we may guess. The copy in the book-collection of the Press Syndicate, which has the 1516 Statutes, is sewn in a dark blue paper wrapper on which is printed "part 1"; the British Museum copy, without the 1516 Statutes, was sewn in a similar wrapper. From this "part 1" we may probably conclude that Prof. Mayor intended to devote a second part to his notes and comments or something of the kind, which his multifarious engagements and literary labours always prevented him from writing.

(266f). When I had perused and excerpted the Statutes of 1516, 1524, 1530 and 1545, and thought that I had now read all the earliest Statutes of the College, I turned for further information to King Henry VIIIth Licence (dated 7 Aug. 1509) for changing the Hospital of St John into the present College, and to the Deed of Lady Margaret's Executors of 9 April 1511, whereby the College was founded and established. Both these Documents are printed in vol. iii. (pp. 221-244) of *Documents relating to the University and Colleges of Cambridge*, not from the originals, preserved respectively in the Public Record Office and the College Archives, but from Thos. Baker's transcripts now in the British Museum (Harleian MS. No. 7039).

Reading p. 243 of the "*Documents*" (vol. iii.) I was astonished to see in the Deed of Foundation there printed, that the Executors had, already before April 9, 1511, drawn up Statutes for the College, and actually quoted a part of them in their Deed, now printed for the first time verbatim from the original, in *The Eagle* (above, pp. 201-218).

It has already been stated above (par. 7c-7f, 8f, 265j) that hitherto I have not succeeded in finding any more of these

\* In Baker's *Hist.* p. 573, in a note to p. 118 li. 37 (The Statutes [of 1545] are in great measure borrowed from Fisher's code of 1530), Prof. Mayor says "This is made evident by the mode of printing (*Early Statutes* 1859) as the corresponding statutes face one another." This explanation, however, leaves some other points unexplained.

Statutes of 1511 beyond that part quoted in the Deed of Foundation, though as yet I have been unable to make elaborate search for them. The Master has assured me that there exist no earlier Statutes than those of 1516.

But the language of the Deed is so clear as to a body of Statutes having existed in 1511 that, when the College documents come to be systematically examined, sifted and arranged, we may still hope to find them, as the Deed says, "written", perhaps in some Cartulary or Register, or on a separate sheet of parchment.

(266g). Baker's remarks quoted above (§ 266b), seem to show that he never saw any *Ordinances* or *Statutes* which could be supposed to be Statutes of 1511. He leaves it even doubtful whether he ever saw that portion of them which the Executors quote in their Deed of Foundation. He merely says "he knows there is reference made to *Statutes* in the Charter of the foundation"; but this "was only for form." Some appear to have seen this "reference" to Statutes, and to have from thence "drawn an argument for a body of Statutes more ancient" [than those of 1516], but Baker does not mention their names, so that we are unable to examine the arguments.

(267). Anyhow, the existence of Statutes on or before 9 April 1511 seems clear from the wording of the Deed; it is proved by the Deed quoting portions of them, while the documents dealing with the conversion of the Hospital and the founding of the College, which range from 10 March 1509 to 9 April 1511 and are printed above in chronological order, show that Lady Margaret's Executors could hardly have begun and completed their twofold task of changing the old Institution into a new one, without having some rules ready for the new establishment.

(267a). The moment we hear of the contemplated conversion, we also hear of *Statutes* to be made for clearly defined purposes connected with, or arising from, the conversion. The first document (see par. 148) which deals with the projected change is a Bill of agreement between Lady Margaret and the Bishop of Ely, dated 10 March 1508-9 (fully two years before the Deed of Foundation). It is signed by her and refers *five* times to *Statutes* to be drawn up by her,

as follows: (a) it was to be specially declared in the *Statutes to be drawn up by the Countess*, that the ordinary jurisdiction in the new College should be reserved to the Bishop; (b) the *Statutes to be set out by the Countess* were to enact that the Master and Fellows of the future College shall pray for the Bishop's prosperous estate during his lifetime and for his soul after his death; (c) in the same *Statutes* the Countess shall give directions as to the elections of the Fellows and Masters; (d) the Bishop, during his lifetime was to have the right to nominate three worthy scholars, one of whom was to be elected to a fellowship in the College, according to the *Statutes to be drawn up by the Countess*; (e) the same *Statutes* would provide that the Master and fellows of the College shall pray for every person, for whom formerly the brethren of the House had been bound to pray.

The next document is practically a duplicate of the previous one. It refers, therefore, *five* times to *Statutes to be drawn up by the Countess*, but it is dated four days later (14 March 1508-9) and not signed by Lady Margaret, but by the Bishop of Ely and four of the Lady's future Executors.

(267b) In the *third* document, the Signed Bill, prepared between 21 April and 29 June 1509 (see par. 150), the King proclaims that Lady Margaret had petitioned him for a licence to convert the Hospital of St John into a College of Scholars "who were to study and serve God according to the ordinance and regulation (*stabilimentum*; *constitutio*) of his Granddame, her executors or their assigns; and he grants her licence to convert the Hospital into such a College, the members of which shall pray for the prosperous state of himself and his Granddame whilst they live, and for their souls after their death and for the souls of King Henry VII. &c. according to the ordinance and regulations (*stabilimenta*; *constitutions*) of his Granddame, her executors or their assigns, to be made, ordained and constituted for that purpose.

(267c) Our *fourth* document, the Privy Seal of 25 July 1509 (see § 185), whereby the Lord Chancellor is directed to issue the Royal Licence of 7 August 1509 (the *fifth* document), is much mutilated and defaced. But as every word of it is repeated in the Royal Licence and the said P.S. repeats, *mutatis mutandis*, every word of the third document

quoted above (the S.B.), it will suffice to refer for the contents of both the *fourth* and *fifth* document to what we have said above of the *third* document.

(267d) The *sixth* document, an Indenture between James (Stanley) Bishop of Ely and Lady Margaret's Executors, dated 7 March 1509-10, is practically a "Memorandum" whereby the Bishop reminds the Executors of the Lady's promises and engagements, now devolved on the Executors, in connexion with the conversion and the matters (all repeated from the Documents Nos. 1 and 2) to be provided for in the *Statutes to be drawn up by the Countess or by the Executors*. The "Memo." further reminds the Executors of the King's Licence of 7 August 1509 empowering them to convert the Hospital into a College of a Master and 50 Fellows who shall study and pray for the souls of the Countess, King Henry VII. &c., according to the ordinances and constitutions of the Executors or their Assigns that are to be made, ordained and constituted for this purpose. The Bishop promises that if the Executors undertake to perform all that they have promised to do, he will execute all that he had ratified, conceded and agreed before.

The Indenture then again repeats all the points recorded in the Bills of Agreement of 10 and 14 March 1509 (see above) which were to be specified in the *Statutes to be ordained by the Countess or the Executors*. And all these promises and agreements are repeated by the Executors who promise the Bishop that the Master and Fellows of the College to be founded shall pray for the souls of the Countess, King Henry VII. &c. according to the ordinances and constitutions of the said executors or their assigns to be made, ordained and constituted for the purpose; in a statute to be made for that purpose, they shall ordain that the ordinary jurisdiction of the House shall for ever pertain to him and his successors; in the *Statutes* they shall provide in which way the elections of the fellows and the master shall be made, &c. &c.

(267e) In a *seventh* document, an Indenture (in English) dated 12 Dec. 1510, between Lady Margaret's Executors and the Bishop of Ely, the latter grants to the Executors that before Febr. 2 next, he will make to them such grants and

assurances of the House and its possessions that they may make translation of the said House into a College according to the will of the Princess, and the *ordinance* and *Statutes* of the said Executors. And the Executors grant to the Bishop that after the translation of the House and foundation of the College they, in their *Statutes and ordinances thereupon to be made for the ordering of the College*, shall establish that the jurisdiction ordinary of the College, &c. shall pertain to the Bishop; they shall provide and make *statutes and ordinances* of the College that there shall be no ambiguity in the elections of the master and fellows; and they shall ordain in their *Statutes* that the Master and Fellows of the College shall pray for all persons for whom the brethren of the (old) House were bound to pray.

(267f) By the *eighth* Document, a Deed dated 31 Dec. 1510, the Bishop of Ely grants the site, mansion, houses &c. of the Hospital of St John to Lady Margaret's Executors for the purpose of changing it into a College of secular persons studying in arts &c. according to the will of the Countess and the *ordinances and statutes* of the Executors . . . *to be made for the purpose*.

(267g) In the Deed of Foundation of 9 April 1511 (see § 263), emanating from Lady Margaret's Executors, are several allusions to *ordinances and statutes* to be made or already made.

In the lines 6 to 8 the Executors state that it had been the Countess' intention to cause the Hospital of St John to be converted into a College of secular persons studying and serving God *according to the ordinance and constitution (stabilimentum)* of herself her Executors or their assigns; but (li. 8-12) by her last will she had willed her Executors to carry out this conversion of the Hospital into a College of persons studying and serving God *according to the ordinance and constitution (stabilimentum)* of her Executors or their assigns. And (li. 12 to 20) after her death the King licenced the Executors to acquire the House and convert it into a College of a Master and about fifty secular persons studying in liberal sciences and praying for the soul of the Countess, of King Henry VII., &c. according to *the ordinances and constitutions (stabilimenta)* of the Executors or their assigns to be made, ordained and con-

*stituted for the purpose*. And (li. 48-57) the House having been dissolved and, with all its possessions and rights, transferred to us, for converting it into a College of secular persons studying in arts &c. *according to our ordinances and statutes to be made for that purpose*; and (li. 57-63) being now seized of the house and all its property, convert it into one perpetual College of a Master, Fellows and Scholars to the number of fifty secular persons studying in liberal sciences and praying for the soul of the Countess, of the late King Henry VII. &c. *according to our ordinances and regulations, or of our assigns, to be made, ordained and enacted for that purpose*. And (li. 68-70) we make and constitute by these presents Robert Shorton the first Master and James Sponer [and two others], fellows and scholars of the College to be ruled, governed, expelled, *according to our ordinances and statutes to be made*. And (li. 70-72) we ordain by these presents that we have power to elect and appoint other scholars to the number of about fifty as fellows, scholars of the College, *according to our ordinances and statutes to be made regarding this matter*; who as well as their successors, so elected and admitted, are to be regarded and accepted as fellows and scholars and members of the College *according to the aforesaid ordinances and statutes*. And (li. 72-75) in case the Master, fellows and scholars of the College, elected and admitted by us or to be elected and admitted during our lifetime, do not reach the number of fifty, we ordain that after our decease the Master and Fellows for the time being may elect other fellows and scholars to the said number to be regulated and governed in accordance with our *ordinances and statutes to be made for the purpose*, and those so elected and admitted we wish to be nominated and accepted as fellows and scholars and members of the College *in accordance with the aforesaid ordinances and statutes*. Finally (li. 83-91) the Executors deal specially with the *Statutes* to which they have already alluded several times declaring that "by virtue of the papal and royal authority and power conceded to them they make, ordain and establish by these presents divers ordinances and statutes necessary and suitable for the healthful state and perpetual governance of the College and of the Master, Fellows and Scholars and their successors. And (li. 85-90) actually quote the *preamble* of their *Statutes* and the *first chapter* regarding the duties and

obligations of the Master, finishing their Deed by saying (li. 90, 91) that "*these and the remaining matters which are written elsewhere*, they wish to be firmly observed by the Master and fellows and scholars of the College, reserving always to themselves the authority and power of compiling, enacting, abrogating and altering *these as well as other statutes and ordinances necessary and suitable* for the sound condition and government of the College so long as they or anyone of them shall live."

(268a). Further evidence as to *Statutes* having existed on or before 9 April 1511, may be derived from changes in the grammatical wording of the documents. Those previous to that date use the *future participle passive* in such sentences as: *de qua specialis declaracio fiet in statutis per dictam Comitissam "ordinandis"* (to be ordained, p. 40 twice); *iuxta statula per eam "ordinanda"* (p. 41); *iuxta ordinacionem et stabilimenta praedictae Aviae nostrae, executorum vel assignatorum suorum in hac parte "fienda, ordinanda et statuenda"* (p. 47). Likewise in the Deed of foundation (li. 19) the Master and Fellows shall pray and celebrate divine obsequies for the soul of the Countess &c., according to the *ordinaciones et stabilimenta* Executorum vel assignatorum in hac parte "*fienda, ordinanda et statuenda*"; (li. 57) the Executors have power to erect a College *iuxta ordinaciones et statula* nostra in ea parte "*fienda*"; (li. 60) they convert the Priory into a College of seculars who shall pray for the soul of the Countess &c. in accordance with our *ordinaciones et stabilimenta* nostra vel assignatorum nostrorum in hac parte "*fienda, ordinanda et statuenda*"; (li. 70) the Master and Fellows elected are to be accepted according to *ordinaciones et statula* nostra inde "*fienda*"; (li. 71) and the Executors may elect and admit other scholars according to *ordinaciones et statula* nostra inde "*fienda*."

So far the use of the *future participle passive* agrees everywhere with the state of affairs; everything is still to be made, or to be ordained or to be constituted.

(268b). But when the Executors had given an account of the dissolution of the Priory and the establishment of the new College, and had (li. 68) appointed the first Master and elected the first three Fellows, who were to be ruled,

governed &c. according to *ordinaciones et statula* nostra "*fienda*", and had (li. 78) delivered and conceded to the Master and Fellows the site, mansions and all other possessions of the Priory—then (li. 83-85) they change their tenses, and, speaking first in the present tense, declare that, by virtue of the Papal and Royal authority granted to them they, by their Deed, *make, ordain, and establish* divers *ordinances and statules* necessary and proper for the healthful condition and everlasting government of the College; and (li. 85-89) that these "*statula*" commence thus: "For the worship of . . . God, for the honour of the *divine* John the Evangelist . . . we . . . the Executors of the last will of the late Countess of Richmond . . . *have composed* (*condidimus*, preterperfect tense) *Statules* for the Master and Fellows of the College of St John the Evangelist . . . in this manner." Then (li. 87-90) they quote the first Chapter relating to the Master, his duties and authority in which they say that "they wish him, as the head, to have authority of governing over all scholars, fellows and pupils *according to the Statules* (*iuxta statula*) *promulgated by us* (*per nos edita*, past part. passive)." In certain cases the Master had to consult the whole body of fellows, and these assenting to his proposals, then, whatever the Master shall have transacted which is not opposed to "*our ordinances and statules* (*quod ordinacionibus et statutis nostris non repugnet*)" we wish to be treated as immoveable.

(268c). The Executors are still more precise in the lines 90, 91, saying that: "What they quote and the remaining things which are written elsewhere (*Hec et cetera que alibi scripta sunt*), they wish to be firmly observed by the Master and Fellows and the scholars of the College, always reserving to ourselves the authority and power of drawing up, ordaining, abrogating and altering *these as well as other statutes and ordinances* for the government of the College so long as we or anyone of us shall live.

The Executors could hardly have explained the course they took with regard to the *Ordinances* and *Statules* (which they were in duty bound to have ready on the 9th April 1511 when they founded and established the College) more clearly than by gradually changing the grammatical construction of their sentences in accordance with the progress of their proceedings.



(269a) In the English Indenture of 12 December 1510, confirmed by the Prior and Convent of the Cathedral Church of Ely on 1 January 1510, 11 (see above, § 225), the Executors appear to indicate (in clause *f*) the time for making their *Statutes* and *Ordinances*. In clause (*b*) the Bishop grants that he shall before the 15th January next (= 1510, 11) "cause to be avoyded and remoued owte of the hous and prioury . . . all . . . religious persons as nowe be incorporate and possessed in the seid hous . . . and cause the seid hous . . . and the foundation and corporacion ther of to be clerly dissolved . . . for ever before the XVth of January next;" and he "graunteth (clause *c*) that before the fest of the purification of our lady [February 2] next . . . he shall make all such graunts and assurances of the seid hous to the . . . Executours . . ., that . . . they by reason thereof . . . may make lawful profyte and translacion of the hous . . . and the possessions thereof vnto a perpetual college . . . accordyng to the wyll of the seid princes and *accordyng to the ordinance and statutes* of the executors therof to be made by vertue and auctorite of the bulles and lettres patentes"; And (clause *f*) the "Executours graunten to the Bisshopp that *after the translacion* of the hous and . . . foundation of the College, the executours in ther *statutes and ordinances thereuppon to be made for the ordering of the same college* shall ordeyn . . . that the jurisdiction ordinarye of the College . . . shall apperteyn . . . to the bisshopp and his successours . . . and that the Maister and felowes of the college shall pray for the good astate of the bisshopp . . ."; (clause *g*) the "executours shall make *statutes and ordinances* of the college in such maner that ther shall not be eny ambiguite in the eleccions of the maister and felowes"; (clause *i*); and the "executours graunten to the bisshopp that they shall ordeyn in ther seid *Statutes* that the maister and felowes of the College shall be bounden to pray for all . . . persons for which the religious brethren of the prioury were bounde to pray".

