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UTOPIAS IN LITERATURE.

III.

" In spite of all the infallible maxims of your day there is yet a time of rest in store for the world, when mastery has changed into fellowship—but not before. While you live you will see all round you people engaged in making others live lives which are not their own, while they themselves care nothing for their own real lives—men who hate life though they fear death. Go on living while you may, striving, with whatsoever pain and labour needs must be, to build up little by little the new day of fellowship, and rest, and happiness."

William Morris, *News from Nowhere.*

THE Utopias we have so far considered all appear to be natural results of the ideas current in the age which produced them. They are a most valuable key to contemporary theories; they show how the period is reflected in keen and speculative minds; they blend imagination and reality, pointing to the desired country of the future which may be built out of the evils and ugliness of the present. The difficulties in creating a modern Utopia are different from those which faced Plato or a Renascence writer, for instance; modern conditions are infinitely complex; society is controlled by numberless interdependent forces none of which can be satisfactorily examined without

reference to all the others ; nothing in fact exists in isolation and the watertight compartment is a thing of the past. So for us to-day the instinct of the Utopist who would change the whole complexion of life, is a right instinct. Yet the great modern Utopia has not been written : probably it never will be written.

William Morris' *News from Nowhere*—or, as he calls it in the sub-title, *An Epoch of Rest, Being Some Chapters from a Utopian Romance*—is an attempt to realise an England of the future in which men and women are no longer preoccupied and exhausted by the struggle for life. The new society is a pastoral society, and *News from Nowhere* is a kind of idyll, a dream of the future when ugliness and oppression and all the cruelties of nineteenth century civilisation which Morris saw around him shall be swept away For himself, Morris found that the greatest delight in life was in creative work—work done for its own sake because the worker forgets himself in the love of doing it. It is here, perhaps, that we may discover the difference between the work of those who are called artists and those who are not. The artist creates because he must ; and the nature of the force which impels him is something which it is unnecessary for him to try to explain, nor indeed does he wish to do so. William Morris was both artist and craftsman, and the people of his Utopia are all artists as he understood that word. They can use their hands and make things as the mediaevals did ; they have a remarkably heightened sense of beauty—in the design and construction of houses and architecture generally ; they take a keen delight in open-air, pastoral pursuits ; the life they lead is wonderfully spacious—full of colour and light and good-will. And it is precisely because they are no longer harassed and overcome by the struggle for life that they have been set free to develop their lives towards nobler and happier ends.

So in *News from Nowhere* we have a community of artists, a community shaped after the author's own conceptions. If they are not artists in the exact sense, their point of view, at any rate, is the artistic one. In spite of the beauty and truth of Morris' Utopian dream, one feels, in reading his book, inevitably sceptical about the transition from a commercial

civilisation like our own to a communist society. He presupposes a revolution to bring about the great change. And after the revolution, people forget the evils of nineteenth and twentieth century life, and when they thought of the past they liked to think of the Middle Ages, just as Morris himself liked to look back to the fourteenth century as making the completest contrast with modern, commercial life. He threw a romantic glamour over the Middle Age ; to him it was a period when men found freedom in happy labour And so, as Dr Mackail has said, the reason that Morris would return to a mediaeval type of life was because he believed it was from the Middle Ages onwards that civilisation had taken a wrong turning and lost its way : he would retrace his steps in an endeavour to find a better and a truer road. And the villainous nineteenth century England would be swept out of memory as though it had never been.

The situation is thus summed up in a characteristic passage in *News from Nowhere* :—

"England was once a country of clearings amongst the woods and wastes, with a few towns interspersed, which were fortresses for the feudal army, markets for the folk, gathering places for the craftsmen. It then became a country of huge and foul workshops and fouler gambling-dens, surrounded by an ill-kept, poverty-stricken farm, pillaged by the masters of the workshops. It is now a garden where nothing is wasted and nothing is spoilt. For, indeed, we should be too much ashamed of ourselves if we allowed the making of goods, even on a large scale, to carry with it the appearance, even, of desolation and misery."

The religion of Morris' Utopian future is the religion of humanity which recognises that the happiness of men and women and their personal welfare here in this world may have a far nobler moral value than preoccupations with future reward or punishment. A "happy and leisurely but eager life" That is one of the keynotes of the Morrisian Society. Moreover in *News from Nowhere* the people to whom we are introduced all have their own individuality They live and act as individnals. They have not lost their humanity Indeed it is one of the chief merits of the book that, in spite of the revolutionary changes that have been

introduced, in spite of the new communist life, the absence of competition and so on, Morris has not peopled his world with lifeless, characterless men and women.* In any Utopian speculation, as we have said, there is a danger that the writer's theories will make him neglect the human elements in his story : as individuals they may so easily be lacking in concentration ; often there is a kind of dispersed piety about them, they are moved by vague aspirations, sentimental duties which they owe to everybody except themselves. As Mr H. G. Wells has remarked—he is speaking of Utopias in general—the human prospect too often "resembles the key to one of those large pictures of coronations, royal weddings, parliaments, conferences, and gatherings so popular in Victorian times, in which, instead of a face, each figure bears a neat oval with its index number legibly inscribed". Certainly the men and women in *News from Nowhere* are wiser, more tolerant, more sensitive to the moral demands of an interdependent social life ; their attitude of mind is a different one ; the disappearance of the distracting struggle for mere existence has given them a new happiness and a new joy in creative work and craftsmanship. Yet, in spite of these things, the men and women of Morris' Utopia have not changed their fundamental natures : they all have faces and definite outlines and recognisable characteristics ; there is no resemblance to the neatly indexed ovals in these complacent pictures of the unhappy Victorian period.

But it may be objected, not without a good deal of reason, that Morris has exaggerated certain elements in the new life. He has made an imaginary people out of a too exclusively personal ideal : he has called into existence a community of artists, alive with his own creative energy, sensitive as he was to beauty in the whole design and texture

* An amusing instance of the freedom with which Morris' Utopians could follow their own personal tastes is to be found in the haughty dustman, Boffin, a gentleman who wrote reactionary novels and always arrayed himself in gold and embroidery, so that when the sun shone on him he looked as if he were "clad in golden armour" Public opinion in More's *Utopia* would never have tolerated such eccentricity ; dustmen, if indeed they existed, certainly would not be privileged to dress more showily than their neighbours engaged in less exacting forms of labour.

of life—a beauty for which he looked in vain in his own time swamped with materialism and vulgarity All this is no doubt true. Yet such is the charm of *News from Nowhere* that it remains one of the few Utopias in which one would care to live for any period longer than twenty-four hours. The description of the journey up the Thames in a rowing-boat, when all the countryside was ripe with the hay harvest and the fields were full of men, women and children in holiday mood, Morris has never surpassed. And the narrative ends with the haymakers' feast in the small village church, a church without architectural ornamentation, decorated with flowers and scythes. "But its best ornament was the crowd of handsome, happy-looking men and women that were set down to table, and who, with their bright faces and rich hair over their gay holiday raiment, looked, as the Persian poet puts it, like a bed of tulips in the sun"

Mr H. G. Wells' *Modern Utopia*, which we have finally to consider, pictures a world organised on very different lines from those of Morris' *News from Nowhere*. The former is much more a looking forward, whereas the latter largely creates the future from a dream of an idealised past. Mr Wells' Utopia may therefore be described as "modern" in some of the particular senses of that word ; and here he is in marked contrast with Morris. Mr Wells is acutely conscious of himself as a Utopia-maker—though this perhaps is more apparent because of the manner in which he has framed his narrative. He philosophises and speculates out loud about his World State : and in order to achieve that kind of atmosphere in which things are gradually constructed amidst a polite murmur of arguments and counter-arguments, he creates an imaginary Botanist acting as a foil to the Utopist, the Owner of the Voice, who is the really controlling factor in the Utopian narrative. Such is Mr Wells' mechanism—and it must be confessed that the unfortunate Botanist, in practice, plays very little part in it, though he is the means of keeping alive the Wellsian love-affair, more or less familiar, which wriggles its way in and out of the story, a muddled, middle-class, sentimental love-affair that is rather pathetic than grotesque. The contrast between *A Modern Utopia* and the Utopias of those writers who rely on Man and Nature,

alone and unaided, to create the new life, is particularly noticeable in Mr Wells' insistence on the importance of machinery and mechanical contrivances generally, in the World State of the future. For him, a return to nature has very little meaning; indeed, he lays particular stress on one point—the World State must make use of all its past labours, its past experience, its science, its inventions no less than its art, shaping and directing every department of knowledge to its own purposes. Only in this way can it reach its maximum efficiency and vigour Of course Mr Wells' contention that Machines in themselves are not bad things, is quite a just one. That Machines have become the means of a debasing slavery in an unorganised society, says this writer, is no reason why we should condemn them. The fact is, mechanical contrivances have reached that particular stage in their evolution—perhaps it is only a transitional stage—at which thousands of men and women have become slaves to moving iron and steel. When machinery, unaided, can do all the dirty work of the world, the unpleasant menial tasks, petty, troublesome household labours; when it can produce the necessary commodities of the world without disorder and without the watchful attention of a thousand factory hands, then it will have fully justified itself. Nor is it true to say that machinery is ugly, because it has ugly associations. There is no ugliness in any human production that is finely adapted to the ends it has in view. "Ugliness", as Mr Wells says, "is the measure of imperfection a thing of human making is for the most part ugly in proportion to the poverty of its constructive thought, to the failure of its producer fully to grasp the purpose of its being. Things made by mankind under modern conditions are ugly, primarily because our social organisation is ugly . ."

For a Modern Utopia, says Mr Wells, nothing less than a a whole planet will suffice. He conceives a planet which corresponds to every physical detail of our own world; race is disregarded; its inhabitants speak a universal language, which binds them together in that closer co-operation demanded by the World State. Moreover, the people of the Modern Utopia are a migratory population. They are all travellers, and complete freedom of movement has become

one of the commonplaces of the new world. Closely allied to this Utopian ease of movement is the question of publicity and privacy In the modern civilisation in which we live, the author notes that the desire for privacy is particularly great; this exclusiveness, he believes, has arisen partly because men are preoccupied with false beliefs and theories about race, partly because there is little public feeling, no desire to come into close contact with personalities which at first sight seem uncongenial to ourselves. In the Modern Utopia there will be a compromise between the two extremes of public and private life. And here More's *Utopia* is quoted as an example and warning. For More's relentless publicity of virtue, his community in which everyone lives "in full view", Mr Wells has nothing but scorn. "Whoso will may go in, for there is nothing within the houses that is private or any man's own," says More. All this is summarily set aside because it rejects the first principle on which the Utopian state is founded, a principle on which Mr Wells insists again and again—that of Individuality.

"The factor that leads the World State on from one phase of development to the next," he writes, "is the interplay of individualities. The State is for Individualities. The State is for Individuals, the law is for freedoms, the world is for experiment, experience, and change: these are the fundamental beliefs upon which a modern Utopia must go." And so in Mr Wells' Utopia we never get the impression of a perfectly stable world which has been somehow set going and which will go on by its own momentum to the end of time. Quite the contrary. The world is controlled and organised by suitable, selected men and women; it is not a static world; there is an adventurous element about it; the best intelligences of all the races are employed in its service and direction. And here we come to a distinctive feature of the Modern Utopia—the *samurai* or "voluntary nobility" No doubt they take their origin from the Guardians of Plato's *Republic.* Like them they are the ruling aristocracy of the new world. In fact, the group of men known as the *samurai* is a non-hereditary class, bound together voluntarily, and dedicated to the public service. The members of the group obey a definite Rule;

they live austere lives, the aim of the Rule being to exclude the dull and base members of the population—the Utopians, by a more or less scientific classification, divide themselves into four groups, the Poietic, the Kinetic, the Dull and the Base—"to discipline the impulses and emotions, to develop a moral habit and sustain a man in periods of stress, fatigue, and temptation, to produce the maximum co-operation of all men of good intent, and, in fact to keep all the *samurai* in a state of moral and bodily health and efficiency" Such are the aims of the Rule under which the *samurai* live. Indeed, the lives of the *samurai* are controlled by a kind of secular religion. Their religion is a consecration, not in the service of a Deity about Whom the worshippers at best can know very little, but a consecration in the service and guidance of a definitely existing State with its masses of striving, struggling, imperfect humanity For the Modern Utopia will not have reached a state of perfection. Considered on the religious side, a chief characteristic is the repudiation of the theory of original sin. Moreover the Utopians generally, and the *samurai* in particular, tend to avoid these emotional stimuli—music and lights and incense—which we associate with religious worship. To them, God is a mystical conception. They attempt no definition of God, for it is of the nature of religion that the central principle which controls and comprehends the Universe can never be described in any general terms. In the Anglican Christian Church Service, for instance, we have the Athanasian Creed—that curious, crowded collection of formulæ—which is a human attempt to express the infinity and omnipresence of God in logical human terms; it is a compromise, and at the same time a frank admission of the absurdity of such attempted definitions. Indeed, a certain suspicion attaches to those people who admit to any sort of clearness in their concept of God—or of Heaven or Hell or any of those large wide categories we make use of.

So, all through Mr Wells' Utopia there is a feeling of intensity; forces are at work; things are going on; men and women are living full and vivid lives. *A Modern Utopia* has a most important place among Mr Wells' other examinations of social problems. It is valuable, too, because it takes

a definite start from modern twentieth century conditions; at each point it is a criticism of these conditions. It has been the author's endeavour to create a neat, compact world which makes use of every natural force, which permits no wastage and which everywhere is in contrast with the sprawling ugliness of unorganised communities. Moreover, the author is frankly speculative; his Utopia never has the appearance of finality He examines other literary Utopias in the course of his book, so that in form it alternates between a criticism and a constructive narrative.

The eight Utopias we have touched upon may from one point of view be considered as protests against the complacency and self-satisfaction of mankind. However inadequate the Utopian conception may be, it must reveal in its creator a certain spirit of adventure, a wholesome dissatisfaction, an unwillingness to accept the well-worn gods of conventional usage. Unreasoning self-satisfaction is perhaps the most prolific source of crimes and cruelties: self-satisfaction disappears before the Utopia-maker Further, a Utopist who possesses the genuine philosophic spirit must inevitably influence the thought of the world, as Plato did. And although in reading the very numerous literary Utopias we may be conscious of the truth and justice of very much that we read, but yet are aware that things don't happen like that in the world—nevertheless they may all have their value as helping to build up imaginatively that store of human knowledge which is the sum of individual contributions. And the writer or philosopher or dreamer, call him what you will, if he could look out of the mists of a future existence might find that after all he had dreamed true.

J F H.

WHEN THE PAST WAS PRESENT.

Is the vision true of those
  Who were young in Attic air,
When great Pericles arose
  In the Agora, and there

Each man's heart beat high to hear
  His proud words of human life,
Casting laurel on the bier,
  Twining roses round the strife?

Oft times doubt will seize on me,
  Was it after all a dream?
Would the dull reality,
  Could we know it, sordid seem?

Saw we there the hungry swarm
  That to the assembly ran,
Saw the parasite's sleek form,
  Saw the lurching artisan,

Heard the speech from sophist lips,
  Saw their revels high and low,
Saw the long slave-bringing ships,
  Saw the idle crowd arow?

Sad the thought, but yet there comes,
  Even so, the antidote;
Scorn the clumsy hand that thrums,
  Hidden there's the perfect note.

Out of their own life these men
  Form'd the ideal we honour now,
Sought not Homer's times again,
  Found no crease on Nature's brow

Who in Europe now would praise,
  As we live it, life, or choose
The long-drawn host of marching days
  Now to pause, and Time to lose

All the motion of his wings?
  Some look backward to the past,
Forward some to unknown things,
  None would wish what is to last.

But they thought, if blot or flaw
  In their *polis* had a share,
'Twas but perfecting old law
  To make loveliest what was fair

Vain, perhaps! Their state was fraught
  With unguerdon'd servile pain,
And their gods we know were naught,
  Figments of the dreaming brain.

But to them did Nature smile,
  And a welcome custom bade;
They, though for a little while,
  In existence could be glad.

THREE NORTHUMBRIAN BATTLES.

II. MASERFIELD.

A.D. 642.

IT is fairly certain that the Battle of Maserfield was fought south of the Humber, but it may well count as a Northumbrian battle nevertheless, so great was its effect upon the fortunes of the double kingdom. At Maserfield King Oswald was slain, and one result of his death was the separation of Bernicia and Deira, which were ruled by different kings for the next nine years.

The tradition that Maserfield was at or near Oswestry in Shropshire is at least as old as the time of Reginald of Durham, who wrote about 1162, and is noteworthy as the producer of perhaps the most turgid Latin ever perpetrated even by a literary monk; but the silence of Baeda, who merely states that the battle took place *in loco qui lingua Anglorum nuncupatur Maserfelth*, shows that the story was not in existence in the early part of the eighth century, or that it was disbelieved by an authority who was the reverse of sceptical on the subject of miracles.

Reginald's account of the matter is, in fact, a good instance of the kind of legend that grows up, or is deliberately invented to account for a place-name, the origin and meaning of which have been forgotten or misunderstood. Possibly Reginald himself built this fantastic structure on the supposition that Oswestry meant Oswald's Tree, and that Oswald was the Oswald with whose name he was most familiar; but it is more likely that the story originated half a century or more before Reginald wrote, when, in 1104, Cuthbert's

coffin was opened, and a skull, reputed to be that of King Oswald, was found with the saint's remains. The discovery would arouse a particular interest in a distinctively English saint and king, as nearly all the early monks of Durham, after the re-establishment of the monastery in 1083, bore distinctively English names, and the Age of Faith would do the rest; for the Age of Faith was a time when the wish to believe was accounted good historical evidence, and the possession of a relic naturally engendered the wish to believe anything which enhanced that relic's reputation and consequently its value.

But in 642, when Maserfield was fought, Oswestry was in Welsh territory, and it is quite incredible that Oswald and Penda should meet there, to fight out their quarrel on neutral ground, so to speak. If the place ever had anything to do with a known Oswald, it is much more likely that it took its name from St Oswald, who was successively Bishop of Worcester and Archbishop of York in the tenth century The clue to the real situation of Maserfield can only be found by taking into consideration the circumstances of the time, the objects which either party had in view, and the character of the country to be traversed by either force.

The history of the period is obscure for unfortunately Baeda has more regard for Oswald's posthumous miracles than for the details of his life and kingship for instance, he states that Oswald was godfather to Kynegils, King of the West Saxons, whose daughter he was about to marry; but he does not trouble to mention the lady's name or to say whether the marriage ever took place. However, it seems that even if Penda was not obliged formally to acknowledge Oswald's overlordship, his ambitions and his sphere of activity had been rigorously limited by Oswald's power, and in 642 he determined to free himself as he had freed himself from Eadwine. But the old heathen was cunning, and did not venture to attack his real enemy directly: his first move was against East Anglia, a Christian kingdom which had accepted Oswald's overlordship, and by this means he contrived to draw Oswald away from his base; for there is no doubt that Oswald lost his life in attempting to succour his threatened vassals.

The chronology of the East Anglian kings is uncertain. We know that King Sigebert became a monk, but in their peril his people forced him to resume the crown, and he fell in battle against Penda: some authorities put this as early as 636, but if Penda attacked East Anglia in that year, we cannot imagine Oswald remaining a passive spectator. It seems more reasonable to place Penda's act of aggression in 642, and so make it the provocation that brought on the Battle of Maserfield and the death of Oswald.

It can hardly be doubted that at Maserfield Oswald was trapped. Baeda speaks of him as being *cum armis et hostibus circumseptus*, and the natural inference is that he was hastily marching southwards with less than his full strength, in the hope of so reinforcing the East Anglians as to enable them to hold their own against Penda: the fact that Penda did not make, or at any rate did not successfully make, an immediate attack on his dead rival's kingdom suggests that the main strength of the Northumbrians was still undefeated, and that Oswald had been hurrying southward with a comparatively small force.

In doing so he must either have started from or have passed through York, and his best and quickest route would be by the Roman road which led past Castleford (Legiolium), Doncaster (Danum), and Littleborough (Segelocum), and joined the Ermine Street a little to the north of Lincoln: the latter road would have brought him to Castor, near Peterborough (Durobrivae), on the borders of East Anglia.

It is therefore probable that we must look for Maserfield somewhere between York and Castor, and presumably between York and Lincoln. Indeed, as Penda could easily reach the latter place by the Fosse Way, which led through the heart of his kingdom, we may possibly narrow the field of search to between Lincoln and the Trent. At any rate we may with some confidence conjecture that Maserfield was somewhere near the point where Yorkshire, Nottinghamshire, and Lincolnshire meet—a neighbourhood of evil omen to Northumbrian kings; for within a few miles of the same spot Aethelfrith died on the banks of the Idle, and Eadwine perished on Hatfield Chase. Nor is it unworthy of note that Bardney Abbey, where Oswald's remains were first deposited,

is not many miles distant from the suggested neighbourhood in which he died.

Nearer than this we can hardly hope to come. Possibly Maserfield means no more than a tract of land distinguished by a bowl-shaped depression or a hummock resembling an upturned bowl in shape; and even if such marks have not disappeared, they are not distinctive enough for a certain identification. However, the actual site of the battle is a matter of comparatively small moment: if we can fix the neighbourhood in which it took place, we shall have done something towards elucidating the history of an obscure but deeply interesting period, and something to discredit the distortion of history to suit ill-conceived etymological theories.

III. WINWAEDFIELD.

A.D. 655.

AFTER Oswald's death at Maserfield Oswi, his younger brother, became king, not of the double kingdom but of Bernicia alone: Deira fell to Oswin, a kinsman of Eadwine. Penda became supreme over the greater part of England, and probably Oswin acknowledged his overlordship, or at any rate submitted to his influence; but Bernicia was never brought into subjection, though Oswi seems to have had some difficulty in holding his own.

Baeda states that he suffered bitter and intolerable invasions at the hands of Penda, and mentions two occasions on which that king penetrated as far as Bamburgh, one in the lifetime of Aidan and one after his death. Both stories, however, are open to grave doubt: each is told as 'corroborative detail, tending to give verisimilitude' to the account of a miracle, and over a miracle Baeda, like most monastic historians, loses his critical faculties. The story of the

change of wind, which at the prayer of Aidan saved Bamburgh from the fire kindled by Penda beside its walls, is one of those tales which have a tendency to fasten themselves upon notable places: the story of the beam, against which Aidan rested as he died, remaining unburnt when the building was fired during a later invasion, is of a kind that has been told of other saints of the same period, and such legends grew round the realities of a saint's life like moss on the trunk of a tree. Each story may be founded on an actual event, but neither is satisfactory evidence that Penda ever attacked Bamburgh.

Penda's opposition to Christianity so far weakened towards the end of his life that in 653 he allowed his son Peada to become a Christian and marry Alchfleda, Oswi's daughter Two years before this Oswi had procured the murder of Oswin—so it is said, but the fact that he profited by the crime is possibly the sole foundation for the story. At any rate he added Deira to his dominions, though he made, or was forced by Penda to make, Oidilwald, Oswald's son, its subordinate king: Oidilwald cannot have been more than sixteen, and it is clear from what followed that Penda soon became his real overlord.

