

JANE AUSTEN SOCIETY of NORTH AMERICA

VANCOUVER REGION NEWSLETTER No. 47 August 1994

NOTE CHANGE IN SEPTEMBER MEETING DATE

Saturday, September 10, 1994
10:30 a.m.

RSVP: Eileen Sutherland: 988-0479

St. Philip's Fireside Room,
3737 West 27th Avenue,
Vancouver, B.C.

SEPTEMBER						
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AMATEUR THEATRICALS IN MANSFIELD PARK AND TEMPEST TOST (Robertson Davies)

ST. HELENA, THEN AND NOW

The island of St. Helena, where Napoleon was exiled in 1815, has come into the news again, in a more minor way. Isolated in the South Atlantic, the island has no airfields, buses, trains, cinemas, and only a ferry from the mainland once every six weeks.

Perhaps because of this isolation from "civilisation", the stable family life, high quality of education, and an old-fashioned work ethic have resulted in well behaved, well balanced and unstressed children - second only to Japan in lack of behavioral problems.

Now TV is coming to the island, and psychologists and educators are preparing to take advantage of the situation with a four-year study of the effects of watching TV on young children. It will be interesting to learn the results.

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A SPECIAL THANK YOU

To Dianne Kerr, Norah Morrow, Jean Scott, Pamela Walker - and others - for finding and sharing items about Jane Austen for this Newsletter.

IN DEFENCE OF GEORGE AUSTEN - Jocelyn Cass.

George Austen appears to have passed for an exemplary clergyman...For the first three years of his rectorship of Steventon he was absent...his uncle bought him the reversion of whichever of the two adjoining parishes should fall in first, and when Deane became vacant in 1773, he must have supplied its duties, if at all, by a curate until his eldest son, James, could succeed there...Doubtless to raise more money, the rectory at Deane was let from 1773 until James needed it...Thus George Austen was a pluralist for most of his clerical life, as well as non-resident in its opening and closing phases. He was, moreover, only a part-time rector in the sense that he pursued other avocations. He tutored and boarded at home as many as four or five of the sons of the rich or related, and farmed...

- Jane Austen: Real and Imagined Worlds. Oliver MacDonagh (1991), p.2-3

MacDonagh's facts are correct but his omissions are glaring and his implications unfair. George Austen was, for his time, an exemplary clergyman: he did not merely "pass" for one. MacDonagh excludes from consideration such facts as the size, location and income of George Austen's parishes and the failings of the Church which he served. In this book he ignores, or is ignorant of, the nature of a rural benefice, the duties of its incumbent, and the existence of documents which would record his failure to perform them.

Certainly George Austen obtained his livings by patronage and purchase - necessarily so. Since its beginnings the Church of England had lacked control over clerical incomes and appointments - a state of affairs described by one 18th century preacher as: "The Church's scourge and the Nation's scandal". 48% of Church livings were impropriated, that is, possessed by laymen.

In some cases the patron had right to the tithes (the 10% levy on all produce of the parish) and from them paid the parson a salary - often a pittance. Such a post was called a perpetual curacy and in George Austen's first parish, Shipbourne, he was a perpetual curate. Most patrons possessed an Advowson: the right to award the living to the clerical candidate of their choice. A relation or friend was often presented to such a living. Thus Henry and George Austen succeeded each other at Shipbourne and at Steventon because their uncle, Mr. Thomas Knight of Godmørsham, was patron of both parishes. An Advowson was real property which could be bought and sold, as could the next presentation to a living. The Advowsons of Ashe and Deane were owned by Charles Wither, Squire of Deane, so Mr. Knight purchased for his nephew the right to succeed to whichever fell vacant first. As the rector, William Hillman, lived at Ashe Park, it was natural for him to surrender Deane before the parish in which he had his home. Thus in 1773 George Austen added it to Steventon, and became, technically, a pluralist. That the reality was somewhat different, this article will show.

