

agreement has been reached on the position of the unions and on the interpretation of collective bargaining.

Hall and College

St. Edmund Hall being now unique in the University of Oxford (for St. Benet's Hall and St. Peter's Hall are inheritors, but not survivors, of the ancient order), it is only fitting that the University should have helped it to complete its quadrangle, and that that quadrangle should be completed in the year which marks the seven-hundredth anniversary of the consecration of ST. EDMUND as Archbishop of Canterbury. The VICE-CHANCELLOR'S speech to Convocation and the present ARCHBISHOP of CANTERBURY'S address at the opening ceremony, both reported elsewhere in this issue, together with the article on ST. EDMUND contributed to this journal on Tuesday by the Principal of St. Edmund Hall, will put our readers in possession of all the facts. ST. EDMUND RICH was not the founder of St. Edmund Hall. Indeed SIR CHARLES MALLET, in his learned history of the University of Oxford, goes so far as to say that "Edmund Hall had nothing to do with Edmund Rich." But tradition maintains that he lived in a house on that site, and that the little chapel which he built was at the church of St. Peter in the East hard by. And it is certain that by 1317 the Hall was known as the Aula Sti. Edmundi. For nearly two centuries now St. Edmund's School at Canterbury (as a letter in another column reminds us) has been a memorial of the great scholar and saint in his metropolis; for more than six centuries the Hall at Oxford has been his memorial in the University of which he was an early ornament and leader. That there have been episodes in the history of the Hall of which ST. EDMUND is unlikely to have approved—its decline in KING HENRY VIII.'s day to "a place where neither learning nor lesson is frequented," and the burning of the POPE'S effigy on a Guy Fawkes day in KING JAMES II.'s reign—only helps to show that the Hall, having a life of its own, would be ready and able to take advantage of such conditions as, in these latter days, have given it new and wider scope.

MIR. EMDEN has recorded that St. Edmund Hall alone is left to represent the earliest form of academical community for the residence of

undergraduates. The halls in Oxford were at one time very many, though to put the number at 300 or more, as some have done, is to make no allowance for changes and repetitions of name. Those names in themselves are a study of great interest and entertainment. Some record the names of the families who owned the houses; some the signs which hung over their doorways; some, like St. Mary Hall, now reunited with Oriel College, the saints under whose patronage they were set up; some the architectural features or previous uses of the building, and some, like Philomela and Passerina, a pleasant little classical affectation in the students. But the very variety of names and the uncertainty whether some of these Halls deserved the title, reflect the spontaneity of their growth. They were not Colleges, although some of them owed allegiance to a College—the sort of allegiance which, as the ARCHBISHOP of CANTERBURY announced yesterday, the Queen's College has resolved to demand no longer from St. Edmund Hall. All Colleges were then what All Souls College alone is now, a society of graduates. A Hall was in origin a voluntary association of boys (for most were in their 'teens) who lived and studied together; and only as time went on did they exchange their self-appointed government for constituted authority recognized by the University. It was a form of association by no means without interest for the present day. There are advantages in belonging to a large and wealthy society, with all the organization for corporate activity and all the opportunities for following the individual bent which a big College can put at the service of its members. The smaller society probably makes greater demands on every one; the corporate life may be a little stricter, and one's own sweet will a little more difficult to indulge. But each member is of greater importance to the whole, and therefore more likely to receive attention and help and to win eminence in his own circle; and, because life may be lived more simply and more cheaply, it need lack no variety or achievement. The most obvious objection would be that the small community would have a poor chance of winning distinction among the larger and richer societies. But, not to mention other athletic triumphs, St. Edmund Hall this year, with some 120 members, put on two eights, and each of them made seven bumps.