(269b) Now, by his Deed of 31 December 1510, the Bishop of Ely grants the site and mansion, houses &c. of the Hospital of St John to the Executors in order that they may change it into a College according to the . . . will of the Countess

and the *ordinances* and *statutes* of the Executors *to be made for that purpose*.—On 20 January 1510-11 the Bishop of Ely's commissary and attorney delivered full possession of the house of St John to one of Lady Margaret's executors, in the name and stead of the rest.—On 13 March [1510-11] the Official of the Diocese of Ely writes to Bishop Fisher that on March 10th he had received from the Bishop of Ely a letter dated March 8th commanding him to remove from Cambridge to Ely the late fellows of St John's house, and on the 12th of March they had left Cambridge.

(269c) The documents, therefore, show that *Statutes* of some kind were to be made for the ordering of the new College, but *after* the "translation" of the old house and the "foundation" of the College. There can be no doubt, however, that these Statutes were to be ready *immediately* after the foundation of the College, and could not be delayed for (say five or six) years; otherwise what would have become of the Bishop's ordinary jurisdiction, to mention none of the other matters that were to be provided for in the Statutes? The translation of the House and all its belongings had taken place on 20 January 1511, and its former occupants left the town of Cambridge on March 12 following. Hence the Executors were by their promises to, and covenants with, the Bishop of Ely (not to mention the King's Licence, or the Pope's Bull &c.), who had done all that he had promised and undertaken to do, bound to have their *Statutes for the ordering of the College* ready the moment they founded the College. They did found it by their Deed of Foundation of 9 April 1511; on the same day they also appointed its first Master and elected and admitted its first three Fellows and Scholars binding them to be regulated by their *ordinances* and *Statutes* to be made; to this Master and these Fellows and Scholars they, on the same day and by the same Deed, delivered the old House, its site, mansions, houses, churches and other possessions; and at the same time declared that by the Deed they make, ordain, and establish divers *ordinances* and *statutes* necessary and proper for the healthful state and everlasting governance of the aforesaid College.

(269d) If Baker had had all these documents and details before him, he would probably not have said that Statutes

were still wanting in 1516, nor that, in 1511, "there was no purpose for Statutes, whilst there was yet no College, no scholars to be governed by them."

(269e) The whole arrangement of the Deed, its wording and its grammatical construction, show that the Executors knew all the details of their proceedings and carefully carried them out. That they quoted only a small part and not the whole of their Statutes was no doubt owing to their Deed not being the proper place for them. But they did not forget to state at the end of their quotation that "these and the remainder were written elsewhere."

(270) It is quite possible that Lady Margaret herself had already with the advice of Bishop Fisher drawn up a part at least of these 1511 Statutes before she died. The Bishop says of her in his *Mornyng Remembraunce* 14, 15: "Her owne housholde with mervaylous dylygence and wysedome this noble prynces ordered, provydyng reasonable *statutes* and *ordynances* for them, which by her officers she commaunded to be recle four tymes a year." (Cooper, *Margaret*, p. 44). She had in 1506 framed "Statutes" for Christ's College (Id. *ib.* p. 101 *sq.*) In 1486 she had prepared "Ordinances" as to what preparation is to be made against the deliverance of a queen (Id. *ib.* p. 34 *sq.*) In 1492, 3 she prepared at her son's command "ordinances" and reformations of apparel for princes and estates . . . for the time of mourning (Id., *ib.* p. 53). Her Cambridge preacher was required to swear to the observation of her "Ordinances" (Id. *ib.* p. 94). And already in the first two documents (of 10 and 14 March 1508-9) which deal with the conversion of the old House of St John into a College, five points are mentioned as having to be specified in the "Statutes *to be drawn up by the Countess.*" The document of 10 March is signed by the Countess; that of 14 March by the Bishop of Ely and four of her future Executors.

## CORRIGENDA ET NOTANDA.

p. 65, li. 19 from foot, for "Worcester" read Winchester.  
p. 207, li. 4, the MS. has wrongly dictamque; read dictam.  
p. 210, li. 17 from foot for *pro* read *pro*.

J. H. HESSELS.

(To be continued.)



## THE COMMEMORATION SERMON

BY

REV. W. E. PRYKE,

*Canon and Chancellor of Exeter Cathedral.*

Romans xiv. 7: "None of us liveth to himself."

**A**S in duty bound, we have commemorated the Founders of this noble College, and its Benefactors. First upon the list of those to whom we acknowledge our indebtedness stands the name of the Lady Margaret, our Royal Foundress, honoured in Christ's College also and in the historic Abbey of Westminster, and that of Bishop Fisher, upon whose advice our Foundress acted, and who has been described as "the founder of the College in effect if not in name." Then crowd upon our memory all those who from time to time, during the four centuries since the date of our Charter in 1511, by gift and legacy, have enabled the College to fulfil its mission as a place of "sound learning and religious education," and, by timely aid from her endowments, to summon within her walls from obscure and distant homes in Britain, and from the Greater Britain beyond the seas, students who have become men "of light and leading" in Church and Nation, and who but for St John's would have been lost to the world. Our Benefactors have now become the Empire's creditors, for men who owe their early training to the Lady Margaret's foundation are serving the Empire in every department of Imperial Service, civil, military and ecclesiastical, at home and abroad.

But the gift bestowed upon us by our Benefactors is of something infinitely more precious than silver and gold. It is due to them that, in the community life of our College,

we inherit great and honourable traditions, the tradition of unselfish study in the pursuit of truth, the tradition of loyalty to the College and to one another, the tradition of "plain living and high thinking" which our own poet has handed down for all time as the noblest ideal for Englishmen, the tradition of patriotism to which the young men on our Roll of Honour have shewn themselves so faithful and so true to-day. "Let us now praise famous men, and our fathers that begat us" to an inheritance of faith in God, of purity and simplicity of life, of Christian brotherhood, of victory over self. Let us realise that the richest legacy bequeathed by the Lady Margaret to the College was that she was herself "the exactest pattern of the best devotion those days afforded," and by Bishop Fisher "his wonderful purity of life, combined with profound and unostentatious learning, as well as incredible kindness of demeanour towards high and low (extolled by Erasmus), and his unselfishness, piety and true fulfilment of his religious duties (celebrated by all contemporary authorities)." Among our Benefactors, less known to fame but whose names are written imperishably among the aristocracy of noble life, are many others who are truly "Founder's kin," who have been the salt of the earth and the light of the world in their own College days, whose influence has been a living power from age to age. Ours is this goodly heritage, it is ours to bequeath it, undiminished and enriched with whatever increase we can add, to generations yet to come.

As we look back on this Commemoration Day upon the past history of the College, our first thought must bring home to us its wonderful unity and continuity. We remember the days that are past and the wonders of old time. We look forward to the yet higher possibilities of the future. Past, present and future Johnians are linked together by common attachment to the College, by common pride as of a noble lineage. "None of us liveth to himself."

To-day's service cannot but remind us of the force and helpfulness of loyal fellowship and friendship. Young and old, undergraduates and seniors, must all feel this. True, for many of us, the personal links that united us are broken. After middle life, the friends of college days pass from us

one by one. But they live in our love and our memory. We can still hear the sound of voices that are still. Our thoughts and principles are still shaped, and our acts determined, by their undying influence. On a day like this, the College Courts, the College Gateway, conjure up visions of the past. We reverence the *genius loci* of the buildings in which we made our home and formed our friendships.

We can read Bethel on a pile of stones,  
And, seeing where God has been, trust in Him.

Thus it comes to pass that these venerable walls, loved by the men of old, witnesses of the onward movement and development of College and University life and study, are eloquent of continuity. As the College grows in years its clays are

Bound each to each by natural piety.

The torch is handed on from age to age by men who live in the same rooms and tread the same courts and pursue kindred studies. There must be an abiding source of satisfaction in the knowledge that the true riches of our "goodly heritage" are for those who acquire here the moral and intellectual equipment which fits them to carry on the work which members of the College have been doing for 400 years. In like manner patient study within these walls, and yeoman service in the world outside, in many a sphere, in many a land, are maintaining a high standard which will inspire those who come after us. Hence come the security and permanence of our work and effort—the College tradition keeps it alive, ensures its continuity. "None of us liveth to himself."

For such ideals as I have tried to set before you of loyalty and fellowship, of work and service, inspiration has been sought and found in the College Chapel, in its worship and in the Christian teaching which is here given. In the chapels of our public schools, since the days of Arnold of Rugby, boys have been inspired to duty, to sacrifice, to patriotism, to fellowship, to simplicity of life, to a robust faith eager to translate itself into active service. Certain newspapers have recently admitted into their columns a correspondence on the lack of religious teaching in our public schools. Against this one might quote the saying of

Archbishop Benson that "no institution has done so much for true religion as the public schools." But there is for us a more convincing witness which all can read—the noble record of sacrifice in the war which will ever be the glory of the schools of England. Christianity has not lost its power when the men from our Christian schools have risen to this supreme height of sacrifice.

What is true of the public schools is true, we believe, of the Colleges in our Universities. The men of St John's have risen to the supreme height of sacrifice. They have been true to the spirit of the Lady Margaret who exhibited "the best devotion" the days in which she lived afforded. We would fain of those include them in the illustrious Roll, whom we commemorate as our Benefactors, in this Chapel where they knelt and worshipped, and were knit together in one communion and fellowship as members of the One Body of Jesus Christ our Lord, and listened to words from this place which breathed the spirit which alone can move a man to follow Him—the spirit of sacrifice—for "whosoever" (said Christ) "would come after Me, let him deny himself."

Let us remember that it was a sermon in the College Chapel which led to the establishment of the College Mission in London "across the bridges." We cannot doubt that men have been persuaded to go and work in the College Mission by exhortations delivered from this place. Our men have gone to Walworth to study social and industrial problems at first hand, in the belief that these can only be solved in the light of Christ and of His Gospel—they have helped the College Missioners, in the faith that, even in the Old Kent Road, the words inscribed upon our Church of the Lady Margaret are literally and exactly true—*χριστὸς νικᾷ*—"Christ is conquering." Something at least of brotherhood has been attained when a man goes from St John's to live, temporarily or permanently, among the workers in South London, and pays them the respect which is due from every one to a fellow member of the Body of Christ. Here, in modern life, is displayed an "Imitation of Christ" which commends Him to the world.

St John's has also sent forth many missionaries to spread

the knowledge of Christ in distant lands. Best known perhaps of all and worthiest of commemoration is Henry Martyn, Senior Wrangler in 1801, and Fellow of the College the next year. When he was an undergraduate "there were personified in him the Evangelical views of truth which were then, as now, the chief spiritual force in the world." He went out to India in 1806 and devoted his gift of languages to translating the New Testament into Persian, and parts of the Bible and Prayer Book into other Eastern languages. He died in 1812, on his way home. Men like Henry Martyn help us to affirm the value of the ministry of the student and teacher, not less than of the preacher, in the Church of Christ—a value which has been re-affirmed by the ministry of many a Christian student who came under the influence of Lightfoot, Westcott and Hort, the founders of the Cambridge School of Theology in the last century. I venture to impress this upon the young men present. The Church of England has need of an instructed ministry. Zeal is not everything: a mental outfit is required. When I read in *The Eagle* the names of Johnians newly ordained, I often look in vain for the First Class men in the Triposes. Cambridge can still train Martyns for the Christian ministry, but Martyns are too rare in that service to which he gave himself, every gift sanctified and laid at the Master's feet.

Yet one more tribute is due before I conclude to the men who have gone forth from our College to the front. There is no divorce there between scholarship and bravery. The students of most brilliant promise and noblest aspiration have sacrificed their prospects to their duty. The boating, cricket, football and athletic "blues" have willingly offered themselves. "I have never heard," said a speaker last week, "of a cricketer who was a conscientious objector." We were reminded lately, when William Gladstone of Hawarden was buried, of the words spoken in Athens about the young men killed in war, "When the young men are taken out of the city, spring is taken out of the year." But the speaker did not dwell long upon this sadder aspect of his theme. He closed with words of patriotic pride. "Never had England shewn herself worthier of the greatest tradition of her greatest days than she had done in these last months." "Since it has



evoked this pure and noble spirit," asked the Prime Minister of Australia on "Anzac Day," when at the heart of the Empire the heroes who died in Gallipoli were being honoured, "who shall say that this dreadful war is wholly an evil? Into a world saturated with a lust of material things, which had elevated self into a Deity, which had made wealth the standard of greatness, comes the sweet, purifying breath of self-sacrifice." With words like these we shall most fitly commemorate to-day those members of the College who have fallen in the fight for Right—for Freedom and for Honour. With Rupert Brooke, of King's, we will think of them as "the rich dead." We will acknowledge, as he does in his sonnet, that

They brought us, for our dearth,  
Holiness, lacked so long, and Love, and Pain.  
Honour has come back, as a King, to earth,  
And paid his subjects with a royal wage;  
And Nobleness walks in our ways again;  
And we have come into our heritage.

Equally consonant with our deepest feelings are some lines written by James Russell Lowell and recited at the Harvard Commemoration after the American War, in honour of the students who had fallen—

I with uncovered head  
Salute the sacred dead,  
Who went, and who return not.—Say not so!  
Virtue treads paths that end not in the grave;  
No bar of endless night exiles the brave;  
And to the saner mind  
We rather seem the dead that stayed behind.



### BOULGE CHURCHYARD.

"This rose tree raised in Kew Gardens from seed brought by William Simpson, Artist-Traveller, from the grave of Omar Khayyám, at Naishapur, was planted by a few admirers of Edward FitzGerald in the name of the Omar Khayyám Club, 7th Oct. 1893."

ROSE-LEAF upon rose-leaf  
In Naishapur falls down  
Like slow tears shed for grief  
Or summer snow, to drown  
Old Omar's grave beneath  
A fragrant, wind-plucked wreath:  
Soft through the air each slips  
As a word fall'n from his lips,  
And from his brow frost strips  
Not the deserved crown.

Darkly around the grave  
The firs and elm trees close,  
Of him who nice thought gave  
Lest careless he should lose  
One drop of the honied store  
Gathered so sweet before;  
And, overshadowed quite,  
The rose tree, for our sight,  
Cannot with brief delight  
Raise up the ghost of a rose.

No petal drops as note  
Of his slow funeral knell.  
He sang with golden throat,  
No rose is born to tell  
Thanks for the eastern rhyme  
Voiced in this colder clime.  
It stands, the glory fled  
That sprang from Omar dead  
In blossom overhead,  
A silent sentinel.



## UTOPIAS IN LITERATURE.

### I.

"Plato wanted to reorganise social order and the common life; the young man in the twopenny tube was the man he was after. He wanted to exercise him and teach him exactly what to do with the young woman beside him . . ."

*Boon, The Mind of the Race, The Wild Asses of the Devil, and The Last Trump.* By Reginald Bliss.

**A**T this moment, when nearly all Europe is convulsed in a war of unprecedented dimensions—and hence of unprecedented wastage and destruction—it may seem incongruous to suggest that Utopias, the idealized societies of a happy imagination, can have very much meaning for us. The war has swept away illusions; and idealists have suffered severely from the hard facts of the last twenty months. So at present our Utopias appear further off than ever—one wonders how we ever conceived of them—although, after the war, many people have no doubt of the new freer life under new conditions when Europe and the world will be remodelled and reconstructed just as easily as we build and rebuild from a child's box of bricks.

Of modern peoples it is perhaps the Russians who possess and have possessed the most genuinely Utopian instincts. The Russian writers best known to us, Tolstoy and Dostoievsky, have a type of character, of reformers at times practical but generally quixotic, which is presented several times in their books. The awakened Russians are filled with a sharp-pricking social conscience. And so these two writers often bring before us ardent young men ready to devote their whole lives in an almost mystical fashion to some work of social regeneration. They are ready to

sacrifice themselves to an idea in that country, above all others, where ideas are esteemed in a manner quite out of proportion to their practical usefulness. For theirs is a kind of temperament variously compounded of mysticism, child-like simplicity and what Joseph Conrad curiously describes as "a naive and hopeless cynicism," which last springs ultimately perhaps from their deep distrust of life. This may be the case. But even so, those Russians who have made themselves articulate to the rest of Europe have proved that they are fully alive to the inconsistencies and ugliness of modern life. And their particular case is an interesting one because it shows the Russian feeling of moral responsibility—just as they look upon the present war as a Crusade against everything that is most inimical to the spirit of their country.

We see then in the modern Russians a youthful zeal and idealism. They are the Utopists of the world to-day. Russia is a country of idealists because her people are increasingly aware of her social and political shortcomings and wish to alter them. Perhaps it is because the Slavonic people themselves are so often held by dreams of a happier social order that their writers do not invent for them matter-of-fact literary Utopias, where the outlines appear with too much clearness of definition.

