

THE RIGHT REVEREND THOMAS JOSEPH
BROWN, D.D., O.S.B.,

BISHOP OF NEWPORT AND MENEVIA.

THE venerable Bishop of Newport, who died in the early part of last April, was born at Bath, May 2, 1798. He received his early education at a small Protestant school in that city, as in those days there was no Catholic one to which he could be sent. He was not, however, the only Catholic there, as two, at least, of his companions afterwards became well-known priests—the Rev. John Williams and the Very Rev. Canon Abbot. Even in the early days of his boyhood, Bishop Brown gave promise of the controversial skill for which he was afterwards famous, and his companions soon learnt to desist from any disparaging remarks about a religion which possessed such a warm and earnest champion. “At school,” says Bishop Hedley in his funeral sermon, “as a child among children who sneered at his faith, he never blushed or made a compromise; he argued and he explained; and I have often heard him say, in speaking of these young days, ‘I never was beaten.’”

Fr. Ainsworth, the Benedictine priest who had charge of the Mission at Bath, superintended the religious education of the boy, and encouraged him to read many religious and instructive books, a taste which he quickly developed, and which he never lost. He was particularly delighted with a copy of Josephus which fell in his way, and which he studied very diligently. On one occasion, when he was only about eight years of age, he was asked at a catechetical instruction in church if he could give any account of the destruction of Jerusalem, and, young as he was, he astonished the congregation by discoursing on the subject out of Josephus, for the best part of an hour.

When about nine years of age, through the influence of Fr. Ainsworth, Bishop Brown was sent to the Benedictines at Acton Burnell. Here the community of monks of St. Gregory's, who had been driven from Douai by the Revolution, were generously lodged in a portion of the mansion by Sir Edward Smythe. He had even carried his generosity so far as to add a few buildings

and set aside a portion of the park, that they might be able to open a school for boys; or, as it was known in those parts, and described by the brass plate to be seen on the door, "Acton Burnell College."

Here the rest of Bishop Brown's boyhood was passed. Of this period we know very little. He used to speak, even in his old age, with great delight of the squirrel-hunting in the woods round the college, and was accustomed to claim for himself a special skill in catching the animal with his hand as it jumped from one tree to another. When he was hardly yet fifteen, on the 19th April, 1813, he received the Benedictine habit, from the hands of Prior Kendal. His noviciate occupied the last year of the stay of the monks of old St. Gregory's at Acton Burnell. Fr. Ralph Radcliffe was his novice-master, and the year was to him a time of most fervent preparation for the solemn obligations of the monastic life. In his Profession he was, however, for a time disappointed, for as the year drew to a close, it was discovered that Br. Joseph Brown was not old enough to take his vows with the rest of the novices, and had thus not been professed when the community removed to a small property they had purchased at Downside, near Bath.

Under any circumstances the migration of a body of religious and a small school would have been difficult in those days; but it was rendered all the harder by the almost sudden death of their Prior, Dom Peter Kendal, at Wootton Hall, when on his way back to Acton Burnell after purchasing the Downside property. Bishop Brown was one of the party, which, under the old Maurist Monk, Dom Leveaux, had been directed to journey by coach to Bath. The whole conveyance had been engaged for them, and on Wednesday, April 28, 1814, they set out on foot to meet it at Atcham Bridge. They spent the night at the Star Inn at Worcester, and the Bishop used to describe the astonished look of the waiters when old Dom Leveaux commenced to sing the "Grace" at dinner, as they had been accustomed to do at Acton Burnell. The second day they reached Bath, and whilst their small party of boys was left behind there, the religious pushed on for Downside. Here very little preparation had been made for their coming. The furniture which had been despatched from Shrewsbury by canal had not yet arrived, and there was scarcely a table or chair to make use of. To add to their misery the last days of April became bitterly cold, and they had no sufficient supply of fuel to warm their empty house. Dom Leveaux, their temporary superior, was a strict disciplinarian, and did not recognize in these circumstances

6 *The Right Rev. Thomas Joseph Brown.*

any sufficient reason to depart from the usual routine of monastic duties. Their Office was recited under great difficulties, and Dr. Brown used to speak of the great embarrassment they experienced when they were told to study, as no books had arrived, and they had no tables to sit at.