In sanctioning Peada's marriage Penda perhaps hoped to obtain control over Bernicia by 'peaceful penetration', but he soon found that the current was running the wrong way, and that the spread of Christianity was causing Northumbrian influence to penetrate Mercia. The result was one or more of those bitter and intolerable invasions which Baeda mentions. Probably there were two, as at the time of the final struggle in 655 Ecgfrith, Oswi's second son, was a hostage in the hands of the Mercians—a strong indication of an invasion in 654, ended on humiliating terms, which perhaps included a formal recognition of Penda's suzerainty over Deira.

But the year 655 saw the end of Penda and his invasions. One of his supporters, Aethelhere, king of the East Angles, is described by Baeda with exasperating brevity as the author of the war, and perhaps old Penda (he was then nearly eighty) was persuaded against his better judgment by an ambitious renegade. His army also included Oidilwald and a force raised in Deira, but their conduct on the day of battle seems to prove that they joined Penda under compulsion.

Oswi attempted to buy off the invader with an amount of treasure which Baeda describes as incredible, but Penda had resolved to exterminate the Northumbrians and refused the bribe. In the last resort Oswi vowed that if he were victorious he would found twelve monasteries and devote his infant daughter to a religious life. Though outnumbered, according to Baeda, thirty fold, he encountered Penda by the River Winwaed: Oidilwald and his men withdrew and watched the battle from a safe distance, and Oswi won a great victory; Penda died on the field, and his principal adherents, including Aethelhere, shared his fate.

Baeda says that the battle was fought on November 15th in the district of Loidis, or Leeds, and the Winwaed has accordingly been identified with the Aire. If this be so, Oswi must have taken refuge in the difficult forest region of Elmet, but this it is not easy to believe: to reach Elmet he would have to traverse a considerable part of Deira, and Deira was at the time under Penda's influence; a retreat to Elmet would also leave the whole of Bernicia open to his foe, and place his army where, even if victorious, it could do the least possible amount of good. One would naturally expect him to retire northwards, and prepare for a last stand somewhere in Bernicia.

Is it not possible that Baeda was mistaken or misinformed, or that the mention of Loidis is a copyist's error, or that the statement is an interpolation? Certainly it is curiously placed. Baeda records the offer to Penda, then the vow of Oswi, then the battle and the victory Next he describes Oswi's fulfilment of the vow, which, by the way, shows that the victor was not without a touch of human nature. In the days of stress he had offered an immense treasure to Penda, and when it was refused, to God: after the victory he paid his debt with twelve parcels of land, which Baeda sarcastically calls *possessiunculi*—estates *decem familiarum*. Not until after this does the mention of the *regio Loidis* occur, and the passage seems open to some suspicion accordingly But in any case topographical correctness was in this instance a

matter of no great moment to Baeda: his mind was concentrated on Oswi's vow and what he believed to be its miraculous sequel, and to him these were equally striking wherever the battle was fought.

There are difficulties too about a site near Leeds. Of all place-names those of rivers are generally the oldest and most tenacious, and where a change can be traced there is usually some good reason to account for it. Is it likely that the name Winwaed should be changed after Baeda's time—and Baeda wrote about a century after the English conquest of Elmet—to Aire, a shorter and therefore *prima facie* an older title? Baeda also records that the river was heavily flooded, and that more perished in the flight by drowning than fell in the actual battle. This suggests a stream running athwart the line of retreat, but that would not be the case if the battle were beside the Aire; the natural direction of the flight would be down the valley beside the river. But if the flooded Winwaed hampered the flight it would also hamper the attack, and it was probably the determining factor in the overthrow of the Mercian army by a force greatly inferior in numbers.

The probabilities of the case are all against placing Winwaed in Elmet. Oswi's ordinary residence was at a place called Ad Murum, twelve miles from the sea, according to Baeda; and if we reckon by the old mile of ten furlongs, as should always be done with Baeda's distances, we may fix this at Heddon-on-the-Wall, a few miles west of Newcastle. Oswi's best road to the south, and Penda's best route to the heart of Bernicia, would be the Roman way which branched from the Dere Street a little to the north of Borough Bridge, crossed the Tees at a place anciently called Pountese, passed just to the east of Durham, and so came to Newcastle by way of Chester-le-Street. We should expect to find the scene of the battle on or near this road and presumably north of the Tees, within the borders of Bernicia.

South of the Tyne this road crosses the Wear, but that river was known to Baeda under approximately its present title. Baeda does not mention the Tees by that name: there would be nothing very unreasonable in supposing that it was the Winwaed, and that Oswi attacked Penda on the very

border-line of Bernicia; but Baeda's description of the flood* suggests a wider expanse of flat land beside the stream than occurs where the road crossed the river, and here again there is nothing to account for the change of name at some time later than the early eighth century.

However, about midway between the Tees and the Wear the road crossed the little river Skerne, which rises on the high land beside Wingate and Trimdon, runs in a westerly and then a south-westerly direction, and joins the Tees a little south of Darlington. It is a stream which at that date would readily overflow its banks, and the flooded area would be increased if, as is more than probable, the road was carried across the marshy flats on a raised bank. Such a flood would be produced by heavy rain from the east or south-east, which would have little effect on the larger rivers coming from the west, so that Penda, finding the Tees in its normal condition, would readily believe that the flooded Skerne was a comparatively trivial matter

From the north bank of the Skerne the land rises to Garmondsway Moor, two or three hundred feet above the stream. The position is a good one, and Oswi could not well have retired further north; for here the road threw off a branch towards South Shields and Penda might have advanced in two columns; but it was not good enough to account for a victory against odds of thirty to one. A liberal allowance has to be made for the fact that Oswi's triumph was considered to be a miracle, and it was against Baeda's ecclesiastical instincts to criticise the figures: the greater the odds, the greater the miracle would appear We have also to make a deduction for the defection of Oidilwald and his men; but even thus the disproportion must have been very great.

But if a miracle occurred, it was a miracle wrought by natural means, and the flood gives us the key to the battle. Baeda says that large numbers were drowned in the flight, but the process may well have begun when Penda's army attempted to cross the river in the course of the attack: where the banks were flooded the water would be shallow

* H.E. III. xxiv. Late alveum suum, immo omnes ripas suas transierat.

enough, but the actual river would be deep, dangerous, and not to be discovered except by a process of trial and error—the trial unexpected and the error probably fatal. Crossing under peaceful conditions would have been no easy matter, and a small but resolute force, lining the northern edge of the flood, would have a great advantage over men who reached the land with difficulty, partly exhausted by a struggle with the stream : a check would ensue, and if the troops behind the first fighting line still pressed on, a considerable part of the Mercian host may easily have drowned itself without striking a blow When once a mass of men gets into confusion and begins to scramble it needs only a little river to do horrible execution.

It is easier to believe that the Winwaed became the Skerne than to suppose that its name was changed to Aire. Skerne has a decidedly Danish sound, and this south-east corner of County Durham is the only part of Bernicia in which the place-names show distinct traces of a Danish settlement : Baeda must have been dead for at least a century and a half when such places as Tofts, Fidthorpe, and Aislaby received their names, and a still more striking point is the frequent occurrence of the term 'beck' in the district.

One is strongly tempted to suggest that the name Winwaed survives in the modern Wingate, a village on the high land where the Skerne rises : it is true that in medieval documents the form is generally Wyndegate, but this may be merely an instance of the common tendency to assimilate the spelling of place names to that of familiar words. Perhaps, however, it is safer to regard the resemblance, though it is closer than in the case of many accepted identifications, as a coincidence. Was it also a coincidence that in fulfilment of his vow Oswi placed his infant daughter in the monastery at Hartlepool, only twelve miles from the suggested scene of the battle ?

R. H. F

EPIGRAMS.

1. On the death of the Emperor Francis Joseph and the sinking of the hospital ship " Britannic " on the same day

τοῖσι βροτοῖς πάντεσσι θανεῖν πεπρωμένον ἐστὶ,
οὐδὲ τέλος γ' Ἄιδην οὗτος ἄναξ ἔφυγεν.
καὶ φονέ' ὅς πολλοὺς ἐν κύμασιν ὤλεσε λάβροις,
οἱ θεοὶ αἱροῦνται πόμπιμον αὐτὸν ὁδοῦ.

To all men cometh death ; to that old King
Time just contrived his lingering end to bring ;
To death he sent our wounded ; that same day
Heaven picked himself to pilot them their way.

2. To the Greek nation, December 1916.

Ἑλλήνων ὤλοντο, καθειργμένοι ἀμφοτέρωθεν
Θερμοπυλῇσιν, ὑπὲρ πατρίδος οὐκ ὀλίγοι.
μὴ δ' ἐπιβουλεύσηθ', ἡρώων παῖδες ἀρίστων,
ἐν μέσῳ οὖσιν ὁμῶ ὑμετέροισι φίλοις.

The foe in front, false friends behind, full well
Greeks at Thermopylae once fought and fell ;
O ye their sons, your fathers call to mind ;
We face *your* foes ; betray us not behind !

H. D. F K.

KANTHI.

I WAS sitting in the verandah chatting with the peasants. We were discussing the season's prospects. One of my friends was commenting on the weather We were just then having a spell of cloudy days and stormy nights. And he thought—reasonably enough—that it was none too good to be having so much wet in Panguni. It might spoil the crops, and the previous year had not been a very prosperous one either; just at the critical stage when everyone was full of hopes, pleased with the thought of being able in a few days to reap the fruits of three months' hard toil in the fields, it rained almost incessantly for a whole week, with the result that farms that had been expected to yield not less than a hundred *kalams* of corn did not even yield sixty "What are we to do," said the peasant, an old man who had acquired no little wisdom through facing the many hardships of a long life. "What are we to do, sir, when we want rain it won't come? When we do not want it, it comes in plenty. Such is God's pleasure. What can man do?" He had hardly finished making this remark when the village postman appeared on the scene, holding out in his hand some letters for me. The postman was a young man of about twenty-five, sturdy in appearance, with a steady gait and small black eyes that seemed to look *through* you rather than *at* you. He had a keen sense of humour, and was very popular in the village. The peasants respected him too as a man of some learning, he could read Harischandra Maharaja Charithram without having to do much spelling. The elders in the village took a delight in teasing him like a child, and whenever he was in their midst a quick interchange of jokes took place. And on this particular occasion he handed the letters

to me, turned to a peasant for a nut and some chewing tobacco, got what he wanted and, after answering the friendly taunts aimed at him with cheerful repartee, went on his way, having a few more letters to deliver

Among my letters there were two which moved me much, since they brought me news of my friend Ramanadhan's death. One of the letters was from his father and the other from a common friend who had gone to see him, on hearing about his illness, and stayed by him. I also should have gone had I known that the illness was of such a serious kind, but Ramanadhan had all along pretended in his letters that it was really nothing much—"not even worthy the attention of a decent doctor" he had written only a week ago. So like him! Well, the peasants were all watching me in tense silence while I was reading, and they were quick to perceive that the corners of the envelopes bore black marks to indicate the nature of the contents. One of them whispered, "It looks like some death", the others' expression suddenly changed and they all looked at me sadly I told them what had happened, and in spite of myself I was soon waxing eloquent on the qualities of Ramanadhan; it was so easy to be free and communicative with such kind-eyed simple folk. And when I ended quite as abruptly as I had begun, the beginning and ending due probably to a kind of restless trouble, several voices said at the same time: "It's the privilege of the good to die young" "Well, he is with God and his cares are over" And they sighed audibly After some time they took leave of me, one by one, with parting condolences: their afternoon's rest was over and they had to start work again.

When they were gone I went straight up to my room and started looking in my box for a letter that was closely connected with those two black-cornered ones that I had received that afternoon. I had no great difficulty in laying my hands upon it, for I had given it a special place among my things. Wrapped up in silk it had lain in a repose of mystery in a corner of the box for nearly two years, during which time I had often touched it with an irrepressible smile, but had never opened it. In consideration alike of the special interest it has—its value is even more than I had

till then assigned to it—and of its peculiar history I make no apology for drawing it from its obscurity now.

I believe it was by destiny that Ramanadhan and I were brought together in our student days at M——. He was my closest friend at the University: not only this, but both by what he told me and by my own conviction, independently arrived at, he knew and loved no one more than me. We worked, played, and slept together We discussed life freely and shared the same joys, aims and ideals. In our last year at College we spent hours together over national and social problems. He would analyse the defects of our people and I would join in with my own ideas. Often as we talked over what was written about past tragic days in our people's life we felt and wept together with the tender passion of youth. The next moment we saw all the greatness of our people and the immense possibilities of the future—in a flash as it were—and at once pride and hope welled up in our hearts.

One night we lay on our beds talking about the needs of the people and the share which might possibly fall to each of us in alleviating what social reformers, so ostentatiously anxious now-a-days to work in the cause of "uplifting the people", are pleased to call the "miseries of the masses". He suddenly jumped up and flung out with a tremor of passion in his voice "Let's stop this talk," and he went on, "I *hate* it all. I hate all this wretched propaganda. Social Reformers indeed! They are nothing but a set of selfish asses. They construct plans and learn to make speeches while they are yet school-children, and they are still constructing elaborate plans and making meaningless speeches as they lie on their death-beds. And meanwhile," he raised his voice to a pitch, "and meanwhile, between school-days and death-bed what do they *do?* I ask What do they *do?*" he put emphasis on the last word. And before I could say anything he had answered the question in the same high pitch in which he had addressed it to me. "They do nothing but seek their own selfish ends. They do absolutely nothing." He laid his head on the pillow as if thoroughly tired out—but only for a short moment. He was up again and continued his talk. "I am convinced that the people who really want reforming are this self-satisfied set of 'Social Reformers'

who drive about in towns, and *not* the people of the country The miseries are only the miseries of this wretched gang. The peasants are happy enough with their work and their joy is in the performance of their daily duties As to ourselves, my dear, let us do what is immediately before us. There is good enough work to do wherever we are. The good is in the living of lives and not in all this miserable talking nor in plans and propaganda." The next moment he laid his hand on mine and said, "Don't you agree with me?" Far from being able to disagree from him then I felt I could myself have uttered every word of his, and perhaps with the same fire. I pressed his hand in silence, he understood and smiled. Soon after this we were both asleep, our hands still joined together

* * * * *

Suddenly I woke up and found light in the room. Lying quiet I opened my eyes wide and saw Ramanadhan, his face turned away from me sitting at the desk, deep in thought and with a pen in his hand. I got up noiselessly and stood behind him to see what he was doing. He looked at me surprised and quickly put his hands on the letter that he had just finished and was now lying before him, enclosed in an envelope. He did this obviously to prevent my knowing for whom it was intended. But it was too late. I had not only seen the address but read it twice over to make myself quite sure. "Ramanadha!" I gasped in horror and could say no more. He seemed to be greatly confused though he was all the while smiling to me.

A brief silence followed.

"Well?" said he, at last fixing his eyes on mine. "So you know her?" I began passionately "And you know her well enough to be sending her letters in the early hours of the morning: and all along you have kept up this pretence towards me. And what is to become of all that you have said and done? and and what is to become of all the life we have lived together. Is it possible, Ramanadha, that everything that has brought us together and bound us so close has been a monstrous lie and nothing more? Well, I suppose there comes a time in this wretched life

when even the strongest ties are ruthlessly severed by some inscrutable whim of Fate, and when even our greatest Faith is shattered leaving behind nothing but the shame of folly and despair And " I meant to have gone on : but he suddenly stopped me with a frown and a gesture that expressed much pain.

" You have said much quite unnecessarily," he spoke quietly, playing with the pen in his hand, " and all this because I have tried to hide this letter from you and because I have not let you know what is in it. Well, you shall have the letter and read it and know everything. See ! " saying this he thrust it into my hands. I took it mechanically, but with a secret joy at heart.

" No, I will not read it," I said, when I had recovered from the momentary shock due to the quite unexpected turn the incident had taken.

" Yes, you will," he retorted, with the appealing force of intimacy

" Yes, I will," I assented, unable to do anything else, but I added : " but not now—some other time." Why I said this I do not know

He took up my thought and said playfully : " Then when ? In your next birth ? Or on your wedding day perhaps ? " and, as an afterthought, " Or some years hence, when we have parted ? " he ended a little more seriously

There was a chance now for me to retaliate, and I in my turn took up *his* thought and replied, " Why not ? Some years hence, when we have parted."

This appealed to him at once and he said, through laughter : " It's a good idea that—brilliant idea—let's keep to it. But how many years is it to be though ? "

Then followed a brief discussion as to the number of years. We went on increasing and decreasing the period for some little time, playfully giving arguments for preferring one term or the other, when by a curious coincidence we both said " Two " at the same moment.

And thus it was that we agreed when the day was dawning that the letter should be read by me when exactly two years had elapsed after that fateful morning, and we accordingly noted the date on it—the 29th of ——.

When this was over Ramanadhan, holding me by the shoulders, said " Now you are satisfied ? " and made me feel like a child.

" But look here," he went on, smiling, " we will put a qualifying clause to our agreement. You see, we must make sure of considering all possible contingencies. The qualifying clause shall be :—If the said Ramanadhan should die before the said period of two years has fully elapsed the aforesaid letter shall be read by its possessor any time after the date of the death—How will that do ? " We both burst into laughter (Could I ever have dreamt then of what the future had in store for him ?)

" Another very important thing I forgot," he started again, " you *must not* bother any more about what is going on between me and her—that is, until I tell you everything about it some day—from beginning to end. That I will do soon—I would have done it in any case. Now it is all finished, isn't it ? Let's go and see about our baths."

Not another word passed between me and him about that letter or anything connected with it. For my own part I was filled with joy at the thought of having that mystery in my possession and I loved Ramanadhan all the more for having given it to me.

For over eighteen months the letter had been a pleasant mystery to me. What I read now when I opened it was as follows, so far as its contents can be given in a language alien to its own :—

" It is difficult for me, my dear Janaki, to say how thankful I am for all your kindness to me. To continue our last talk—you will understand if I say that I care for nothing in this life but the preservation and growth of the inner essence of all beings. It is only our soul that seems to have a fixed foundation amidst all the bewildering mysteries of the Universe, and it is to this that we have to cling with all our hopes. It is this permanent Essence that is the most precious possession of every being. By realising this we feel strong and we find an escape out of the many difficulties and entanglements of life. If we have no faith in this our path is thorny, our steps are unsteady and we lose our way in hopeless confusion. Of God's nature, as you said, we may

not be certain, but I believe, as you do, that there is some 'Supreme Influence' behind the numberless changes we see here and of the existence of It we are directly aware. Besides, are we not, or ought we not to be certain of ourselves? Our certainty of our own selves is in itself a great thing. To a great extent it is perfectly true to say that Life is good or bad as each one of us makes it. In the same way all of us can make ourselves really great or small as we recognise and use the power in our souls or not. In every being there is the innate capacity for good. Infinite in its potential power it is given us to be used. Yet you know as well as I do what evil there is wherever large numbers of people come together (You remember asking me repeatedly the last time we were together why there is so much evil in towns?) Man indeed has in his attempt to modernise failed to understand himself and to be faithful to himself first. And this miserable self-deception has made him incapable of understanding others. With this mutual trust gone he thinks he can only try to make the best use of others for his own purposes. This is not all. Faced with chaotic groups of ideas and confusing sensations he loses all sense of proportion and judgment, and the 'best' use he makes of others is in fact the worst use he can put them to. Thus it is, we see to-day, dear Janaki, in the corrupt life of towns, human beings caring for nothing but the attainment of selfish objects and superficial excitements—and man presenting a most dreadfully pathetic picture in his meanness, bestiality and brutality. All the gifts he is blessed with when he comes into this world, all the affection and love he has for his mother, for his father, the tender feelings he has towards all those that come in contact with him in his early life—all these and other gifts and virtues gradually die out under the deadening influence of social impurity, and then degradation follows killing the little good that may still be left in him. When I think of all this a certain weariness comes upon me, but then I have Faith and I feel, and feel it strongly, that Good will ultimately conquer all. I feel that some day man will recognise his own real nature and function and use his powers of virtue that are to-day neglected—alas only too foolishly, too carelessly neglected—and will some day be in

every respect a better being with finer feelings caring as well for others as for himself. It is by some such Faith that we have to live and work.

As I write this the rose-trees near my window shake a little. The faded flowers drop their petals, but by their side new buds are blossoming afresh. A silvery moonlight falls on everything: all is bright and beautiful. The faint breeze that comes through the stillness of the moonbeams in small waves rising and falling stays a little among the trees in the court-yard and the supple branches dance and sing. I hear soft whispers. Janaki, I hear soft whispers of Hope—Hope for the world.

R."

And Janaki was an outca— but why say it?

K. GURUSWAMI.

SORS VERGILIANA:

sunt lacrimæ rerum et mentem mortalia tangunt.

'OLD unhappy far-off things'
Things of yesterday,
Claim their tears, the Mantuan sings—
Tears who shall gainsay?
'Change and chance of mortal life',
Woes domestic, war's fell strife,
Touch the mind alway

SORS HORATIANA:

Icvius fit patientia
quidquid corrigere est nefas.

WHATEVER ill betide,
If patient thou abide,
Lighter its weight will grow;
Loss thou may'st not repair
If patiently thou bear,
Less bitterly, be sure, thy tears will flow.

W. A. C.

SOME PARALLELISMS IN THE POETS.

WE may remember how Homer heightens the pathos of the death of Hector by transporting us to his home where Andromache, in ignorance of his fate, is making preparations for his return:

ἄλοχος δ' οὔ πώ τι πέπυστο
Ἕκτορος· οὐ γάρ οἵ τις ἐτήτυμος ἄγγελος ἐλθὼν
ἤγγειλ', ὅττι ῥά οἱ πόσις ἔκτοθι μίμνε πυλάων,
ἀλλ' ἥ γ' ἱστὸν ὕφαινε μυχῷ δόμου ὑψηλοῖο
δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσεν.
κέκλετο δ' ἀμφιπόλοισιν ἐϋπλοκάμοις κατὰ δῶμα
ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὄφρα πέλοιτο
Ἕκτορι θερμὰ λοετρὰ μάχης ἐκνοστήσαντι,
νηπίη, οὐδ' ἐνόησεν ὅ μιν μάλα τῆλε λοετρῶν
χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.

(*Iliad* XXII. ll. 438 *et seq.*)

Or in Pope's very free version:

But not as yet the fatal news had spread
To fair Andromache, of Hector dead;
As yet no messenger had told his fate,
Nor e'en his stay without the Sœan gate.
For in the close recesses of the dome
Pensive she plied the melancholy loom;
A growing work employ'd her secret hours,
Confus'dly gay with intermingled flowers.

Her fair-hair'd handmaids heat the brazen urn,
The bath preparing for her lord's return:
In vain: alas! her lord returns no more!
Unbathed he lies, and bleeds along the shore!

(ll. 562 *et seq.*)

The pathetic effect which Homer achieved in these lines seems to have stimulated the rivalry of many later poets.

Had not Juvenal Homer in mind when, after telling of the fatalities of the crowded Roman streets, he carries us to the home of one of the luckless victims?

domus interea secura patellas
iam lauat et bucca foculum excitat et sonat unctis
striglibus et pleno componit lintea guto.
hæc inter pueros varie properantur, at ille
iam sedet in ripa, tætrumque nouicius horret
porthmea, nec sperat cenosi gurgitis alnum
infelix, nec habet quem porrigat ore trientem.