Livings which had not been impropriated were either held by the Crown (9% of the total) or had been appropriated: that is, they had become the property of Bishopricks, Cathedrals, schools, Oxford and Cambridge Colleges, corporations or parochial clergy. Frequently they became a source of additional income for Bishop's chaplains, schoolmasters, cathedral clergy and the fellows of Oxbridge Colleges. George Austen, elected University Proctor in 1759, did not benefit from appropriations, but, after 1761, he made use of the income from Steventon, while leaving his cousin Henry's curate in place. Upon his marriage in 1764, however, George Austen went to live in the rectory at Deane, serving Steventon from there. Once the rectory at Steventon was repaired, he moved to it. After his induction at Deane in 1773, he served that parish from Steventon.

MacDonagh's accusations of pluralism ignore the financial situation of Church and clergy. Non-residence and pluralism were not caused simply by the greed of impropiators, appropriators and incumbents. Cost of living allowances, indexing for inflation, and the giving of annual increments are modern solutions to the inflation which has been evident in England since the 16th century. Many fellowships, teaching posts, canonries, parishes and bishopricks had stipends fixed many years before; pluralism, non-residence, and the employment of curates, often inadequately paid, were obvious consequences.

Moreover, country livings did not have a stable income. While urban livings depended on pew rents and surplice fees (payments for christenings, marriages, and funerals) the bases of rural livings were the tithe and the glebe or parsonage farm. Unless the tithe had been commuted - that is, an agreed annual cash payment had been substituted for payments in kind - both the success of the parson's own farm and the size of the tithe depended on the harvest and current agricultural prices. The parish priest, if resident, collected his own tithes, and it was a hard-hearted man who could take a tenth of what little his poorest parishioners possessed. In a bad year, shepherd and flock tended to suffer together.

Weather and markets were not the only problems. Parishes were medieval in origin and their boundaries were feudal and manorial, not logical. Steventon, Ashe and Deane, for example, are within three miles of each other. A parish which was small in compass or population produced little and the tithes were therefore insufficient to support a clergyman.

The problem of the small and poor parish was not new. "Who", asked one Jacobean preacher, "will serve your five pound, four pound, twenty nobles cure?" The answers are obvious: a saint (preferably single), a parson with a private income, or a priest with more than one parish. Pluralism like George Austen's merely did informally what the Church of England has, in later years, done officially: amalgamated small parishes to make them financially viable. A sampling at the end of the 18th century showed that almost a third of the parishes in two deaneries were being served by neighbouring incumbents. (An Act of 1813 established a fifty pound stipendiary curacy to ensure that this common practice was not abused by non-residents).

MacDonagh's comments about the renting of the Deane rectory and the employment of a curate are, of course, absurd. What should be done with a house which one cannot sell, and for whose condition one is responsible, when it is situated less than three miles from one's home? Who needs a curate for a parish a short ride away - a parish to which one's daughter and son can walk for dinner? (Letters, p.90).

Certainly some clergy profited unconscionably from collecting benefices which they did not serve, and at them various Acts of reform were aimed. In 1803, a Residence Act was proposed which required an incumbent to justify non-residence to his Bishop, unless his livings were within ten miles of each other. Non-residence was excused if there was no parsonage, no suitable accommodation, a benefice income below one hundred and fifty pounds, or the incumbent was ill or infirm. George Austen, with one small and one slightly larger parish less than three miles from each other, would not have been found wanting.

While the charge of non-residence from 1761-1764 must stand, George Austen's non-residence between January of 1801 and his death in January of 1805 is a different matter. His move to Bath, leaving James as his curate in the two Hampshire parishes, was a standard, acceptable and necessary practice in a Church which provided no pensions. Non-residence was preferable to the alternative: retaining the living while being incapable of performing the duty.