On the 28th October of this year (1814), Br. Joseph Brown made his Profession. Fr. Prior Lawson thus writes of the young novice: "Next Friday I shall make a solemn day here, it being fixed for the Profession of young Brown. He was under age when his companions were professed by Dr. Brewer last April. He has been very serious about it for some time past, and I am happy to say that he is most fervently disposed to engage in the Religious State. He is a very promising youth with most amiable qualities." Of this Profession Bishop Hedley thus speaks: "Those who knew his fervour of spirit, and how even in the ashes of his age, it would oftentimes leap up, can well imagine how warmly and with what complete sacrifice he gave his youth and his future to serve God."

The whole of a period of twenty-six years, from 1814 to 1840, he was a member of the Downside community. As a student and as a master his zeal for study was unsurpassed. He used to say that over and above his regular work, which was at times and for long periods very heavy, he set himself the task of reading through the works of the Fathers of the Church, and for years he never went to bed before he had read and annotated seven folio pages. He was fortunate in his professors and associates. "Among his colleagues were the late Archbishop Polding, Bishop Morris, Bishop Davis, Abbot Heptonstall, Abbot Scott—all gone before him to their reward; but Thomas Joseph Brown was the most fervent and eager of them all." Theology, in which branch of learning his attainments were unusually deep and brilliant, he studied under an old professor of the Sorbonne, Dr. Elloi, of whom he spoke with great affection and admiration. "His learning, which in one or two branches was unusually solid, was acquired at Downside." His excellent abilities were assisted by a retentive and almost unfailing memory, which enabled him to excel in any study to which he chose to apply himself. As a teacher of classics and literature, those who studied under him speak of the enthusiasm his energy and depth of reading was able to enkindle in the minds of his pupils, and his catechetical instructions, which he continued to give for many years to the elder students at Downside, are still remembered as models of religious teaching, learned and deep, yet conveyed to the mind of his youthful audience in the

simplest language and the most charming and entertaining of styles.

Those who had the benefit of being in his class at Downside will gratefully remember the spirit and earnestness of his teaching, and the peculiar power he evinced in recognizing and encouraging the opening abilities of his pupils. Indeed, to attend class under him was an enjoyment to them, as he not only commanded their respect and admiration by his learning, but won their affection and placed them at their ease by his kind, considerate, and genial way of keeping them truly interested in their studies and their own self-advancement. With his rhetoric class it was his practice to read as examples in English composition chosen passages from the Waverley novels, such as the descriptions of local scenery and of personal portraits, as well as also, occasionally, beautiful moral reflections that are met with so often in the novels of Sir Walter Scott—for instance, the picture of Osbaldiston Hall in “*The Antiquary*,” the portrait of Grahame of Claverhouse in “*Old Mortality*,” and the meditations of Father Eustace during his forest ride, in “*The Monastery* ;” and when he perceived the lively delight such selections gave his youthful hearers, he invited them to his room in the long summer evenings after the regular studies were over, and read entirely through to them, in his own animated manner, several of the choicest of the Waverley novels, such as “*Ivanhoe*,” “*The Monastery*,” and “*The Abbot*,” accompanying the reading with critical remarks and questions that enhanced the favour he conferred.

On April 7th, 1823, he was ordained priest, and was almost directly afterwards appointed to teach theology—an office he continued to hold till he left the college in 1840, as Bishop. His Lordship Bishop Ullathorne, in a letter to the “*Tablet*,” Dec. 9th, 1848, describes the method of Dr. Brown’s teaching in the theology : “ I have elsewhere recorded my gratitude to our professor, who was as systematically methodical and clear as he was facile in communicating ideas, and learned in his theme. Our dogmatic course was conducted in Latin. Not unfrequently, after our lectures and examens, we disputed against each other under the correction of our professor. At the conclusion of each tractate it was revised, and a more solemn disputation was held with our superiors. On each treatise, and at times on particular points, a list of authors was recommended to us for consultation.”

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“For greater ease of speech in modern topics, our moral theology was conducted in English. St. Alphonsus and Billuart were carefully studied with the class-book; and on entering the professor's room it was not unusual to find a pile of authorities on a disputed point heaping up the whole table. The beautiful way in which these authorities were then marshalled forth in speech, classed, weighed, separated, or approximated, was an intellectual treat as well as a help to the informing of our judgments.”