(*Sat.* III. ll. 261 *et seq.*)

Or in Dryden's version:

Meantime, unknowing of their fellow's fate,
The servants wash the platter, scour the plate,
Then blow the fire, with puffing cheeks, and lay
The rubbers, and the bathing-sheets display,
And oil them first; and each is handy in his way
But he, for whom this busy care they take,
Poor ghost! is wandering by the Stygian lake;
Affrighted with the ferryman's grim face,
New to the horrors of that uncouth place
His passage begs, with unregarded prayer,
And wants two farthings to discharge his fare.

(ll. 418 *et seq.*)

Juvenal follows Homer in describing the preparations for the bath—but we see nothing of the wife, ignorant of her widowhood.

When we pass to Thomson's account of the cottager lost in the snow-storm, we are again carried to the home. The wife and children are before us (in such a home there is no room for hired service), but the Scottish cottager on his return from the uplands does not expect a bath, and is content with a good fire and dry clothes:

In vain for him the officious wife prepares
The fire fair-blazing and the vestment warm;
In vain his little children, peeping out
Into the mingling storm, demand their sire
With tears of artless innocence. Alas!
Nor wife nor children more shall he behold,
Nor friends, nor sacred home.

(*Winter*, ll. 311 *et seq.*)

When in the *Elegy* Gray touches on the theme he is pre-occupied with the lot of fathers in general, snatched by death from wife and children, not with that of a particular father whose household awaits his return in ignorance of his death:

For them no more the blazing hearth shall burn,
Or busy housewife ply her evening care;
No children run to lisp their sire's return,
Or climb his knee the envied kiss to share.

(ll. 21 *et seq.*)

Collins is nearer to the original contrast in his tale of the Highlander drowned by the Water-Kelpie: he makes no mention however of busy preparations for the wanderer's home-coming:

For him, in vain, his anxious wife shall wait
Or wander forth to meet him on his way;
For him, in vain, at to-fall of the day,
His babes shall linger at th' unclosing gate.
Ah ne'er shall he return!

(*Ode on the Superstitions of the Highlands*, MS. form, ll. 121 *et seq.*)

Finally, Tennyson turns the wife into a girl, whose duty is only to adorn herself for the coming of her betrothed:

O somewhere, meek, unconscious dove,
That sittest ranging golden hair ;
And glad to find thyself so fair,
Poor child, that waitest for thy love

For now her father's chimney glows
In expectation of a guest ;
And thinking 'this will please him best,'
She takes a riband or a rose ;

For he will see them on to-night ;
And with the thought her colour burns ;
And having left the glass, she turns
Once more to set a ringlet right

And, even when she turn'd, the curse
Had fallen, and her future Lord
Was drown'd in passing thro' the ford,
Or kill'd in falling from his horse.

(*In Memoriam* VI. ll. 25 *et seq.*)

To many other poets, no doubt, the pathos of sudden death has presented similar pictures.

G. C. M. S.

THE BRITISH SPHERE OF PERSIA.

By Lieut.-Col. A. C. Yate, F.R.G.S., F.R.Hist.Soc.

THE speech delivered in the House of Lords by Lord Curzon of Kedleston on the 20th February, 1917, in reply to a request from Lord Bryce for information about the state of affairs in Persia, suggests to me that I should endeavour to lay before the readers of *The Eagle* what I myself know about the condition of that country. As is well known, at least to those who pay any attention to the affairs of the Middle East, when Lord Curzon opens his lips upon Persia he speaks with an authority which few, if any, can rival. I am writing at this moment away from my books, and I must depend upon memory for accuracy Some 25 years must have elapsed since Mr (now Lord) Curzon brought out his "Persia," a *magnum opus*, a monumental work, one that has no rival. I doubt not that his publisher invites him to bring out a second and revised edition ; for the first now, second-hand, has attained a price in the book-market such as has been accorded to some of the most sought-after reproductions of the authors of the Tudor period, reproductions which issued at the modest price, I think, of 16/- per volume. There is no rivalry between Curzon's *Persia* and the *History of Persia* by Brigadier-General Sir Percy Molesworth Sykes, the Commander of the South Persian Military Police, and well-known as one who has scoured Persia from east to west and north to south, and by study and personal observation and intercourse made himself familiar with the Persian both as he is and as he was. Viewed as authors, Sir Percy pursues his historic path from century to century, while Lord Curzon, in a great and comprehensively descriptive narrative, sets the past side by side with the present. Sir Percy has yet another

book to his credit, "The Glory of the Shi'a World", part of the scene of which is made to pass, if I remember rightly, at no great distance from the Perso-Baluch border, and from Kirman, the seat of government of Eastern Persia, and a very important trade-centre. *The Times* of 21st February devotes a column to a description of Kirman, written on 8th December 1916 by some Englishman there.

To those who choose to turn to the columns of *The Times* of 25 or 26 years ago a series of letters written from Persia "by a correspondent" will reveal themselves. These are the letters of Mr G. N Curzon, and formed doubtless the nucleus of his *Persia*, while at the same time they crystallised, for the benefit of the British public, the impressions of the moment. Once again, afterwards, Lord Curzon approached the Persian shores, and that was in the winter of 1903-1904, when, as Viceroy of India, he made the tour of the Arab and Persian shores of the Persian Gulf. When he was preparing to write *Persia*, Russia was the enemy When he visited Muskat, Koweit and Pasni in 1904, Germany was supplanting Russia. I have some excellent photographs by Bremner, of Lahore, of Lord Curzon being carried ashore pick-a-back by sturdy citizens of the Gulf. All visitors to the Gulf get ashore thus, but the photographers immortalise nothing under a Viceroy Sir Valentine Chirol, being with his Excellency, was also deemed deserving of immortality. Both, as well as Sir Percy Sykes, are immortalised in their own works* and by their own noteworthy deeds.

I would not pose as one endowed with that foresight or second-sight, which, as we all know, environs editorial chairs, but it is a positive fact that, over and over again, in the latter years of my service in India, I argued and urged, both in the Press and in official correspondence, that the Baluch guerillas should be drafted into Mounted Infantry and disciplined. I have no knowledge that any Viceroy or any Chief Commissioner of Baluchistan ever, *while in office*, made the least effort to put this proposal in practice. When they had left office, some of them have been known, whether in the Lords or Commons, to "worry,

* *Vide* Chirol's *Middle Eastern Question*, John Murray, 1903.

worry, worry" at the British Government to do or get done what they themselves had either neglected or been unable to do. The famous Sir Robert Sandeman had his "catch-em-alivos!" whose gallant commandant, Colonel Mosley, has, I see, been very recently gathered to his fathers. If Germans and Turks and their agents and spies have penetrated into Baluchistan and Afghanistan, and not only done mischief there but brought the peoples and Chiefs of those countries perilously near a revolt against their Indian suzerain; if Turks and Germans, Austrians and faithless Swedes have swept the British from Isfahan, Shiraz, Yezd, and Kirman, and not only endangered but at times taken their lives, then the Corps of Baluch Dragoons might have saved them. *Blackwood*, a few months ago (in 1916, I think), gave us a charming description, written by an English lady-refugee, of the masterly retreat of the British colony from Isfahan through the Bakhtiári country to Basra, now so famous as the base of our Mesopotamian campaign, and—at last, better late than never—of the roughly-laid railway which has enabled General Maude to circumvent Kūt. At this moment the forces which guard the Perso-Afghan and Perso-Baluch border from Gazik, not far south of the road from Mashhad to Herat, to the Persian Gulf coast, a distance of 800 miles, are under the command of an officer of my own old Baluch regiment, who has spent all his service on that frontier and knows it intimately He holds his command with the rank of Brigadier-General. Sir Percy Sykes, with his South Persian Military Police, stiffened by a backbone of 800 Indians, with British and Indian officers, is still, we hear, at Shiraz. Of course, any communications which he might send to persons in private life, such as myself, could say little or nothing about his plans or about any official matter I learnt little more from them (apart from the somewhat galling information that a speculative British Colonel had bought up all the Persian ["B.E.F" surcharge] war stamps, a few of which I had hoped to obtain) than that his recruiting at Bandar Abbas had met with signal success, and later, when he wrote from Kirman, that there the Teuton had had his day, and that, *fortuna favente*, he would ere long have equally had his day at Shiraz and Isfahan. It would appear

that when he moved forward from Kirman through Yezd (the great centre of the "Gabr" [as the Persians call them] or votaries of the Zoroastrian faith) to Shiraz, the officer of a Baluch* regiment whom I mentioned above took his place. That Sir Percy Sykes had reached Ispahan and Teheran had been kept secret until Lord Curzon revealed it on 20th February The arrival of Sir Percy must have materially strengthened the Russian position in the Capital; so much so, indeed, that, since then, the influence of the Entente has been supreme with the young Shah and his Government.†

Thirty-two and a half years have passed away since, in Sept. 1884, I left Quetta, and, with the Afghan Boundary Commission, crossed the Baluch desert from Nushki to the Helmand river, and so on into Sistan. For fifty-eight miles on the hither (eastern) side of the Helmand stretched a waterless and billowy sandy desert. Last November a motor-car suddenly created a sensation by entering Kirman. It had crossed the desert—I dare no longer add that stereotyped epithet "pathless," because a made caravan road now runs from Nushki to Robat, which last station lies under the shadow of the great Kuh-i-Malik-Siyah, volcanic, I believe—it had crossed the desert from India to the Perso-Baluch frontier at Robat and then boldly launched itself through the lawless brigands who infest the extreme east of Persia, known as

* It must be explained that the Baluch regiments, originally raised by Sir Charles Napier, were composed of Baluchis. The conquest of Sind let loose twenty or more thousand soldiers of the Baluch Mirs. To keep them from brigandage Sir Charles enlisted 2000 or so in our service. To-day, however the three Baluch Battalions who have done such good service in France and East Africa are mainly composed of Pathans and Punjabis. But the same Battalions, when they fought in Persia and at Delhi in 1856-7-8, were mainly composed of Baluchis.

† I venture to quote from *The Near East* the following facts to show the effect of war conditions on Persian trade: "One shipment of Persian rugs has taken over two years to reach Archangel, and has still to be sent thence to New York. This particular shipment was taken by caravan from Hamadan to the port of Enzeli on the Caspian, thence by boat to Baku, from which port the bales went by train to Archangel, the journey taking place with mediaeval leisureliness. Another batch of rugs went by caravan to Ahwaz, on the Karun River, then downstream to the Persian Gulf, by boat from the Gulf to Bombay, and then round the Cape of Good Hope to New York. Other shiploads have been sent by boat or rail from the shores of the Caspian to Batum, thence to the Siberian railway, and so to Vladivostok, from which port they reach Seattle or San Francisco." The reference to mediaeval leisureliness reminds us of what is still sometimes referred to as the "silk road" of Persia, which was the Persian section of the great silk route across Asia from China to Syria much used in the time of the Parthian Empire, and seemingly revived for use under the influence of Venice and other maritime powers of the Mediterranean.

Sarhad, and *Dasht-i-Lūt*,* and defy the law by dancing alternately, as they are hunted, from one side of the border to the other Co-operation between British and Persian forces, so as to bring them between two fires, is said to have defied British effort; for the very good reason that the Persians made no effort at all. History has not yet decided whether this was due to *inertia Persica* or to the handsome douceur with which the brigands placated the gubernatorial *amour propre*—always reputed amenable to a douceur—at Kirman.

If we feel, as I think we all do feel, that this is the year which will seal the fate of this unprecedented war, we may reasonably surmise that the lot of Persia will in no sense differ from that of Europe. At this moment events hang in the balance on the Tigris. Whether it lies in the power of the Russians at Hamadan, possibly supported by Sir Percy Sykes from Shiraz, to make a fresh advance to the Turco-Persian frontier at Khanikin, we do not know, but, it has begun. General Maude's brilliant success opens the way for them. Sometimes it occurs to me that the Allies do not concentrate sufficiently on one point. Look how the German organization concentrated German, Austrian, Turk and Bulgarian troops on the Rumanian, and smashed him! The *English Review* of January

* *Sarhad* = frontier *Dasht-i-Lūt* = Desert of Lot. The reputation of Lot's *entourage* among Musulmans is best indicated by the modern word Lūti, which means an all-round rascal. The brigands of the Perso-Baluch border were all this. The 10th Chapter of the *Rauzat-us-Safā* (Garden of Purity) by Mirkhond gives the Muhammadan version of Lot's story. Apropos of Lot's wife the commentator (French) on Mirkhond says:—"Un poète latin moderne a composé un distique epigrammatique contre le beau sexe:—Si toutes les femmes curieuses étaient puniées comme celle de Loth, *Sale nihil toto vilius orbe foret*." I regret I cannot trace this modern Latin epigrammatist, and so give the first line of the distich.

1917 clearly illustrates that. Why do not the Russians, who are at a standstill in the Armenian and Kurd highlands, concentrate in North-Western Persia and, bearing down with irresistible force on Khanikin and Baghdad, join hands with General Maude? The junction effected, the Russian Generalissimo would continue his advance across Anatolia, while the British Army would move on Aleppo and Adana, forces from Egypt and Cyprus, as well as an Allied fleet in the Mediterranean, co-operating. The well-known French interest in Syria would, not improbably, move the French Government to assist in the reduction of that Province, and once reduced, will Christendom abandon the cynosure of the Crusaders' eyes? If Russia gets St Sophia, no nations better deserve Jerusalem than those which followed Richard Cœur-de-Lion and Louis IX to the Holy Land.

The transfer of Sir Percy Sykes from the post of Consul-General at Kashgar in Western China, *via* England and India to the command of the Military Police of South Eastern Persia is an instance of those sudden changes in sphere of activity to which the citizens of the Empire on which the sun never sets are liable.

More than 36 years have elapsed since I clambered along the ancient and rugged route which for many centuries has carried merchandise from Bushire to Shiraz. The two worst Passes of that treadmill of beasts of burden are those named after the Old Woman and her Daughter.* One of Mr Rudyard Kipling's camels or mules alone could adequately describe those Passes. The Scottish Geographical Magazine has invited me to attempt it, but I resign in favour of some other literary beast of burden.

* Kotal-i-Pir-i-zan and Kotal-i-dukhtar, as the Persians have christened them. See Curzon's *Persia*, Chap. xxii.

'DIVUS' AND 'SANCTUS' IN 1511-1516.

ON p. 9 of *The Eagle* for December, 1915, Mr Hessels states that, in the preamble of the first edition of the College Statutes (1511), '*Divus* is merely an *epithet* for John the Evangelist, just as it might be applied by any one to any other excellent or worthy Preacher or Divine.' On p. 10 he quotes *Divi Johannis Evangelistae* from the preamble of the second body of Statutes (1516) as the language of Bishop Fisher himself, adding that the Bishop was 'merely intending to write as classically as possible in conformity with the fashion of his time'

In this last point, Mr Hessels is in the right, but I cannot agree in the opinion that *Divus* is 'merely an *epithet* for John the Evangelist, just as it might be applied by any one to any other excellent or worthy Preacher or Divine'

I hold that, so far as *Divus* was an *epithet* (or rather a descriptive prefix), it was clearly meant by those who used it to be practically synonymous with *Sanctus*, in the sense of 'Saint' If it could have been applied to any 'excellent or worthy Preacher or Divine', Erasmus would surely have applied it to Dean Colet in at least one of his three great tributes to his memory* But he could no more have called the late Dean, Divus Joannes Coletus, than he could have called him Sanctus Joannes.

To ascertain the contemporary evidence as to the use of *Divus*, as supplied by the best Latin scholar of that day, we have only to turn to those of the Letters of Erasmus which were written between the dates of the first and second editions of the College Statutes, *i.e.*, between 1511 and 1516, both inclusive.

* *Epp.* 435 (1520), 481, and 671 (1524), in the Leyden edition.

In writing to Bishop Fisher himself in 1511, Erasmus describes St Basil as 'divus Basilius' (*Ep.* 229†). There are at least nine letters of 1512-1515, in which he calls St Jerome 'divus Hieronymus' (*Epp.* 264, 270, 305, 322, 325, 334, 335, 337, 373), two of these being addressed to Cardinal Grimani (334) and Pope Leo X (335), and one of them being the Prefatory Epistle to the Notes on the *Novum Testamentum* of 1516 (373).

In 1514 St Paul appears as 'divo Paulo' (301); in 1515, St Augustine, as 'divus Augustinus' (337); St Martin's Day is 'natali divi Martini (267); St Thomas's, 'natali divi Thomae' (283); the president of St Peter's is 'praeposito divi Petri (337); the place 'St Omer' is 'apud divum Audomarum' (327 and 332); the Abbot of St Bertin's (at St Omer) is 'abbatem divi Bertini' (273); the College of St Donatian (at Bruges) is 'collegium divi Donatiani' (373); Colet, the Dean of St Paul's, is 'divi Pauli decanus (296); or 'decanus S. Pauli' (300). This last example proves that Erasmus regarded 'divus Paulus' as synonymous with 'Sanctus Paulus', though, as all the previous examples show, he prefers to use *divus*.

If, in the correspondence of Erasmus during the same years, we look for examples of *Sanctus* applied to a single Saint, we find Reisch, a correspondent of Erasmus, not Erasmus himself, writing 'die Sancti Francisci' (309), and Sadoletus, Secretary of Leo X, ending two letters written on behalf of the Pope with the address 'apud Sanctum Petrum' (338, 339). Another correspondent, Pirkheimer (375), also departs from the usage of Erasmus by writing 'beatus Hieronymus' But, even among the correspondents of Erasmus, there is also evidence for *divus*. Thus Dorpius has 'divus Paulus' and 'divus Thomas' (Aquinas), 347, and Sadoletus and the 'Cardinalis S. Georgii' (as he calls himself in the superscription of his letter) agree in writing 'divus Hieronymus' When Erasmus states that some one else has fixed 'All Saints' day' as a *terminus ad quem*, he uses the

† From this point onwards the references are to the numbers prefixed to the Letters in Mr P. S. Allen's admirable editions, especially in vol. i (1484-1514) and vol. ii (1514-1517), published at Oxford in 1906 and 1910 respectively.

phrase: 'praescripsit ille spacium ad Omnium Sanctorum' (277), where he is quoting another In 1516 Thomas More, writing to Erasmus (481), dates his letter 'pridie Omnium Divorum' In 1517 John Watson, Fellow of Peterhouse, who was soon to become Master of Christ's and Vice-Chancellor, gives as his address, 'ex collegio divi Petri' (576).

An examination of the *Colloquia*, first published in 1516, leads to the same result. Good examples of *divus* may be found in the *Naufragium*, and in the *Peregrinatio Religionis ergo*, *e.g.*, in the *Naufragium*, the question is asked 'quos divos invocabat', and the answer is given:—'Dominicum, Thomam, Vincentium, et nescio quem Petrum; sed in primis fidebat Catharinae Senensi' 'Divos' is here used in a wider sense than 'Sanctos'; for *Divinities*, who might be invoked, are here implied as well as 'Saints'; but this does not seriously affect the general fact that, to Erasmus, *divus* was an alternative word for *Sanctus*, and was the word that he distinctly preferred. In the *Naufragium*, he similarly prefers to write 'Divum Jacobum, qui habitat Compostellae', and, in the *Peregrinatio Religionis ergo* (the dialogue on the pilgrimage to Walsingham), we find in Erasmus's own Latin, 'divo Jacobo' for St James, and 'divo Ægidio' for St Giles; but, in the same dialogue, when the representative of Erasmus asks the question, 'whose relics are these?', it is the local Catholic guide, and not Erasmus, who replies, *Sancti Petri*.

Erasmus's preference for *divus* is open to no dispute, and Bishop Fisher's use of the same word in the two preambles of his Statutes is probably due to the influence of Erasmus.

J E. Sandys.

THE PUBLIC ORATOR AND 'DIVUS.'

IT was my intention not to reply to any reader of *The Eagle* favouring me with observations on divus, sanctus, &c., lest by so doing I should perhaps assist in raising clouds of dust round this abstruse and yet so simple question. But the Public Orator deserves to be heard and to be answered, all the more as he restricts his valuable remarks to the subject before us, elucidating without obscuring it.

I am not depreciating his remarks when I say that the use of *divus* before and after the foundation of the College, has been before myself ever since I was startled, in May 1915, by the two titles "Collegium *divi* Johannis" and "Collegium *divi* Johannis Evangelistae", in big types in the Commemoration Volume of 1911. Within a few hours Prof. Burkitt suggested to me that the more frequent use of *divus* had begun about the time of the Renaissance, and he soon gave me instances of its use by Erasmus, Colet and others, all ranging from 1509 to 1550 (see *The Eagle*, Dec. 1915, pp. 4, 5). The Master of Corpus told me that Erasmus was the chief culprit, and supplied me with six or seven passages from the Grace books in which *divus* appears. Mr Thomas, Under Librarian of the University Library, referred me to an edition of the works of Boethius (neither a god nor a saint) printed at Basle (Erasmus' favourite residence) in 1546, with a Preface "In *divi* Boethi opera Henr Loriti Glareani Praefatio." Mr Thomas also showed me another library book "*Concordantiae nominum propriorum* quae in libris sacris continentur a *divo* patre Gideone Brecher inchoata et finita a filio Adolpho Brecher Francofurti ad M. 1876" This Gid. Brecher was neither god, nor saint, not even a Christian, but a Jew These last two instances will show the Public Orator

that I was not so far wrong when I wrote in *The Eagle* of Dec. 1915 that, in the preamble to the Statutes of 1511, "Divus" was applied to John the Evangelist in the same way as it might be applied to any other excellent or worthy Preacher or Divine.

As to my own search I intended to print shortly, not only the above references supplied to me, but many others, extracted from Ascham, Cheke (both Cambridge Public Orators!), the College Statutes and other documents, and more especially from ERASMUS. It will be some time before I forgive the Public Orator for making nearly all my extracts from the latter's Epistles superfluous by his own now in type before me.

I could remark here that Erasmus commenced to use "divus" in 1499, and add a few quotations to those collected by the Public Orator, but his are sufficient, for his own purpose as well as mine.

The Public Orator states that (except for one of his quotations in which *Divos* implies *Divinities* as well as Saints) *divus* was to Erasmus an alternative word for *Sanctus*, and was the word that he distinctly preferred.

From what I said about a year ago (see *The Eagle*, Dec. 1915, pp. 6, 7) we see that to the Public Orator himself (400 years after Erasmus flourished), *divus* is an alternative word for *Sanctus*, almost as much as it was for Erasmus, and is the word that he (the Public Orator) distinctly prefers; at least in the name and title of his own College. For I showed (*l. cit.*) that in his Orations, speaking *fourteen* times of St John's College, he calls it *thirteen* times "Collegium *Divi* Joannis," and gives it its legal and authorised title (Collegium *Sancti* Johannis Evangelistae) only *once*. But it is strange that, with this "preference" for "divus", he calls every other Saint *Sanctus*, except John the Baptist, whom he also calls "divus" on p. 220 of his *Oratt.*

Let us ask the Public Orator whether we can be sure that both Erasmus and he himself (to mention no others) *consciously* "preferred" *divus* to *Sanctus*. If the use of "divus" had been with them and others a matter of deliberate choice or "preference," would not some one of those who "preferred" to use it (say, the Public Orator?) rather than *sanctus*,

have stated at one time or another his reasons for this choice? I have perused various authors, including Thomas Baker, for light on this point, but not found one word showing that "divus" was *consciously* "preferred" to "sanctus"; no one even seems to have been conscious of using an intrusive word instead of *sanctus* (see *The Eagle*, Dec. 1915, p. 5).