It is also inappropriate to accuse George Austen of being a part-time priest because he farmed. Farming was a part of his work, not an alternative to it. The glebe was part of his clerical benefice and part of his responsibility. At the end of the century it provided half his income. Jane Austen reported to her sister that the farm paid three hundred pounds, and later added that her father hoped, by raising his tithes, to obtain six hundred pounds a year. This would have had to support both the family of the ailing George Austen in Bath, and the curacy of James in Steventon and Deane.

Six hundred pounds a year was a good living - but this was a time when prices had increased by two and three hundred percent because of the wars with France. In earlier and harder times, George Austen, father of seven, needed more than a minimum income. Taking boys as students and boarders was, suggests Park Honan [Jane Austen: Her Life], a way of making use of agricultural produce which fetched low prices elsewhere. Teaching

was a usual addition to a thinly-stretched clerical income: it enabled "clergy of more slender fortune...to bring up a family", said one pamphlet addressed to the Archbishop of Canterbury.

Yet teaching did not, as MacDonagh insinuates, imply neglect of pastoral duty. He has failed to consider how few souls constituted George Austen's charge. Park Honan states that there were thirty-three families in Steventon at the end of the century, twenty-four in Deane. The parish registers are conveniently in bound volumes. The Deane registers also contain a reproduction of a parchment book of 30 leaves dating from 1659-1765, with a note: "This is a true copy of the old Register from 1738 to 1764". It is followed by a heading in the same neat hand: "Geo Austen Rector". All but three of the subsequent entries are in this clear hand, obviously George Austen's own, until James Austen, Rector of Sherborne St. John, makes his appearance performing a marriage on 27 June, 1793. After this, George Austen disappears from the Deane register until 1795, when he makes two entries. Although his last signature is to be found on a page containing the date 30 October, 1800, his entries between 1795 and 1800 are rare and James Austen's are common. Evidently George Austen was withdrawing from the life of Deane, perhaps because he was not well enough to ride there. The Steventon registers give similar evidence of his orderly and conscientious attention to duty.

Leisure, not neglect of his parishioners, left time for George Austen's other pursuits. In order to understand how little demand such small communities made upon even the most conscientious pastor, one needs only to read the registers. A random example, May, 1785, shows that George Austen buried Sarah Lovell, widow of Farmer John, privately baptised Mary Martell and subsequently christened her. He also christened Mary Waterman, whom he had baptised in April. (Because of the number of new-borns who died, baptism at home in the first days of life was usual). At Deane no baptisms, christenings, marriages or burials took place. Another sample, March, 1795, shows even less activity: Ann Leach, a traveller, was buried at Deane. No other "hatches, matches or dispatches" occurred in either parish. Nor were these months atypical. The largest number of entries in any year is 15 in 1765. It is also noticeable that, after James became the incumbent, the registers are less well-kept and the number of those doing duty for the rector increases. James was not the man his father had been.

In addition to the parish registers, the Archives possess other documents from the period of George Austen's incumbency at Steventon and Deane, including Presentments (the reports of the Church wardens), Visitation records (questionnaires in preparation for the annual review of parishes by the Bishop) and Visitation returns (the parish clergy's responses to these questionnaires). One return from Stevington [sic] made by George Austen in 1766 survives. "Stevington" had services twice on Sunday and communion three times a year. He had no curate and was resident. (This is interesting; he was at the time living in Deane rectory and apparently thought of Deane and Steventon as a unit; technically he was living in the next parish but one). There was no terrier (description of the church territory: parsonage, gardens, orchard and glebe, buildings, etc.); there were no dissenters, no benefactors, no disorderly removal of bodies, no added pews or galleries; all the proper registers were in place and his churchwardens did their duty.

The duty of the clergy, the visitation articles imply, is taking services regularly, keeping records, and supervising the church officers and property. The Evangelicals and the High Churchmen were soon to extend and revivify the Church's vision of its work in the world. George Austen may have belonged to the old order rather than the new: for that it would be unfair to blame him. How much he visited, whether he catechised regularly, cannot be determined. His daughters' acquaintance with the needs of his poor parishioners suggests that he did not define his duty as simply the taking of Sunday services.