At different times of his religious life at Downside, Dr. Brown held many, if not most of the offices of monastery and school. Amongst others, at one period he was for a short time appointed the Infirmarian of the establishment, and he used to tell how on one occasion Bishop Morris, then a young religious, was seized with a fit. In the hurry and excitement of the moment, Dr. Brown got hold of the wrong bottle, and administered to the sick man a draught of hartshorn in place of the proper remedy. “For awhile,” he said, “I thought I had killed him. Morris cried out, ‘I am poisoned! I am burning!’ and I was greatly frightened; but in the end it did him no harm, and, in fact, it may perhaps have cured him, as he never had another fit afterwards.”

In the year 1826, though he was quite a young man, having only been ordained some three years, he was deputed to represent one of the Benedictine Fathers in the General Chapter of their Order. Three years afterwards he was sent to Rome in company with Dr. Marsh, to conduct a most difficult case then before the Roman Curia. The very existence of St. Gregory's, if not of the English Congregation, was threatened, and Dr. Brown entered upon the defence with his characteristic vigour and determination. At this time, and for this purpose, he studied very deeply and effectively the Canon Law of the Church, and was thus in the end able to return altogether successful. This triumph was not, however, achieved without great trouble and many disappointments. At first he found that a great prejudice existed at the Roman Court against himself and his cause, and he set to work diligently at his defence, which, when complete, he wrote out in a neat, small hand, and in the most finished classical Latin. He left it at the Propaganda and waited some time before he ventured to enquire, through a side channel, as to its success. His astonishment and disappointment were great to learn that the authorities would not even look at a document written in so small a hand

and in such a very different style of Latin to that to which they were used. He did not despair, but asked at once to be allowed to change it, and receiving it back, he never left it till, at the end of twenty-four hours' unceasing work, he had changed its style, written it out in a large bold hand, and left it once more at the Propaganda. "He was right," says Bishop Hedley; "and his opponents, however good their intentions, were wrong. But to find the thread of Church Law amid the wreck and dimness of the generation immediately following the great storm of the French Revolution was an enterprise which few would have attempted, and in which fewer still would have succeeded. It is no wonder that Cardinal Cappellari once exclaimed, in admiration at his resource and indefatigable toil, '*congregatio vestra nunquam perebit!*' Words of happy omen which English Benedictines owe to Thomas Joseph Brown." It was this energy and power of work, so astounding to the Italian mind, that first attracted the notice of this Cardinal Prefect, Mauro Cappellari, afterwards Gregory XVI., to the English Monk. "He began to know the man, and to know him was to love him. Soon he had no warmer friend than Cardinal Cappellari."

During his stay in Rome he was lodged in the monastery of San Gregorio, and his genial nature soon drew many friends to him. In the cold months he felt the want of an English fire very keenly, and to keep up the circulation of his blood he had recourse to a method very strange to the Romans. He obtained a piece of rope and made it do duty for skipping purposes, and whenever he felt particularly cold he would retire to his cell and go through this exercise till by degrees he became quite a proficient in the art. But now he began to perceive that the community were not so cordial in their manner towards him as before, and even at times they seemed to him to shun his company. He bore it for a time till his warm heart could stand it no longer, and prompted him to go to the Prior and ask for an explanation. The Prior received him most kindly, and after some difficulty he explained that the community had become persuaded that Dr. Brown had great combats with the devil, or something of that nature, as they constantly heard the most unearthly noises in his cell, and blows which often shook the adjoining rooms. Dr. Brown at once understood what had led to this misconception, and besought the Prior to come with him to his room, where he promised to explain the whole mystery. When there he produced his piece of rope, and much to the astonishment and subsequent delight of the

Italian monk, went through his skipping evolutions. The Prior then insisted that Dr. Brown must repeat the performance at the next recreation, which he, hoping to break down any wrong idea about himself, consented to do. The monks were delighted, and talked so much about the innocent amusement that their Cardinal Protector came to hear of it, and on his next visit insisted that the "monacho inglese" should give another performance in his presence.

After his return to Downside he was occupied with many and vigorous controversies, which made his name feared as an antagonist. His writings were of a style and school which now no longer exists, and his plain-spoken language reads somewhat strangely in these more civilized times; but such uncompromising assertions of the truth were a necessity of the days when Dr. Brown wrote and spoke, and it was his boast that with all the hard knocks and home-thrusts he gave and took, he never hurt the feelings of any antagonist, and never felt wounded himself. Many of his successes were complete and lasting, which shows not only that his skill was acknowledged, but that he brought to the task no ordinary ability and learning.