Not even Prof. Mayor, who, to my knowledge, had read several of the early Fathers of the Church, and must, therefore, have known the serious and justifiable objection to "divus" among the early Christians.

But suppose the use of "divus" instead of *sanctus* by Erasmus and the Public Orator (to mention no others) was a matter of deliberate "preference" on their part, does that justify the College authorities to use the unauthorised "divus" in the name and title of the College, instead of the lawful and authorised *Sanctus*?

Erasmus, in spite of his frequent references to his Patrons and the Maecenates who favoured and assisted him, was a free agent, speaking for himself only The Public Orator represents his University and his College, who, no doubt, wish to preserve all their traditions intact, and naturally expect him to do the same.

The question which I have brought before the College, through the medium of *The Eagle*, is not "What epithets Erasmus and his friends applied to saints instead of the usual word *sanctus*, and what did they mean by their new epithets?"

But I have shown in *The Eagle* that "divus" instead of *sanctus* in the name and title of the College, is *unlawful* and *unauthorised*.

It is *unlawful* and *unauthorised*, because the nine royal and other official documents, by virtue of which the College was founded, and which, ranging from 1509 to 1511, include the Deed of Foundation of Lady Margaret's Executors, dated 9 April 1511, all ordain that the College shall for ever be called "Collegium *Sancti* Johannis Evangelistae"; that its Masters, Fellows and Scholars shall be called "Magistri Socii et Scolares Collegii *Sancti* Johannis Evangelistae"; that by this same name they may plead and be impleaded &c. (see *The Eagle*, Dec. 1915, pp. 48, 54, 55; 61, 62; 64, 66 &c.)

No official document has ever enacted that this title should be changed into "Collegium *divi* Johannis Evangelistae." That it is now so called is clearly owing to Bishop Fisher. He and his co-executors of Lady Margaret ordained—in 1511, in their Deed of Foundation, in conformity with the Royal and Episcopal documents of the preceding two years, and with the traditions of the old dissolved "Hospitale *Sancti* Johannis Evangelistae"—that the College should for ever be called "Coll. *Sancti* Johannis Evangelistae." This title appears so in the recently discovered Statutes of the same year and also in the Preamble to these Statutes as quoted in the Deed of Foundation of the same year.

Bishop Fisher, however, fouled the stream of tradition as regards "*Sanctus* Johannes Evangelista" by calling him "divus" in the same Preamble a few lines before the title (with *Sanctus*) of the College. Whether he did so from *conscious* "preference" for "divus" or from thoughtlessness (or as a fad?) we do not know Certain it is that in 1516, in the Preamble of the new Statutes compiled by him at the request of his co-executors, the Bishop replaced the "Collegium *Sancti* Johannis" of the 1511 Preamble by a "Collegium *divi* Johannis," without saying that he "preferred" *divus* to *Sanctus*. In fact, he ordains that a new Master would still have to swear that he would faithfully administer "Collegium *Sancti* Johannis Evangelistae."

From that time *divus* crept on and on: it replaced the lawful and authorised *Sanctus* in the title of the College and elsewhere whenever it had the chance, until, in 1849, it succeeded in suppressing it entirely in the Statutes of the College; while in 1911, when the College of *Saint* John the Evangelist celebrated the 400th anniversary of its foundation, the "Collegium *Sancti* Johannis Evangelistae", is entirely ignored in the official Commemoration Volume published on that occasion. In that volume the seal of the "Collegium *Sancti* Johannis", which was ready on 20 June 1511, is the only evidence remaining of the legal and only authorised title of the College. The title pages and binding of the Memorial Volume know only a "Collegium *divi* Johannis".

Is this disappearance of *Sanctus* really the result of conscious "preference" for "divus?" I do not think it is. But

suppose it were, could the College excuse this tragic disappearance of its legal and authorised title by a reference to the "preference" given to "divus" by Erasmus and other scholars of the Renaissance? Fisher, one of them, certainly could not be appealed to, as he with his co-executors ordained that "sanctus" should be the legal word for ever

I do not gather from the Public Orator that he defends the use of "divus", though he excuses it by saying that it was employed as an "alternative" word for *Sanctus*, and was clearly meant by those who used it to be practically "synonymous" with *Sanctus* in the sense of *Saint*. Can we be sure of that? But suppose we were, why should the College "prefer" to replace in its title the lawful and authorised *Sanctus* which still lives on in the vernacular "*Saint* John's College" and in its "Patron-*saint*," by unauthorised "synonyms" or "alternative" words like "*divus*," which has never been translated into English in College documents, and which, by origin and early use, can never have the meaning which Sanctus (Saint) has in the mind of Christians.

"Sanctus" is not less classical than "divus." The latter may be more elastic in its meaning and embrace non-Christians. But if *Sanctus* were to disappear, *Saint* John and the Patron-*Saint* would also have to disappear.

In his *Orationes et Epistl.* the Public Orator is very scrupulous with regard to the original title of Trinity College, always calling it *Collegium Sanctae et Individuae Trinitatis*, because that, he says, is "the only title recognised in the Latin Statutes and in the body of the Charter" With respect to his own College, Sir John might plead, if he wishes to do so, that "Collegium *Sancti* Johannis Evangelistae" is not the only title of the College *recognised* in its Statutes. Indeed, he might plead with justice that the title "Collegium *divi* Johannis" is now the only one recognised in these Statutes But in the Deed of Foundation of 1511 no other title than "Collegium *Sancti* Johannis Evangelistae" is recognised.

Perhaps I may be allowed to conclude with a reference to the tradition that Saint John the Evangelist, by way of recreation, was in the habit of sporting with a tame partridge, to draw him away from serious occupations; it may be read in Mr Cox's excellent and interesting description of a window in the College Chapel, in *The Eagle* of June 1910.

It would seem that those who have lived for four hundred years under the *saintly* patronage of *Saint* John, have been in want of some similar sport, perhaps for a similar reason, and that "divus" was taken for the purpose; the word became popular, traditional and conventional, so that, even to Members whose Latinity is not very robust, the expression "Coll div" is familiar. Unfortunately, this partridge, though it was a *lame* one, proves to have been aggressive rather than *tame*. With respect to this sport of St John and his followers, may we remind them of a line of Horace (i. Epl. 14, 36)

"Non lusisse pudet, sed non incidere ludum."

The past cannot be undone, but it seems time that this play with a misunderstood "divus" ceased, and "sanctus" were restored to its legitimate place. It will not be difficult to do this, if the College authorities and the Public Orator ignore *divus* in the future, and gradually replace it by the proper and lawful "sanctus."

J H. Hessels.

A Last Word.

By way of postscript to my former communication, I add an instructive passage, in which Erasmus replies in 1527 to certain critics of his *Colloquia* who objected to his apparently speaking lightly of prayers for the intercession of the Saints:

Aeque falsum est, in colloquiis irrideri suffragia beatae Virginis, et aliorum *Sanctorum*; sed illos irrideo qui petunt a *sanctis* quae non auderent a bono viro petere: aut hoc animo petunt a certis *divis*, quasi hoc aut illud, hic aut ille citius velit aut possit praestare Imo in Puerili Pietate [one of the earliest dialogues] sic loquitur puer: Salutem dixi nonnullis. Quibus? Christo ac *divis* aliquot. Et aliquanto post: Rursus tribus verbis saluto Jesum, ac *divos divasque* omnes; sed nominatim Virginem matrem; tum eos quos habeo mihi peculiares. Et infra commemorat nominatim quos *divos* salutet quoticlie.

A careful student of style will readily see that the words which I have printed in italics prove that Erasmus here begins with *Sancti*, which is clearly preferred by his Catholic critics, and that he passes by an easy transition through *sancti* to *divi*, which is as clearly preferred by himself. To Erasmus the two words are practically synonymous. J E. S.

CADETS IN COLLEGE.

SOME day Dr Mullinger's admirable history of the College will be brought up to date. The future editor will have three military occupations in as many years to record, besides that famous and inglorious one when Cromwell's soldiery broke down the bridge, felled the orchard trees, turned the First Court into a prison, and subjected the authorities to various degrees of indignity

In the Lent Term of 1915 twenty-five officers of the Royal Welsh Field Artillery resided among us for two months. Just a year later a whole battalion of the Royal Sussex Regiment was billeted in the New Court for about eight weeks; and from October 1916 until a date hereafter to be determined the same Court has been in the possession of a Company, two hundred strong, of No. 5 Officer Cadet Battalion.

It is no disparagement to other gallant tenants of our premises to say that the last, the present, occupation is the one that suits the College best. It is the nearest approach to normal conditions which we have experienced since the war began. From the outset the Cadets of E Company set themselves to live up to their surroundings. That they have succeeded, and in no small measure, is shewn by the magazine *Ecoccho*, of which the first number was produced at the close of the first four months' course, and which we hope is not the last of its kind. It was in every sense a College magazine, a chronicle of *acta*, with a strong thread of College feeling running through it and giving it unity, with topical and personal allusions which will be unintelligible to future generations, with praise of the place, and pictures of it, both with and without its novel circumstances.

There was besides a notable expression of reciprocal

goodwill between guests and hosts displayed at the dinner given on Monday, January 29, when the Master, speaking for the College, bade the Cadets hail and farewell; and Cadet G. T Holden, in reply, thanked the College in terms as generous as they were genuine for all that it has tried to do for the comfort of the Company

It is plain that the experiment of housing Officer Cadets in St John's has been a success. A don has no right to speak of the effect of the military training, but a Dean may put it on record that from first to last there was not the faintest shadow of friction between the College authorities and the soldiers. They behaved like gentlemen and Johnians, and before they left they had imbibed such a measure of the tradition which lurks in court and staircase, only awaiting fit material in which to find incarnation, that they really were and felt themselves to be, members of the house. They spoke of the "dear old College." They had their smoking concerts in lecture rooms and hall. They preferred church parade in the chapel to common worship with the rest of the battalion in Trinity One of them, with more enthusiasm than exactness, described Gilbert Scott's stately edifice as "cosy."

In a word we have had a very remarkable instance of the power of *esprit de corps.* The theme is an attractive one, which it would take more pages to develop than the Editors will allow me. This much however must be said. It is surely a happy omen for the future that at the moment when our College life beat feeblest, the Genius of the place, *memor brevis aevi*, should have asserted its beneficent and protective presence by authentic signs. Descending from mythology to science, we have had a valuable lesson how group feeling, so often mischievous in its effects, can be turned to good account. And chief among the means to this was the healthy stimulus of games, played together on the College grounds against friendly rivals by men who live and work together We are proud to think that in this respect E Company greatly distinguished itself. *Ecoecho* chronicles some triumphs, but the crowning glory, the athletic shield, which was the focus of admiration at the last concert and at the dinner, was won too late to figure in the pages of the magazine.

A word may be added on the composition of the Company. It was drawn from all sources, and from the best sources. There was a large percentage of Scotsmen; and I am told that the most successful cadet in the examinations was a Highland student of philosophy, whose thesis at Glasgow had for its subject the Cambridge Realists of to-day.

The officers are still with us, training the second generation of the Company, and it would be impertinent and unnecessary to sing their praise. But their names must be here set down for future reference :—

Captain H. C. Cumberbatch, M.C. (Yorks Regt.); Captain the Honble O. Buckmaster (Duke of Cornwall's L.I.); Captain E. J Edwards (Northumberland Fusiliers); Lieut. R. H. Hoffman (Northumberland Fusiliers); Lieut. H. M. Thurston (Royal Berkshire Regt.); Lieut. G. Ray (Royal Fusiliers); Lieut. B. D. Grew (Northumberland Fusiliers); Lieut. S. Evans, M.C. (Pioneers).

H. F S.

"BEATS."

Or, in the words of the official intimation,

"TOURS OF DUTY"

THE Special Constabulary of this enlightened town is divided up into four Companies. Each takes a week of duty in turn, and so if you are a Special your Company will get one week's duty a month. There is a piece of ritual which must be observed during the fortnight before your duty begins. It will take some little time to describe. You are to understand that the first thing your Company Commander asks you to do is to let him know which two nights in the week are the most convenient for you to be on duty We will say for the sake of argument that you tell him Monday and Thursday, and add a caution that you can never be out until 10 p.m., so that the beat from 7 till 10 is always taboo. He thanks you, and duly notes these things down. Now for the ritual :

(1) About a fortnight before your Company is on duty, you will receive an official intimation that your 'tours of duty' will take place on a certain Tuesday and Friday (with the dates) from 7 o'clock p.m. till 10. If you cannot do this you are to let your Company Commander know at once, or make arrangements for another to take your place. If you neither turn up yourself nor send a substitute, you are liable to be shot at dawn, or something.

(2) You then make your move. You return the official intimation to your Commander, pointing out that you explained to him at some length that your most convenient nights are Monday and Thursday (not Tuesday and Friday), and that anyhow you cannot ever go on duty until 10 o'clock. You also say that you are sorry to cause, etc., etc.

(3) In due course you receive another official intimation that your 'tours of duty' will be on Monday and Thursday (with dates) from 7 p.m. till 10.

(4) You return the paper again, pointing out that you can *never* in any circumstances go on duty *until* 10 o'clock. You omit to say that you are sorry to cause, etc., etc.

(5) Another official document, intimating that your 'tours of duty' will be on Wednesday and Saturday (dates) from 10 p.m. till 1 a.m.

(6) You can now make either of alternative moves either

(*a*) send back the paper and write words to this effect 'Dear Sir, I regret that I shall be unavoidably absent in Ireland on business next week, and consequently cannot undertake any duty"; or

(*b*) stick to it and repeat the above process till you are given a notice containing the words, 'Monday and Thursday, 10 p.m. till 1 a.m.' You are then considered to have won the game, and are duly qualified to undertake a 'tour of duty'

Now let us return to my own personal experiences. The first time I performed the above ritual I persevered and took Sect. 6 (*b*). In due course I arrived at Headquarters at 9.45. I found other worthy citizens arrayed in caps and armlets—they had other garments on as well—sitting about smoking, and generally littering up the place. Some of them wore an air of mysterious importance and their armlets on the wrong sleeve. They were sergeants—Thompson was one of them.

I sat down and awaited developments. After a quarter of an hour a very old man with gold braid on his hat (I discovered afterwards that he was the Sub-Commander) staggered out from some obscure hiding-place into the open, blinked like an owl that has suddenly come into the full sunlight, and in a husky voice ejaculated 'Fall in!'

We fell in in two very ragged ranks, and the roll-call was read by a sergeant. He did not mention my name. Then the Sub-Commander said, 'Section A front rank beats 1 to 5 and waterworks Section B rear rank beats 6 to 10 and gasometer beat 1 Jones and Mullins.' Messrs Jones and

Mullins stepped forward with an air of mingled sheepishness and importance and were told to fall in on the right. This they did, and a sergeant gave Mr Jones a beat-card, while Thompson strapped a lantern round Mr Mullins. (The strapping on of twelve lanterns I believe to have been the sole duty of Thompson on that night: I began to understand why he had shown such enthusiasm over 'doing his bit' in this particular way.) This process was repeated till all the beat-cards had been allotted. Each pair was told to fall in on the right, and as there was a wall there and the remainder did not 'ease off' to the left, there was soon a case of bad over-crowding in that hall.

However, the chosen couples were given their beat-cards without any serious casualties. Then the perplexing order was given, 'Produce Appointments!' I watched the others and followed suit. They held their truncheons horizontally across their manly chests, and hooked a whistle on the finger of one hand while balancing a note-book on the other hand. It was more simple for me than for the others as I had omitted to bring my truncheon. However, as nobody looked at any of them, and the order, 'Return Appointments!' was given before more than a quarter of the Company had produced theirs, this was not serious.

Then the beat couples were sent out on their beats, and about twenty men were left to an uncertain fate. Several kinds of duty may devolve upon you if you are a Special Constable. I propose in my next paper (if the Editors will print it) to give some account of these. Suffice it to say that on this particular night I was given a 'roving commission on lights' with a fellow-victim. My experiences on this 'tour of duty' I also propose to divulge on some future occasion (always with the permission of the Editors). It only remains to add that as my name was not called either at the beginning or at the end of the duty, I need not have turned out at all. I am sure my fellow-citizens in their beds would have been every bit as safe if I had remained in mine.

F C. O.

Roll of Honour.

Hector Fussell Billinger, B.A.

Lieutenant and Acting Adjutant H. F Billinger, who was killed in action 23 November 1916, was the only son of Mr and Mrs J F Billinger, of Cantref, St Barnabas Road, Cambridge. He was born 18 October 1893 at Neath, Glamorganshire, and was educated at the County School, Cambridge. He entered St John's in October 1911 he was a man of promise and ability, and took his degree in the History Tripos of 1914. In the summer of that year he had received an appointment as History master at the Royal Masonic School, Bushey Both at school and at the university he was a member of the Officers Training Corps, and on the outbreak of war at once offered his services to the country, and was gazetted a Second Lieutenant in the East Lancashire Regiment, 17 October 1914. He went to France in February 1916, and in March became Acting Adjutant. He was for some months in the thick of the fight. The following is an extract from a letter he wrote to his father on the day that he fell: "We have been in the thick of the fighting some days and have not yet finished, so writing is almost impossible. I am writing in a filthy hole in the ground in conquered territory. The mud and cold have been very trying, and we have suffered losses, especially amongst officers."

His commanding officer, in conveying his deep sympathy to Mr and Mrs J F Billinger, wrote: "It is my unfortunate duty to inform you of the death of your son, who was killed whilst gallantly commanding his company in the front line trenches. We are very cut up about it indeed, especially myself, for although I have only commanded this battalion for a short time, I have seen a considerable amount of your son, as he was Adjutant to me for some weeks. I only hope that the knowledge that he has always done his duty as a good officer will help you to bear your great loss."

Charles Reginald Glyn.

Second Lieutenant C. R. Glyn, of the Indian Army, was a son of Mr Lewis Edmund Glyn, K.C. He was born at Dartford 4 March 1895 and educated at Haileybury, entering the College in 1913. Soon after the outbreak of war he entered the Army, and after a period of training in England obtained a commission in Hodson's Horse, and joined his regiment in India. He was killed in action in Mesopotamia 9 January 1917

Samuel Percy Jacquest, B.A.

Mr Samuel Percy Jacquest, a gunner in the Canadian Field Artillery, who was killed in action on the 18th October 1916, was the only son of Mr Samuel Frederick Jacquest, of Northfields, Kettering. He was born at Kettering 18 Jan. 1888 and educated at Kettering Grammar School; entering the College in 1907 he took his degree through the Medieval and Modern Languages Tripos in 1910.

In 1912 he went out to Canada as English master at Bishop's College, Lennoxville, and was subsequently Headmaster, first of the Terrace School and afterwards of the Greenwood School, both in British Columbia. On accepting the last-named appointment he signed a three years' agreement, but after two unsuccessful applications at last obtained a release from his engagement so that he might enlist in the Canadian Field Artillery. He joined up at Toronto in August 1915, and in the following September came to England for training. He left for France on 18 January 1916, the day on which he completed his 28th year. He was offered a commission in one or two Infantry Battalions, but preferred "to stop with the guns." He was killed on 18 October 1916 while at work in an ammunition pit, a German shell coming over and killing him instantly.

A cousin of Gunner Jacquest's, an officer in Princess Patricia's Regiment, was killed in action 15 September 1916.

PERCY ARNOLD LLOYD-JONES, M.B., B.C.

Major Percy Arnold Lloyd-Jones, D.S.O., Deputy Assistant Director of Medical Services, who died of wounds on 22 Dec. 1916, was the youngest son of Mr Ebenezer Lloyd-Jones, formerly of Brooklands, Sale, Cheshire, and now of Abbotshill, Malvern. He was born at Altrincham, Cheshire, 17 Oct. 1876, and educated first at Brooklands School and then at Manchester Grammar School, entering St John's in 1895 and taking his degree in the Natural Sciences Tripos of 1898.

He volunteered for active service, as a private, in the Boer War, and took part in many important engagements, entering Pretoria with General Roberts , he received the South African medal with three clasps. On his return to Cambridge he was one of those who were made honorary freemen of the Borough "for the patriotic conduct he displayed at a time of great national anxiety in leaving home as a volunteer for active service in South Africa." He also received a silver goblet presented at the same time, inscribed: "A tribute of respect from the Town and University, as one of those who at their Country's call left Cambridge for South Africa."

He completed his medical studies at St Bartholomew's Hospital, and obtained his qualifications of M.R.C.S. and L.R.C.P. in 1904. He was admitted to the degrees of M.B. and B.C. in 1907.

For a short time he was House Surgeon at the Bedford County Hospital. The dates of his commissions in the Royal Army Medical Corps are as follows: Lieutenant 30 July 1904; Captain 3 January 1908; Temporary Major 6 November 1914; Major and Temporary Lieutenant Colonel 1 July 1915.

On joining the R.A.M.C. he was stationed at Malta, from there he went over to Messina at the time of the earthquake, and the valuable help he then gave was recognised by the Italian Government, the King of Italy decorating him with the Italian Red Cross Medal and making him a Knight of the Crown of Italy. During the war between Turkey and the Balkan States he went to Constantinople to assist Turkey in connexion with an alarming outbreak of cholera, and had a large share in the management of a Cholera Hospital behind the Chatalja lines; for these services he received a medal from the Turkish Government.

In the present war he was on active service from the very first, going out to France early in August, 1914. For his services in France and Flanders he was twice mentioned in Despatches by General French, and was awarded the D.S.O. on 23 June 1915; in the July following he was received by H.M. the King at Windsor Castle and invested with the insignia of the Order

The two following letters, which we are allowed to print show the regard and esteem in which Major Lloyd-Jones was held by his brother officers:

(1) From Colonel Beevor, A.D.M.S., 46th Division, R.A.M.C.

29th December, 1916.

My dear Sir—I cannot adequately express our sorrow at this great loss, or our sympathy with you and the rest of your family Your son was a brilliant staff-officer, an honourable, upright and hard-working official. You may imagine the respect in which he was held when I tell you my old brother officers in the Guards, who knew him, have sent telephone messages of sympathy to you all, one General even riding over to see me about it. This Division (46th) will express its universal sorrow. The General Officer commanding has written separately to Dr Ernest Lloyd-Jones. I enclose a memo from a Regimental Medical Officer, quite a voluntary one, which may be of some comfort to you as confirming the statements of the General Staff. We all feel that we have lost a true friend, an exceptionally brilliant staff-officer, and the country a character that will rank among the most noble of our race. I am an old Guardsman, so you can imagine his loss to me personally is irreparable. The Field Ambulance are making an appropriate carving for a temporary tombstone, a photograph of which we shall be glad to send you wherever you may indicate. With deepest sympathy, yours very faithfully,

WALTER BEEVOR."