Plato's *Republic* for instance, so entirely an intellectual conception, is too clear-cut to be much in touch with the Russian spirit. Emotionalism has not much part to play in Plato's world. Yet, although it is so essentially a creation of intellect and reason, Plato himself never thought of it as practicable; it is an ideal State poised only in the mind, whereas most of Plato's successors have represented their Utopias as real societies existing somewhere in time and space. As Jowett says, "Nothing actually existing in the world at all resembles Plato's ideal State, nor does he himself imagine that such a state is possible." It is for this reason perhaps that in the *Republic*—and the same fact is observable in other Utopias of literature—we find a certain hardness, an air of unreality, a lack of human warmth and sympathy belonging to one who conceives of society rather as a convenient material for intellectual exercises than as made

up of human elements with human weaknesses, passions and emotions. But then, there is very much that is ironical in Plato's writing. "For all the humanity he wins to, through his dramatic device of dialogue, I doubt if anyone has ever been warmed to desire himself a citizen in the Republic of Plato," says Mr H. G. Wells. There is a good deal of truth in this. And indeed it is a fault incidental to most Utopian speculations that they destroy individuality. We have, generally, rather colourless, stereotyped people doing stereotyped things without very much enthusiasm—behaving in such and such a manner because everyone else so behaves.

And this fault belongs almost necessarily to ideal States because their creators have their eyes fixed on the State rather than the Individual. Like God they seem to care a good deal for the species and not very much for the individual. They are concerned naturally in creating a system which shall prove attractive in its broad outlines rather than in particular details. "Now then, as I imagine, we are forming a happy State, not selecting some few persons to make them alone happy; but are establishing the universal happiness of the whole." And Plato goes on to consider a State which is the reverse of this, in order that the contrast may point his meaning more directly.

Yet it is none the less true to say, as does the writer whom we have quoted at the head of this article, that Plato was concerned with ordinary individuals when outlining his ideal commonwealth. He wanted ultimately to show these people how to live and develop themselves in the process. The *Republic* is a sociological treatise. His City is to consist of a society organized on communist lines. It is a strict and logical communism; the family and private property will disappear and with them domestic life and "the home." "Pull down the walls," says Plato, with ruthless unconcern when houses or homes are suggested; "they shelter at best a restricted family feeling; they harbour at the worst avarice and selfishness and greed. Pull down the walls and let the free air of a common life blow over the place where they have been."

As a result of these things woman will secure her measure of emancipation, will slam the doors of the doll's house

behind her. It will still be her business to bear children; but this is a duty which she owes to the State, which the State is willing to recognise. Indeed the physical efficiency of the offspring is insisted on in Plato's dissertation, for what the State desires above everything is good marriages and good births. They are a guarantee of social continuity. When a community is producing fine and comely men and women it is fulfilling the first and most important law of its own existence. And all this was fully in accordance with Platonic communism. The same views are developed further in the *Laws* where Plato remarks that "People must be acquainted with those into whose families they marry, and to whom they are given in marriage;" and he adds "a bride and bridegroom should consider that they are to produce for the State the best and fairest specimens of children which they can."

It is extremely difficult in Plato's *Republic* to separate the Utopian conceptions, the speculations upon the ideal State, from the philosophy and psychology—may we call it?—there propounded. "The philosophy of man" and "The philosophy of nature," as has been said, were Plato's twin subjects. Man's place in the universe, man as a social animal, were what he was concerned with. And in these brief notes we have given prominence to his views on the physical efficiency of the race, because they crop up in almost every Utopian speculation. Plato's men were always to be educating, always developing themselves. So also were Plato's women. But it was only when they had finished their work as mothers that they were free to become what they were perhaps meant to be—imperfect men. Their first duty was to that great family the State which revealed to them alluring possibilities—which some might wish to attain to—as a reward for their labour on its behalf which they alone could perform. When, therefore, people describe Platonic Society as a world of emancipated women—emancipated, that is, in the desired modern sense, with every social privilege and no social duties—they forget that these women were never, and could never hope to be, freed from their first duties to the State upon which all their further privileges depended.

Just as the *Republic* is a protest against the exaggerated individualism of Plato's day, so the *Utopia* of Thomas More reflects its author's indignation with the condition of England at the time he was writing. The *Utopia* is a philosophic narrative put into the mouth of one Raphael Hythloday, a cosmopolitan who has seen men and cities, a scholar and speculator with a dislike for the flattery and splendour of royal courts. Hythloday is a composite figure, a type of the men of his age when intellectual no less than geographical horizons had been suddenly widened. In the introduction to the *Utopia* there are several references to contemporary conditions; the writer refers to the absurdity of punishing thieves by death, which punishment rather than acting as a deterrent encourages them to murder their victims if opportunity arises; he speaks of the iniquitous enclosure movement by which the nobility "stop the course of agriculture, destroying houses and towns, reserving only the churches, and enclose grounds that they may lodge their sheep in them." Any contemporary account of the social life in any age is likely to be a gloomy one; and More's is no exception. He has a Greek recognition of the importance of education as being one of the chief roots of national behaviour. Indeed education in its broadest sense—nurture that is—must become the principal means of reform.

All this perhaps was natural to one who was living under the influence of the literary Renaissance. The shaping of imaginary ideal commonwealths is only possible, one may suppose, in societies which have reached a reasonably high intellectual stage. Literary Utopias demand a certain native idealism; and, as we have said, they reflect almost inevitably the spirit of their own day. Sometimes, therefore, they appear as satires in which fierce jibes at contemporary life have full play. In More's book there is probably not a little satire. The *Utopia* is lofty in tone; his people are always soaring; their virtues are unassailable. But from one point of view his book belongs essentially to the changing world of the early sixteenth century. Its economics are perhaps mediaeval; but its spirit is the new spirit in which the modern age was being born. For More was a humanist, a believer, that is, in the importance of temporal affairs in

contrast with the other-worldliness of the middle ages, and the *Utopia* is the work of a man who is sufficiently interested in the things of this world to speculate about them, and sufficiently aware of their inadequacies and contradictions to wish to change them.

And yet the Utopians are a priggish people. Had their creator been touched more by the pagan side of the Renaissance they might have gained in warmth and humanity. There seem to be no limits to their rather frigid virtue; they possess, apparently, an innate sense of social righteousness and a wonderful forbearance in all their dealings one with another. In fact More's commonwealth is the ideal state of an idealised humanity rather than a conception of human people as they might actually exist under somewhat changed conditions of living.

Utopian virtue, moreover, is a public virtue of a uniform machine-made pattern like their houses. "Their buildings are good, and are so uniform that a whole side of a street looks like one house." Indeed, *uniformity* not only in houses but also in political life and morality itself is one of the features of the Utopian community. Further the Utopians have annexed Plato's communism—together with some of his opinions on marriage—and although the family still exists it is not of paramount importance. Few dine at home. This is partly because the food is better in the public eating halls, but more particularly owing to the company and conversation and the general air of public satisfaction, orderliness and well-being which pervades the proceedings. Here the "old men are honoured with a particular respect; yet all the rest fare as well as they. Both dinner and supper are begun with some lecture of morality that is read to them . . . from hence the old men take occasion to entertain those about them with some useful and pleasant enlargements; but they do not engross the whole discourse so to themselves, during their meals, that the younger men may not put in for a share: on the contrary, they engage them to talk, that so they may in that free way of conversation find out the force of every one's spirit, and observe his temper." In this way youth and age are judiciously mixed, each acting as a foil to the other. And by these means any



subversive opinions in the younger generation can be observed and combated.

In fact, in Utopia "all men live in full view." There are no parties or cliques, no occasions of corruption. Over all hangs a uniform cloud of virtuous self-satisfaction. This last, it is true, may be inseparable from the notion of the ideal State where the citizens have already reached a state of earthly salvation. And yet it is perhaps one of the chief defects of More's *Utopia* that we are told so little of the process by which they arrived at their enviable condition. His analysis of Utopian life and behaviour presupposes, as we have remarked, a revolution in human nature. And if it is true that the creator of an imaginary society is permitted a certain number of initial assumptions, this also may be allowed to him without our requiring him to tell us about it—although the story thereby loses much of its reality and life. Indeed we return again to the idea that, like Plato, More is demanding our interest in a series of intellectual exercises which have not very much relation to human conditions in the real world that we know.

This is curiously illustrated by the Utopian views about religion. Here they are ingeniously non-committal. They rather encourage a variety of religious opinions because, they say, it is unwise to determine anything rashly when all sorts of different forms of religion may all come from God, who perhaps wishes to inspire different people in different ways. So they sit on the fence with an admirable dexterity, for in their prayers they indeed acknowledge God to be the author and governor of the universe, blessing Him also, in a rather tentative and provisional way, for permitting them to be born under the happiest government in the whole world and for vouchsafing to them "a religion which they hope is the truest of all others: but *if* they are mistaken, and *if* there is either a better government or a religion more acceptable to God, they implore His goodness to let them know it, vowing they resolve to follow Him whithersoever He leads them." Thus their religion is a hypothetical religion; it provides against all eventualities; it satisfies that fear spread so widely among mankind—the fear of giving oneself away.

But perhaps More's account of the religion of the

Utopians is meant as a plea for toleration which was one of the principles that men were beginning to recognise during the intellectual Renaissance. And so, possibly, he deliberately exaggerated their religious point of view in order to heighten his meaning, just as elsewhere he insisted on the Utopian conception of the worthlessness of gold and precious stones and of luxury generally in order to deride the luxurious splendour of the English aristocracy in his own day.

Before leaving More's book we may touch on the Utopian view of war which is strikingly in contrast with the theory and practice of that age and indeed with any realisable view. In the first place they make no leagues or treaties with surrounding peoples, not for a Machiavellian reason but because they hold that the common ties of humanity are sufficient to bind nations together. By temper they are pacifists detesting war itself as a brutal thing which they only enter upon to defend themselves from unjust aggressors. Further they have a systematic scheme of corrupting their opponents, offering a great reward to anyone who will assassinate the Prince against whom they are fighting. They do this partly to shorten a war and thus prevent unnecessary bloodshed on both sides, and "very much approve of this way of corrupting their enemies, though it appears to others to be base and cruel." Moreover the Utopians seem of the opinion that nothing good can arise out of war—unless it be immunity from further war for an indefinite period. If fighting does become necessary they employ wild men, semi-barbarians, from the surrounding nations so that the struggle may serve some useful purpose in helping to exterminate such lewd and vicious people. War, they say, is only for the worst kind of men.

So the Utopians appear better adapted to the arts of peace than of war. And Hythloday concludes his description of this people by showing how Utopia is a commonwealth not only in theory but in fact, for there everyone as an individual aims only at the good of the whole community; and as a member of that community he lives amidst the reactions of his own virtue.

J. F. H.

(To be continued.)



## SHAKESPEARE.\*

### I.—STRATFORD, 1574.

THE clock's last stroke is still. With many a shout  
They dart from school, and scatter in the street  
As sparks in a shifting wind. Limber and fleet  
A brown-hair'd laughing imp follows the rout,  
Swinging his satchel as he runs, till out  
Flies "good old Mantuan." Then in the forge's heat  
He spies an upturn'd face, and stays his feet,  
And breathless stands beside the labouring lout.  
With bright quick eye the sorrel's points he notes ;  
Drinks in the farrier's tales of the hunters' run,  
Of Puck's last tricks, of village witchcrafts deep,  
Of old-world battles ; of the players' coats  
And how the Vice had shook the yard with his fun :  
—And all it takes, that happy brain will keep !

### II.—STRATFORD, 1586.

By the open gate he waits the sluggard cart,  
Fardel in hand. The lark sings blithe in air,  
The lilac sheds its fragrance, very fair  
The lily gleams—they now are things apart.  
A child clings to his sleeve, with childish art  
To keep him faithful ; in the cradle there  
His babies smile—he seems as unaware,  
Just presses one long kiss, and steals his heart.  
There was a time when Stratford's name was dear,  
And Shottery's dearer ; but the time's outrun :  
He is an eagle caged that would be free.  
Now London's bells are ringing in his ear :  
*There* must his fight be fought, his victory won,  
Perchance, with victory, immortality !

\* Sonnets IV and V are reprinted by kind permission from "The Book of Homage," Sonnets I, II, III and VI from "Floreamus ! a chronicle of the University of Sheffield.

### III.—LONDON, 1604.

The play is o'er. The groundlings clap and fight,  
Courtly Southampton mounts the creaking stage,  
To greet his friend, the Wonder of the Age,  
Then seeks his galley. It draws on to night.  
The other, too, departs. From the bridge's height,  
Lashing the piers, he marks the tide's white rage,  
Then threads dim lanes, with glance benign and sage  
Observing—and observed ; London's delight.  
But now his brow is care-cross'd. "There's a brand  
Stamped on his name ; his nature is subdued  
To that it works in, like the dyer's hand" ;  
O some day to awake as from a dream,  
No longer hired by lord or multitude,  
A freeman-poet by sweet Avon's stream !

### IV.—STRATFORD, 1616.

By Avon's stream, glassed in its rippling blue,  
Rises the great gray church, now glorified  
By a new inmate. See, the doors stand wide,  
And little maids, first peeping shyly through,  
Steal in on tiptoe. "Ah, the tale is true !  
An open grave there by the chancel's side !  
And Master Sexton works with what a pride !  
There surely lies the man whom all will rue.  
How oft we met him on our homeward way  
Calling his dogs, or dreaming 'neath a tall  
O'ershaclowing elm ! and once he spoke to you !  
The richest man in Stratford, so they say,  
Ay, and the wisest, and, says Doctor Hall,  
They talk about him still at London too !"

### V.—1916.

We know thee now at last, Poet divine !  
The clearest-eyed of these three hundred years,  
Master supreme of laughter and of tears,  
Magical Maker of the mightiest line.  
When to dark doubts our England would resign,  
Thy patriot-voice recalls her from her fears ;  
Shakespeare of England, still thy country rears  
Thy pillar, and with treasure loads thy shrine !

Not only England's art thou. England's foe  
 Stoops to thy sway, and thou alone dost bind  
 When all the bonds of statecraft snap and cease.  
 O sign of comfort in a sky of woe !  
 Above the warring waves and shrieking wind  
 Thy starry Spirit shines and whispers ' Peace.'

## VI.

Serenely sphered 'bove jars of foe and foe,  
 Mankind salutes thee, maker of a world  
 That shall endure with this, till this be hur'd  
 In Time's black gulf. There star-crossed Romeo  
 Breaks from his mistress' arms at dawn's faint glow ;  
 There sleeping seas by Prospero's art are whirl'd  
 To fury : there the banner flies outfur'd  
 From Dunsinane, the Queen a corpse below.  
 There pretty Jessica outwits her sire ;  
 There Falstaff brags and jests ; Jaques makes mock ;  
 There Arthur's piteous pleading wins its way ;  
 There looms the Ghost, repriev'd from purging fire,  
 And fades upon the crowing of the cock ;  
 For that dream-world we bless thee, Spirit, to-day !

G. C. M. S.


 THE RESTORATION OF RHODES TO THE  
 HOSPITALLERS.

**A**T the time when Philippe le Bel of France, with the complaisant connivance of his creature, Pope Clement the Vth, was unscrupulously and brutally annihilating the Templar Order, the Hospitallers were with patient persistence preparing for that seizure and tenure of Rhodes which, after the successful defence of 1480, won for the Order from Rome the honourable title of "Bulwark of Christendom." During the Siege of Acre of 1289-1291 Hospitaller, Templar and Teutonic Knight were one in spirit, one in gallantry and devotion. When that last stronghold of the Latin Kingdom had fallen, and the remnants of Knightly Orders and Genoese, Cypriot and Venetian contingents had quitted the Holy Land, the Templars, alone of the three Orders, sought no new channel for the performance of the duty which they owed to Christendom and for the rightful use of their wealth and military power. Hospitaller and Teutonic Knight had each found a new rôle, the one in the Mediterranean, the other in scenes on the Pomeranian frontier, with which the Polish novelist Sienkiewicz has made us familiar in recent years.

It was at the close of the 13th century, when these three great Military Orders were, so to speak, adrift, that the Pope proposed their amalgamation into one great Order, and conceived the idea of uniting all Christendom in one supreme effort for the recovery of the Holy Land. A grand but utterly quixotic conception ! Neither Orders nor Monarchs could devise a *modus vivendi*. "Coalition" found no votaries in the Middle Ages, and, even in the 20th century, is little more than the last refuge of the sore-bested. The Teutonic

Kultur of Marienburg, the headquarters of the Teutonic Order, was administered to the Prussian, the Lett and the Pole in the 13th and 14th centuries in the same spirit as that of Berlin to the Belgian and Serb in the 20th. The followers of the Prophet and the Teutonic Knights had one article of their creed in common, viz., that the "true faith" was best inculcated at the sword's point.

