

THE ROME-FEOD

When, not long ago, we quoted the Osservatore Romano as tracing the origin of the Peter's Pence to the ancient Anglo-Saxons, says the Catholic Fortnightly Review, a contemporary took cognizance of the statement in language that seemed to imply doubt.

We are now able to present, from the second volume, just out, of Fr. Mann's "Lives of the Popes in the Early Middle Ages," a proof of this statement, together with some interesting details with regard to the origin and history of the Peter's Pence.

Speaking of certain gifts to the Pope by the Anglo-Saxon Kings Offa and Ithelwulf, Father Mann says: "These personal donations of Offa and Ithelwulf must not be confounded with the Rome-feod, or Peter's Pence, which was a national tax, levied yearly for a long period at the rate of a silver penny from every family that had land or cattle to the annual value of thirty pence. The money thus raised was sent to Rome, and was for many ages divided between the Pope and the needs of the Schola Anglorum. There can, however, be no doubt that the regular payment of Peter's Pence, which began at the close of this century, took its origin from these donations of Anglo-Saxon Kings to Rome, which were given as well for the Pope himself as for the maintenance of the Schola Anglorum. This Schola, seemingly the first of its kind, was certainly in existence at the close of the eighth century."

"But there is no reason to think that Peter Pence was in existence before the reign of Alfred. Under his son, Edward, the Rome-feod is mentioned for the first time by name; and then it appears, not as a new composition, but as one of the accustomed dues of the Church."

The above quotation is from Lingard ("The Anglo-Saxon Church") In a foot-note Father Mann adds these interesting details:

Among the so-called "Laws of William the Conqueror," really a compilation of the second half of the twelfth century, which show us the state of the law at the close of the Anglo-Saxon period, some of the provisions of Peter's Pence runs thus: "Liber homo, qui habet possessionem campestris ad valenciam 30 denar. dabit denarium S. Petri."

Burgensis, si habet de proprio catallo ad valenciam dimidie marce, dabit denar. S. Petri. "Qui vero denarium S. Petri detinet, cogatur censura ecclesiastica illum solvere, et insuper 30 den. pro forisfacto."

If ecclesiastical censure is not enough to make a man pay, then "Quod si ante justitias regis placitum venerit, habebit rex 40 solidi, pro forisfactura, et episcopus 30 den." A scrap of Anglo-Saxon law, written about 1075, and quoted by L. bermann in a note on "Peter's Pence about 1164," ordains: "Let Rome-scot be given on St. Peter's festival after midsummer before noon. If anybody neglect it, let him pay sixty shillings and give the Roman penny twofold."

In confirmation of the assertion quoted above from Lingard, Father Mann mentions the discovery, in 1883, in the north angle of the house of the Vestal Virgins, at the foot of the Palatine, and close to the Palace built by Pope John VII, of an earthen vessel containing 830 Anglo-Saxon silver pennies, ranging in date from 871-947 A.D. Of these 3 were of Alfred the Great, 217 of Edward I., 393 of Athelstan, 195 of Edmund I., a few of Sitric and of Anlaf, kings of Northumbria, 4 of Archbishop Plegmund of Canterbury, etc. A bronze fibula of Marinus II. (942-6), found buried with the treasure, would seem to fix the date of the burying of it to the time of that Pope. The treasure, now in the Musea delle Terme, was probably concealed by a papal official living in the palace of John VII, during the time when Alberic, prince of the Romans, was at war with Hugo, king of Italy.

Forty years before the discovery just mentioned, another very large number of Peter's Pence had been found. This collection illustrates the subsequent history of the Rome-penny, as the former does that of its origin. When the old campanile of St. Paul's outside the walls, was destroyed in 1843, there was discovered a hoard of over a thousand silver denarii, belonging to a period from the close of the tenth century to the middle of the eleventh. In it were sixty different kinds of coins, coming from seventy-two mints in Italy, France, England, Germany, Burgundy, Holland, Flanders and Hungary. Some hundred of them were Anglo-Saxon, thirty-three of which dated from the reign of St. Edward the Confessor, while the

rest were of earlier kings.

The first people, then, to pay the Rome-feod were the English, and, they, moreover, the only people who paid it in the ninth century, and, possibly, even in the first part of the tenth century. Then it was gradually introduced into other countries, and the following century saw it paid by all the kingdoms of Western Christendom.