(2) From Major-General Thwaites, commanding the 46th Division to Major E. Lloyd-Jones, M.D.:

24 December 1916.

"Dear Sir—I deeply regret to have to tell you of the unfortunate death of your brother, my Assistant Director of Medical Services. I heard of it on my return from Paris yesterday to my own great sorrow. Apparently he was hit by a chance shell whilst carrying out his duties connected with medical arrangements, just behind the firing line, on Friday the 22nd instant. We all greatly deplore his loss—a whole-hearted soldier How we shall replace him I cannot say I may say that I voice the sentiments of the whole Division in conveying to you our very sincere sympathy. For ourselves we have lost a friend and a most gallant and sympathetic comrade. He was buried yesterday afternoon at No. 43 Casualty Clearing Station, in the cemetery near the Arras-Donleur Road, a link south-east of Saulty Yours truly,

WM. THWAITES."

FREDERICK STURDY MAY, B.A.

Frederick Sturdy May, a Private in the Royal Fusiliers, who was reported as missing on 3 August 1916 is now believed to have been killed in action, as no news has been obtainable with regard to him.

He was the second son of the late Mr Peter Wilson May and Mrs May, of St Margaret's, Hampstead. He was born 24 February 1877 at Hampstead, and was at Harrow from 1891 to 1895, when he entered at St John's, taking his degree in 1898. After leaving Cambridge he went into business in the city as a shipper. He joined one of the Public Schools Battalions and went to France in July 1916.

Obituary

REV HENRY WHITEHEAD MOSS, M.A.

The Rev Prebendary Moss, for 42 years Headmaster of Shrewsbury School, died in London on January 14. The eldest son of Mr William Moss, he was born at Lincoln 23 June 1841. We take the following notice of him from *The Times* of 16 January 1917:—

"He received his early education at Lincoln Grammar School, but migrated to Shrewsbury in 1857, where he came under Dr Kennedy's brilliant and effective teaching. Shrewsbury was then at the height of its classical reputation; its list of honours during Kennedy's headmastership was not only out of all proportion to its size, but actually in excess of that of any public school except Eton. Young Moss made the most of his chances; unusually industrious, with no taste for athletics or games, he was also a day-boy, and so could devote his whole time and energy to his work. Perhaps no boy ever passed through a public school and knew so little of its social life; the many almost incredible stories extant in after years of his ignorance of the rules, and even phraseology of cricket, football, and rowing gain some plausibility from his total avoidance as a boy of these and all other recreations.

"After three years in the Sixth Form he left the school as head boy in 1860 and proceeded to St John's with a scholarship. There he won the Porson Prize in three successive years, and a Browne medal for Greek Elegiacs; in 1862, as a second year man, he was elected Craven University Scholar; in 1864 he graduated as Senior Classic, and in the same year became Fellow and Lecturer of his College. Socially, however, he remained the same, valued and appreciated by a few intimate friends, but little known to the outside world. In 1866 Dr Kennedy resigned the headmastership of Shrewsbury, and the Master and Fellows of St John's, with whom the appointment of a successor rested, chose their recently-

elected Fellow ; and Moss, at the age of 25, entered on the third of those three headmasterships—Butler's, Kennedy's, and his own—that conjointly extended over a full century. The appointment was not received enthusiastically, for to the public Moss was practically unknown, while Kennedy's great reputation, personality, and even his eccentricities, made him a difficult man to follow. But the school kept up its high standard of classical scholarship ; the Shrewsbury men, who went up to Oxford and Cambridge between 1867 and 1882, more than maintain the school's traditions, and the credit for these achievements must be mainly given to the Headmaster's exact scholarship and powers as a teacher. After the removal of the school, in 1882, the successes of Salopians were not so striking. This was in no way due to any falling-off in energy or ability on the part of the Headmaster or to any deterioration in the efficiency of the instruction given, but resulted from a combination of circumstances, first among which was the widening of the school curriculum, which destroyed the old exclusive devotion to the classics.

"Moss's chief title to fame will probably rest on the part which he played in the removal of the school from its original to its present site. Even before Kennedy's retirement it had become evident that the accommodation afforded by a foundation which had stood stationary for over 300 years would not satisfy modern requirements. When the new governing body was elected, in accordance with the provisions of the Public Schools Act of 1868, it had to decide whether to acquire more property near the old site or to remove the school bodily to a more suitable one outside the town. Happily for Shrewsbury the governors adopted the latter course, largely on the advice of the new Headmaster, who, unshaken by the opposition of townsmen and the sentiment of many old Salopians, stoutly maintained by speech, pamphlet, and other means that, if the school was to hold its own numerically against modern foundations it must move. The experience of 30 years amply justified the Headmaster. The same sound judgment marked his guidance of the school under the new conditions ; by the more impetuous critics he may have been accounted over-cautious, and he certainly looked before he leapt. He saw to it that the school should be able to walk

before she tried to run : the foresight which he showed in advising the acquisition of all land near the school even when her coffers were most depleted, or again his firmness in dealing with the difficulties after the fire in 1905, stamp him as a great administrator Pious Salopians, as they stand on Kingsland, must think of him '*Si monumentum requiris, circumspice.*' His private virtues have never perhaps met with the recognition which they merit a shyness resulting from his early training and studious habits gave him for years an undeserved reputation for coldness and reserve. His generosity, both public and private, was judicious and unbounded ; he gave a swimming bath to the school in 1886, and helped to rescue the adjoining portions of the Loxdale property from the speculative builder

"His hospitality was lavish ; bed and board were ever at the service of any old pupil who presented himself, and few Salopians will fail to remember those pleasant weekly entertainments, known in the school as 'mutlets'—a carpet-bag word for mutton-cutlets due to the ingenuity of Francis Paget, the late Bishop of Oxford—or the racy stories which gave an additional flavour to the excellent fare. As a *raconteur* few surpassed him ; he was a most telling speaker. His sermons showed the same grasp of purpose ; their language was always dignified, always felicitous. He was Select Preacher before the Cambridge University in 1905. Above all things he was a worker ; his industry was gigantic ; for most of his career at Shrewsbury he had no Sixth Form master, and kept no secretary ; telephones and typewriting knew him not ; all the house and most of the school accounts passed through his hands. With few exceptions he was answerable for all the work of the Sixth, and until his last few years took his share with the latest comer on the staff of callings over, preparation, and detentions. But what should endear him most of all to Salopians was his life-long and whole-hearted devotion to the school ; outside it he had no occupation, no hobby, and except long walks no recreation ; his ambition began and ended with Shrewsbury ; he neither wrote nor edited any book ; he sought no further advancement ; until his retirement in 1908 he was content to be Headmaster of Shrewsbury."

Mr Moss was married 6 January 1887 at St Mark's, North Audley Street, Frances Emma Mary, only daughter of the Rev William Augustus Beaufort, Vicar of Egglestone, Durham. In 1887 he was made a Prebendary of Hereford Cathedral by Bishop Atlay

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The following notice of Mr Moss appeared in *The School World* for February 1917 :—

"The death of Henry Whitehead Moss seems to mark the close of a distinct era in public-school education. Butler, Kennedy, and Moss—a notable triumvirate—ruled Shrewsbury for the long space of 110 years, and it was they who, in spite of its small numbers, scant endowment, and meagre accommodation, made it into a great school. And how? Assuredly because they were all great teachers. A boy of parts who went to Shrewsbury and got into the Sixth could scarcely fail to become a scholar To make scholars, to penetrate a boy's mind with the love of classical learning, was the headmaster's supreme task, and because he did it with his might, because he put his whole heart and soul into it, results were achieved which have, perhaps, never been equalled.

"Nor was the training, as it might seem, a narrow one. To get a real grip of the great classical writers, to have an intimate familiarity with them, to hear and understand their living speech—this is something surely which well serves to expand rather than contract the mind. It does, indeed, leave some important faculties undeveloped, but it at least affords room for large growth, and in any case that the best and ablest boys in a school should come under the direct influence and immediate teaching of a distinguished headmaster is in itself a thing invaluable. To-day, no doubt, it is coming to be held that the chief business of a head is not to teach, but to 'organise'; yet although, with the increasing size of schools and the increasing complexity of curricula, general adminstrative work may take up more of a headmaster's time, and it may no longer be possible to bring together, as was the case at Shrewsbury, all the ablest boys into a single Form that pursued a single study, none the less, while it remains the chief business of a schoolmaster to

teach, it must always remain a paradox to maintain that the energies of a headmaster should be almost wholly directed to something else. Organisation is indeed necessary, but to set it in the highest place is a topsy-turvy method which inverts true values. For teaching is not, as it were, a builder's job, where the architect counts for much and the workman for little, but a matter of finest artistry in which the craftsman's skill, and not the wit of whoever sets him to work, is the only thing which is really creative and therefore valuable.

"To speak, indeed, of a man like Kennedy as an 'organiser' would be at once an insult to his genius and an outrage upon truth. As a classical teacher he stands out alone among the men of his generation but of method or system no man ever had less. He set himself, as his nature impelled him, to do one thing well, and he did it. Nor at first was it much otherwise with his successor The very antithesis of Kennedy in some ways—the one all fire and impetuosity, the other cold and almost frigid in outward bearing—he came to Shrewsbury a young man of twenty-five who had lived hitherto all but wholly among books, who knew very little about boys, and had but scant acquaintance with the outer world. At first sight it might seem that he must have failed, and, perhaps, he would have done so had it not been for two things, one of which was his own worth and the other the quality of the Sixth Form with which he had to deal. It was largely composed of boys of more than ordinary abilities, and once they gave their confidence to the new headmaster his position was secure. No one at Shrewsbury in those days dare much criticise or much murmur where the Sixth Form approved, and the verdict of the Sixth Form on Moss was quickly and decisively given. They spoke evil of him, of course, at times they compared him to his detriment with 'the Old Crow,' as Kennedy was called; they eagerly read compositions in which his foibles were described in Greek that Plato might have acknowledged; but they saw also very clearly that here was a man whose learning and whose zeal for learning alike commanded respect. No man of second-rate parts could have ruled such a Form; they had been accustomed to greatness, to being taught 'with authority,' and a mediocre man would have aroused only a fatal con-

tempt. But there was nothing mediocre about Moss. His ways might not be altogether their ways, but, if not amongst the most brilliant, he was certainly among the soundest scholars of his time, and he was, above all, one of the most honest and hard-working of men. No one but a few can now know how hard he worked. A headmaster nowadays who looks over his own exercises is almost a prodigy—a 'mere teacher' can do that—but Moss went through the whole of the exercises of a large Sixth not only with laborious patience, but almost with enthusiasm. He never flagged; he never spared himself; he made no parade; but he shirked nothing. The school found that it had a master who was worthy of it, capable and eager, as few men could have been, to maintain the high traditions of its past.

"But those early days of his headmastership—for him, perhaps, his happiest days—could not last. Even when he came to Shrewsbury the conditions of public-school life were wholly altering; and the situation at Shrewsbury was becoming yearly more difficult. Not only was the accommodation in the boarding-houses the worst in England, but the supply of clever boys who used to come to it from local grammar schools was being continually drained away by schools which could hold out the attraction of rich scholarships. The school, thanks to its headmasters, had, no doubt, in the past done wonders, but beyond classical learning it had nothing to offer—no large bounties, no social prestige, no luxury, and no adaptability to modern demands. As a great school its days seemed numbered, and then Moss showed that a student and a scholar need not be incapable of affairs because he is generally indifferent to them. He saw that the school must either be moved or perish. He knew all the difficulties, but he faced and overcame them. Not as in the parallel case of Charterhouse, with large resources to rely on, but with the scantiest of means, with many local prejudices and jealousies to surmount, he made Shrewsbury, as it were, a new school. Largely through his energy and wisdom (and also by his unstinted personal generosity) it now occupies a site, looking down on the Severn and the spires of Shrewsbury on one side, and on the other facing the Welsh hills, which is of almost unrivalled

beauty; its numbers have more than doubled; and its buildings, though they cannot vie with those of wealthier foundations, may well, to those who remember the old school, seem almost palatial. It is not, perhaps, the old Shrewsbury; it may no longer be, as it once was, the nursing-mother of a long family of scholars; no second chaplet of verse such as the *Sabrinae Corolla* will, it may be, ever again rival Milton's tribute to the Severn's stream; but it is a Shrewsbury that has before it a new life and larger opportunities than before; and that this is so is, above all, due to the ability and the self-sacrifice of its second founder Himself wholly a classical scholar, he had the large heart and understanding to see and feel that to-day other things also are needed. He might well have been content, so far as his own tastes went, to sit where Butler and Kennedy sat in the old 'Top Schools,' and to teach as they taught; but he set the welfare of the school before his own personal inclinations. He loved old ways and old traditions; he was by nature a schoolmaster of a bygone type, but when it came, as it were, to a parting of the ways, when duty pointed out to him a new path, he set towards it a forward face with strong and unwavering resolution.

"And it should be added that, as in public life he showed himself a great man, so, to those who knew him, he was always among the most lovable. His acts of kindness were beyond count. Whoever asked of him, no matter what the nature of the request, ever got the utmost he could give, and hundreds of his pupils, who may only have half understood him as boys, have learned in later life to realise the worth and steadfastness of his friendship, the strength and vigour of his intellectual grasp of large issues, and also to feel that genial warmth which made him, in lighter hours, the most companionable and entertaining of headmasters.

T E. P"

The following members of the College have died during the year 1916; the year in brackets after a name is that of the B.A. degree :—

Rev. Philip George Alexander (1908), lost in H.M.S. *Hampshire*; *see* p. 77.

Reginald Gervase Alexander (matriculated from St John's in 1867, B.A. from Gonville & Caius 1875), son of William Alexander, M.D., of Halifax; baptized at Halifax 30 March 1847. After graduating at Cambridge Dr Alexander completed his medical studies at King's College, London, and the University of Edinburgh, taking his M.D. at Edinburgh in 1881. For four generations the Alexander family have been connected with the medical profession at Halifax. Dr R. G. Alexander and his father, Dr William Alexander, took a keen interest in the Halifax Royal Infirmary, the two maintaining an unbroken connexion with that institution as members of the honorary staff for the long period of 72 years, from 1840—1912. Dr Reginald Alexander was also honorary physician to the Bradford Royal Infirmary for over 40 years, a recognised authority on phthisis, consulting physician to the Lords of the Admiralty for Yorkshire, and a West Riding magistrate. He died 14 February at his residence Blackwall Lodge, Halifax, aged 68. Dr Alexander married 29 May 1879 at St John's Church, Cragg Vale, Alicia Mary, only daughter of the late John Greenwood esq. of Castle Hall near Mytholmroyd; she died in 1914. Dr R. G. Alexander successfully established his claim to the ancient Barony of Cobham, the tenth Baron Cobham was attainted of high treason in 1603. The restitution of this ancient Barony along with others connected with it through intermarriage, which had fallen into abeyance, was the subject of inquiry by the Committee of Privileges of the House of Lords in 1912 and 1914. The claim of Dr R. G. Alexander was established, but an Act of Parliament was required to remove the effect of the Act of Attainder of 1603. The Royal Assent to this Act was not given until May 1916, after the death of Dr R. G. Alexander, but the Barony was then restored in favour of Dr Gervase Disney Alexander, his eldest son.

Rev. William Allen (1879), son of William Allen, baptized at Leeds 17 December 1855. Curate of Hockerill, Herts, 1878-83; of Loughton 1883-87; Vicar of St Mary the Virgin, Loughton, 1887-1907; Rector of Wickham Bishops, near Witham, Essex, 1907-16; died 22 June at The Bungalow, Lent Rise, Burnham, Bucks, aged 60. Mr Allen married 28 July 1881 at St Mary's, Loughton, Ethel, second daughter of A. J. Frost, of Loughton.

John Coutts Antrobus (1852), eldest son of Gibbs Crawford Antrobus of Eaton Hall, Cheshire (of St John's, M.A. 1822) born 23 November 1829 at Astbury, Cheshire, educated at Eton. He was admitted a student of Lincoln's Inn 5 November 1852 and called to the Bar 26 January 1857 He succeeded to the Eaton Hall estate on the death of his father 21 May 1861; he was High Sheriff of Cheshire in 1868, and for some years honorary Lieutenant Colonel of the Earl of Chester's Yeomanry Cavalry. He died 19 December at Eaton Hall. Mr Antrobus married: (1) 29 September 1855 Fanny, daughter of Clement Swettenham of Summerford Booths, Cheshire; she died 20 September 1863; (2) 10 January 1865 Mary Caroline, fourth daughter of Geoffrey Joseph Shakerley; she died 11 September 1872; (3) 6 February 1875 Mary Egidia, youngest daughter of the late General the Hon. Sir James Lindsay, K.C.M.G.

Rev. William Miles Barnes (1865), son of the Rev. William Barnes (B.D 1851) the Dorsetshire poet (*see The Eagle* xiv, 231 and xv, 121) baptized in St Peter's Church, Dorchester, 29 December 1840. Curate of Tincleton, Dorset, 1865; Rector of Winterbourne Monkton, 1866-1908; Rural Dean of Dorchester Portion 1898-1908. Latterly resided at Queen's Avenue, Dorchester; died at Dorchester 8 July.

Walter Henry Bartlett (matriculated 1896); killed in action 14 September; *see* p. 77

George Lovett Bennett (1869), eldest son of Edmund Bennett, Civil Engineer, born 28 March 1846 at Knockmark, co. Meath, Ireland; educated at Rugby School. Assistant Master at Rugby 1875-77; Headmaster of the High School, Plymouth, 1877-83; Headmaster of Sutton Valence School, Kent, 1883-1910; died 30 November at East Sutton, Kent buried at Sutton Valence 2 December.

William Douglas Bentall; 2nd Lieut. K.O.Y.L.I., killed in action 16 September; *see* p. 78.

Rev. John Jervis Beresford (matriculated 1875 from St John's, B.A. 1879 from King's), son of Henry Browne Beresford, of the H.E.I.C.S., and later of Newton Grange and Fenny Bentley, Derbyshire; born 24 December 1873 on board the steamer *Forbes*, close to Calcutta; baptized at Barrackpore. Mr Beresford, if not blind from birth, was blind from a very early age; he was educated at the Commandery, Worcester; he took his degree in the Law Tripos. Curate of St Martin, Worcester, 1880-82; of Wroxall, Isle of Wight, and Martin, Wilts, 1882-83; of Llangathen, Carmarthenshire, 1884-88; Rector of Easton Grey, near Malmesbury, 1898-1916; died at the Rectory 11 June. Mr Beresford published: "Last year's leaves," a volume of verse; a Monograph on Fawcett, an article on Memorial Stones in *Archaeologia* X, and various letters and verses in periodicals. He married 24 August 1880, at St George's, Claines, co. Worcester, Jane Margaret Moreton, only child of the late Rev. Richard Edward Hollingshed, Vicar of North Moreton; she died 3 November 1915.

Henry Claude Bernard (matriculated 1912), 2nd Lieut, Gloucester Regiment killed in action 2 September; *see* p. 79.

James William Best (1862), son of the Rev. James Kershaw Best, a missionary; born 14 March 1840 at Madras; educated at Wimborne Grammar School. Appointed to the Indian Civil Service after the examination of 1861; he was 72nd in the open competition and 40th in the final examination. He was appointed to Madras; arrived in India 8 December 1862. He served in Madras as assistant collector and magistrate, and sub-collector and joint magistrate in various districts; from January 1875 he served in the judicial department as district and sessions judge; judge of the High Court of Madras 1893-95, when he retired and was appointed chief justice of Mysore. He died 14 October at Sydney, Australia. He was admitted a student of the Inner Temple 17 November 1866, and called to the Bar 9 June 1880.

Hector Fussell Billinger (1914), 2nd Lieut, East Lancashire Regiment; killed in action 23 November; *see* special notice, p. 212.

Professor Thomas Gregor Brodie (matriculated 1885), son of the Rev. Alexander Brodie (who died 3 January 1867), sometime Vicar of Grandborough; born 8 February 1866 at Northampton; educated

at King's College School, London. Mr Brodie did not graduate at Cambridge, but returning to King's College completed his medical education there, taking his degree of M.D. at the London University and later became a Fellow of King's College, London. He was in succession attached to three of the great London Schools, becoming demonstrator of physiology at King's College in 1890, at the London Hospital Medical School in 1894, and Lecturer at St Thomas's Hospital in 1895. While still a student Brodie commenced research work, and his earliest paper on Muscular Elasticity still remains authoritative. So closely was his name connected with original research, and so numerous were his papers on both the chemical and physical side of physiology, that when Professor Sims Woodhead relinquished his directorship of the laboratories of the Royal Colleges of Surgeons and Physicians in London in order to come to Cambridge, Brodie was chosen as his successor, and held the post with distinction until, for reasons of economy, the laboratories were closed ; he had been elected a Fellow of the Royal Society in 1904. For some time after this Dr Brodie filled simultaneously three posts, the lectureship on Physiology at the London School of Medicine for Women, the professorship of Physiology at the Royal Veterinary College, and the professor superintendentship of the Brown Animal Sanatory Institute. This triple post meant overwhelmingly hard work. In 1908 he was appointed to the Chair of Physiology at the University of Toronto. He used to revisit London during his vacations ; he delivered the Croonian Lecture of the Royal Society in 1911, on "A new conception of the Glomerular Activity" He also published "Essentials of experimental Physiology" and numerous papers. On the outbreak of war he became a Major in the Canadian Army Medical Corps, attached to No. 4 Canadian General Hospital. He died 20 August 1916 at 12, Fellows Road, Hampstead, of heart failure ; he was given a military funeral at Hampstead on August 23, which was largely attended, not only by relations and personal friends, but by representatives, military and medical, of British and Canadian institutions. Professor W D. Halliburton wrote as follows with regard to Professor Brodie : "Brodie was one of a band of exceptionally brilliant students, several of whom are now on the King's College Hospital staff. He was a leading spirit among them, carried off most of the prizes the College had to offer, and would have proved eminently successful in any branch of medical science he chose to select. His choice fell on physiology, and he not only published brilliant research work of his own, but gathered around him a band of workers whom he inspired by his energy and contagious enthusiasm. At the time of his death he was holding the chair of physiology at the University of Toronto, spending in London the long vacations which Canadian professors enjoy. Last year he came over as Captain in the Canadian Medical Service, and this summer also he held the same position. His services in relation to original work arising out of the war were invaluable ; the subjects he specially took up were respiratory changes in disease and injury, and the means of re-educating maimed men to resume a useful life. As a teacher Brodie was very successful, and he never failed to win the respect and affection of his pupils. He made no pretence of being an orator, but his deliberate incisive manner compelled attention to his lucid expositions. He was a friend worth having—loyal, affectionate, bright, and delightful in every sense of the word. He was a keen student of literature and an adept in all forms of athletic sport, and was never so happy as when he was carpentering with his boys, or tramping or bicycling with his friends, the leader in all their fun and merriment. His death came quite suddenly and unexpectedly with heart failure."