In the February of 1834, a few months before he became Prior of Downside, Dr. Brown engaged in a public controversy with two trained Protestant clergymen. The origin of this "Downside discussion" is thus briefly related by the chairman in opening the first meeting. "At the Old Down Inn, on the 10th of January, 1834, a meeting of the Reformation Society was held, at which the Roman Catholic Doctrine of Purgatory was, by public announcement, to be compared with Scripture, intimation having been given that any Roman Catholic priest, pledging himself to abide by the rules which would be read to the meeting, should be heard in defence.

"Towards the close of the meeting, a friend¹ of the Rev. Mr. Brown, of Downside College, declared that Mr. Brown was willing to discuss, upon certain conditions, any of the points of controversy between Roman Catholics and Protestants, stating, however, that he had not been authorized by Mr. Brown to make this declaration, but that he could answer for his approbation. The result of this was that a meeting between the parties representing the Reformation Society and Dr. Brown and his friends was held in the chapel of Downside. The place was crowded by strangers

¹ This was Mr. S. Day, of Bath.

from all parts, who were admitted by ticket. The chairman sat in the sanctuary in the middle, and two platforms were raised on either side for the contending parties, while beneath each platform was a table for the reporters."

Dr. Brown considered he was bound in honour to accept the challenge given at Old Down, and taken up for him by a friend without his knowledge, because he had been fighting for years against the dissemination of tracts, such as that called "Popery Unmasked," issued by the Reformation Society, and reflecting great discredit on the Catholic religion. This practice he had already attacked in a series of small pamphlets, to which, however, no authoritative reply had been given. In the January of 1834, however, the meeting at Old Down above referred to, was held, and considered in the neighbourhood as being meant as an identification of the Reformation Society with these annoying aggressions which had been made on the Catholic religion. The discussions in the Downside Chapel took place on February 25th, 26th, and 27th, and March 5th, 6th, and 7th, 1834. A writer in the "Tablet" of October 31st, 1840, thus speaks of this meeting: "Dr. Brown has given the world several lasting proofs of his great zeal and superior abilities and learning. No clergyman undertook in our day a more anxious and difficult task than his celebrated 'Downside discussion,' whilst no one could have displayed more tact in confuting an able antagonist."

Besides this discussion Dr. Brown, in the year 1830, had taken part in a somewhat similar one at Cheltenham against some members of the same Reformation Society. This discussion, however, was conducted in a very unsatisfactory manner, and on the sixth day was broken off abruptly owing to the violence of a large portion of an audience which numbered upwards of 4,000. In after years, as Bishop, Dr. Brown entered on a long paper controversy with the Rev. I. Baylee, Principal of St. Aidan's College, which was afterwards published. These, together with numerous articles and letters in the "Orthodox Journal," signed "S. T. P.," an edition of a work called "Monita Confessariorum," which was in reality re-written by him, are the chief literary works of Dr. Brown. The Ritus used at Benediction was in great measure a compilation of his. From the year 1840 his one thought was his diocese, and to the many exigences of this vast district committed to him, he devoted his whole energy and talent.

After holding many offices in his monastery and congregation, and having received one of three doctor's caps the Chapter of

the English order of St. Benedict is empowered to bestow, he was, in the year 1834, elected Prior, which office he held till his consecration as Bishop. In the year 1840 it was considered necessary to increase the number of vicars apostolic from four to eight, and Wales, hitherto included in the western district, was made into a separate vicariate. This new district embraced the twelve counties of the principality, together with Hereford and Monmouthshire. Gregory XVI., whose friendship for Dr. Brown has been recorded, named him as the first bishop of this new and neglected diocese. The news of his elevation was received by him with great grief, and he wrote round to all his friends to ask them to join in a petition from the Council of St. Gregory's that another might be appointed. In the end, however, it was considered better not to forward the petition, and the consecration was fixed for October 28th, 1840. Bishop Griffiths was the consecrating prelate, and he was assisted by Bishops Collier and Wareing. The ceremony took place in the Benedictine Church, at Pierrepont Place, Bath. Bishop Wiseman, himself consecrated a few weeks only before, preached, and in his sermon drew a correct picture of the work to which the new bishop had been called. "For labour and exertion there will be abundant room, God knows, in the field allotted to your care, but therein rejoice rather than despond. The wilderness made to bloom by your toil will be more pleasing to the eye than an Eden already planted; and one sheep added by your care to the flock will be dearer to His heart than ninety-nine folded in security. To others the bishop's office is committed, to you the apostles'; theirs is more to keep, yours all to gain. Gird, then, your loins manfully for the work, for it is God's." The description here given of the character of the field of Bishop Brown's labours was not in any way an exaggeration. For many years he had to live the life of a true apostle. His own account of his diocese, given in his first pastoral letter, is full of interest. "The field allotted to us is extensive, and extremely necessitous. To dispense the sacraments, the doctrines of truth, and the consolations of the Catholic Ministry to many thousands of poor Irish labourers, who are congregated in the mining localities, we have sixteen missions only. Moreover, in some of the most important of these, either there is no place whatsoever that can be set aside for the celebration of our Holy Mysteries, or the Adorable Sacrifice is offered in a chamber, so mean, so unprovided with altar furniture, that nothing, except urgent necessity, can justify its being used for so