The issue of Papal and Monarchical schemes and ambitions in the early 14th century was to leave the Hospitallers as the advanced guard of Christendom in the Near East; and that post of honour they maintained for five hundred years. Honourably as the name of the Order of St John of Jerusalem is associated with Malta, the halcyon days of that Order were the 213 years spent at Rhodes. There, under the very nose of the Moslem, and for a long time holding Smyrna and Budrum (Halicarnassus) on the mainland, they defended the Island (Rhodes) which they had themselves occupied and fortified, and certain islets adjacent to it. The Turk at Constantinople was fain to conciliate when he could not conquer them. When he did conquer them, he—be it fear or magnanimity—agreed to their evacuating Rhodes "with all the honours of war." Is it predestination, is it prophetic of the future that the old Street of the Knights, the Citadel, the Churches, the old walls and bastions and towers stand to-day as they stood in 1523? Is it an omen that the nation which, after a lapse of 378 years, planted once more a Christian banner on the Rhodian Keep, was the nation which has inherited through the House of Savoy and to-day flies as its own the White Cross Standard of the Knights of St John? Can we fail to mark the fact that it is France, the very backbone, with its three Langues of Provence, Auvergne and France, of the Order from 1100 down to the French Revolution, which, through her Ambassador, M. Bompard, has re-acquired the old Auberge de France, one of the finest and best-preserved buildings in the Street of the Knights at Rhodes? Within the last twenty-five years the French press has produced numerous monuments of historical, antiquarian and architectural research, investigating and illustrating with industry and ability the records and traditions of the Order which have come down to us. A bibliography of

some three hundred quarto pages is an irrefutable testimony to the hold on European regard and sentiment established by an Order of which the historian Sismondi wrote a century ago: "On n'avait encore jamais vu l'union des vertus du moine avec celles du soldat; la sobriété, la patience, la soumission, l'indifférence entre toutes les fonctions les plus sublimes et les plus humbles, jointes à l'ardeur du courage, à l'amour de la gloire, et à cette énergie entreprenante de l'âme, si différente du courage passif des couvens. Plus tard, et dans les guerres des croisés, les chevaliers chrétiens renouvelèrent cet exemple, mais sur une échelle infiniment plus restreinte. Si le fanatisme guerrier des chevaliers de Malte avait été communiqué à tout un peuple, eux aussi auraient conquis l'univers." Curiously enough, it is the "fanatisme guerrier" of the early Arab and Saracen that Sismondi saw resuscitated in the Knights of St John.

During the war of 1911—1912 between Italy and Turkey, Rhodes and the islands adjacent to it were occupied by Italian troops. Under the Treaty of Ouchy (1912) those islands are to be retained by Italy until the Ottoman Forces are withdrawn from Tripoli. The two Balkan wars followed close upon the heels of the Turco-Italian, and the Great War was upon "Europa," before that long-suffering Dame had recovered from the shock administered by the second phase of the Balkan struggle. Thus Rhodes remains with Italy, and the disposal of the island, when hostilities cease, is an absolutely open question. We presume, by the analogy of precedent, that a Congress, a World's Congress, will, when the war ends, re-distribute the territories of the globe. We are here, however, concerned solely with the redistribution of the Turkish Empire, and, notably, of that portion of it which is situated in and adjacent to the Ægean Sea.

The newel around which the entire problem turns is Constantinople, with the two straits, the Bosphorus and the Dardanelles, which connect the Black Sea with the Mediterranean. It is no light matter to decide the future destiny of this all-important waterway and of the renowned city which has seen and presided over the Roman and Ottoman Empires at their zeniths, and, central as it stands, may well again become the World's Metropolis.



We cannot yet foresee the issue of this Great War, or the extent to which the Quadruple Entente will carry its victory over the Dual Alliance and its dependents. Statesmen have prognosticated the disruption of the German Empire and the doom of Turkey as a European Power. The degree of humiliation of Teuton and Turk is, at present, an unknown quantity. We may presume, however, that the Ægean waterway will pass from Moslem to Christian hands. The candidature of Russia for its possession is of long standing, and no Power in the past has opposed that ambition more resolutely than Britain. What inspiration impelled the editors of the *Spectator* and the *Times* to uphold this candidature without reserve of any sort, three months after this War broke out, must be left to individual intelligence. We do not contest here the validity of the Russian claim, or deny that it may be best for the peace of the world that the mighty power of Russia should preside over the destinies of a channel upon which her commerce depends. So vast a responsibility cannot reasonably be assigned to small States such as Greece or Bulgaria, except under a guarantee from the Great Powers. A passing thought suggests that Russia and the Teutonic group of Powers should establish a Dual Control of the much-coveted City and Straits. A truce, however, to possible solutions! Russia is progressing along that line, the Black Sea shore of Anatolia, which leads to the Bosphorus; and Berlin and Vienna at this moment run their Orient Express to Constantinople. The three other Great Powers in Europe are territorially aloof, but politically, strategically and commercially concerned, and, in the case of Britain at least, vitally concerned in the use that may be made in the future of the Dardanelles for purposes of offence and defence. Those three Powers will demand a guarantee that the Dardanelles will not be used as a base for naval operations which may constitute a danger to their commerce and to their territory.

Since the outbreak of war in 1911 between Italy and Turkey, most of the islands of the Aegean have been occupied by Greece, Rhodes remaining in the possession of Italy. During the Gallipoli operations the islands adjacent thereto, Lemnos in particular, were used as bases by the Allied forces. Through a Bulgarian agency a reputed revelation of the

Convention between Britain and Russia regarding the future disposal of Constantinople and the Straits was published. According to that, Britain's guarantee was to be the possession of islands in the Sea of Marmora and in the Aegean. The inference from these several facts is that when the European Congress comes to decide what are to be the conditions, firstly, of the possession of Constantinople, and, secondly, of the control of the Bosphorus and Dardanelles and of the great Trans-Continental Railway which, as I have already shown,\* will not only become the "B.B.B." (Berlin-Byzance-Bagdad), as Berlin knows it, but also, the "C.C.C." or Calais-Calcutta-Canton Inter-Oceanic Route, the Islands of the Aegean Archipelago will play a leading rôle. The World—and when we say the world we include such Great Powers as the United States, Japan and China—cannot be indifferent to so vast an enterprise; and whether it be the maritime commerce that plies between Gibraltar and Port Said, or the traffic that passes from the Atlantic to the Pacific, the World will seek an international guarantee that that commerce and that traffic shall not be impeded by the individual ambitions of Teuton or Slav or any other nationality.

It is my intention here to discuss but one detail of a complicated and difficult question. I base my advocacy of the restoration of Rhodes, under the sanction of the coming Congress, to the Order of St John of Jerusalem, firstly on the prescriptive right established by that Order between the years 1310 and 1523 A.D., when it earned the gratitude of Christendom and a fame that will live as long as history survives, by making the island the outpost and sally-port of Christendom, and secondly on the ground that there is nothing in Europe so traditionally and historically international as that Order. After all its vicissitudes, the sternest of which were its suppression in England by Henry VIII., its suppression in France by the Revolution, and, finally, the seizure of Malta by Napoleon, it still lives all over Europe. The secession of the bailiwick of Brandenburg at the time of Luther's Reformation might have been named as a fourth

\* *Journal R.U.S.I.* for Feb. 1916, "Berlin in quest of Asiatic Dominion."

stern blow, were it not that the Johanniter-Orden of Germany rose upon its foundations, and is to-day a power in that Empire.\* The Catholic Order, with its Headquarters and Grand Master at Rome, its Grand Priories in Austria, Italy, and Bohemia, and its "associations" in France, Spain, England, and Germany, is a kindred power; and, last but not least, the Grand Priory of England has, during the eighty years which have elapsed since its revival, become an institution which has made its activities felt in every part of the British Empire.

The Grand Priory of England worked for the good of humanity and for the weal of Navy and Army for years before the "British Red Cross" existed, except in name. The two now work together. The Order of St John of Jerusalem has become a powerful fraternity and, indeed, Sisterhood also, and its power increases day by day. Next to Rhodes and Malta, Cyprus is the island in the Mediterranean which is most closely associated with the Order. The old Castle of Colossi, six miles from Limasol, has become in part the property of the English Grand Priory, and at or near Fama-gusta is to be seen one of the guns which Henry VIII. presented to the Grand Master, when the loss of Rhodes deprived the Knights of their heavy defensive armament.

Russia, which now regards the possession of Constantinople and the Straits as essential to her well-being and progress of her Empire, at the end of the 18th century had her eye equally upon Malta; hence the cordial reception accorded

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\* It is a curious but noteworthy fact that the Lutheran branch of the Order of St John of Jerusalem, known in Germany as the Johanniter Orden, and of which the German Emperor is the Sovereign Head, and a Hohenzollern Prince the Grand Master, has, since the outbreak of the War, if not before, been proselytizing on behalf of German ambition in the Baltic Provinces of Russia. The attention of the British Nation was drawn to this in the Russian Supplement of the *Times* of 25th March 1916, where the pro-German influence exercised by this Johanniter Orden is exposed in plain language and sternly denounced. The article is from the Petrograd correspondent of the *Times*, quoting from the *Novoe Vremya*; the same correspondent who later quoted from the *Russkoe Slovo* M. Chukowski's humourously scathing definition of "Saint" Stephen Graham's self-constituted mission on behalf of the Russian Church and People.

at St Petersburg to the refugee Knights in 1798, when Napoleon ejected them from their island home.

The Grand Master von Hompesch abdicated the Grand-Mastership in 1798, and Paul the First of Russia at once assumed his office, duly notifying his assumption thereof to foreign Powers. This Grand-Mastership, though it received the assent of the Pope, was practically null and void, but the Russian Priory of the Greek Church was created and, it is understood, exists to this day. The refugee knights from Malta took the most valued relic of the Order, the hand of St John the Baptist, to St Petersburg, and it is now said to be preserved in the Chapel of the Winter Palace. Whether the Congress of Europe acquiesces in a Russian or an international occupation of Constantinople and the Straits, Russia can have no cause for opposing the restoration of Rhodes to the Order of St John. Rather the reverse. Inexorable Time has encroached upon that Papal suzerainty which was supreme from 1100 to 1500, and has admitted into the Order branches of the Anglican, Lutheran and Eastern Churches. The Order was cosmopolitan in the 12th century, as cosmopolitanism was then understood. It must march with the times and conform to the cosmopolitanism of the 20th century. Let it suffice that it is a Christian Order, emancipated from the dogma of the priesthood.

France has still to be brought back into the fold. Everywhere throughout that country are the monuments of the Order, and if we mention the names of Baron de Montagnac, Baron de Belabre, Comte Jean de Kergorlay and Messrs Le Roulx, Thuasne and Mannier, they are those that rank, in the literary world of France, as authorities on Hospitaller history. In 1802, when the Peace of Amiens was impending, the revival of the French Langue was considered, but not carried into effect. Thiers, in his *Histoire du Consulat et de l'Empire*, gives a full *résumé* of the negotiations. What fell through in 1802 may very well succeed in 1916, when Malta has ceased to be a bone of contention, and neither the shadow of the Reign of Terror nor the ambition of an upstart despot militate against its re-establishment. The Grand Priory of St Gilles at Arles still looks down upon the flowing Rhone, although its chapel is a tobacco store. What England has

done at St John's Gate, let France do at Arles, and both in Rhodes.

The chance of regaining Rhodes, if lost now, is lost for ever. The white cross banner waving above the Rhodian *enceinte*, the Ottoman Empire in the melting-pot, the birth-place of the Greek Church once more passing into Christian hands, national and international passions and rivalries stirred to their depths, the boundaries of European and Asiatic States under drastic revision, and Dame Europa seeking, amid a thousand distracting forces, to adjust the "balance of power"—the opportunity is unique. Union and joint action is the first requisite. If the *chef-lieu* at Rome does its duty, it will bring about that union. The Order, united throughout Europe, becomes a power not unworthy of the Sovereign Order of olden days. A strong case—and the better prepared beforehand, the stronger it will be—can be made out for the restoration of Rhodes to the Order, provided the *chef-lieux* of Rome and the English, Russian and French branches act in unison. We must expect some difficulty with the Prussian, Austrian and Bohemian Pories or bailiwicks. The two latter come under the Grand-Master at Rome. The Johanniter Orden will gain nothing by standing aloof, and the Order itself will gain nothing by inaction.

'Tis better to have tried and lost  
Then never to have tried at all.

A. C. YATE, LT.-COL.

Knight of Justice of the Grand Priory of England.

17th March, 1916.

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And many others.



## ICELANDIC SAGAS.

**T**HE general term "Icelandic Sagas" is applied to a kind of prose literature written in Iceland between the middle of the twelfth century and the beginning of the fifteenth. We can ascertain the approximate time when the saga assumed a definite literary form through what we know about Ari Thorgilsson, the "father" of Icelandic literature; but the end of the period is less clearly marked.

The word "saga" means "something said," and goes much further back than the written literature. In the early history of Teutonic countries, we find that the Kings always had their favourite story-tellers; in fact, most of this history has been preserved by oral tradition for centuries before taking a literary form. These story-tellers were present at all Court festivals, and, while the King and his courtiers were enjoying themselves at the banquet, they recited long stories about some national hero, who was familiar to all the company present. They were persons of great ingenuity and well acquainted with tradition; and so it is easy to see how stories of heroes were apt to be mixed up with monsters, giants, and fabulous dragons. This explains such adventures as those of Beowulf; but there is no doubt that there was such a personage in history, as we also find him in old Norse writings under the name of Bödvar Bjarki.

We now pass to the time when these stories became literature. The introduction of Christianity into Iceland in the year 1000 and the subsequent increase of learning made the story-tellers think of writing down their compositions. Ari Thorgilsson took the lead with his *Islendinga-bók*, which

gives an account of the settlement and early history of Iceland. His work was carried on by several others, and the result was an immense body of interesting literature—historical and mythical. Some idea of the bulk may be obtained from the fact that one of the sagas, the *Sturlunga*, alone covers 750 octavo pages.

The first fact that strikes us when we read a saga is the great literary power behind it. It is extremely well written and the story is admirably told. And then we begin to wonder how a country which had been colonised only two hundred years previously produced a literature scarcely equalled by any other country of the time. But here we become merely conjectural. It has often been said that an important cause is the length of the winter and the shortness of the days, which allowed much time for such work. But perhaps we ought to go deeper and say that the real reason is to be found in the nature of the people themselves.

The sagas deal with a great variety of subjects and are storehouses of knowledge for the history of several countries. We find historical accounts of Norway, Britain, Denmark, Greenland, the Orkney Islands, and Iceland itself, always freely interspersed with tradition. The sagas tell us about famous people who played important parts in Western Europe; and, at the same time, give us glimpses of old Teutonic beliefs and customs.

The sagas dealing with Iceland and its colony Greenland, can be divided into three groups in chronological order. The first contains those which treat of famous Icelanders or Icelandic families before 1030. These are well told, with a variety of surprising incidents and rather skilful character sketches. How charming is the story of *Grettir the Strong*! He is a very romantic character, and the lover of ghost stories will find much to interest him here. We can almost picture the hero's fight with *Glám*, so vividly and impressively as it is told. Another well-known character is *Gunnar* in *Njál's* saga. The *Eyrbyggja* saga contains valuable historical information and a good deal about the old Scandinavian religious beliefs and practices. Many of the shorter sagas deal with the ancient poets or *skálds*, and so we may conclude the important positions they once held.

The stories become less interesting when we come to the next group—the ecclesiastical sagas. These begin just after the introduction of Christianity. Though we find several good stories in the *Biskupa sögur* (*Lives of Bishops*), yet we are dealing more with actual facts, and much of the old romance is lost. The same may be said of the last group, which contains chiefly secular sagas. The *Sturlunga* saga, which has been mentioned before, belongs to this period.

As for the stories about foreign countries, Norway, the original home of the Icelanders, naturally comes first. While, in the stories dealing with Iceland, most of the authors are unknown, in these later sagas several accounts of them have survived. The most famous writer is *Snorri Sturluson*, the author of the *Heimskringla*. In this work he gives us a connected account of Norwegian history down to the year 1177, and introduces *Odin* and the other gods as Kings—founders of the royal line. In this way mythological and historical elements were often combined. The *Orkneys* and, incidentally, *Scotland* are dealt with in *Orkneyinga* saga, while other stories are concerned with the early history of the kings of Denmark.

There are also those sagas which are essentially mythical. As we might expect, these deal chiefly with foreign personages. The Danish Kings are represented by those two charming characters, *Hrólf Kraki* and *Ragnar*. Two stories are especially interesting—the visit of *Hrólf* to the Swedish King *Adils* at *Upsala* and *Ragnar's* defeat by King *Ella* in England. German tradition is dealt with in the *Volsunga* saga—another version of the famous *Nibelung* legend—and in the stirring accounts of the great hero, *Dietrich von Bern*.