Edward Brooksmith (1868) was the youngest and last surviving member of a long family of 17 sons and daughters, four of whom settled in the colonies and two in the United States. Their father was Mr John Smith, of Providence Mills, Marsh, near Huddersfield, whose family were long connected with the Independent Church meeting at Highfield. Mr Edward Brook Smith (he later adopted the name Brooksmith) was born at Huddersfield 22 March 1844 ; in early life he was a pupil at Huddersfield College ; in 1859 he was removed to Cheltenham College to be under the care of his elder brother, Mr John Brook Smith (of St John's, B.A. 1853) ; he graduated as a Senior Optime in 1868. Almost the whole of Mr Brooksmith's active life was given to King's College School, London, where he was an assistant master from 1869 to 1903 ; he was for 27 years senior master of the modern side and also for many years a Professor in the College. He delighted in vocal music, and was for 20 years a member of the choir of St Paul's Cathedral. Mr Brooksmith married 11 October 1869 at St Wilfrid's Church, Hayward Heath, Fanny Norton, daughter of Major James Greig Mudie, Royal Marine Light Infantry. He leaves a widow, two sons, and a daughter ; the elder son is in Canada, the younger (Mr Leslie Brooksmith) is curate at the Church of the Annunciation, Quebec Street, London. Mr Edward Brooksmith died 9 October at St Andrew's Hospital, Clewer, near Windsor.

Christopher Wilkinson Brown (B.A. 1914), Lieutenant Royal Scots Fusiliers killed in action 2 May ; *see Eagle* xxxvii, p. 372.

Rev. Guy Arrott Browning (1899), Chaplain R.N., sunk in H.M.S. *Indefatigable* in the battle of Jutland 31 May ; *see The Eagle* xxxvii, p. 373.

Rev. Henry Buckston (1856), elder son of the Rev. Henry Thomas Buckston, baptized at Bradley, Derbyshire, 18 May 1834. Curate of Rugeley 1857-66 ; of St Mary, Lichfield, 1866-71 ; Vicar of Hope 1871-1903. Latterly resided at Sutton on the Hill, near Derby, died there 27 November aged 82. Mr Buckston married 15 April 1875 at Christ Church, Princes Park, Liverpool, Eliza Anny, elder daughter of W J. Marrow of Liverpool.

Loftus Henry Kendal Bushe-Fox (1885), died 21 March at 15 Madingley Road, Cambridge *see The Eagle* xxxvii, p. 379. Mr Bushe-Fox married 17 March 1906 at Christ Church, Lancaster Gate, London, Theodora, youngest daughter of the late H. W Willoughby esq. of Montagu Square and Mrs. Willoughby of 8 Leinster Gardens, Hyde Park.

Rev. Canon Edmund Carr (1848), second son of the Rev. John Edmund Carr (of St John's, B.A. 1821) incumbent of Darley Abbey, and grandnephew of the Rev. John Carr (B.A. 1767), formerly Fellow of the College ; born 1 June and baptized at Darley Abbey 29 June 1826. Curate of Barford St Martin, Wilts, 1849-56 ; Rector of Bonchurch, Isle of Wight, 1856-61 ; Perpetual Curate of Casterton, Westmorland, 1861-66 ; Examining Chaplain to Bishop Waldegrave of Carlisle 1863-69 ; Vicar of Dalston, Cumberland, 1866-83 ; Proctor for the Archdeaconry of Carlisle 1874-86 ; Rural Dean of Wigton 1880-83 ; Rural Dean of Duffield 1894-1900 ; Vicar of Holbrooke 1883-1907 ; Honorary Canon of Carlisle 1867-1916. Canon Carr succeeded in 1892 his first cousin, Sir Thomas William Evans, to Holbrooke Hall, co. Derby and Boscobel co. Salop ; he died at Holbrooke Hall 12 May aged 89. Canon Carr married : (1) 13 January 1858 at Winchelsea, Emma Anne, youngest daughter of the late Richard Stileman of The Friars, Winchelsea ; (2) 12 November 1873 at Holy Trinity

Church, Upper Chelsea, Mary Fanny, only daughter of Lieut. Col. Thomas Salkeld, of Holme Hill, Cumberland; she died 9 May 1876 at Dalston Vicarage; (3) 19 May 1881 at Holbrooke, Derbyshire, Mary, eldest daughter of the late William Leeke of Holbrooke Hall; she died 10 March 1904 at Holbrooke Hall.

Wilfred Gardiner Cassels, Captain in the Border Regiment, killed in action 13 July; *see* p. 79.

Arthur Reginald Bewes Chapman, Lieutenant Loyal North Lancashire Regiment, killed in action 6 June; *see* p. 80.

Rev. Canon Brian Christopherson (1862), son of Brian Christopherson of Colton, Lancashire; baptized at Colton 5 March 1837; educated at Lancaster Grammar School. Curate of St James' Thornes 1863-64; Headmaster of Batty Grammar School, Yorks, 1864-69; Headmaster of Moulton Grammar School 1869-73; Headmaster of the Royal Grammar School, Newcastle-on-Tyne, 1873-83, Rector of Falmouth 1882-1912; Rural Dean of Carmath 1889-96; Honorary Canon of St Constantine in Truro Cathedral 1900-14. Latterly resided at South Elms, Shortlands, Kent; died there 24 December, aged 79.

John Clay (1880), eldest son of the late Mr Charles John Clay, head of the University Press, Cambridge; born 25 January 1858, at 10, Park Terrace, Cambridge. Educated, first at Marlborough College from 1872 to 1875 and then at Sedbergh School for a year, where he was in the School Eleven. After taking his degree he joined his father at the University Press, and was admitted into partnership with him in 1882. Mr C. J. Clay retired in 1895, and Mr John Clay became the University Printer, or Manager of the Press. The position involves great responsibilities, much of the work (such as the printing of examination papers) is of a highly confidential character The head of the Press must therefore establish a high standard of honour and duty among his subordinates, and to do this he must know them well. That this ideal was attained by Mr Clay we gather from a short appreciation of him which appeared in *The Cambridge Daily News* a few days after his death; from this we take the following extract: "He knew his men intimately, and he shared their joys and sorrows. He had a strong sense of justice, upon which men could always rely; and it was tempered with mercy, for he knew that after all men are human and frail. It was the brotherly touch which he gave to the life at the University Press which linked the workers together as they were linked in few other great houses. The business of the Press, as it was carried on by Mr Clay, showed that it is still possible, amid all the stress of the times, to make a modern business great and successful without losing sight of the best ideals." Mr Clay's duties were too engrossing to allow of his taking much part in public life; but from November 1910 until his death he sat on the Council of the Borough of Cambridge as a representative of the Colleges, and took his full share in the Committee and other work of that body. Though not a Volunteer or Territorial Officer himself, Mr Clay took great interest in the movement, and gave every facility and encouragement to the staff of the Press to join the local Territorial Battalion and to attend the annual training in camp. Shortly before his death he mentioned at a meeting of the Borough Tribunal on military service that out of the 308 men and boys of all ages in his employ 129 had enlisted, 45 attested, and 23 belonged to the Red Cross Society. Mr Clay died 20 March, at his residence, Burrell's Corner Grange Road, Cambridge. He married 19 April 1882 at St Mary the Less, Cambridge, Mary Hamblin, daughter of James Hamblin Smith, esq., of 42, Trumpington Street, the famous coach and mathematical author.

Donald Clarke (matriculated 1913), Second Lieutenant R.F.C.; killed in action 26 August; *see* p. 81.

Charles Thomas Clough (1875); died 27 August; *see* p. 121.

John Collins (1871), son of the late John George Collins, esq., of Hooker's Brook, Chester; born 31 October 1848; educated at Rugby. He took his degree as Sixth in the Classical Tripos of 1871, and was elected a Fellow of the College 2 November 1874. He was an assistant master at Clifton College from 1871 to 1875. In 1876 he returned to Rugby as an assistant master; in 1889 he succeeded the Rev. Charles Elsee as master of the Boarding House, No. 1, Hillmorton Road, which he held till about 1906. He died 17 May at his residence, Horton Lodge, Rugby. In his younger days Mr Collins was a very good racquet player, and he always took a great interest in games. Fishing was, however, his chief sport; he spent most of his holidays trout fishing in the Aberdeen rivers. In the days of the old Volunteers he was captain in the Rugby School Company. He was also a prominent Freemason, being founder and Past Master of the Lawrence Sheriff Lodge, Rugby.

Rev. Canon Charles Edward Cooper (1877), son of William Cooper, esq.; baptized in St John's, Holloway, 7 July 1854. Curate of St Stephen, Twickenham, 1877-80; of St Paul, Chatham, 1880-83; of Cowfold 1882-85; Vicar of Melford, Surrey, 1885-90; Chaplain of the Hambledon Union, Surrey, 1887-90; Chaplain of the Farnham Union and Aldershot Lock Hospital 1891-93; he then went out to British Columbia and was Rector of St Paul's, Nanaimo, 1899-94; Rural Dean 1896-1904; Rector of Holy Saviour, Victoria, and Chaplain to the Esquimalt Garrison 1904-11; Canon of Christ Church Cathedral 1910-11 and Honorary Canon until his death. Vicar of St Botolph, Lincoln, 1911-16; Commissary for the Bishop of Columbia 1911-16. He died at St Botolph's Vicarage 30 June, aged 62. Canon Cooper married 28 July 1896, in Lichfield Cathedral, Octavia, daughter of the late Venerable John Allen, Archdeacon of Salop.

George Barrow Darby (1876), eldest son of the Rev. George William Darby (of St John's, B.A. 1840) sometime Rector of Fersfield, Norfolk, and of North Wingfield, Derbyshire, and nephew of the Rev. James Barrow (of St John's, B.A. 1815), Rector of Lopham. He was baptized at Fersfield 5 September 1852, and educated at Rossall. He was admitted a Student of the Inner Temple 4 November 1873, and after leaving Cambridge 'read' in chambers, but was never called to the Bar He owned property at Brotton in Yorkshire, and was patron of the living of North Wingfield. He was fond of all outdoor sports; he rowed in the First Lady Margaret Boat in the May Races of 1874 and 1875. He used to go fairly regularly at one time on a shooting expedition to Corfu, and he went on at least two big-game expeditions to South Africa—one in Somaliland, the other in Barotseland. He fought in the Boer War in the Imperial Yeomanry, and was taken prisoner. After the war he settled down at Wadeford House, near Chard, Somerset, where he led the life of a country gentleman. He married some twenty years ago, but leaves no issue; he died at Wadeford House 25 April, aged 64.

Rev. Harold Edmonds (1905), son of Robert Edmonds, esq., solicitor, born 23 April 1883 at Richmond, Surrey; educated at Stamford School. Curate of Aston 1906-10, and of Edgbaston 1910-16; died 25 July at 19, Carpenter Road, Edgbaston. Both at Aston, with its forty thousand working people, and at Edgbaston he gave faithful and single-minded service; his death, which followed an operation, was a great shock to his many friends.

Rev. John Cowley Fowler (matriculated 1878, did not graduate at Cambridge ; B.A. of Durham 1871), son of John Fowler, esq. ; baptized at West Halton, co. Lincoln, 2 May 1847. Curate of Knaresborough 1872-74 ; of Richmond, Yorks, 1874-77 ; of Saltburn by the Sea 1877-78 ; of North Stainley, Yorks, 1879-80 ; of Leamington 1880-1883 ; of Ibstock 1883-85 ; of Staveley 1886-87 ; of Nidd, Yorks, 1887-88 ; Vicar of Whorlton near Northallerton 1890-1916 ; died 25 November at Swainby.

Hugh Francis Fullagar (1897), son of the Rev. Hugh Scales Fullagar, Rector of Hunworth and Stody, Norfolk ; born 1 January 1872 at Meriden, Warwickshire ; educated at home. Mr Fullagar was a Mechanical Engineer and was a pupil at Messrs Parsons' works at Heaton ; resided at Park Head, Jesmond Dene, Newcastle-on-Tyne ; died 31 December in London, and was buried at Hunworth 4 January 1917 He was the designer of " The Fullagar Gas Engine," of which a description will be found in *The Electrical Review* of 17 July 1914. Mr Fullagar read a paper on Gas Engines at the Paris Meeting of the Institution of Mechanical Engineers.

Daniel Boghurst Garner-Richards (1907), son of Daniel Richards Garner-Richards, esq., of Brandon, Suffolk ; born at Brandon 1 July 1876, educated at Thetford Grammar School ; died 20 March.

Geoffrey Atkinson Gaze (matriculated 1900) ; Captain in the London Regiment, killed in action 15 September ; *see* p. 82.

Thomas Reginald Gleave (matriculated 1913), Captain the South Lancashire Regiment, killed in action 10 October ; *see* p. 82.

The Right Hon. Sir John Eldon Gorst (1857), second son of Edward Chaddock Gorst (who afterwards took the name of Loundes), was born 24 May 1835 at Preston and educated at Preston Grammar School. He took his degree as third Wrangler, and was admitted a Fellow of the College 31 March 1857, succeeding to the Fellowship vacated by Dr Bateson on becoming Master In 1890 he was elected an Honorary Fellow Any adequate notice of the long and very full life of Sir John Gorst, much of it relating to recent party and political history would require more space than *The Eagle* can afford, and the briefest outline can only be given here. Under the influence, it is said, of Bishop Selwyn, Gorst set out for New Zealand and was Civil Commissioner for Waikato 1861-63. He then returned to England ; he had been admitted a student of the Inner Temple 18 April 1857 and was now called to the Bar 1 May 1865. He was M.P for the borough of Cambridge 1866-68 ; for Chatham 1875-92, and one of the Representatives of the University 1892-1906. He was Solicitor General 1885-86 ; Under Secretary for India 1886-91 ; Financial Secretary to the Treasury 1891-92 ; Vice-President of the Committee of Council on Education 1895-1902. He was the legal member of the famous Fourth Party,' which from 1880 to 1885 made Ministers and Opposition leaders equally uncomfortable. Gorst never quite attained in political life the position to which he had a claim. He was interested in social reform, but rather outside party lines. In debate, a friendly critic described him as " prone to a pretty delicacy of insolence," and his pleasantries were not confined to his political opponents. It is proverbially difficult to fit a square peg into a round hole, and the precise opening which would have suited Gorst either did not exist or was not available. He practically retired from public life in 1906. He succeeded a few years ago, on the death of his elder brother, to the estate of Castle Combe in Wiltshire. He died 4 April at 84 Camden Hill Court, London. Sir John Gorst married : (1) 18 August 1860 at Geelong, Mary Elizabeth, only daughter of the Rev. Lorenzo Moore, sometime incumbent of St Peter's, Hull ; she died 29 January 1914 at Castle Combe, Wiltshire ; (2) 23 September 1914 at St Wilfred's Church, Harrogate, Ethel, daughter of the late Edward Johnson, esq.

Rev. Charles Herbert Griffith (1870), son of the Rev. Dr John Griffith (of St John's, B.A. 1840), many years principal of Brighton College, born 2 September 1847 and baptized at St Alkmunds, Derby, 26 September 1847 ; educated at Brighton College ; Curate of Bramber with St Botolph 1871-75 ; Assistant Master at Highgate School and Trotman Lecturer at St Giles, Cripplegate, 1874-84 ; Assistant Master at Brighton College 1884-88. He was for many years Honorary Secretary of St Mary's Hall, Brighton. Died 20 May at his residence, 4, Belmont, Dyke Road, Brighton. Mr Griffith married 31 March 1875 at the Parish Church, Northwold, Alice Sophia, youngest daughter of the Rev. R. Snowdon Smith, Rector of Northwold.

Rev. Professor Henry Melvill Gwatkin (1867) ; died 14 November at his residence, 8, Scroope Terrace, Cambridge ; *see* p. 108.

Rev. Watson Hagger (1879), sixth son of Thomas Hagger, esq., born 22 May 1855 at Great Chesterford, Essex. Mathematical Master at Portsmouth Grammar School 1879-84 ; Curate of St George, Portsea, 1883 ; Headmaster of the Boys' High School, Sunderland, 1884-92 ; Vicar of Tolleshunt Major 1892-1901 ; of Canvey Island 1901-09 ; Vicar of North Woolwich 1909-1916 ; died at the Vicarage 30 Oct.

Wilfred Newbold Halliwell, 2nd Lieutenant the Yorkshire Regiment ; died of wounds 21 September ; *see* p. 83.

Arthur William Hatten (1903), son of the Rev. Charles William Hatten ; born at the Rectory, Bodle Street Green, Herstmonceux, Sussex, 12 March 1880 ; educated at Grantham School. Died 5 February at Whinslea, Bexhill-on-Sea (his father's residence).

Alfred Wallace Harvey (1898), Captain R.A.M.C. ; died of wounds 7 September ; *see* p. 84.

John Haviland (1871), eldest son of the Rev. John Haviland (of St John's, B.A. 1843) ; born at Pampisford, Cambridgeshire, 29 April 1849 ; educated at Marlborough College. Admitted a student of Lincoln's Inn 21 September 1871, called to the Bar 17 November 1874 ; disbarred at his own request 10 July 1877 Mr Haviland then became a solicitor, being admitted in 1880 ; he practised many years at Northampton. Died 27 June at Bognor Mr Haviland married 18 September 1877, at St Giles's, Northampton, Helen Alice, youngest daughter of John Jeffery, esq., of Northampton.

Robert Stuart Hawcridge (1909), Corporal Royal Fusiliers ; killed in action 28 July ; *see* p. 84.

Edward Montague Hawtrey (1873), second son of the Rev. John William Hawtrey of Eton College ; baptized at Holy Trinity, Windsor, 10 October 1847 ; educated at Eton. For many years master of St Michael's School, Westgate-on-Sea ; died at St Michael's 14 August. Mr Hawtrey married 10 December 1884 at Biggleswade, Agnes Ellen, daughter of the late F H. Collins, esq., of Savernake, Wilts.

Rev. William King Hay (1907), son of Thomas Hay, esq., born at Byker, Northumberland 22 June 1884 ; educated at the Royal Grammar School, Newcastle-on-Tyne. Curate of Christ Church, Patricroft, 1907-09 ; of Hurworth 1909-11 he then became assistant master at

the Grammar School, Newcastle, where he worked until 1913, when, his health giving way, he obtained a curacy at St Aubin's, Jersey; this he held until the end of 1916, when he became ill and returned to Newcastle, where he died 21 January at 44 Fern Avenue. He leaves a widow.

George Grant Hildyard (1875), son of the Rev. Alexander Grant Hildyard, born in London 4 March 1853; educated at Stamford School. Mr Hildyard was second in the Law Tripos of 1874, when Prof. Kenny was Senior Admitted a Solicitor 1879; practised for some years at Stamford; lived latterly at Market Deeping, where he died 12 Nov.

Rowland Hill (1875), son of Richard Hill, of Brierley Hill, co. Stafford, manufacturer; educated at King Edward's School, Stourbridge. Resided for some years at The Firs, Kidderminster; a J.P. for Staffordshire; High Sheriff of Worcestershire 1912; died 26 January at Overcombe, Weston-super-Mare. Dr Hill married 14 January 1897 at the Parish Church, Leamington, Elizabeth Adelaide, youngest daughter of the late Rev. W H. Burns, formerly Vicar of Dacre, Cumberland.

Cyril Hurdman, 2nd Lieutenant South Staffordshire Regiment, killed in action 20 July; *see* p. 86.

Percy Samuel Jacquest (1910), Gunner in the Canadian Field Artillery; killed in action 18 October; *see* special notice, p. 213.

Anstey Ross Jacob, 2nd Lieutenant Durham Light Infantry; died of wounds 18 September *see* p. 87

Joseph Jacobs (1877); born at Sydney, New South Wales, 29 August 1854. Senior in the Moral Sciences Tripos 1876. Professor Jacobs, who was a distinguished Anglo-Jewish Scholar, died in New York 3 February. We take the following notice of him from *The Times* of February 4: "Critic, folk-lorist, historian, statistician, and communal worker, Professor Jacobs was an erudite and charming writer and a great friend of George Eliot's. After taking his degree at Cambridge he went to Berlin in 1877, where he studied under Steinschneider and Lazarus. He was secretary of the Society of Hebrew Literature from 1878 to 1884, but he came more into prominence through the articles he wrote for *The Times* in January, 1882, on the persecution of the Jews in Russia, which, for the first time, drew the attention of Europe to the 'Pogrom of 1881 and led to the formation of the Mansion House Fund and Committee, of which he was secretary for eight years. His work on this Committee led him, in his 'Studies in Jewish Statistics, to attempt to apply the principles of statistical science to modern Jewish problems. Later Professor Jacobs was associated with Lucien Wolf in compiling a bibliography of Anglo-Jewish history, which has been the inspiration of subsequent research in that field. In 1893 he published his 'Sources of Spanish-Jewish History,' a work which was shortly followed by his Jews of Angevin England, while in 1896 he collected a number of his works on Jewish history and philosophy under the title of Jewish Ideals,' and published the first issue of his 'Jewish Year Book.' He was one of the founders of the Jewish Historical Society of England and of the Maccabeans. Professor Jacobs's literary sympathies were wide. As one of the chief critics of the *Athenæum*, he wrote obituary notices on George Eliot, Matthew Arnold, Newman, Stevenson, and others, later brought together under the title 'Literary Essays, and he published also a volume on Tennyson and In Memoriam.' He was revising editor

of the Jewish Encyclopædia and one of the editors of 'Jewish Charity.' He also edited for a time the journal *Folk-Lore*, on which subject he published many works. His studies in folk-lore led him to apply to the Bible, in his Studies in Biblical Archæology,' the method of comparative institutional archæology."

John Warren Jaques (1876), elder son of John Jaques of Ellington Terrace, Islington, and Ely Place, Holborn, Solicitor; born 6 January 1853; educated at Marlborough Grammar School. After leaving Cambridge Mr Jaques completed his medical studies at St Bartholomew's Hospital, and became M.R.C.S. and L.R.C.P London 1887 He does not appeared to have practised medicine very long as his name has not appeared in the "Medical Directory" for some years; he died 22 February at New Barnet. Mr Jaques married 2 September 1903, at the parish church, Eastbourne, Annie Maria, daughter of the late John Turner Geddes of Liverpool and of Mrs Geddes of Eastbourne.

Rev. William Towler Kingsley (B.A. from Sidney 1838). Mr Kingsley, who had been Rector of South Kilvington, near Thirsk, since 1859, died at the Rectory on July 3, a few days after completing his 101st year. He was admitted to St John's 2 May 1834; the College Register was badly kept at that time and no details are given with regard to him, except that his county of birth was Northumberland, which is not quite accurate. He came into residence in the October following, and his name was removed from the Boards 20 February 1836; on that day he was admitted to Sidney Sussex College, where his admission entry is as follows: "Kingsley—Gulielmus Towler, filius natu secundus Gulielmi Jeffrey Towler Kingsley, copiarum militarium praefecti, de Morpeth in com. Northumberland: natus apud Berwick on Tweed 28 June 1815; literisque grammaticis per quinquennium institutus apud Morpeth sub Magistro Hay; deinde vero per idem fere tempus sub Reverendo Ripley in Collegium Divi Johannis apud Cantab: admissus est. Inde quinque terminis peractis non sine honeste suorum laude ad nos migravit et admissus est 20 February 1836 pensionarius minor Fide jubente J G. L. Heavisicle, A.M." There seems to have been a little romance about the marriage of Mr Kingsley's parents; the following appeared in "Notes and Queries" (12 Series, ii, 70): "The 'Newcastle Courant of 9 August 1806 has the following announcement: 'At Lamberton, near Berwick, Mr Kingsley, Ensign in the 8th Regiment, aged 16, to Miss Maria Taylor, aged 17.' And in the issue of the same paper of Sept. 6 following: 'On the 3rd instant at Berwick Church, William Jeffrey Towler Kingsley, esq., of London to Miss Maria Taylor, daughter of Mr John Taylor, formerly printer and bookseller, Berwick, being the third time the young couple have been married; their united ages scarcely exceed 34.' These were the parents of the Rev. William Towler Kingsley, who was born at Berwick on June 28, 1815, immediately after the Battle of Waterloo, at which his father fought." The baptismal register of Berwick upon Tweed records that: William Towler, son of Lieut William and Maria Kingsley, of The Parade, Berwick, was baptized 5 July 1815.