The earliest extant laws treating of the Peter's Pence date from the time of Edward the Elder (921); but their preamble shows that earlier regulations on this subject had been issued. In process of time a fixed sum was sent, which from the thirteenth to the sixteenth century, when its payment was stopped, amounted to about 48,000 denarii, or, as it is expressed in the Liber Censuum, "three hundred marks less one."

To-day the Peter's Pence is, of course, no longer a tax, but a voluntary offering; but it would seem to be met and proper that the descendants of the old Anglo-Saxons, no matter where their tents are pitched, should again come to the fore as supporters of the Father of Universal Christendom, who, being unjustly deprived of his possessions, must rely entirely upon the generosity of his children in carrying on the administration of the Church and responding to the innumerable appeals that are constantly made to his charity.

Irish and Scottish Bagpipes.

Nothing stirs the blood of a Scotsman, far away from his native hills, like a bit of heather or the shrill sound of the Highland bagpipe.

This instrument, although at one time fairly common, never attained a foothold in England, and in America has been regarded with curiosity rather than with favor.

To the Irish people it appeals more strongly; they still possess in a degree the feeling of attachment to the instrument that is so general in the land of kilts and bonnets.

It is supposed that the bagpipe is an evolution of the simple reed, which was a favorite among the Trojans, Egyptians, Greeks and Romans. As the reed pipe became larger the strain of blowing them became greater, and some genius of the long ago past conceived the idea of providing a reserve supply of wind in a bag attached to the reeds.

At first the bagpipe was probably constructed of the skin of the goat or kid, with two pipes, through one of which the air resuscitated was inflated, the other emitting the sound.

In time this simple instrument was enlarged and improved. It contained the blowing pipe and three long music pipes, or drones, which were thrown over the shoulder of the performer. Many of the larger bagpipes were fitted with bellows in order to supply a stronger supply of wind.

This is the form of the present Scottish Highland bagpipe. The Lowland instrument is of somewhat similar construction, but much milder in tone, and not suited, so the Scots think, to perform what they consider the perfection of pipe music, the pibroch.

Most elaborate of all is the Irish bagpipe, which has keys to be played by the wrist of the right hand. Its reeds are soft, its tone sweet and melodious, and it has a harmonious bass which is most effective in the hands of a good player.

At a very early period the bagpipe was in use in Scotland. It is known to have been popular there in the twelfth century, was in general service in the sixteenth century, while three hundred years ago, nearly every town in the Highlands and Lowlands had its skilled piper of whom the people boasted.

The bagpipe, especially the Highland instrument, belongs to the open air. It is fitted only for Scotch music, and has no attractiveness of sound when English or other unsuitable tunes are attempted on it. Rendered by a skilled piper, the pibroch, the strathspey, the reel, the march, and other melodies of the hills become stirring music.

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KINDNESS TO ANIMALS

The following are extracts from an address delivered by Mr. George T. Angell, founder of the American Band of Mercy and editor of Our Dumb Animals, before several college and university audiences:

There is another reason for teaching kindness to animals in all our schools, and that is, because it will bring a new world of happiness into millions of human lives.

That celebrated English clergyman, Sidney Smith, once asked a little girl why she was stroking with her hand the back of a turtle and when she replied, "To give the turtle pleasure," told her she might as well stroke the dome of a Cathedral to please the Dean and Chapter.

But wisdom higher than that of the Dean had revealed to the heart of the child that every stroke of her little hand made herself happier.

"That's a poor dog," said a rich gentleman to a German laborer. "That's a very poor dog, but as my little boy has taken a fancy to him I don't care if I buy him."

"Yaas," said the German. "He ish a very poor dog—a very poor dog. But dere ish von leetle thing mit that dog vich I dont vant to sell—I don't vant to sell de vag of his tail when I comes home at night."

One of our popular writers recently said that he thanked God there was one thing left in the world that couldn't be bought with money, and that was the wag of a dog's tail.

There arrived in Louisville, a few days ago, on foot—all the way from Mississippi—says the Louisville Courier Journal—a poor, sick, colored man, who had trudged all that weary distance to obtain medical treatment in the hospital, accompanied by a small brown dog.