There remain a few sagas, which are translations or adaptations of foreign works. These are of a late date, after the Icelandic scholars had acquired a mastery over the literary medium of the time. The *Veraldar* saga is the most comprehensive and gives an account of ancient history—chiefly Jewish, Greek, and Roman. It is founded on one of *Bede's* works. As a whole these sagas are not very interesting, and in fact scarcely come within our subject.

From this rapid survey we can obtain some idea of



the richness of Icelandic literature. The secret of its success is its close identification with the national character of the people. Just as the success of the Elizabethan drama in England was due to the combination of the drama with the masses, so the keynote of the Icelandic sagas is to be found in the popular appreciation of, and participation in, these national stories.

P. A. G.

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### JOCULATORES.

We wander, we wander, we wander thro' the world,  
Wandering, wandering over hill and meadow,  
Striving in blind combats, our darts are vainly hurl'd,  
And our fame is shadow.

We wander, we wander, we wander o'er the sea,  
Wandering, wandering o'er the ocean-furrow,  
Around us rush the storm-winds, before the breakers be,  
And eastward is the morrow.

We wander, we wander, we wander o'er the land,  
Wandering, wandering over field and valley,  
And voices ask our halting, but 'tis not ours to stand,  
The flight of days to rally.

We wander, we wander, we wander o'er the earth,  
Wandering, wandering over hill and meadow,  
And ever to the eastward the new day takes its birth,  
And in the west is shadow.



### RANGAN.

(Continued from p. 235.)

**I** LEARNED from various sources that Rangan never failed to visit the Temple in the morning and certainly every day that I was up early and watched him I saw him do so, and, what was more, in the whole village he had no rival in this, neither a disciple nor a preceptor: he was unique.

One morning—it was just before the Puja in the month of Appissi—it was raining cats and dogs; I was sitting on the verandah with my Reader on my lap, watching the rain fall from the roof into the little full-flooded streams in the street; and I saw Rangan as usual with the water-pot on his head marching straight down the street to the Temple, wholly absorbed in his mission, perfectly oblivious of, or, if he was aware of it, quite indifferent to, the fact that it was raining hard. Despite my intimacy with him, and my knowledge of his ways, I confess that on this occasion I was taken by surprise. This indeed was too much, and all I could do was to clap my hands in excitement and call out “Ranga, Oh Ranga!” and he turned round to me, smiled and passed on.

When in Acli the annual festival came, and on the third day the God was brought round in a beautifully decorated *ratham*—the wonder of about a dozen villages round—Rangan had managed to borrow an old drum from the drummer and kept on beating it and dancing wildly in the vast crowd the whole time—to the great joy of us children and to the amusement of our elders—till the God returned to the Temple.

He had that day covered himself all over with wild flowers of various colours, and he was wearing, tied to a string round his neck, that bangle that I had so often seen him take out of his cloth in the Temple. This dangled in the air as he danced and shared with the man every movement of the mad rhythm.

I was so very much impressed with his most affectionate treatment of this ornament that I made up my mind to ask him about it when there was a good opportunity, and I felt confident of success in fathoming the mystery, if I could only be wise enough to choose the right occasion. I was afraid that I might incur the displeasure of my friend by appearing to be foolishly curious, and who knows, I said to myself, if I make him angry, then he won't smile to me any more and maybe not receive me in his hut.

Not long after this on a certain Friday the school was closed, as our old teacher had to go to the railway town about ten miles away to buy things for his daughter's marriage. My Naina proposed that I should do the usual work with him that day, but my Amma suggested that I should do no work and rest instead, as I was in no way responsible for the school-master's shopping trip. My father pointed out that only a little while before I had had the pleasure of doing what I liked for several days on account of the festival, and after a short sermon on the dangers of wasting time ended by saying that he would leave it to me, and turned to me with the question, "Adaya, what do you wish to do?" Of course he knew that I would have to say that I wanted to work! I said nothing and turned to my mother for help, and she pleaded for me most charmingly and proposed a compromise—"Well, he will work with you in the morning and with me the rest of the day." And this was accepted. I interpreted this decision in my own terms, thus: work in the morning and a perfect holiday after that.

Thus it happened that that afternoon I was "fooling about," and it then occurred to me that I should prepare myself thoroughly for the evening visit to Rangan, when I could ask him about the secret of his bangle, and I did make an elaborate study of the whole question: how to

pose, which mood of his to seize upon, in what form to put the question, how to start the talk leading to it, how to pretend I had no serious intention of prying into any of his secrets, and that the question was only casual, and many other details were carefully considered. I even spent some time in front of the mirror studying expressions that would please him most when the evening came. The preparation was complete—at any rate so I thought—and waited at the front door for Rangan's home-coming. At last a turbaned figure emerged out of the corner at the other end of the street. The moment that I recognised the gait, I ran to my mother, informed her that I was off to the hut, and, taking her approval for granted, ran back and joined Rangan in the street. On entering the hut I soon found that somehow all the plans that I had so carefully prepared had vanished, and far from executing them methodically I couldn't even remember most of the steps that I had decided to take.

This was a bad beginning, but I was not to be perturbed. With great presence of mind I recalled how once at school, to my teacher's great surprise, I had totally failed to answer very simple questions on a lesson I had thoroughly prepared, because the teacher had just treated my neighbour to a severe dose of caning and was still holding up the cane in a most dangerous position, he himself standing not close to me, as he did in his normal state, but further off at a distance which we all knew as the 'caning' distance. And I remembered how, when in disgust he threw away the cane, and approached me with a pleasant change in his face and with one hand on my shoulder asked me the same questions and some others as well, more difficult than these, I answered them all without a hitch. The recollection of this precedent seemed to give me hope that I would soon recover and be able to make full use of the afternoon's deliberation. In this situation it was of really great advantage to see the 'Idiot' in a merry mood, and not sullen and morose as he sometimes was. He told me stories and also sang me a song—a pleasure he treated me to only occasionally. I was helping him in his cooking, more vigorously than usual, and I believe he appreciated my unusual activity. Thus much time passed, and although I knew that all was not

lost, yet I was much distressed to find that after all this had happened, I had only calm of mind, but was no more in possession of my carefully-constructed scheme of work to extort the secret from my friend, than I was when I entered the hut in a hopelessly confused state. I waited for some time longer and prospects were not much brighter ; so I decided that, plan or no plan, it would be most foolish to miss such a favourable opportunity. There was not much time left either ; it was getting dark and I would soon have to return home. After a little cogitation I ventured abruptly, "Now, Ranga, tell me about the bangle."

"What bangle?" he asked.

"Why the silver bangle you have got."

"You mean this, Thambi?" he said, feeling the ornament in question in his cloth.

"Yes."

He seemed to think and looked sad. This was a bad sign, I thought, and said to myself, "Now I shall never get it out of him," and felt like crying ; but to my great delight I saw him smile, and pressed my question. "Now tell me, Ranga, won't you, please?"

"I will tell you, Sami, but you won't understand," he said. Now I had till then associated with the word "understand" chiefly the clearing up of certain difficulties in lessons, in tackling which, I had once heard my teacher tell my father, I was "particularly good," and I had this well in mind, with a secret pride. I at once informed Rangan of this fact, to show how much and how well I could "understand." We had come now to the crucial point and I nestled to his side to plead with greater force. I do not know whether he accepted the authority of my aged school-master in judging powers of "understanding" or not, he suddenly yielded to my solicitations, and said, "All right, I'll tell you ; you won't tell anybody, will you, Thambi?"

"No, please, no," I said, in confusion overcome by joy.

"If you tell anybody, I won't speak to you any more," he warned me again in the true style of the schoolboy ! Whether he meant it merely as a joke to tease me or in perfect seriousness I cannot say for certain, but from all

that I knew of him, I am inclined to think that he meant the threat to be taken literally. Anyhow, I automatically swore in the well-known traditional school fashion, "By my lesson, I won't tell anybody." This was indeed a terrible oath to make, the belief being that if the promise is not kept the promiser loses all power of learning anything. But this oath was not really necessary, because I certainly dreaded nothing more than losing Rangan's friendship. It was quite inconceivable to me that I could be happy without intercourse with the 'Idiot.'

He seemed now fully satisfied as to my fitness for being his confidant and, as a preliminary to divulging the much-longed-for secret, he brought out the bangle.

"May I touch it, please?" I asked eagerly.

He allowed me to do so, but took it back quickly.

"Thambi, it was so long ago—my wife" . . . I took in every word he said. "You see, Sami, my wife" . . . he repeated, and here I interrupted him in spite of myself.

"You have a wife? Where is she, Ranga, where is she?"

I was impatient, for this was in very truth a revelation to me. Till then I had not the slightest suspicion that Rangan had anything much to do with any grown-ups, not to speak of such a person as a wife—of course I knew he was the friend of us children, but that was all. So my surprise was natural and my questioning spontaneous.

"Oh! you don't understand," he said sadly, "it was so long ago ; it was before you were born, Thambi ; my wife, she wore this," he touched his wrist with tender affection. "This was her bangle."

"Where is she? Will you show her to me?" I asked again.

"It was long ago. Amma and Naina had not got you then, you don't understand. And, Sami, she fell ill on Thursday—died on Friday—of a fever—she gave this silver bangle to me on the night of Thursday"—and there was infinite sadness in his face and pain in his voice. I well remember that this was the first occasion when I thought seriously of death and wondered what it could mean. Naturally in the course of my lessons I had come across

statements as to the death of kings and others, and had also in the village heard tell of Death, but till then it had meant little to me. Now that I saw that Rangan was affected by it so, and that it had given him, in the place of his wife, her silver bangle, Death challenged me for the first time, for a new interpretation and greater consideration. Yet I could then only recognise a new aspect of it. That was all, there was as yet no definiteness of conception.

"Ranga, please, why do you go to the Temple and do all that every morning?" I ventured to ask.

"Ah, you don't understand," was all that he said; and he burst into tears and was soon weeping without the slightest self-control. Seeing him weep, I too began to weep and was perhaps frightened, and seeing this he soothed me and with tears still running down his careworn cheeks he smiled, knowing it would please me. To put me at rest he did more than this; drying his eyes he said, "Look, I am not weeping," and dried mine too with his cloth. We had hardly got out of this trying situation when I heard my mother call for me from the door. It was long past the time I should have returned home and she was looking for me. Rangan sent me off with a kiss, begging me again not to tell anyone. Thus ended my fateful visit to the hut that evening.

A few months after, it was thought that I had learnt all that could be learnt at the village school, and it was arranged to send me to the High School in the town ten miles away. When I left home, with the good wishes of the school-master, Rangan followed the *vandy*, holding on to it behind for some two miles or so, and then bade me good-bye with a most affectionate kiss.

About two years after this, during my usual visit home in the holidays, the first piece of news I got was that Rangan had died two weeks before. He had lain ill for a week with "a fever" and died "quickly, with a smile on his face." So my aged nurse told me, and it was the talk of the village for some time, how on his death-bed he had the silver bangle in his grip and begged the people around not to take it away but to burn it with his body. "It was his last will," they said. And the many villagers

who had looked after him in turn, including the venerable old barber who acted also as the village physician, all told me that he had many times during the last day of his illness asked to see me, and that when they pretended that I was actually near him he would believe it and say, "Oh, Thambi is here. Look, Sami. There, there she is! My desire is satisfied."

\* \* \* \* \*

Years have passed and I have grown, alas! no longer a child of the village. I think to-day of Rangan, of all that he did and said—that visit to his hut on the Friday evening comes to me again and again. I think now also of birth, life and death, and I ask myself, "Do I understand?" Do I understand?

Ah! could we but sit together now in that hut! Oh, Ranga!

K. GURUSWAMI.



## Roll of Honour.

LESLIE HAROLD BOWEN, B.A.

Second Lieutenant L. H. Bowen, of the 3rd Lincolnshire Regiment, attached to the first Battalion, was killed on Patrol Duty in France 22 December 1915. He was the youngest son of Alderman John Bowen, High Sheriff for Worcestershire, and was born in Moseley, Birmingham, 3 November 1888. He was educated at the Birmingham High School and Queen's College, Taunton. He came into residence at St John's in October 1907, and took his degree in 1910, obtaining a First Class in the Special Examination for Law. On going down he was articled to Messrs Ryland, Martineau and Carslake, of Birmingham, and through them joined Messrs Sharp and Co. of London for his final year.

He passed his final examination in June 1913, and at the time when war broke out he held a good position with many future possibilities. With an old St John's friend, who had qualified with him, he immediately joined the 2nd Battalion of the Queen Victoria Rifles (9th County of London Regiment) with which he trained for several months, rising to the rank of Corporal. In March 1915 he was offered and accepted a Commission in the 3rd Lincolnshire Regiment. Writing in June of that year from Grimsby, where he had trained with the Regiment, he said: "I am off to-morrow for Southampton *en route* for France. I am glad to go now, I have had the best time of my life in camp here," no small tribute to the *esprit de corps* and *joie de vivre* of camp life, when one remembers that it was written by one who always enjoyed life, and whose College days were among the most pleasant of recollections.

He was drafted to the 1st Lincolnshire Regiment, and was constantly engaged in trench work, save for occasional rests which the Regiment enjoyed. When home on leave in

October 1915 he spoke in warm praise of regimental life, the cheeriness of the men and the pleasant jaunts he had with his fellow officers when the respites from trench life gave them a few hours of freedom.

He was killed while on Patrol Duty in the early morning of December, almost immediately after his Battalion had got back to the trenches.

His Colonel wrote: "I deeply regret to inform you that your son, L. H. Bowen, whilst out on patrol between the lines on the early morning of the 22nd December was struck by a bullet and I fear killed. He was approaching the German wire about ten yards in front of the other members of the patrol when he was hit and seen to fall. Owing to the enemy's rifle fire it was impossible to approach the spot where he fell, and his body has unfortunately not been recovered. The Corporal who was accompanying him feels sure that he was killed outright, but of course there is a faint chance of his having been picked up by the Germans and being still alive, but I fear the chance is very remote. An endeavour was made to go out the next night, but the patrol was observed and had to withdraw. We are all very grieved about it. He was a keen and zealous officer and very popular among his comrades. Please accept my deepest sympathy for your loss of a gallant son."

The Captain of his Company wrote: "I feel I must write just to tell you how much all the officers and the men feel for you in the loss of your son. I have not known him long, but quite long enough to find out that he was one of the very best officers and friends that any man could meet. On the morning of the 22nd December he went out to find out certain particulars about the ground between our trenches and the enemy's; this was at 3 a.m. He took two men with him. I was watching for his return at about 4.15 a.m. when I saw three shots fired which apparently came from the enemy's trench, and about twenty minutes later the two men came back and told me that your son had been hit. They stopped out there about ten minutes and called his name several times, but he did not reply. They could not get at him because they themselves would have been shot; he was at the time close to the enemy's barbed wire, and about five

yards in front of his men. Mr Harris, who had been with him all the time he was out here, went out the next night to see if he could find anything out, but found it was impossible to get near enough to find him. A keen watch was kept to see if we could find out anything the previous day, but nothing happened."

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CHRISTOPHER WILKINSON BROWN, B.A.

Lieutenant C. W. Brown, killed in action 30 April 1916, the youngest son of the Rev. Charles Vernon Brown, Vicar of Embsay, near Skipton-in-Craven, was born 15 November 1892 at Embsay Vicarage, and was educated at Skipton and Pocklington Schools. He entered the College with a Dowman Exhibition in October 1911, and obtained Honours in the Historical Tripos of 1914. Immediately after the declaration of war he volunteered for service and was given a Commission in the Special Reserve of Officers, being finally attached to the 3rd Royal Scots Fusiliers, and gazetted Second Lieutenant 15 August 1914. He was promoted Lieutenant in the summer of 1915, and at the time of his death was in command of a Company.

On 12 March 1915 he was wounded in the head at Neuve Chapelle and invalided home. He rejoined his regiment and was again wounded at Hooge, on 25 September. While on duty in the trenches he was killed about midnight on 30 April. His Commanding Officer writes: "He was setting a fine example of fearlessness to his men at the time, and died instantaneously. . . . We are all very sorry to lose a good officer and a brave comrade."

Lieutenant Brown was a welcome visitor at St John's within four days after his first wound, and those who met him could not have failed to be impressed by his pluck, when obviously suffering from considerable pain. With the same dogged persistency which he shewed in his life at College, he was determined "to see the thing through."

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REV. GUY ARROTT BROWNING, M.A.

The Rev. G. A. Browning, Chaplain and Naval Instructor, who was killed in action on May 31 in the great North Sea battle, was a son of Captain George Alexander Browning, R.N. He was born at Wimbledon 15 December 1876, and was educated at Dulwich College, entering St John's in October 1896. He was a Foundation Scholar of the College, and took his degree as a wrangler in the Mathematical Tripos of 1899. He then studied at the Clergy Training School, Cambridge, and was ordained Deacon 1900 and Priest 1901 in the diocese of Exeter, being curate of Dawlish 1900-03. In the latter year he entered the Royal Navy as Chaplain and Naval Instructor, serving on H.M. ships *Exmouth*, 1903-04; *Prince of Wales*, 1904-05; *Implacable*, 1905-07; *King Edward VII*, 1907-08; *Dreadnought*, 1908-09; *Vanguard*, 1910-1911; *Forle*, 1911-13; *Hyacinth*, 1914-15; *Orion*, 1914-15; and at the time of his death was serving on the *Indefatigable*.