The Army Lists of those days are not very full of detail; that for 1806 contains the names of William Kingsley as an Ensign in the 8th (King's) Foot, the date of his commission being 7 November 1805. It is worth noting that Nicholas 'Toler' Kingsley appears as Paymaster of the Regiment, the date of his commission being 24 December 1802. The name of William Kingsley does not appear in the Army Lists between 1808 and 1813, both inclusive; in 1814 William Kingsley appears as Lieutenant in the Royal Waggon Train; in that for 1815 he appears as "On English Half Pay, disbanded and reduced";

in that for 1816 as Lieutenant in the Royal Waggon Train (Rank in the Regiment 25 May 1815, in the Army 21 October 1813); in that for 1817 he appears as "placed on English Half Pay 25 August 1816." It has been frequently stated, probably on the authority of his son, that Lieutenant Kingsley was at the battle of Waterloo; the above makes this quite possible, but the Royal Waggon Train is not given in Dalton's "Waterloo Roll Call." Mr Kingsley late in life stated that he remembered being taken by his nurse to the Batteries at Berwick and sitting under the muzzles of the guns when they were firing out to sea. He left Berwick in 1818, the year before Queen Victoria was born.

Mr Kingsley took his degree as 30th Wrangler in 1838. He was ordained Deacon and Priest by the Bishop of Ely in 1842. At Sidney he was Fellow, Mathematical Lecturer, Steward and Tutor of the College; he served the office of Senior Proctor 1846-7 When his friend Charles Frederick Mackenzie, afterwards first Bishop of the Universities Mission to Central Africa, went out to Capetown from Cambridge in 1855, Mr Kingsley was anxious to go as a missionary, but was rejected by the doctors. In addition to his College work Mr Kingsley was for many years an Examiner in Drawing under the Council of Military Education and sometime Inspector of Military Schools. He examined the Prince Imperial of France, son of Napoleon III., at Woolwich.

During his Cambridge days he took a great interest in Science, working with Professors Sedgwick and Stokes. In *The Eagle*, xvii, 133-5, will be found a letter from him relating how he tried to persuade Professor Challis, at the Cambridge Observatory, to look for the planet Neptune, whose position had been calculated by Professor J C. Adams, and how an unfortunate cup of tea prevented Adams from there and then getting credit for his discovery, a fortnight before the existence of the planet was verified at Berlin. In 1859 he took the College living of South Kilvington, and there resided for the rest of his life. Few men have been more versatile or mastered more trades than Mr Kingsley. He excelled as an artist, musician, photographer, mechanic, gardener, organ builder (he supplied, and in great measure built, the beautiful organ at South Kilvington), boat builder, and sportsman. For many years he went annually to a remote place in Wales for fly fishing, and occasionally in the winter to Portugal, where he surprised the natives by going on the Atlantic in a boat of his own construction. During his long life Mr Kingsley knew many celebrated men, John Ruskin and J. M. W Turner were his intimate friends, and he had a fine collection of Turner's sketches.

Mr Kingsley married: (1) 28 June 1859 at Farnsfield, Notts, Alicia Grant, only daughter of the late William Wilkins (the architect) of Lensfield Road, Cambridge; she died 15 July following, in London, while on the honeymoon; and (2) 3 November 1864 at Effingham, Octavia Constance, youngest daughter of the Rev. Thomas Barker M.A., formerly of Thirkleby, Yorkshire. Mrs Kingsley survives her husband one of her sisters married Tom Taylor, formerly editor of *Punch*.

Walter Edward Koch (1874), died 25 May at El Paso, Texas; *see* p. 124.

Eric Hanson Lee; Lieutenant Shropshire Light Infantry, died of wounds 19 September; *see* p. 88.

Ernest Lawrence Levett (1870), fifth son of Benjamin Levett of Church Street, Hull, born 24 August 1846; educated at Cheltenham College, he passed for Woolwich in 1865 but did not proceed there. Entering

St John's he took his degree as third Wrangler in 1870; the year was a good one for St John's, the late Mr Richard Pendlebury being Senior Wrangler, Sir Alfred Greenhill second. In 1870 he was for a short time an assistant master at Rossall; in that year he was elected a Fellow of the College. He was admitted a student of Lincoln's Inn 12 November 1870, and was called to the Bar 7 June 1873; became a Q.C. in 1891 and a Bencher of Lincoln's Inn in 1895. As a student he read in the chambers of Mr (afterwards Lord Justice) Romer; after his call he devoted his ability with great industry to his profession, and for seven years limited his long vacation to three weeks. As a junior in Chitty's court his practice grew rapidly, and after he took 'silk he continued to attend that court. But when Chitty went to the Court of Appeal it was natural that Levett should attach himself to the Court of Mr Justice Romer When Mr Justice Romer was promoted to the Court of Appeal, Levett practised before Mr Justice Byrne, and later before Mr (now Lord) Justice Warrington, and was leader of the court. Later he went special, and in that capacity continued to enjoy a large practice; he retired at the end of 1913.

Levett was often mentioned as a probable Judge of the Chancery Division, and it was a matter of surprise that he was passed over. He had none of the graces or arts of an advocate; his voice was weak and his delivery halting. But his great knowledge of law and grasp of legal principles, the thoroughness of his knowledge of his papers, his mastery of details and a dogged pertinacity enabled him to overcome these obstacles, and he came to be recognised as one of the best lawyers and advocates who have practised at the Chancery Bar during recent years. He was a member of the Bar Committee during the whole time that it existed; when it was superseded by the Bar Council he became a member and ultimately Vice-Chairman of that body. For many years he took an active part in the management of the Barristers' Benevolent Society; and, busy as he was, he was always ready to find time to help with his advice and assistance young members of his profession. He was not perhaps a man of wide interests, law was his hobby and absorbing pursuit, but he had a fine taste in music and English literature. He died 3 October, at his residence, 78, Cambridge Terrace, London. Mr Levett married 27 December 1881, at St Mary Abbotts, Kensington, Mary, only daughter of George Jeudwine (of St John's, B.A. 1836), barrister-at-law; she died 23 November 1912, at 78, Cambridge Terrace.

Percy Arnold Lloyd Jones (1898), Major R.A.M.C.; died of wounds 22 December; *see* special notice, p. 214.

Francis Willmer McAulay (1912), Captain R.F.A.; killed in action 21 May; *see* p. 89.

Rev. Frederick Augustus Macdona (1869), son of George de Landre Macdona, F.R.G.S., of Hilbre House, West Kirby, Cheshire; born in Dublin 30 November 1846; educated at Manchester Grammar School. Curate of Walton-le-Dale 1871-74; of All Saints' Kensington, 1874-75; Vicar of St Michael, Handsworth, 1875-83; Chaplain to the Birmingham Asylum 1882-83; Rector of Cheadle 1883-1916; Rural Dean of Stockport 1906-11; Proctor in Convocation 1913-16. Died at the Rectory, Cheadle, 15 September Mr Macdona married 7 June 1877, at St Michael's, Handsworth, Birmingham, Caroline Dorothea, daughter of the late Thomas Pemberton, of Heathfield, Handsworth.

Frederick Sturdy May (1898), Private Royal Fusiliers; reported missing, believed to have been killed in action 3 August.

Peter Langton May (1897), Second Lieutenant Scots Greys; killed in a mine explosion at The Quarries, Hulluch, 13 February *see* vol. xxxvii, p. 374.

Rev. Joseph Bickersteth Mayor (1851), son of the Rev. Robert Mayor, sometime Vicar of Acton, Cheshire; born 24 October 1828; educated at Rugby. Mr Mayor was second in the Classical Tripos of 1851, the late Bishop Lightfoot being Senior Admitted a Fellow of the College 30 March 1852, when he was also elected Lecturer; Tutor 1860-63; Headmaster of Kensington Proprietary School 1863-68; Professor of Classics at King's College, London, 1870-79. Died 28 November at his residence, Queensgate House, Kingston Hill. Mr Mayor married 29 November 1863, at Trumpington, Alexandrina Jessie, daughter of Andrew Grote, esq., of the Bengal Civil Service, and niece of the Rev. Professor John Grote, Vicar of Trumpington. Mr Mayor, who was elected an Honorary Fellow of the College in 1902, was one of the most distinguished scholars of his time, both for classical and theological learning. We hope to secure a further notice of him.

William Moss (1875), son of Henry Moss, of Lincoln; born 6 July 1852; educated at Shrewsbury. Mr Moss was a Master at the Charterhouse from 1875 to 1914; he died 15 October at a Nursing Home in London. He married 10 August 1876, at St Mary's Church, South Devon, Eliza Isabella, eldest daughter of Sir L. Smith-Gordon, bart, of St Florence, Pembrokeshire; she died 10 September 1898.

Rev. Canon George Osborne (1868); born 1 April 1842 at Middleham, on the hills above Wensleydale, where his father, Mr John Osborne, was a well-known racehorse trainer He was educated at St John's College, Hurstpierpoint. In 1865 he represented Cambridge against Oxford in the Sports, being selected for "Throwing the Cricket Ball"; he was second, the first man being Gray, of Trinity Hall; in the College Sports in the previous March he won the event, throwing the ball 98 yards. He took a poll degree in 1867, and for a year was assistant master at Hurstpierpoint, his old School. He was ordained in 1868, and became Curate of Neepsend, Sheffield, where he remained until 1871, then becoming Curate successively of St Mark's, Victoria Docks, 1871-74; of Ferry Hill, Durham, 1874-77; of Royston, Yorks, 1877-82. He then became Vicar of the new parish of Carlton, near Barnsley, and in 1894 returned as Vicar of St Michael and All Angels, Neepsend, where he had started his clerical life. In 1914, on the constitution of the Chapter of Sheffield Cathedral, he was installed in the honorary canonry of St James the Less on 1 December 1914. He died at the Vicarage, Neepsend, 5 July. St Michael's is a poor parish, and Mr Osborne revelled in the work of helping those least able to help themselves. His ritual was not ornate, but beautiful and effective; his sermons were homely discourses, more effective in helping the people to live better lives than in tickling their ears. It was as a parish worker that Mr Osborne was at his best; he avoided publicity, though if that would have helped his work he would not have shirked it. On his 73rd birthday, in 1915, he was presented with his portrait, subscribed for by his friends in all parts of Sheffield, the Mayor taking the chair and the Bishop of Sheffield making the presentation.

Rev. Humphrey Fleming Pinder (1873), eldest son of the late Humphrey Senhouse Pinder, Vicar of Patshull, Staffordshire; born 22 February 1851, at Bratton Fleming, near Barnstaple; educated at Marlborough College. Assistant Master at Radley College 1873-79; Curate of Radley 1874-76; of Witney 1879-81; Headmaster of Witney Grammar School 1882-99; Vicar of Burton Abbots 1899-1913; Rural Dean of Witney 1905-12. In 1913, at the request of the Provost of the Northern Woodward Society, he became the first Chaplain of Queen Ethelburga's, the new Woodward School for Girls at Harrogate. In 1915 he was presented by Lord Dartmouth to the Vicarage of Patshull, Staffordshire; he died at the Vicarage 14 November We take the following with regard to him from *The Guardian* of November 23: "Always a student, his scholarly instincts led him to to keep abreast of modern intellectual movements, while his long membership of the English Church Union was an indication of his religious convictions. Ever ready to do kindly acts which many of his clerical brethren will remember with affectionate gratitude, he was the soul of honour, and a fine example of true generosity of heart, and his sound judgment was valued by all who had the privilege of his friendship. To a natural courtesy and a charity which never allowed him to think or speak ill of others he added a transparent integrity of character which inspired the confidence of young and old." Mr Pinder married 3 April 1913 Katherine Isabel, elder daughter of the Rev. Walter Neate, Rector of Alvescot, Oxfordshire; he had no children.

Ernest Emanuel Polack, Lieutenant Gloucester Regiment, killed in action 17 July, *see* p. 90.

Rev. Jeremy Taylor Pollock (1874), son of the Rev. William Pollock, Vicar of Bowdon and Archdeacon of Chester; born 18 May 1850 in Liverpool; educated at Haileybury College. Both at Haileybury and St John's he was an expert racquet player and at St John's he held the Newbery Challenge Cup for three years. Curate of Wilmslow 1873-74; of Latchford 1874-75; Vicar of Brigham near Cockermouth 1875-1916; Examining Chaplain to the Bishop and Honorary Canon of Carlisle 1901-16; Rural Dean of Cockermouth and Workington 1905-16. Died at Brigham Vicarage 11 December. We take the following from a notice of Canon Pollock in *The Guardian* for 21 December: "A man of keen liturgical instinct, he made the services of the Church live and breathe the atmosphere of reverence. His reading has been described as perfect, and for many years the services were sung without any accompaniment save the baton of the Vicar Indeed many felt that the introduction of an organ in recent years was a questionable luxury. A scholar, he took first rank in many branches of knowledge, and he had few equals in games. A man of varied accomplishments, his critical mind brooked no deviation from exactness, and he loved argument, his sense of humour and generosity making a delightful opponent in many a debate In addition to his parochial duties he filled a place in public life with energy and charm in various ways for Church and State."

Canon Pollock married 23 September 1873, at the Parish Church, Bridekirk, Cumberland, Catherine Jane, eldest daughter of Edward Waugh, esq., of Papcastle, Cockermouth, the last M.P. for Cockermouth.

Thomas Henry Porter (1903), son of the late Thomas Porter architect; born at Dulwich 24 January 1881; educated at Great Yarmouth and Hereford Schools. He entered the College in 1900 as a Somerset Exhibitioner and took his degree with classical honours. He then became a master at Hereford School, where he spent several years, until a breakdown in 1908 obliged him to leave. In 1910 he was well enough to undertake work at Woodrough's School, but his health grew steadily worse, and he was unable to do any active work; he died 17 February at the Vicarage, East Ham. In spite of physical weakness, however, he took a keen interest in public affairs to the last, and during his illness he wrote a novel, "A Maid of the Malverns," which was favourably reviewed, as well as the MS. of another.

Donald Ramsay Puddicombe, 2nd Lieutenant East Yorkshire Regiment; died of wounds 26 July; *see* p. 91.

John Nevill Ritchie, 2nd Lieutenant Seaforth Highlanders; killed in action 22 April; *see* p. 92.

Hugh Francis Russell-Smith, Fellow and Lecturer, Captain in the Rifle Brigade; died of wounds 5 July; *see* p. 94.

Rev. Charles Henry Salisbury (1888), son of Thomas Salisbury, esq.; born 30 July 1866, at Horfield, Gloucestershire; educated at Sherborne School. Assistant Master at Felsted School 1889-96; Chaplain R.N. and Naval Instructor 1897-1913; Curate of Erdington, near Birmingham, 1915-16; died 2 April.

Rev. Reginald John Simpson (1878), son of the Rev. William Simpson, M.A. of Queens' College; baptized at Cambridge 18 March 1855; educated at Lancaster Grammar School. Curate of Ripley, Derbyshire, 1878-79; of Roundhay 1879-88; Vicar of Roundhay 1889-1901; Perpetual Curate of Etal 1901-1912; Vicar of St Giles', Netherwitton, 1912-13. Latterly resided at 9, Westville Avenue, Ilkley, Yorks; died there 18 August. Mr Simpson married 20 April 1882, at St John's Church, Roundhay, Emily Judith, youngest daughter of the Rev. Thomas Davis, incumbent of Roundhay.

Noel Beaumont Souper (1902), 2nd Lieutenant Royal Berkshire Regiment; killed in action 1 July; *see* p. 100. To this may be added the note that Lieutenant Souper's marriage took place 7 April 1910, at St Paul's, Esquimalt.

Rev. Louis Stanham (1857), son of Richard Stanham, esq.; born at North End, Fulham; baptized 17 July 1825. Curate of St Mary, Islington, 1857-62; Vicar of St Bartholomew's, Islington, 1862-1905; Chaplain to the City of London Lying-Inn Hospital 1874-1916. Latterly resided at 44, Aubert Park, Highbury; died there 28 February, aged 90. Mr Stanham married: (1) 2 September 1858, at St Mary Abbots, Kensington, Anna, daughter of A. Henderson, esq., of Kensington; she died 2 November 1887, at 15, Milner Square, London. (2) 25 July 1889, at Christ Church, Highbury, Emily, daughter of the late E. Roselli, of Alwyne Road, Canonbury: she died 26 November 1892.

Harold Charles Norman Taylor (1914), Lieutenant, London Regiment; killed in action 21 May; *see* p. 101.

Alfred Samuel Tetley (1890), son of the Rev. John Pickles Tetley; born 15 August 1868; died 4 September at Taunton; *see* p. 118.

Denzil Clive Tate Twentyman (1913), Captain York and Lancaster Regiment; killed in action 1 July; *see* p. 104.

Harold Robert Wales, 2nd Lieutenant East Yorkshire Regiment; killed in action 14 July; *see* p. 105.

Thomas Bury Wells (matriculated 1877, did not graduate), youngest son of the late Rev. Thomas Bury Wells, Rector of Portlemouth, South Devon; baptized at Portlemouth 1 January 1857. Mr Wells came into residence January 1877 with some idea of passing into the Army through the University. He rowed in the First Boat in the May Term 1878. On leaving College he went to Assam, where he was engaged in tea-planting. In 1889 he married, and in 1891 left for Drake, New South Wales, where he was interested in various mining enterprises; he remained there for about fourteen and a half years. On his return to England his health failed; he died 20 February at his residence, Borapi, Chatsworth Road, Bournemouth. He was a brother of Lieut.-Col. H. L. Wells, C.I.E., R.E., who died at Karachi 31 August 1898, of whom a notice will be found in Boase's "Modern English Biography."

John Stanton Wise (1875), only son of Robert Stanton Wise, M.D., of Beech Lawn, Banbury; born 15 October 1851 at Banbury; educated at Cheltenham College. He passed into the Royal Military Academy, Woolwich, in 1869, but did not proceed there. In 1876 he became an Assistant Master at Dover College; after holding this for some years he took private pupils. Died 29 April at 46 Temple Fortune Hill, Hampstead Garden Suburb. Mr Wise married 13 January 1876 at Banbury, Elizabeth Anne, eldest daughter of F Clarke, esq., the Horse Fair, Banbury.

Charles Armytage Wooler, 2nd Lieutenant West Yorkshire Regiment, died of wounds 20 July; *see* p. 107

Herbert Sykes Wooler (1914), 2nd Lieutenant West Yorkshire Regiment, died of wounds 28 March; *see* vol. xxxvii, p. 376.

OUR CHRONICLE.

Lent Term, 1917.

War Honours.

Awards of the Military Cross for Distinguished Service in the Field.

Brown, Frank Leslie, Lieut. K.R.R.C.
For conspicuous gallantry in action. Although wounded in three places, he continued to organise his consolidating parties and to direct the work of his company
11 December 1916.

Knowles, Joseph Albert, Capt. Cheshire Rgt.
He carried out several daring patrols, and obtained valuable information previous to a raid. Later, he led a raiding party into the enemy's trenches with great gallantry
15 February 1917

Marr, Francis Alleyne, Capt. Cambridgeshire Rgt.
For conspicuous gallantry in action. He assumed command of and handled his battalion with great courage and ability He set a splendid example throughout the operations.
11 December 1916.

Odgers, Lindsey Noel Blake, Lieut. Middlesex Rgt.
For conspicuous gallantry in action. He led his company in the attack with great courage and determination. Later, he commanded the front line of the battalion, organised its defence, and consolidated the ground won.
25 November 1916.

Taylor, James Norman, Second Lieut. Indian Army Reserve of Officers, attd. Rifles Indian Army.
He displayed great courage and devotion to duty in attending to the wounded under very heavy fire.
15 February 1917

Awards of the Military Cross, 1 January 1917

Binns, Arthur Lennox, Capt. Lincs. Rgt.
Lindsell, John, Lieut. North Lancs. Rgt.
Robinson, Ernest Harold, Lieut. Shropshire L.I.
Slater, Stewart Beattie, Capt. General List, T M.By
Williams, Gerard William, Capt. R.E.

Army Honours, 1 January 1917

Lieut-General Sir Thomas D'Oyley Snow, K.C.B., to be K.C.M.G.

To be D.S.O.

Rev. William Patrick Glyn McCormick, Army Chaplains' Department.
Major Guy Thwaites, A.S.C., Imperial Egyptian Army

Mentioned in Despatches.

General Milne's Despatch, 8 October 1916.

Brice-Smith, H. F., Lieut. R.A.M.C.
Kirkness, L. H., Capt. Special List.

Sir Douglas Haig's Despatch, 13 November 1916.

Butler, A. G., D.S.O., Major Australian A.M.C. (for the third time).
Goldie, A. H. R., Lieut R.E.
McCormick, Rev. W P G., D.S.O., Army Chaplains' Department (for the second time).
Sargent, P W G., Colonel R.A.M.C. (for the second time).
Snow, Sir T D'O., K.C.B., Lieut.-General (for the second time).
Wyeth, F J S., M.C., Capt. General List.

General Smuts's Despatch, 22 November 1916, "London Gazette," 5 February 1917

Taylor, J N., Lieut. Calcutta Light Horse.

Kirkness, L. H. Captain Special List.
Order of the White Eagle of Serbia, 5th Class with Swords.
London Gazette 15 February 1917.

The list of 'New Year Honours' issued on 13 February contains the name of the Honourable Colonel James Allen (B.A. 1878), Minister of Defence, New Zealand, who is created a K.C.B.

On the 15th December 1916 the University of Malta conferred the degree of M.D. *honoris causa* on Col. Howard H. Tooth (B.A. 1877), C.M.G. The University of Malta was founded under the Order of St John of Jerusalem ; under a recent Statute it has reacquired the power of conferring honorary degrees, a power which has been in abeyance for a century.

Mr R. W James (B.A. 1912) went with Sir Ernest Shackleton's British Imperial Transantarctic Expedition as Physicist and Magnetician, leaving England in September 1914. He was one of the Weddell Sea party and one of the twenty-two who had to spend four months and a half on Elephant Island. He finally arrived back in England on 6 November 1916. For a short time before Christmas he undertook research work at Cambridge for the Government. He was then offered a commission in the Royal Engineers as Second Lieutenant, and left for the Front on 4 January 1917, less than two months from the day on which he landed in England.

The Society of Engineers have awarded the Bernays' Premium to Professor J. A. Fleming (B.A. 1881), formerly Fellow of the College.