holy a purpose, in which, too, the congregation, and even the priest, are not secure from the inclemency of the weather. Since our very recent arrival here, the result of our inquiries into the state of the missions in this county alone (Monmouth) is most appalling. At Abersychan and Pontypool is a united congregation of 800 Catholics, having for their place of public worship a room in a public-house, used on the week-days by the customers, and very kindly lent by the landlord, on Sundays, for the celebration of Mass. At Merthyr Tydvil there are at least 800 Catholics, for whose religious accommodation no better can yet be provided than an ill-floored loft over a slaughter-house. At Rhymney and Tredegar are numerous congregations without any chapel or a resident priest. At Cardiff, on the borders of the county, the number of Catholics is not less than 1,200, having no more suitable temple than a small room, the window of which is taken out to accommodate the congregation, who crowd, as many as can find place, into a confined shed. * * * We have hardly a school in any of our missions wherein the faith and morals of multitudes of poor Catholic children who abound there may be formed and preserved. We have no means at our disposal. We have no seminary. We are almost without resources for the education of clergy. We, ourselves, are entirely dependent on the liberality and charity of those who can assist us."

We need add but little to this vivid description. He had in all but nineteen chapels. Of these Hereford and Monmouth possessed eleven, leaving only eight for the whole twelve counties of Wales. In all his vicariate he had only nineteen priests, and there was little more than faith and the example of the poverty which signalized the opening of the Apostolic Mission to encourage him. To supply chapels and schools, to meet heavy debts, he had at his disposal only a fund producing £24 a year. The collection of the first year of his office amounted to £300, and this, together with two foundations at Lisbon College, was all he had to apply to the education of future priests. For his own personal maintenance he was wholly dependent on alms. It will give some idea of the poverty of his district to learn that the cope given him by the students of St. Gregory's College, on his consecration, was for some time the only one in his vicariate.

The above will give only a very inadequate idea of the difficulties against which Bishop Brown was called upon to exert all the energy of his nature. They were such that many a less courageous and determined man would have given up the struggle

in despair; but to him they were difficulties to conquer, and to overcome them he gave up his whole existence for forty years. To him, it should be remembered, the life he was called upon to lead was a special and heroic sacrifice. He was pre-eminently a cultured and learned man, possessed of great and proved attainments, and his lot was of a sudden cast in a sphere of labour, where such learning was least of all useful. This was a hard sacrifice to make, but for the sake of his diocese he made it cheerfully and readily. To it and to the task of providing funds for the propagation of religion in this "his necessitous diocese," he dedicated the latter half of his long life. He never shrunk from work. "I have called his life a life of labour," says Bishop Hedley. "If there was one thing that strongly marked his very strong personality, it was his inborn impulse to work—to do—to be in motion. He had a complete incapacity for idleness and almost for rest. He poured all this stream of unresting activity into forty years of labour for the diocese which God had committed to him. For forty years he travelled, preached, wrote, saved, and begged, for his flock." That his sacrifice has borne its fruit, we have but to recall the present state of the diocese from which he has been removed by death, to see. In the year 1866 Dr. Brown published a Lenten Pastoral, in which he describes the state of his diocese, and all that had been done in it since the year 1840. Space forbids us to quote from this letter, so replete with interest. It will be sufficient to say that when he received his vineyard, there were in the portion which constitutes the present diocese of Newport, only eleven Missions and two Chaplaincies, and it now is possessed of some fifty-eight churches and chapels, and sixty-two priests, while a body of his Benedictine brethren form the cathedral chapter.