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FRANCIS WILLMER McAULAY, M.A.

Captain F. W. McAulay, killed in action 21 May 1916, was the only son of Mr Samuel McAulay, of Aylesby, near Grimsby. He was born at Aylesby 15 March 1891, and was educated at The Leys School, Cambridge, entering St John's in 1909. He rowed for the L.M.B.C. and was Secretary and Captain of the College Lacrosse Club. He obtained a Commission in the 2nd Lincolnshire Battery, R.F.A. (T.), in 1910 and was gazetted Lieutenant 16 July 1913; at the date of his death he held the rank of Captain. He was admitted to his M.A. degree (by proxy) on the 21st of January last.

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WILFRED MARSHALL.

The following additional particulars, with regard to Lieutenant W. Marshall, have come to hand (see p. 251). Colonel Stoney wrote as follows on 12 August 1915: "As no trace has been found of your son it has been impossible to report

him other than 'missing.' Before this was done enquiries were made, but there was nobody found who could say that he had seen him hit.

"I very much regret to say that I fear he was killed. His Company was in the second line that advanced. Even after the Turkish trenches were taken, the ground that lay between them and the previous front line was swept by fire from the other trenches. Your son gallantly led his platoon out of the trenches after the troops in the first line had nearly all been killed or wounded. This second advance was successful, and several lines of Turkish trenches were taken."

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PETER LANGTON MAY, B.A.

Second Lieutenant P. L. May, of the 2nd Dragoons (Scots Greys) was killed in action at Hulluch on the 13th February last through the exploding of a German mine. He was the eldest son of the late Mr Peter Wilson May, of St Margaret's, Hampstead Heath, and was born at Frant, Sussex, 6 October 1875; he was at Harrow from 1889 to 1894, entering St John's in October of the latter year. While at College he was a distinguished oar, rowing in the first Lent Boat in 1895 and in the second May Boat of that year and in the first May Boats of 1896 and 1897. He rowed in the College Light Four in 1896, and rowed 4 in the winning University Trial Eight in December 1896. After leaving College he became a member of the London Stock Exchange. On the outbreak of war he was gazetted a 2nd Lieutenant in the 5th Reserve Regiment of Cavalry 4 September 1914, then he joined the Scots Greys and went to France in April 1915. He was made company bomb officer. For some time his death was not certain, but now there appears to be no hope that he is alive. The following extracts from a letter of his commanding officer give an account of his death. "There is I think no doubt that Langton was alive after the mine exploded in our trenches. He was seen, buried to the waist, by two men alive and here, he was quite uninjured and told them to go and get spades and rifles and dig him, and the four men with him, out and then hold the crater of the mine

against the Germans. They went back, and by the time they got back with help the Germans had advanced over the ground where Langton was. It was over three-quarters of an hour before we could drive them back, and then could only drive them back as far as their own parapet, thirty yards back. As soon as this was done D, an officer of the regiment, and C, a sergeant, already wounded, and two others crawled all over the ground where Langton and his party had been, but could see no one. When light came it was impossible to go out in the open, but we had men with telescopes and periscopes, watching the ground all day, and they could see nothing. I don't wish to lead you to hope too much, but I do think there is a chance that he is a prisoner, and for this reason. If the Germans had shot him, where is he? They would not take him away, and yet D and C, both of whom knew the ground, could not see anything of him or of the four or five men with him, and if they were all dead they would have seen them. Again, it is a great necessity in war to catch men alive to get information out of them as to the enemy; both sides make great efforts to do this. Langton was unarmed, as his revolver was picked up some way away, blown away by the explosion. The Germans were on the ground quite long enough to dig him and his men out and take them back. On the whole, therefore, honestly I have hopes of his safety, and yet I do not want you to have too great hopes. Langton was the bravest man I ever saw, as he knew his danger, which most of these boys do not. He organized and conducted an attack the night before on the Germans, which was a marvel of success, and for which he was recommended for the Military Cross, which he would without doubt have got. We all feel his loss and this dreadful suspense most fervently, and I can assure you that I actually had to forbid his men going over the parapet, to certain death, in the daylight to look for him, and every mortal thing that man can do has been done. The private soldier will do anything for a man he knows is fearless himself, and one of our men was severely wounded the night before, as he insisted on walking in front of Langton when he went out to look at the German trenches."

This letter was written on February 16th, and as nothing

has since been heard of Lieutenant May it would appear that he was killed. Lieutenant May married 30 October 1902, at Lindfield Parish Church, Ida Maude, fourth daughter of William Sturdy, of Paxhill, Lindfield; she, with two sons and a daughter, survives him.

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HAROLD CHARLES NORMAN TAYLOR, B.A.

Second Lieutenant H. C. N. Taylor, killed in action 21 May 1916, was the younger son of Dr Frederick Taylor of 20, Wimpole Street, London, and was born 26 October 1892. He was educated at Charterhouse and entered St John's in 1911 with a Foundation Scholarship for Classics. He was placed in the First Class of the Classical Tripos in 1914 and was preparing to read for the Indian Civil Service. When war broke out he at once applied for a Commission and was gazetted, on 31 August 1914, a Second Lieutenant in the 20th (County of London), The London Regiment. At present no details are to hand with regard to his death.

During his residence at St John's, Taylor played a prominent part in the general life of the College and, although he did not obtain his colours, he was a keen cricketer and golfer. He was also Junior Secretary and Treasurer of the College Mission.

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HERBERT SYKES WOOLER, B.A.

Second Lieutenant H. S. Wooler, of the 12th Battalion, West Yorkshire Regiment, was the second son of Mr Ernest Octavius Wooler, Solicitor, of Balks House, Wortley, Leeds. He was born 23 November 1892 at Morley, Yorks, and educated at Sedbergh, of which school he became head boy. He entered St John's as a Lupton and Hebblethwaite Exhibitioner in October 1911 and graduated, with Classical honours, in 1914. On the outbreak of war both he and his younger brother (Charles Armytage Wooler, admitted a member of St John's, but not yet in residence) enlisted at once as privates in the West Yorkshire Regiment, although they had several years' experience in the O.T.C., and two other members of the family (cousins) also joined the ranks,

while Wooler's eldest brother obtained a Commission in the R.A.M.C. Both the younger brothers served as N.C.O.'s in the 11th Battalion until they applied for Commissions, and were promptly gazetted Second Lieutenants in December 1914. H. S. Wooler was Intelligence Officer in his Battalion, and had been out at the front about six months when he was wounded. He had been watching the effect of our artillery fire at St Eloi when he was struck on the temple by a stray piece of shrapnel on March 27th; he died the following day without having regained consciousness, and was buried in Poperinghe cemetery.

At St John's, Wooler distinguished himself as a good all-round athlete, and, besides playing football and lawn tennis, he won his College colours for cricket in 1913. His high character and attractive personality made him a popular and influential member of the College, and the many who knew him will always remember his brightness and unaffected simplicity.

Lieutenant Wooler's father has received many letters with regard to the loss of his son. Second Lieutenant C. A. Wooler (his brother) writes as follows: "Col. Leggitt, late C.O. of the 12th West Yorks, motored over to see me the other day and in the course of our interview spoke very highly of Bert, and said that he chose him out to observe some dead ground in front of the parapet as it was a very responsible post. He said he was an excellent Intelligence Officer and he was so very sorry about it all—he was a splendid fellow."

Lieutenant Talbot, of the 11th West Yorks Regt, wrote: "Just a few lines to express my deepest sympathy with you in the loss of Bertie. At school we were friends, and since leaving there our friendship has if anything been strengthened. During our training in England Bert and I were always in the same room, and it was with great regret that we were parted when this Battalion left for France. A more cheerful and merry friend it was impossible to find, and it was a great shock to read in the papers of his death. I had the fortune to meet him a few months ago in Armentières, where we spent the afternoon together, and I little thought it was to be the last of our many excursions together. The little band of



old Sedberghians to which he and I belonged has unfortunately suffered heavily this last few months."

A corporal in the Regiment writes: "I am very sorry to hear that your son, Mr Wooler, has been killed. I was looking in the paper this morning, but I could not believe it at first until I had read your letter to see if it was right, and I must say it grieves me very much, for he was my best friend all the time I was out in France, although he may not have known it, but I did; he was strict at times, but it was only his duty to be so. I hope you will accept my sympathy, and I think all the boys that was under him will wish the same, for he was greatly liked by all, and I am sure they all will be very sorry they have lost him."

The following extracts from letters written by Lieutenant Wooler's servant, Private J. E. King, have an interest of their own.

"I cannot sufficiently express my deep sympathy in your great loss by the death of your son. I was his servant. I could not have had a better master. He was always so kind and considerate to me that it was a pleasure to attend to his wants. He was a fearless officer, Sir, and a great favourite with his men.

"Each scar received in fighting, for the cause of truth and right,  
Shall be a badge of honour on the breast of honour's knight,  
The world may have its burdens and its griefs and tears untold,  
But if there were no cross of sorrow there would be no crown of gold."

And again:

"I shall place great value upon the photo of your dear son, my master. True, there is no portrait, I am sure, which will do him justice. I can give my testimony that on many occasions when feeling a bit depressed a cheery word from him (with which he always greeted me) was sufficient to drive away any depression. Indeed, I am reminded of Shakespeare's portrait of one of Christ's gentlemen: 'His life is gentle, and the elements so mixed in him, that Nature might stand up and say to all the world, this is a man.' And that is the portrait of Lieut H. S. Wooler, which will live with me."



*Photograph by J. Palmer Clarke.*

## Obituary

LOFTUS HENRY KENDAL BUSHE-FOX, M.A., LL.M.

Mr Bushe-Fox, who died on March 21<sup>1916</sup> at his residence in the Madingley Road, was the eldest son of Major Luke Loftus Bushe-Fox, and was born at Hampstead, 6 December, 1863. Educated at the Charterhouse, he came up to St John's in 1882 and took his degree as 12th Wrangler in the Mathematical Tripos of 1885, taking also the Law Tripos in 1886. Many years later, in 1912, he proceeded to the LL.M. He counted two Irish Judges among his ancestors, and it was natural that he should turn to the Law. He was elected a McMahon Law Student, and was called to the Bar, at the Inner Temple, in 1890; but after a few years returned to Cambridge, becoming Law Lecturer of the College in 1902, Fellow and Junior Dean in 1903, and Tutor in 1905. In 1906 he married Theodora, daughter of the late H. W. Willoughby, Esq.

He was one of those who give to their College the first claim upon their time and energies. His open Lectures on Real Property and Torts for the second part of the Tripos were always largely attended, and he acted for some time as Secretary of the Board of Legal Studies, but as a general rule he did not take much part in University affairs or business. He was once (in 1910) persuaded to stand as a candidate for election to the Council of the Senate, and was within a very few votes of being elected. In his College life he was noted for his sympathy with his juniors, for his insight into their character and influence with them. Several members of the College came very considerable distances to his funeral.

On the outbreak of war he joined the M.A. section of the O.T.C., and threw himself into all its activities, both drill and field days, with characteristic energy. He quickly

became one of the most efficient members of the Corps, although, it is to be feared, at the cost of further injury to health already failing.

Looking back, his friends can now see that his fatal illness must have been developing for a considerable time; but his cheery ways concealed the waning of his physical energies. His death at a comparatively early age is a great loss to the College. Had he been spared till peace is restored his influence in re-establishing old ways and traditions would have been invaluable.

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“BUSHEY.”

It is impossible to speak of him by any other name, especially in these recollections, which are of a purely personal nature, and touch chiefly upon our friend's relations with the undergraduates of his College and University—a class of the community whose welfare lay very near his heart, and to whom, individually and collectively, he rendered priceless service.

I knew Bushey for just twenty years. When we first met, I was a freshman in my second term, and Bushey was one of the best-known figures in Cambridge. In those days he lived at 3, Park Parade, in company with a spaniel of uncertain years and temper (who never shared her master's enthusiasm for the society of youth) called “Lass”; and the callow oarsman engaged in laboriously earning his Lent Boat colours asked for no greater honour than an invitation to drop into Number Three for tea on his way up from the river.

As time went on, and our intimacy increased, I began to realise that Bushey was something more than the bright particular star of the Lady Margaret Boat Club. He was the moral force which directed and controlled the undergraduate life of the College. I often wondered in those days how far the College authorities realised the extent of unofficial and unrecognised work which Bushey was doing for them. There is always a disposition in certain quarters to regard a senior member of a College who takes the chair at Bump-

suppers and constantly accepts invitations to undergraduate dinner-parties as a person not quite alive to the dignity of his position. Such persons do undoubtedly exist, and sometimes they are not desirable persons. But the very presence of a man like Bushey at a Bump-supper was a guarantee that, though every one was going to enjoy himself hugely, the academic proprieties would not be outraged. Not, be it observed, from any pedantic reverence for the letter of the law or its administrators, but out of respect and affection for the guest of the evening.

Later, the College realised that one of her most priceless assets was being permitted to run to waste in the dreary Sahara of private tuition. I know how dreary that Sahara was, for Bushey and I were in partnership for a few years. As far as I remember, the joint *repertoire* of our firm included Classics, Mathematics, and all those multifarious and snippety mysteries which comprise the General Examination for the Ordinary B.A. Degree. The division of labour was that I took all the Classics, and Bushey the Mathematics. (After an acrimonious discussion, we agreed to regard Paley and History as Classics, and Logic and English Literature as Mathematics.) In addition to all this, Bushey, who was by this time recognised as one of the ablest Law coaches in the University, possessed a considerable number of pupils for the Law Tripos, largely from other Colleges. Naturally, his hours were appallingly long. I know that during one term his daily work, with short intervals for meals, and two hours on the towpath (still working!), lasted from seven o'clock in the morning until ten o'clock at night. Fortunately he seldom failed to derive amusement from his pupils, and was never too tired to sit up and describe *A's* latest eccentricity or *B's* last lapse.

However, official recognition arrived at last. He was created a College Lecturer; then Fellow; then Junior Dean—I believe a Statute of the College was repealed in order to legalise this appointment—and finally Tutor. He gave up his rooms in Park Parade, settled in A, New Court, and became a regular attendant at the high table. This last enterprise was attended with some little embarrassment for a week or two, owing to the efforts of enthusiastic but mis-

guided friends in the lower part of the Hall to drink his health! So Bushey came to his own, and settled down into a recognised leader of the College.

Of his career as an oarsman others are better qualified to speak, for he had reached the age of thirty and won most of his laurels by the time I made his acquaintance. But not all. He stroked the May Boat to third place on the river at the age of thirty-two, and two years later achieved a notable victory at Bedford Regatta, where a Lady Margaret light four, stroked by him, won the Grand Challenge Cup, after a desperate finish with a very hot First Trinity crew. Thereafter he gave up serious racing, though he never ceased to row. Rowing was a second nature with him. He was probably the best oar ever turned out by either University who failed to get his Blue. This of course was through no fault of his own, but was due to an unlucky heart strain which put him out of action during what should have been the best rowing years of his life. But rowing's loss was coaching's gain.

He was also a fine Lawn Tennis player, and was for many years Treasurer of the C.U.L.T.C. He was an ardent follower and excellent judge of Rugby Football form, though, as an Old Carthusian, he had been educated to Association. He was an enthusiastic Cricketer of the Long Vacation type, and always led the Lady Margaret Eleven into the field in its annual match against the Long Vacation Cricket Club. He kept wicket: he explained that the batsmen liked him to do so; and he was right.

Apart from his pre-eminence as a College tutor and an oarsman, Bushey possessed three outstanding characteristics. He was, in the first place, a man of business. Every club or institution in search of a wise counsellor or reliable financier turned to him, and seldom in vain. He was the most sought-after Treasurer in Cambridge. Secondly, he was a man of invincible cheerfulness and *bonhomie*. His popularity was universal. He was equally at home in the Goldie Boat House, at the Fellows' Table, in an undergraduate's rooms packed to suffocation, or in the chair at a smoking-concert organised on behalf of some humble friend of his in Cambridge town. To enter a shop with him was an education

in itself. There was always some reminiscence to be exchanged with the proprietor—of a race rowed, or a fish hooked, or a song sung—before the business of the day could be approached. His catholic love for his fellow-men made him impatient of cliques and sets. He was frankly hostile to College social clubs, and refused membership of "The Fireflies" and kindred institutions more than once.

Thirdly—which is not always the case with a keen humourist—Bushey was essentially a man to whom one could take one's troubles. He was a trusted confidant and true friend in matters of which the world knew nothing. He had an infinite understanding of and sympathy for the weaknesses of youth, and proved himself a very wise and very tender Ulysses to many a foolish young man in a scrape.