On the 27th of January last it was announced that the President of the Board of Agriculture and Fisheries had appointed a Committee of representative agriculturists to advise him on questions arising in connection with the increased production of food. Mr T. H. Middleton (M.A. 1902), of the Board of Agriculture, is a member of this Committee. He has also been appointed Director of the special Department of Food Production of the Board of Agriculture.

Dr A. E. Stansfeld (B.A. 1905), M.R.C.P., has been appointed Physician to the Metropolitan Hospital.

The Earl of Derby, Secretary of State of War, has appointed Mr W H. T Ottley (B.A. 1911) to be one of his private Secretaries.

Mr G. Udny Yule (M.A. 1913) has been appointed head of the Information and Statistical Bureau of the Ministry of Food.

The Rev. Dr J M. Wilson (B.A. 1859), Canon of Worcester, has been appointed Vice-Dean of Worcester Cathedral.

The Rev R. Y. Whytehead (B.A. 1869), Rector of Lawford, has been appointed Rural Dean of Harwich.

The Rev. A. P Hockin (B.A. 1872), Rector of Phillack with Gwithian, has been appointed a Surrogate in the Diocese of Truro.

The Rev. W. H. Whiting (B.A. 1884), Vicar of Woodhall Spa and Prebendary of Lincoln Cathedral, has been appointed Rector of Langton by Horncastle and Vicar of Woodhall, Horncastle.

The Rev. A. Gordon C. Ewing (B.A. 1886), Senior Curate of St John's, Princes Street, Edinburgh, has been appointed Rector of St Vincent's, Edinburgh.

The Rev Richard Pratt (B.A. 1887), Vicar of Patricroft, has been appointed a Surrogate in the Diocese of Manchester

The Rev. A. L. Giles (B.A. 1892), Vicar of Great Malvern with The Wyche, has been appointed Rural Dean of Powyke.

The Rev. E. L. le F F. Gorst (B.A. 1893), Vicar of Bickley with Cholmondeley, Cheshire, has been appointed Rural Dean of Malpas.

The Rev W. Lambert-Baker (B.A. 1897), Rector of Stoke Talmage, Tetsworth, has been appointed Organising Secretary for the Additional Clergy Society for the Archdeaconry of Oxford.

The Rev Dr R. M. Woolley (B.A. 1899), Rector and Vicar of Minting, has been appointed Prebendary of Welton Westall with Gorehall in Lincoln Cathedral.

The Rev. H. S. Crole-Rees (B.A 1906) has been appointed Chaplain to H.M.S. *Impregnable.*

The Rev. E. C. Dewick (B.A. 1906), Principal of St Aidan's College, Birkenhead, has been appointed Examining Chaplain to the Bishop of Peterborough.

The Rev R. C. Alexander (B.A. 1908) has been appointed Chaplain to H.M.S. *Dublin.*

The Rev. E. E. Raven (B.A. 1912), Curate of St Mary's, Hoxton, has been appointed Chaplain to the Forces.

The Very Rev. the Dean of Bristol, Dr St J B. Wynne Willson (B.A. 1890), has been appointed Chaplain to the Forces. We understand that he is to be stationed in Cambridge as Chaplain to the Officer Cadet Battalions.

The following ecclesiastical appointments are announced :

Name	*Degree*	*From*	*To be*
Chapman, A. G.	(1884)	V. Tintagel	V. Lelant
Robertson, A. J.	(1890)	R. Freshwater	V. Romsey w. Lee
Moseley, S. C.	(1898)	C. St Chad's, Shrewsbury	V. Bradwell, Sheffield
Barr, G.	(1877)	R. Longhope, Gloucs.	V. Cropredy, Leamington
Telford, J. A.	(1891)	V. Harwich	V St John's, Seven Kings
Thomas, H. A.	(1907)	C. Lancaster	V. Dobcross
Coombes, H. E. H.	(1887)	V. North Stoke w. Ipsden	R. Freshwater
Woffindin, H. L.	(1896)	C. Grantham	R. Great Gonerby
		ton-on-Thames	
Hamer, H. B.	(1897)	C. St Luke's, Kings-	V. St Luke's
Andrew, G.	(1873)	V. Great Longstone	R. Rolfenden
Jones, D. O.	(1901)	C. Goole	V. Owston w. Carcroft

Dr F. X. de Souza (B.A. 1893), I.C.S., has been appointed Judge and Sessions Judge at Satara, Bombay.

Mr Balak Ram (B.A. 1900), I.C.S., has been appointed Assistant Judge and Additional Sessions Judge at Satara.

Mr L. J. M. Peiris (B.A. 1915) was called to the Bar at Lincoln's Inn on 26 January 1916.

The following University appointments of members of the College have been made since the issue of our last number : Mr F C. Bartlett to be interim Director of the Psychological Laboratory ; Sir John Sandys to be an examiner for the Classical Tripos ; Dr J E. Marr to be an examiner and Mr A. Harker to be an assessor in Geology ; Professor A. C. Seward to be an examiner and Mr F. F. Blackman to be an assessor in Botany ; Mr H. H. Brindley to be an examiner in Zoology ; Professor A. Macalister to be an assessor in Human Anatomy ; Mr E. E. Sikes to be an examiner for the University Scholarships and Chancellor's medals ; Sir John Sandys to be a member of the managing Committee of the British School at Athens ; Mr J E. Purvis to be an examiner in State Medicine ; Mr R. F. Scott to be one of the Sex Viri ; Mr W H. Gunston to be an examiner for the Previous Examination ; Mr F. H. Colson to be an examiner for the same examination ; Dr Bromwich to be a Moderator, Sir J. Larmor and Professor H. F Baker to be examiners for Part ii of the Mathematical Tripos ; Mr C. A. A. Scott and Dr A. Caldecott to be examiners for the Theological Tripos ; Dr

H. F. Stewart to be an examiner for the Modern Languages Tripos ; Mr E. A. Benians to be an examiner for the Economics Tripos ; Mr H. L. Pass to be an examiner for the George Williams Prize ; Sir John Sandys to be an adjudicator for the Members' Latin Essay Prize and to be Chairman of the examiners for the Classical Tripos, Part ii ; Mr J G. Leathem to be a member of the Financial Board ; Mr C. A. A. Scott to be a member of the Degree Committee of the Special Board for Divinity ; Mr A. Harker to be a member of the Degree Committee of the Special Board for Biology and Geology ; Prof. H. F. Baker to be a member of the General Board of Studies ; Dr H. F. Stewart to be an examiner for the Special Examinations in Theology Mr C. W Guillebaud to be an examiner for the Special Examinations in Political Economy ; Professor A. E. H. Love and Sir J Larmor to be adjudicators for the Adams Prize to be awarded in 1918 ; Mr R. F. Scott to be an assessor to the Visitor of Clare College ; Dr H. F Stewart to be a member of a Syndicate to consider the Stndies and Examinations leading up to the Ordinary B.A. degree and to be an elector to the Professorship of Music ; Sir J Larmor to be an elector to the Jacksonian Professorship ; Dr J. E. Marr to be an elector to the Professorship of Mineralogy ; Dr A Marshall to be an elector to the Professorship of Political Economy ; Professor A. E. H. Love to be an elector to the Cavendish Professorship ; Sir J. Larmor to be an elector to the Professorship of Mechanism and Applied Science ; Mr D. G. Garabedian to be an examiner for the Medieval and Modern Languages Tripos Mr W. E. Heitland and Mr T R. Glover to be examiners for the Hare Prize, to be adjudged in 1919 ; Mr A. Y Campbell to be an examiner for the Porson Prize.

Fellowship Election, 1917.

The following dates have been fixed :

1. Candidates to inform the Master of the subject of their dissertation on or before April 30.

2. The dissertations to be sent to the Master on or before August 15.

The Examination will be on Saturday, October 20, at 9 a.m., and the Election will take place on Monday, November 5.

Entrance Scholars and Exhibitioners.

Elected 16 December 1916.

Commencing residence October 1917

Scholarships

Roseveare, M. P., Marlborough College, £80 for Mathematics.
Stokes, C. W., Hastings Grammar School, £80 for Mathematics.
Alldred, S. D., Pocklington School, £60 for Classics.
Simkins, R. M., Crypt Grammar School, Gloucester, £60 for Classics.
Hartree, C. W., Bedale School, £60 for Natural Science.
Guttridge, G. H., Nottingham High School, £60 for History.
Oulsnam, S. H. Y., Newcastle High School, Staffs, £60 for History.
Cole, R. A. L., Bedford Grammar School, £40 for Mathematics and Natural Science.
Mead, F E. B., Marlborough College, £40 for Classics.
Barclay, C., Dulwich College, £40 for Natural Science.
Cosgrove, G. S., Merchant Taylors' School, £40 for Hebrew.

Exhibitions

Sanders, H. G., Wellingborough School, £30 for Mathematics.
Francis, J. H., Rugby School, £30 for Classics.
Scott, C. R., Haileybury College, £30 for Natural Science.

The following advertisement appeared in *The Times* of 30 January 1917 :

TO COLLECTORS.

To be Sold, by Public Auction, in the neighbourhood of Cockermouth, Cumberland, on the 15th of February, a large Sofa, formerly the property of the Poet Wordsworth, and constantly used by him. It was in possession of his son, the Rev. John Wordsworth, for 40 years, of which evidence is forthcoming.—For details apply to H. L. Barker, Sunnyside, Silloth.

The Rev John Wordsworth, son of the Poet Laureate, graduated from New College, Oxford, as B.A. 1826. It seems probable that he was originally entered at St John's, the following being his entry in the Admission Register : "John Wordsworth, son of Mr W Wordsworth, Westmorland ; county of birth, Westmorland ; admitted Sizar, Tutors Calvert and Tatham, 14 February 1821" The Register at that time was very carelessly kept, and apparently the better known a man's father was to the Registrar the less he recorded about him.

General Athletic Club, 1915-1916.

Receipts.

	£	s.	d.
Balance from 1914-15....	144	3	3
Subscriptions.....	96	12	0
Billeting Money—			
L.M.B.C. Boathouse...	18	7	10
Field Clubs Pavilion...	3	10	0
Secretary of L.T.C.—			
(Sale of Tennis Balls)	1	12	6
	£264	5	7

Expenditure.

	£	s.	d.
Grants to—			
L.M.B.C.....	60	0	0
*Field Clubs.....	85	11	0
L.T.C.....	23	11	9
Collector's Commission.	2	13	6
	171	16	3
Balance to 1915-16.....	92	9	4
	£264	5	7

Deposit Account.

†Forward from 1914-15.....	161	2	2
Interest to 31 December, 1916..	3	17	6
	£164	19	8

* Not including £50 paid to the Field Clubs for the year 1915-16, which appeared in the General Athletic Club's statement of accounts for 1914-15.

† Including £85 paid in advance for the Michaelmas Term, 1914, by members who joined the Forces and did not come into residence.

T J. I'A. Bromwich, *Treasurer.*

Audited and found correct, 25 *January*, 1917,
E. A. Benians.

Field Clubs Account, 1915-16

(including also part of the Lawn Tennis Club Expenses).

Receipts.

	£	s.	d.
General Athletic Club...	150	0	0
War Office—			
For Pavilion Repairs		6	6
Sale of Hay	1	0	0
	£151	6	6

Expenditure.

	£	s.	d.
Balance from 1914-15....	8	8	3
Groundman—			
Wages	48	0	0
Extra Labour.....	10	11	3
Rolling and Cutting...	14	0	0
Football Expenses	1	14	6
Hockey Expenses.....	4	17	0
Tennis Expenses	14	9	0
C.U.C.C.....	2	2	0
Rates and Taxes	42	16	3
Miscellaneous Bills	2	1	0
Balance	2	7	3
	£151	6	6

E. A. Benians, *Acting Treasurer*

Audited and found correct, 25 *January*, 1912,
T J. I'A. Bromwich.

THE LIBRARY.

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

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

Donations.

	DONORS.
Coolidge (J. L.). Treatise on the Circle and the Sphere. 8vo Oxford, 1916. 3.49.78	The Master.
Jessop (C. M.). Quartic Surfaces with Singular Points. 8vo Cambridge 1916. 3.49.77	
Cambridge. History of the Cavendish Laboratory, 1871-1910. 8vo Lond. 1910. 3.51.19	
—— Liber Memorandorum Ecclesie de Bernewelle. Edited by J. W Clark; with an introduction by the late F W. Maitland. 8vo Camb. 1907 5.27.58	
Hannon (W B.). The Lady Margaret: Mother of Henry VII. sm. 8vo Lond. [1916]. 11.28.51	
*Walker (Rev. T.). The Acts of the Apostles. The Epistle to the Philippians. 2nd Edition. (Indian Church Commentaries). 2 vols. 8vo Madras, 1909, 1910. 9.10.56,57	Canon R. Chadwick.
Wilson-Carmichael (Amy). *Walker of Tinnevelly. 8vo Lond. 1916. 11.45.24	
*Sayle (C.). Annals of Cambridge University Library, 1278-1900. (Reprinted from 'The Library' of 1915). roy. 8vo [Lond.] 1916. 14.12.26	University Librarian.
*Bushell (Rev. W Done). Introduction to the architecture and history of the Parish Church of St. Mary, Harrow-on-the-Hill. 2nd edition. 8vo Camb. 1912	Editors of *The Eagle.*
—— The Lady Margaret Beaufort and King Henry VII. (Reprinted from "Archaeologia Cambrensis," July, 1916). 8vo Lond. 1916	
*Prior (Matthew). Memoirs of the Life of Mr. Prior &c., with a supplement to his Poems. 3 parts. 8vo Lond. 1722	Mr Foxwell.
Brown (Carleton). Register of Middle English, Religious and Didactic Verse. Part I. List of MSS. (Bibliographical Society publication). 4to Oxford, 1916	J H. Hessels, Esq.
Whewell (William). A treatise on Dynamics. 8vo Camb. 1823	P A. MacMahon, Esq., Sc.D.
—— An elementary treatise on Mechanics. 3rd edition. 8vo Camb. 1828	
[The above volumes were prizes gained by Professor J. J. Sylvester* at the Liverpool Institute in 1830.]	

Macaulay (F S.). The Algebraic Theory of Modular Systems. (Camb. Tracts in Maths., No. 19). 8vo Camb. 1916	Mr Leathem.
Hubrecht (J. B.). The Solar Rotation in June 1911. (Annals of the Solar Physics Observatory, Cambridge. Vol. III. part 3). 4to Camb. 1915	
The Epistles to the Thessalonians. Edited by G. G. Findlay; with introduction and notes. ('Camb. Greek Testament' series). sm. 8vo Camb. 1904. 9.7.55	Mr. Hart.
Schlosser (F C.). Geschichte des achtzehnten Jahrhunderts und des neunzehnten bis zum Sturz des französischen Kaiserreichs. 5te Auflage. 8 Bände. 8vo Heidelberg, 1864-66. 18.22	Mr. Previté-Orton.

Additions.

Acton (Lord). Lectures on the French Revolution. Edited by J N. Figgis and R. V Laurence. 8vo Lond. 1910. 18.15.9.

Barlaam and Josaphat. English lives of Buddha. Edited and induced by J Jacobs* (Bibliothèque de Carabas). sm. 8vo Lond. 1896.

Brightman (F E.). The English Rite: being a synopsis of the sources and revisions of the Book of Common Prayer, with an introduction, &c. 2 vols. 8vo Lond. 1915. 11.14.9,10.

Cambridge History of English Literature. Vols. XIII. and XIV The Nineteenth Century, II. and III. 2 vols. 8vo Camb. 1916. 4.27.13,14.

Cambridge University Calendar for the year 1916-17 8vo Camb. 1916. *Reference Table.*

—— —— Student's Handbook. 15th edition, revised to 30 June, 1916. 8vo Camb. 1916. *Reference Table.*

Canterbury and York Society.
London Diocese. Registrum Simonis de Sudbiria.
Rochester Diocese. Registrum Hamonis Hethe. Pars 2.
2 Parts. 8vo Lond. 1916.

Carlyle (R. W.) and A. J Carlyle. History of Mediæval Political Theory in the West. Vols. I.-III. 8vo Edin. 1903-1915. 18.15.15-17

Corbett (J S.). Drake and the Tudor Navy: with a history of the rise of England as a Maritime Power, 2nd edition. 2 vols. 8vo Lond. [1899] reprinted 1912. 5.36 54,55.

—— The Successors of Drake. 8vo Lond. [1900] reprinted 1916. 5.36.56.

Davenport (C.). English Heraldic Book-Stamps. imp. 8vo Lond. 1909. 14.12.40.

Dictionary (Oxford English). V—Verificative. By W A. Craigie. 4to Oxford, 1916. 12.4.

Levett (A. E.) and A. Ballard. The Black Death. Lennard (R.). Rural Northamptonshire under the Commonwealth. (Oxford Studies in Social and Legal History, Vol. V.). 8vo Oxford, 1916. 1.36.33.

Michel (C.). Recueil d'Inscriptions grecques. 8vo Bruxelles, 1900.

—— —— Supplément Fasc. I. 8vo Bruxelles, 1912.

Nautical Almanac and Astronomical Ephemeris for 1919. 8vo Lond. 1916. 4.14.

Pollard (A. W.). Fine Books. (Connoisseur's Library). imp. 8vo Lond. [1912]. 14.12.41.

Rolls Series. Calendar of Inquisitions, Miscellaneous (Chancery), preserved in the Public Record Office. Vol. I. 1219-1307 imp. 8vo Lond. 1916. 16.18.

—— —— Calendar of Patent Rolls preserved in the Public Record Office. Edward III. 1374-1377

—— —— —— Henry VII. 1494-1509. 2 vols. imp. 8vo Lond. 1916. 16.17

Scottish Record Publications. Accounts of the Lord High Treasurer of Scotland. Vol. XI. 1559-1566. imp. 8vo Edin. 1916. 18.4.11.

Traherne (Thomas). Centuries of Meditations. Now first printed from the author's MS. and edited by B. Dobell. 8vo Lond. 1908. 4.29.45.

—— Poetical Works. From the original MSS. Edited by B. Dobell; with a memoir of the author. 2nd edition. 8vo Lond. 1906. 4.29.44.

Unwin (G.). Industrial Organization in the Sixteenth and Seventeenth Centuries. 8vo Oxford 1904. 1.36.34.

Walters (H. B.). Classical Dictionary of Greek and Roman Antiquities, Biography, Geography and Mythology. Edited by H. B. Walters. 8vo Camb. 1916. 7.48.27

Wesley (John). Journal. Enlarged from the original MSS., etc. Edited by N. Curnock. Vol. VIII. roy. 8vo Lond. [1916]. 11.42.

West (G. S.). Algae. Vol. I. (Cambridge Botanical Handbooks, Vol. I.). imp. 8vo Camb. 1916. 3.43.24.

Wordsworth (Dorothy). Journals. Edited by W Knight. 2 vols. 8vo Lond. [1897] reprinted 1910. 4.29.26,27

OUR WAR LIST

The following additions and corrections should be made to the list given in our last number:

Adeney, N. F., 2nd Lieut.	R.F.A.
Antrobus, H., 2nd Lieut.	R.E.
Arnold, E. S., Flight Sub-Lieut.	R.N.A.S.
Black, S. G., Motor Driver	R.N.A.S.
Brice-Smith, H. F., Capt.	R.A.M.C.
Briggs, Rev. W A., Chaplain	H.M.S. *Erin*
Buckingham, R., 2nd Lieut.	R.G.A.
Burn, E. W., Private	T Res. Bn.
Casson, R., Capt.	I.A.R.O.
Chasteney, H. E., Sapper	London Electrical Engineers
Combridge, J. T., 2nd Lieut.	R.F.A.
Davies, E., Capt.	Sherwood Rangers Yeo.
Dunlop, J. K., Capt.	M.G.C.
Edwards, G. R., 2nd Lieut.	R.F.C.
Ellis, O. B., Flight Sub-Lieut.	R.F.C.
Fulljames, R. E. G., 2nd Lieut.	R.F.C.
Gallimore, A. S., 2nd Lieut.	Notts and Derby Regt.
Garner, H. M., 2nd Lieut.	R.G.A.
Gill, G. A., 2nd Lieut.	R.G.A.
Gleave, G. E., Pte.	S. LancsIRgt
Goode, R. H., 2nd Lieut.	M.G.C.
Haigh, P. B., Capt.	I.A.R.O. attd. Mahrattas
Haseler D. B.	Officers' Cadet Bn.
Heimann, H. P., Pte.	Essex Rgt
Herzl, H., Pte.	Middlesex Rgt
James, R. W., 2nd Lieut.	R.E.
Jarchow, C. J. F	Artists' Rifles O.T.C.
Jeans, F A. G., Major	R.A.M.C.
Johnston, F., Major	Shropshire L.I.
Kendall, G. M., Lieut.	R.A.M.C.
Lane, H. C. H., 2nd Lieut.	Border Regt
Macalister, G. H. K., Capt.	Indian Med. S.
McIntire, G. S., Gunner	R.F.A.
Morris, J. N. F., 2nd Lieut.	Dorset Rgt

Morris, P E., Pte.	Suffolk Rgt
Morton, W B., 2nd Lieut.	Belfast O.T.C.
Mowton, W E., Pte.	Suffolk Rgt
Newbery, R. E.	Inns of Court O.T.C.
Oulsnam, S. H. Y	Officers Cadet Bn.
Philpot, F H.	R.N. Instructor
Pollard, W M. A., 2nd Lieut.	N. Staffs Regt
Powell, E. C., Capt.	R. Welsh Fusiliers
Quick, Rev. E. K.	Chaplain to the Forces
Rose, H. A., 2nd Lieut.	Royal Scots
Sterndale-Bennett, J B., Pte.	H.A.C.
Stokes, C. W	Artists Rifles O.T.C.
Teall, G. H.	D.A.A. and Q.M.G.
Thomas, T., Lieut.	Unattd. List T.F
Waterhouse, G., 2nd Lieut.	Dublin Univ. O.T.C.
Waterhouse, H., Lieut.	Lancs Fusiliers
Watson, W V C., 2nd Lieut.	W Yorks Rgt
White, F P., Orderly	H.M.S. *Glenart Castle*
Wolstencroft, A. S.	R.F.A.
Worstenholm, J.	Artists Rifles O.T.C.

Note.—The name of F Dale, 2nd Lieut. K.O.S.B., was inserted in our last list through an error

THE EAGLE.

Easter Term, 1917

CERVANTES.

THE two sister countries that stand out prominent in the earlier history of European civilisation are Italy and Spain, and each of them has one really great representative in literature. Spain is represented by Cervantes and Italy by Dante. But there is a great difference between these two giant figures. Dante received a call "to pass through Heaven and Earth", and suffered exquisite agonies of pain and joy in the composition of his *Inferno*, while Cervantes was of a lighter and merrier disposition. His was a genial wit which could not be suppressed. In one direction he went even further than Dante, being a direct impersonator of his own country.

His power of "holding the mirror up to Nature" will become clearer if we undertake a detailed discussion of his life and works. Cervantes was baptised at Alcalá de Heneres, a small town on the outskirts of Madrid, on the 9th of October, 1547 Judging from the custom then prevailing of naming people after the Saint on whose day they were born, we may feel fairly sure that he was born on St Michael's Day, September 29th. He was the fourth of seven children, his father being a medical practitioner in a small way It has been suggested that his family belonged