We conclude with the following passage from Bishop Hedley's touchingly beautiful funeral sermon. "All his actions had energy, intensity, and dash. He was like some Patriarch, homeless and wandering in search of a land of promise—some Crusader, with no ties to bind him to earth, but with the infidel before him and the Holy Sepulchre in his view—some Missionary in a heathen land, who knows he has to die, but, who before he dies, would add to the number of the saved. Yet busy and occupied as he ever was, no man was more careful to give a solid portion of each day to prayer. All his life he rose at five o'clock in the morning. His meditation, his long preparation for Mass, his Mass itself, so full of recollection, carefulness, and devotion—these were the first

of the labours of every day. So regular was he in performing all the great duties of prayer, each at its marked hour, that not only did he never, during health, omit to say Matins and Lauds, according to the rubric before the celebration of Mass, but—I know this from a casual remark he made to a friend—he had never said Mass, at least up to a few years since, without having said Prime also. And in his last weakness, it was a touching sight to see him faithfully taking his spiritual reading in St. Alfonso or Blessed Leonard, carefully listening to the point of meditation from Da Puente, and toiling painfully to fix his failing attention upon his Breviary, until he was forbidden to make the attempt. It was this work of his early morning, gone through before other men had risen from their beds, which kept his eye single, and his zeal ever fresh. It was this communing with God which made the fight of his life a fight for God, and God alone.”¹

TRAVELLING TO DOWNSIDE IN 1815.

THE rising generation are scarcely aware of the difficulties of travelling in the early days of the establishment of St. Gregory's at Downside. As one of the oldest students of Downside now alive, it has occurred to me to jot down my early recollections and experience of travel. One of the first students who was presented—1814—was my brother. At the summer vacation, 1815, there were only two London boys—Joseph Tasker, the father of the Countess Tasker, and the nephew of the saintly Prior Kendal, who purchased Downside, and having completed the arrangements for the removal of the community from Acton Burnell, was, on his way home, calling at Wootton, the seat of the Dowager Lady Smythe, taken suddenly ill, and expired on March 26th, 1814. The two youths, under the care of Father Rolling, their late prefect, started in a chaise and pair of horses, which were changed about every twenty miles, having been a whole day and night on the journey. In 1816 my parents conveyed me to join my brother. The journey was in three divisions: Reading was reached the first day, Marlborough the second; the journey was continued the third day by Devizes, and about the distance of three miles from that town,

¹ An excellent photograph of the late Bishop, almost the only likeness that was ever taken of him, may be had of Mr. Knight, of 7, Nicholas Street, Pontypool, Mon.

the horses brought the carriage into a ditch, fortunately a dry one. The horses were first quietly removed, and afterwards the three inmates were liberated, not much the worse for the mishap. Help having arrived after some time, the journey was renewed, Bath being reached late in the evening. In 1817 there were six boys for London. A "new day coach" had just commenced running from the York House Hotel to London, professing "to perform the journey to London in the unprecedented short time of fourteen hours." The inside of the coach was secured, the travellers leaving Alma in the evening, sleeping at the York House to be in time for the start at 6 a.m. Piccadilly was reached about 9 o'clock p.m. Parents ready to receive their dear children expressed their wonder at the quickness of their journey. This continued for several years, when, the roads as well as the horses having improved—the coach for London left later in the morning when the sleeping at Bath was discontinued—four-horsed coaches and chaises left about four in the morning to be in time for London coaches, &c. During my experience of the London journey for nearly thirty years, only one accident occurred. A jolly breakfast had been partaken of at Devizes—for we always let the innkeepers be aware that we were coming—and we had just reached the hamlet of Kennett, the horses getting into a gallop to help up the following hill, when the axle-tree of the front wheel broke, throwing all outsiders to the ground: the horses dragged the coach for about two hundred yards, when they were stopped by some haymakers who, fortunately, were in the road. Thanks to our guardian angel, no one was the least injured, though the clothes suffered by a tear or two. During three hours' detention before a coach sent for arrived from Marlborough, much condolence was received from passing travellers. But what a change has taken place during a life, in the comforts and pleasures of travelling! St. Gregory's has now five stations within three miles, and can by their means be reached from any part of the kingdom in a few hours.

AN OLD GREGORIAN.