Of his private and domestic life, especially on his little estate in Ireland, I could say much; but such reminiscences would be out of place in a College record. Let it suffice to say that he was a particularly happy husband and father. He was devoted to his native land, though debarred by circumstances from living there for more than a few weeks in the year; and he was one of the few Irishmen I ever knew who could converse rationally upon the Irish Question.

The chief work of Bushey's life was to unite the senior and junior members of St John's in a far closer understanding than hitherto. He created an *entente cordiale*. In his rooms all met on common ground: in his presence we were Johnians first and dons and undergraduates afterwards. He has gone from us before his time, but this work of his will live after him. But he will be remembered most of all for his genius for friendship. He made new friends every year, and he never seemed to lose touch with an old one. His correspondence was enormous, and his rooms were the first port of call for old members of the College up on a visit. He was an institution. He loved the College, and he was the man about whom all members of the College, of every grade, rallied. I think that he himself would wish for no better epitaph.

J. H. B.



In writing of Bushe-Fox I will deal only with the one phase of his activity of which I am specially qualified to speak—his rowing career. On the river he was one of those who have achieved greatness, and few have built their greatness on a surer foundation. Coming from a non-rowing school at a time when the fortunes of the L.M.B.C. were at a very low ebb, he not only took a leading part in bringing about and maintaining that "turning of the tide" which began in 1888, but eventually he attained a position in connection with Cambridge rowing which was quite unique. No old oarsman has ever been permanently in residence, who possessed at once such a record of performance, such a breadth of experience, so deep a knowledge of rowing, and such remarkable gifts as a teacher and leader of men.

Of his earlier rowing days at Cambridge four years passed in the drudgery of serving a cause which seemed doomed to continual failure. He stroked the first boat in 1887, when it fell to tenth on the river, and it was his grit and generalship that saved it, by inches only, from falling yet another place. But that great race was the harbinger of better things. In 1888 he rowed two in the crew which made three bumps and was probably faster than any other boat on the river. In this crew he won the Thames Cup at Henley, but was unfortunately debarred, as a fifth year man, from sharing in the victory for the Ladies' Plate.

In the October term of the same year he was No. 2 and steerer of the L.M.B.C. Four, which was beaten only after a hard fight by the eventual winners, Trinity Hall. At the end of the term he rowed four in the losing University Trial Eight, but this, though it enhanced his reputation, had an unfortunate effect on his health. He was an ideal two, but in a heavy slip over a long course four was too heavy a place for a conscientious worker of eleven stone, and the result of the experience was a strained heart in the following May term, when he was rowing six (again overplaced) in the L.M.B.C. first boat, and was obliged to retire only three days before the races.

For a time his condition caused much anxiety, and he was plainly told that he would never be able to race again; but a rest of nearly two years had a wonderful effect, and in

April 1891 he joined the Thames Rowing Club. At Henley that year he rowed four in the club's second eight, which was coached by the famous James Hastie, and lost the Thames Cup by a quarter of a length only in the final heat with the Molesey Boat Club, though he had the satisfaction of meeting and beating the winners at two or three other regattas. In 1893 he rowed stroke of the Thames R.C. first eight, which on the opening day of Henley defeated the Société Nautique du Basse Seine, a well trained and very powerful Paris crew, after a grim struggle which but for Bushe-Fox's determination and racing powers might easily have ended otherwise.

After his return to Cambridge in 1893 Bushe-Fox continued active rowing for some years, his principal success being the winning of the Magdalene Pairs in 1895; but for the last twenty years of his life his main achievements were those of a skilled and successful coach. Of his services to the L.M.B.C. in this capacity the record is to be found in *The Eagle*, and it may be said that, while he had few equals in training a May Boat, or a Henley eight or four, no man in England could approach him with a fixed-seat crew. He helped many Presidents in coaching the University Trials, and frequently had charge of the University crew during the early stages of practice. There have been years when a Cambridge defeat might not improbably have been averted if he had coached the crew throughout. As a coach he combined accuracy of reasoning and clearness of expression with unfailing good temper, ever ready humour, an instinctive knowledge of men, and the tact which is often an essential quality when a crew is nearly in perfect condition. The prestige of a Blue might have made him a more effective coach with some men: the record of a Goldie could not have made him a better one.

R. H. F.

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We reprint the following appreciation from the *Spectator* :

The notices of Mr Loftus H. K. Bushe-Fox, the well-known oar, which have lately appeared, have been mainly concerned with the important position which he occupied in

the rowing world, and the grievous loss which Cambridge rowing in particular has sustained by his death. But there are other aspects of his career which ought not to be lost sight of. Himself the great-grandson of a distinguished Irish Judge, he was a lawyer of considerable attainments who could always be relied upon for a sound opinion. For many years he lectured at Cambridge on Real Property and Torts to candidates for the Law Tripos, and he held for some time the appointment of Secretary to the Special Board for Law. His legal knowledge was also of great service to his College. From the nature of the case, the management of College business is mainly in the hands of men whose training has been entirely academic, and, if a governing body should be fortunate enough to include a lawyer among its members, his advice is often of the highest value. But even lawyers are sometimes pedants, and it is not every collegiate body that can command the kind of counsel which Bushe-Fox was able to give. He brought to bear upon problems of College administration, not only a capacity for simple and straightforward thinking (which a legal training sometimes enfeebles), but also the robust common-sense which characterises the man of the world in the best sense of that much-misinterpreted expression. His colleagues always knew where they were with him, and into discussions that were getting tangled his intervention would come like a fresh breeze.

As a College tutor, also, he occupied a position that was entirely his own. In these days most College tutors are businesslike, sympathetic, and interested in their pupils' pursuits; but with the best will in the world it is not easy for the non-athletic tutor to simulate the genuine athletic keenness, and if he does he is at once found out by the acute observers with whom he is dealing. Here, however, was a man who was a real authority in the world of sport, and this gave to his counsel on all other matters an extraordinary weight with the young men to whom it was offered. The highest, and at the same time the rarest, endowment of a University teacher is the power of arousing and developing in the very ablest man a passion for the things of the mind; but this sometimes leads to a neglect of the average man. It was Bushe-Fox's special gift that he could arouse in the

average man that sense of comradeship and corporate loyalty which is indispensable to a vigorous College life, and could develop in him a cheerful readiness to postpone private advantage to the general good. The Cambridge undergraduate has nowhere found a wiser counsellor or better friend. He is being mourned to-day, not alone by those in Cambridge who miss his cheery and reliable presence, but by Johnians all over the world, who cannot think that any one will ever be to their sons quite what "Bushey" was to them.

X.



## OUR CHRONICLE.

*Easter Term, 1916.*

The list of "Birthday Honours," issued on June 3, on the occasion of the celebration of His Majesty's birthday, contains the following members of the College:—

(1) To be one of His Majesty's Most Honourable Privy Council: Sir Harry Simon Samuel (B.A. 1876). Sir Harry Samuel was formerly a partner in Messrs Montefiore & Co.; he has been Unionist M.P. for the Norwood Division of Lambeth since 1910. He was M.P. for the Limehouse Division from 1895 to 1906. He was knighted 1903.

(2) The honour of Knighthood was conferred upon Jethro Justinian Harris Teall, F.R.S., Sc.D. (B.A. 1873). Mr Teall was one of four placed in the First Class of the Natural Sciences Tripos in 1872, he obtained the Sedgwick Prize in 1874, and was elected a Fellow of the College in 1875. After lecturing for some time on the University Extension Scheme he was appointed Petrologist to the Geological Survey and was Director of that Survey from 1901 to 1913. Elected F.G.S. in 1873, he was awarded the Bigsby Medal in 1889 and the Wollaston Medal in 1905, after being President of the Society from 1900 to 1902. In 1890 he was made F.R.S. Besides being a Sc.D. of Cambridge he has received that Honorary Degree from Oxford and Dublin, and is an Honorary LL.D. of St Andrew's. In addition to many contributions to Geological Publications and Survey Memoirs he is the author of a very important illustrated work entitled "British Petrography," which appeared in 1888.

(3) To be Companions of the Order of the Indian Empire (C.I.E.):

Mr Charles Stewart Middlemiss (B.A. 1882). Mr Middlemiss was appointed Assistant Superintendent of the

Geological Survey of India in 1883. He is now Superintendent of the Geological Survey of India.

Mr William Nawton Maw (B.A. 1891). Mr Maw was appointed to the Indian Civil Service after the examination of 1892. He has served in the Central Provinces and is now Deputy Commissioner of Jubbulpore.

(4) The Military Cross is awarded to:

Captain T. Frederick, Norfolk Regiment, Reserve Bn.

Captain L. R. Shore, R.A.M.C.

Captain P. H. N. N. Vyvyan, A.S.C.

Captain F. J. S. Wyeth, Essex Regiment, Reserve Bn.

In a Supplementary Despatch of Sir Ian Hamilton, issued in the *London Gazette* of May 5, a number of officers are mentioned, whose names for various reasons could not be included in his despatch of 11 December 1915, published in the *London Gazette* of 28 January 1916. Amongst the officers so mentioned is Colonel William Hunter, R.A.M.C., M.D., F.R.C.P.

In a supplement to the *London Gazette* issued on May 2 it was announced that the King had been pleased to appoint Colonel William Hunter, M.D., F.R.C.P., Army Medical Service, to be a Companion of the Most Honourable Order of the Bath. Dr Hunter joined the College in 1887 as a Fellow Commoner, having been elected the first John Lucas Walker Student of the University.

On May 17 it was announced that the King had been pleased to grant permission for the wearing of the following Decorations conferred by His Majesty the King of Serbia on members of the Royal Army Medical Corps Mission to Serbia, March to June 1915; the orders are all those of St Sava: Col William Hunter, C.B., M.D., F.R.C.P. (2nd Class), Captain Philip John Ambrose Seccombe, M.B. (5th Class), Captain William Whiteman Carlton Topley (4th Class).

On March 15 last it was announced by the War Office that the King had been pleased to approve of the appointment of Lieutenant R. U. E. Knox (B.A. 1911) to be a Companion of the Distinguished Service Order, in recognition of his gallantry and devotion to duty in the field. The following is the official statement:

Temp. Lieut. Robert Uchtred Eyre Knox, 8th Suff. Regt.

"For conspicuous gallantry. When firing a 'West' gun one of the grenades landed in our own parapet. Seeing that two of his men could not possibly get under cover, he rushed

to pick up the grenade and threw it over the parapet. Just as he reached it it exploded. Although by an extraordinary chance he was only slightly injured, it was a fine example of bravery. He has several times undertaken tasks requiring coolness and daring."

The Hon. Sir Charles Parsons (B.A. 1877), K.C.B., Honorary Fellow of the College, has been appointed a member of a Committee, appointed by the Secretary of State for War, to inquire into the administration and command of the Royal Flying Corps.

The President of the Board of Trade has appointed a Committee to consider the position of British Electrical Trades after the war, with special reference to international competition, and to report what steps, if any, are necessary or desirable in order to safeguard that position. The Chairman of this Committee is the Hon. Sir Charles Parsons (B.A. 1877), K.C.B., F.R.S., Honorary Fellow of the College.

Mr T. E. Page (B.A. 1873) has been appointed a Governor of Charterhouse.

Dr Gilbert Slater (B.A. 1885), until lately Principal of Ruskin College, Oxford, has been appointed Professor of Indian Economics at the University of Madras.

The Hon. R. P. Paranjpye (B.A. 1899), formerly Fellow of the College, has been elected, by the University of Bombay, to the Bombay Legislative Council, of which he has been for three years a nominated member.

A party of Delegates from the French Universities paid a visit to Cambridge, spending four days June 1—5 in Cambridge. The party consisted of seventeen members, divided up as guests of St John's, Trinity, King's, Jesus and Christ's. The following were guests at St John's: M. Gentil, Professor of Petrography, Paris; M. Maigron, Professor of French Literature, Clermont; and M. Tédénat, Professor of Surgery, Montpellier.

On the evening of Sunday, June 4, an organ recital was given in the College Chapel, which was attended by the Delegates.

The Hon. Kiran Chandra Dé, I.C.S., C.I.E., Secretary to the Government of Bengal, has been appointed to act as Commissioner of Chittagong.

Mr R. Sheepshanks (B.A. 1893), I.C.S., has been appointed to act as a Judge of the High Court, Calcutta.

Mr E. H. P. Jolly (B.A. 1907), I.C.S., Assistant Judge, Nasik, Bombay, has been appointed an Assistant Sessions Judge, to exercise jurisdiction in the Court of Session established for the Nasik Sessions Division.

A. R. Dalal (B.A. 1907), I.C.S., has been appointed Superintendent of Land Records, Southern Division, Bombay.

Mr P. Quass (B.A., and LL.B. 1913), MacMahon Law Student of the College, was called to the Bar at the Inner Temple on 17 May last.

The FitzPatrick Lectures of the Royal College of Physicians for this year will be delivered by Dr W. H. R. Rivers, Fellow of the College.

At a meeting of the Royal College of Physicians of London, held on April 27, a licence to practice physic was granted to W. F. Eberli (B.A. 1913) of St Bartholomew's Hospital.

The Rev. E. F. Miller (B.A. 1871), formerly Archdeacon of Colombo, has been appointed Vicar of Pampisford, Cambridgeshire.

The Rev. A. S. Stokes (B.A. 1872), Vicar of Elm, Wisbech, has been appointed Rural Dean of Wisbech.

The Rev. A. H. Prior (B.A. 1880), Rector of Morton and Prebendary of Southwell Cathedral, has been appointed Rural Dean of Alfreton.

The Rev. H. J. Warner (B.A. 1884), Vicar of Yealmpton, has been appointed a Surrogate in the Diocese of Exeter.

The Rev. A. B. F. Cole (B.A. 1891), has been appointed Chaplain of Rawal Pindi, Panjab.

The Rev. E. J. Kefford (B.A. 1893), Vicar of Catherington, Horndean, has been appointed a Surrogate for the Diocese of Winchester.

The Rev. H. M. St C. Tapper (B.A. 1894), Vicar of Romsey, has been appointed Warden of the Deaconess' Home, Portsmouth.

The Rev. A. Aspin (B.A. 1903), Vicar of Todmorden, has been appointed a Surrogate in the Diocese of Manchester.



The Rev. J. W. Gleave (B.A. 1912), Vice-Principal of Bishop Wilson's Theological College, Isle of Man, has been appointed Chaplain to the Forces.

The following ecclesiastical appointments are announced :

Name.	Degree.	From.	To be.
Thomas, J. D.	1899	C. St John's, Upper Holloway.	V. Barlestone.
Wilson, A. R.	1877	R. Medstead.	V. Ash, Martock.
Aspin, A.	1903	V. Birch in Heywood.	V. Todmorden.
Robinson, W. E.	1900	V. St Simon's, Bristol.	V. St Paul's, Swindon.
Wrenford, H. J. W.	1902	C. St Paul's, Swindon.	V. St Simon's, Bristol.
Rammell, W. H.	1877	R. Boughton under Bleau.	R. Great Mongeham.
Ainger, W. H.	1888	V. All Saint's, Gosforth.	V. Haydon Bridge.

Mr F. Kidd (B.A. 1912), Fellow of the College, was on March 18 last elected to the Allen (University) Scholarship.

Ds G. N. L. Hall (B.A. 1913), Naden Divinity Student of the College, has been elected to the Lightfoot Scholarship for 1916.

One of the Smith's Prizes for 1916 has been awarded to Ds H. M. Garner (B.A. 1914) for his Essays "Two papers on orbital oscillations about the equilateral triangular configuration in the problem of Three Bodies."

On March 18 last F. P. White (B.A. 1915), Scholar of the College, was elected to an Isaac Newton (University) Studentship for three years from 18 April 1916. At the same time the Isaac Newton Studentship of H. Jeffreys (B.A. 1913), Fellow of the College, was continued for another year.

C. E. Mott, Scholar elect of the College, has been elected to a Stewart of Rannoch (University) Scholarship in Hebrew.

The following books by members of the College are announced: *The Kaiser: A forecast and its fallacy*. Imperial Maritime League; reprinted, from the *Perthshire Courier*, and *Passing Thoughts. A half-hour's Respite in the time of war*; reprinted from the *Oban Times*, by L. G. H. Horton-Smith, F.S.A.; *The Fourfold Gospel. Section iv, The Law of the new Kingdom*. By Edwin A. Abbott, Honorary Fellow of the College (University Press); *The Anglican proper psalms. Critical and exegetical notes on obscure and corrupt passages in the Hebrew Text, in the light of modern knowledge*. By the Rev. C. H. Sellwood Godwin, first Vicar of St Aidan's,

Middlesborough (Deighton Bell & Co.); *War Time Tracts for the Workers*, by Canon J. H. B. Masterman, Canon P. Green and others (S.P.C.K.); *Samuel Butler, Author of Erewhon: The Man and his Work*, by John F. Harris (Grant Richards); *The Natural and the Supernatural in Science and Religion*, Lectures to Men, by the Rev. J. M. Wilson, D.D. (S.P.C.K.); *The Geology of the Lake District*, by Dr J. E. Marr (University Press); *Tuberculosis and the Working Man*, by P. C. Varrier Jones (W. Heffer & Sons).