When told that he must give up the dog before he could enter the city hospital the poor man took the dog in his arms, and with tears running down his face, replied that the dog was the only friend he had in the world, and he would rather die with his dog in the streets of Louisville than abandon him and go to the hospital.

The Commissioner gave him a permit to enter the hospital and to take the dog with him.

Sir Walter Scott mourned the death of his favorite dog as though it had been a human friend.

During Sir Edwin Landseer's last illness his dog remained almost constantly with him, lying for hours at his master's feet.

At one time in the presence of a visitor Sir Edwin embraced him, exclaiming, "No one can love me as thou dost."

Cardinal Wolsey held audiences with the nobles of the land with his favorite cat perched on the arm of his state chair or at the back of his throne.

Richelieu, the great statesman of France, excused himself from rising to receive a foreign ambassador because his favorite cat and her kittens were lying on his robes.

Petrarch, the great poet of Italy, had his favorite cat embalmed and the stuffed form of his favorite is still seen by the traveller in the house where Petrarch lived.

When Daniel Webster was about to die, and just before he fell asleep to wake no more here, he directed that all his cattle which he loved so much should be driven to his window that he might see them for the last time, and as they came by one by one to his window he called each by name.

Walter Von Vogelweide, the great lyric poet of the middle ages, so loved the birds that he left a bequest to the Monks of Wurtsburg on condition that they should daily feed them on the tombstone over his grave.

There is no man, or child, or woman—however poor and neglected, that may not be made happier and better by the love of these lower animals—poorer still.

UNSELFISH FRIENDSHIP

There have been friendships in the world so rare and so beautiful as to become historical. They stand like beacons on a mountain top, showing that men have scaled the height, and that others may follow in their footsteps. Yet down the mountain-side, on every hand, lie the fragments of broken friendships, as of vessels that once held the oil of constancy destined to kindle the beacon of a glorious ideal fulfilled, but long since spilled and wasted.

Purely unselfish friendship is one of the rarest things on earth. To the man who has won wealth and fame, to the hopeful aspirant who is looking forward to a golden future, it is easy to extend the hand of friendship—it is worth while to know such persons. But when a

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Vol. Senate Reading Room

THE ELIMINATION

(Robt. Ellis Tho)

The pious wish of the English that Ireland should be put under four hours, was not a blessing to the minds of English politicians, but a source of their own never have acquired that self-sufficiency of their own and of their right to eliminate anybody who came way. The Scotchman is desensitized, but not in intelligence, the desire to understand other people. Mr. Townsend, who is a Friend of India for many years, says that no Englishman ever acquired such an influence over the natives of India as did the missionaries, especially A. Duff, because the Englishman hears a native to the end of his hair to say, while the Scotchman do so. And to interrupt a native is about the same as slapping a ropan in the face.

So fewer of the Scotch were in the wish to have Ireland merged, though probably Lord Brough would have no objection to the plan of reducing it to the condition has emerged more than in the course of English addition of Irish affairs. Elizabeth a fine effort towards it, and gives us a glimpse of the actual success in Munster. (I tried it in his plan for the natives were to be imprisoned starved on the barren wastes. During the period when Malisey dominated English county misery of Ireland was traced excessive population, and was promoted (especially a great famine) as the cure-a poverty of the people. The Times probably uttered thought which lay behind the when it talked of the day's Celtic Irishman would be a the banks of the Shannon or as a red Indian to-day banks of the Hudson.

The shallow Malthusian Manchester school of economists put out of court first sardonic query of Carlyle horse should be an additional nation's wealth, while a diminution of it? and their proofs advanced by Henry and Herbert Spencer that try's strength lies in its weakness in the loss of population to-day talks such about population was as an assumed truth among Englishmen, and was embodied the policy of Cobden, Pech and the English statesmen early Victorian period. It suffices to refute the nonsense welfare of the country declared of improving with their people. Every person vgrated stood for a loss of the average, which had been in feeding, training, and them for the enrichment of sign country.

The process still goes for eliminating the Irishman of land and in the long run of Ireland out of British. The last returns show that Ireland is a country deficient between eighteen and compared with any other Europe, yet the excess of deaths last year was 2 that emigration carried. This makes a net loss of 2 actual loss is far greater figures indicate, for 80 bodied young people, as grants mostly are, have been by 27,781 infants, who dependent upon the labor