The following University appointments of members of the College have been made since the issue of our last number: Dr H. F. Stewart to be a member of the Lodging Houses Syndicate; Mr E. A. Benians to be a member of the Special Board for History and Archaeology; Mr J. W. H. Atkins to be a member of the Court of Governors of the University College of Wales, Aberystwyth.

On March 28 a blizzard of extraordinary violence swept over Cambridge and the surrounding district. A long spell of wet weather had loosened the hold of the trees in the ground, and when the wind rose to its height between six and seven o'clock in the evening the majority were in great distress. The wind, driving with terrific force, snapped the boughs laden with snow, and in the space of about an hour brought down some twenty-five trees. The "Wilderness" suffered most, but the avenue leading to the cricket field also lost five trees, two of them disclosing an old wall by which they had been planted. With the exception of the poplar by the brook and two limes all the trees that fell were elms. The soldiers who were billeted in the New Court gave valuable help in clearing away the wreckage, but owing to the scarcity of labour some of the trees still lie where they fell. This extensive loss of trees has given a new importance to the reconsideration of the replanting of the "Backs," which a College Committee had already taken in hand.

#### COLLEGE ENGLISH ESSAY PRIZES, 1916.

The following are the subjects for the College Essay Prizes:

For candidates of the third year—

*English Patriotic Poetry of the 19th century.*

For candidates of the second year—

*Cervantes.*

For candidates of the first year—

*American Humourists.*

The Essays are to be sent to the Master on or before Tuesday, 10 October 1916.

THE HAWKSLEY BURBURY PRIZE.

The Prize for 1917 is to be awarded for Latin Verse, and the following are the subjects set by the Vice-Chancellor :

(1) For the Montagu Butler Prize for Latin Hexameter Verse, not exceeding one hundred and fifty lines in length, on the subject—

*Britannia Colonialium Alma Mater.*

(2) For Sir William Browne's Medal a Latin Ode in Alcaic metre, not exceeding thirty stanzas in length, on the subject—

Διὸς δ' ἐτελείετο βουλή.

The exercises should be sent to the Master on or before 1 February 1917 : each is to have some motto prefixed : and to be accompanied by a paper sealed up, with the same motto and the candidate's full name written within.

LAWN TENNIS CLUB.

Captain—A. G. Patton. Hon. Sec.—D. E. Reuben.

We had a very good Tennis Six this season and, given drier weather, should have done well. We were compelled to cancel seven matches on account of rain. Of the five we played we won two. Two of the others we lost creditably to what were practically University sides.

Date.	Opponents.	Result.
May 16 ...	v. Trinity	... Lost 4-5
" 20 ...	v. Clare & King's	... Won 7-2
" 26 ...	v. Mr. Potter's VI.	... Won 6-3
" 30 ...	v. Trinity	... Lost 2-7
" 31 ...	v. Mr. Gunasekara's VI.	... Lost 3-6

Our regular VI. consisted of :—A. G. Patton and J. G. Moodie ; V. A. Van Geyzel and D. E. Reuben ; K. C. Mahindra and C. A. L. Gale. G. S. Need, F. B. Thomas, P. A. Gasper, and G. S. Brownson have also played.

Our courts in the Paddock have been very soft, and never really played well.

ORGAN RECITALS.

An Organ Recital was given by Dr Rootham in the Chapel on Sunday, May 28th, at 8.15 p.m. The programme was as follows :—

1. TOCCATA (Toccata, Intermezzo and Fugue) in C Major... *Bach*
2. \*PRELUDES on hymn-tunes ... .. *Bach*  
(a) Christ, Who blesses us.  
(b) By the waters of Babylon.
3. FANTASIA in G major ... .. *Bach*
4. ARIA in F ... .. *Bach*
5. FUGUE in G major ... .. *Bach*
6. FANTASIA and FUGUE in G minor ... .. *Bach*  
\* Before each of these Preludes the tune on which it is founded was played over.

On the occasion of the visit of French University Professors, Dr Rootham gave a second Organ Recital on Sunday, June 4th, at 8.45 p.m. The programme was as follows :—

1. TOCCATA and FUGUE in F major ... .. *J. S. Bach*
2. CHORALE (No. 2) in B minor ... .. *César Franck*
3. RHAPSODIE sur des cantiques Bretons ... .. *Saint-Saëns*
4. DITHYRAME in F major ... .. *Basil Harwood*
5. Slow movement and Scherzo from 4th Organ Symphony ... .. *C. M. Widor*
6. CHORALE and FUGUE from 5th Sonata ... .. *Guilmant*

THE COLLEGE MISSION.

President—The Master. Vice-Presidents—The President, Mr Graves, Sir J. E. Sandys, Mr Cox. Senior Missioner—Rev. R. B. Le B. Janvrin. General Committee—Mr Cunningham, The Dean, Mr Kidd, Mr Previté-Orton (Senior Treas.), Mr B. T. D. Smith (Senior Sec.), Dr Tanner, Mr Ward, Mr Yule, R. C. Brookes, W. M. Heald, R. W. Hutchinson, R. Stoneley. Boys' Home Committee—Rev. R. B. Le B. Janvrin *ex-officio*, Mr Cunningham, Mr Yule, R. C. Brookes, E. C. Ratcliff, R. Stoneley.

We hope that next term there will be once more a Junior Missioner at Walworth, to give the Missioner much needed help in the work which, under all difficulties, he has carried on single-handed. Owing to the continuance of the war, and the dearth of available men for the post of Warden produced thereby, it has proved necessary to close the Boys' Home till better days arrive. Happily, homes can be found for the boys at present there ; and it is felt that it will be better to start the Home afresh in full working order when peace comes, than to continue it now under all the disadvantages which the absence of a Warden implies.

## THE CHESS CLUB.

*President*—Mr. Gunston.      *Secretary*—A. G. Patton.

After continuing for two terms in a state of existence and nothing more, the College Chess Club aroused itself from its lethargy, and, in view of its depleted numbers, amalgamated with Queens' to compete for the University Shield. The competition was necessarily small, but after a hard-fought victory over Clare (3—2), in the first round, we defeated Sidney in the final by three completed games to none, and secured the trophy once more after the lapse of a year. The members of the College who formed part of the combined team were A. G. Patton, M. H. A. Newman, and R. Stoneley.

## THE LIBRARY.

Donations and Additions to the Library during the quarter ending Lady day, 1916.

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

### Donations.

	DONORS.
*Liveing (G. D.) and Dewar (Sir James). Collected Papers on Spectroscopy. With a supplementary paper not heretofore published. roy. 8vo. Camb. 1915. 3.42 .....	The Authors.
*Abbott (Rev. E. A.), D.D. The Fourfold Gospel. Section IV. The Law of the New Kingdom. (Diatessarica. Part X, Section 4). 8vo. Camb. 1916. 9.8. ....	The Author.
*Scott (R. F.). On the Contracts for the Tomb of the Lady Margaret Beaufort, Countess of Richmond and Derby, mother of King Henry VII, and Foundress of the Colleges of Christ and St. John in Cambridge; with some illustrative documents. Communicated to the Society of Antiquaries of London. (From <i>Archæologia</i> , Vol. LXVI). 4to. Oxford, 1915.....	The Author.
*Crees (J. H. E.). Didascalus Patiens: a satire, a medley, a romance. 8vo. Lond. 1915. 5.43.35...	The Author.
*Rolleston (H. D.), M.D. James Lind, Pioneer of Naval Hygiene. Sir Gilbert Blane; an Administrator of Naval Medicine and Hygiene. [Reprinted from <i>Journal of the Royal Naval Medical Service</i> . Vols. I. and II. 1915, 1916 .....	The Author.
*Paranjpye (R. P.). Dhondo Keshao Karve: a sketch. sm. 8vo. Poona, 1915 .....	The Author.
British Museum (Natural History). British Antarctic ("Terra Nova") Expedition, 1910. Natural History Report. Zoology. Vol. I. No. 3. Cetacea. By D. G. Lillie.* 4to. Lond. 1915.....	The Author.
Universidad Nacional de La Plata. (Facultad de Ciencias Naturales). Revista del Museo de La Plata. Director: S. A. Lafone Quevedo.* Tomos XIX., XX., XXII. (Segunda Serie). roy. 8vo. Buenos Aires, 1913 .....	Director del Museo.
Jenkinson (H.). Palaeography and the practical study of Court Hand. 4to. Camb. 1915. 14.2... Cecil (Algernon). Life of Robert Cecil,* First Earl of Salisbury. 8vo. Lond. 1915. 5.35.54.....	The Master.



- Jefferson Physical Laboratory, Harvard University. Contributions for the years 1913 and 1914. Vol. XI. 8vo. Camb., Mass. [1915].....
- Bibliography of books exhibited at the Napier Tercentenary Celebration, July 1914. By R. A. Sampson.\* (Reprint from the *Napier Tercentenary Memorial Volume*. Royal Society of Edinburgh, 1915). 4to. [Edin., 1915].....
- Prothero (G. W.), LL.D. German Opinion and German Policy before the War. 8vo. Lond. 1916
- Report of the Ontario Commission of Unemployment. Printed by order of the Legislative Assembly of Ontario. Part I. roy. 8vo. Toronto, 1916.....
- Staerk (*Dom Antonio*), O.S.B. Monumenta Bulf-strensiensia. Ancient Monuments of Buckfast Abbey. 2 vols. la. fol. Kain-lez-Tournai, 1914. 15.40.17,18
- Mercer (Rev. S. A. B.). The Ethiopic Liturgy: its sources, development and present form. (Hale Lectures, 1914-1915). sm. 8vo. Milwaukee, 1915. 11.15.51.....
- Richardson (R. P.) and Landis (E. H.). Numbers, Variables and Mr. Russell's Philosophy. (Reprinted from *The Monist*, July 1915). 8vo. Chicago, 1915.....
- Fundamental Conceptions of Modern Mathematics. [Part I.] Variables and Quantities. 8vo. Chicago, 1916.....
- Gardiner (S. R.). The Thirty Years War, 1618-1648. 4th edition. sm. 8vo. Lond. 1877. 20.6.31.....
- Smithsonian Institution. Annual Report for the year ending June 30, 1914. 8vo. Washington, 1915.....
- Sir Joseph Larmor.
- The Author.
- The Author.
- G. E. Jackson\*, Esq. (Secretary to the Commission).
- Rev. Canon Sutcliffe.
- Hale Memorial Trustees.
- The Author.
- Mr. Previté-Orton.
- Smithsonian Institution.

The Library has also received two larger donations during the quarter: seventy-two books, including some old editions of the classics, from J. Brownbill\*, Esq., and eleven devotional works from the Rev. G. H. Lewis.\*

#### Additions.

- Aristophanes. The Wasps. The Greek Text revised, with Translation, Introduction and Commentary by B. B. Rogers. sm. 4to. Lond. 1915. 7.18.55.
- The Clouds. The Greek Text revised, with Translation, Introduction and Commentary by B. B. Rogers. sm. 4to. Lond. 1916. 7.18.56.
- Bréhier (L.). L'Église et l'Orient au Moyen Age. Les Croisades. 3<sup>me</sup> édition. sm. 8vo. Paris, 1911.
- Cabrol (F.). L'Angleterre chrétienne avant les Normands. 2<sup>me</sup> édition. sm. 8vo. Paris, 1909.
- Carew (Thomas). Poems. Edited by A. Vincent. (Muses' Library). sm. 8vo. Lond. [1899]. 4.30.58.
- Catalogue général de la Librairie française. Tome xxv. Table des matières du tome xxiv, 1910-12. 1<sup>er</sup> fasc. A—Guelma. roy. 8vo. Paris, 1915.

- Dictionary (Oxford English). Subterraneously—Sullen. By C. T. Onions. Turn-down—Tzirid. By Sir James A. H. Murray. 2 vols. 4to. Oxford, 1916. 12.4.
- Encyclopædia of Religion and Ethics. Edited by James Hastings. Vol. VIII. Life and Death—Mulla. roy. 8vo. Edin. 1915. 15.2.
- France. Les Sources de l'Histoire de France. I. Des origines aux Guerres d'Italie (1494). Par A. Molinier. Fasc. 1—6. II. (1494—1610). Par H. Hauser. Fasc. 1—4. 8vo. Paris, 1901—1912.
- Gougaud (L.). Les Chrétientés celtiques. 2<sup>me</sup> édition. sm. 8vo. Paris, 1911.
- Greek. Companion to Greek Studies. Edited by L. Whibley. 3rd edition, revised and enlarged. 8vo. Camb. 1916. 7.27.44.\*
- Guiraud (J.). L'Église romaine et les Origines de la Renaissance. 4<sup>me</sup> édition. sm. 8vo. Paris, 1909.
- Harper (G. Mc.L.). William Wordsworth\*: his Life, Works and Influence. 8vo. Lond. 1916. 11.43.8,9.
- Historical Society (Royal). Transactions. 3rd Series. Vol. IX. 8vo. Lond. 1915. 5.17.
- Camden 3rd Series. XXVI. The official Papers of Sir Nathaniel Bacon of Stiffkey, Norfolk, as Justice of the Peace, 1580-1620. Edited by H. W. Saunders. 4to. Lond. 1915. 5.17.190.
- Jackson (Sir Thomas Graham). Byzantine and Romanesque Architecture. 2 vols. 4to. Camb. 1913. 10.11.79,80.
- Gothic Architecture in France, England and Italy. 4to. Camb. 1915. 10.11.81,82.
- Jordan (C.). Cours d'Analyse de l'École Polytechnique. 3<sup>me</sup> édition. 3 tomes. 8vo. Paris, 1909-1915.
- Labourt (J.). Le Christianisme dans l'Empire perse sous la dynastie Sassanide. 2<sup>me</sup> édition. sm. 8vo. Paris, 1904.
- Lawson (W. R.). British War Finance, 1914-15. 2nd edition. 8vo. Lond. 1915. 1.43.30.
- Leaf (W.). Homer and History. (N.W. Harris Lectures, 1914-15). 8vo. Lond. 1915. 18.14.31.
- Leclercq (H.). L'Espagne chrétienne. 2<sup>me</sup> édition. sm. 8vo. Paris, 1906. [Lewis (John Delaware)]. Sketches of Cantabs. By John Smith of Smith-Hall. 12mo. Lond. 1849. 4.38.41.
- Mollat (G.). Les Papes d'Avignon. 2<sup>me</sup> édition. sm. 8vo. Paris, 1902. Oxford Historical Society. Vol. LXVII. Remarks and Collections of Thomas Hearne. Vol. X. Mar. 1728—Dec. 1731. Edited by Rev. H. E. Salter. 8vo. Oxford, 1915. 5.26.115.
- Vol. LXVIII. A Cartulary of the Hospital of St John the Baptist. Vol. II. Edited by Rev. H. E. Salter. 8vo. Oxford, 1915. 5.26.116.
- Paulys Real-Encyclopädie der classischen Altertumswissenschaft. Neue Bearbeitung. Herausg. von W. Kroll. Band IX. 1. Hyaia—Imperator. 8vo. Stuttgart, 1914.
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- Robertson (E.). Wordsworthshire. 8vo. Lond. 1911. 4.36.27.
- Rolls Series. Calendar of State Papers, Domestic, of the reign of Anne, preserved in the Public Record Office. Vol. I. 1702-1703. roy. 8vo. Lond. 1916. 16.10.
- Calendar of Letters, Despatches and State Papers relating to the negotiations between England and Spain, preserved in the Archives of Vienna, &c. Vol. XI. Edward VI. and Mary. 1553. roy. 8vo. Lond. 1916. 16.4.
- Salembier (L.). Le grande Schisme d'Occident. 4<sup>me</sup> édition. sm. 8vo. Paris, 1902.
- Scotland. Register of the Privy Council of Scotland. Edited and

- abridged by P. Hume Brown. 3rd series. Vol. VII. 1681-1682. Vol. VIII. 1683-1684. roy. 8vo. Edin. 1915.
- Selden Society. Vol. XXXI. Year Books of Edward II. Vol. XI. A.D. 1311-1312. Edited by W. C. Bolland. 4to. Lond. 1915.
- Skeat (W. W.). Etymological Dictionary of the English Language. 4th edition. 4to. Oxford, 1910.
- Vincentius of Lerins. Commonitorium. Edited by R. S. Moxon. (Camb. Patristic Texts). sm. 8vo. Camb. 1915.
- Wesley (John). Journal. Enlarged from the original MSS etc. Edited by N. Curnock. Vol. VII. roy. 8vo. Lond. [1916].

END OF VOL. XXXVII.