The evidence available does not support MacDonagh's insinuations of worldly or materialistic disregard of clerical function. Rather, it indicates that George Austen was an exemplary clergyman by the standards of an age more demanding than his own. If, as seems likely, his daughter based her ideas of clerical duty on his work in Steventon and Deane, Sir Thomas Bertram's insistence on the importance of a resident rector may be Jane Austen's oblique tribute to her father's long and devoted service to the parishes in his charge.

NAMES AND TITLES...AN ANSWER? - Dianne Kerr.

In our Newsletter of October 1993 (#43), an intriguing query from the North Carolina Newsletter was reprinted: "Why did Jane and Emma call each other 'Miss'?"

Austen is so careful with details that it seems impossible that this form of address between the women was simply random. I wonder if it has something to do with the class system ramifications of that particular time; I mean, class system niceties which don't obtain in our "democratised" class system today?

It seems to me that what we are seeing here is an absolutely rigid, totally strict adherence to the rules of a particular "pecking order" system.

None of the people - with the exception of Lady Dalrymple and the Honourable Miss Carteret - are "Nobility". The three classes Austen deals with are "Gentry", "Lower Gentry" and "Others". (I am using these terminations for convenience of discussion only).

And the Rule in Austen's time seems to have been: "USE GIVEN NAMES WHEN ADDRESSING OR REFERRING TO THOSE IN YOUR OWN CLASS ONLY". (Servants are outside this class structure - they have their own pecking order rules).

For example: In S&S, the Ferrars and the John Dashwoods are "G"; the Middletons, Jennings, the other Dashwoods, etc. are "LG"; the Steele sisters are "O". In P&P, the Darcys and the de Burghs are "G"; the Bennets, the Lucases, the Phillips, etc., are "LG"; and the infamous Mrs. Younge undoubtedly among the "O"s. In MP, the Bertrams, the Rushworths, and the Crawfords are "G"; Mrs. Norris, the Grants and Mr. Yates, etc. "LG"; the Prices are "O".

In Emma, the Woodhouses, the Churchills and Mr. George Knightley are "G"; the Bateses, the Coles, the John Knightleys, the Eltons, etc. are "LG"; Miss Smith, the Martin family, etc. are "O". In NA, the Tilneys, and possibly the Allens are "G"; the Morlands and Thorpes are "LG". And in Persuasion, the Elliots, Lady Russell and some of the Musgroves are "G"; the other Musgroves, the Harvilles and Captain Benwick are "LG"; Mrs. Smith, Nurse Rooke, etc. are "O". (Mrs. Smith, like Mrs. Younge, has sunk from "LG" to "O").

There are some few "cross-overs" or "boundary-breakers" necessitated by plot, of course. For instance, Admiral Croft wants to tell Anne something about one of the Musgrove girls and he has to resort to a given name - not because Henrietta and Louisa are ciphers of undifferentiated character - but because he is so woolly-headed that he can't remember which is which. This is not really out of line anyway, since the older generation evidently is allowed some latitude when referring to the younger generation.

But by and large the Rule seems to hold. Anne Elliot and Mrs. Smith were chums at school together; apparently at one time Mrs. Smith was "LG". Now that she has sunk, however, they are never anything other than Mrs. Smith and Miss Elliot to each other. The only departure occurs when Mrs. Smith remarks: "I used to boast of my own Anne Elliot..." (necessary of course because Anne is not "Miss Elliot" and never will be).

Back to the original question. Emma has always been "G", and Jane Fairfax always a rather tenuous "LG". We are not told how old Jane was when taken away by the Campbells. If she were quite young, then the only meetings between the two would have occurred infrequently, during Jane's occasional visits to Highbury. Likely they had "always known each other", but I doubt if they can really have been "presumed to be friends". No reason really for them to do anything other than follow the Rule: "Use given names in your own class only".

As to the question why had Jane "always a part to act", and why had she always led "a life of deceit", it seems to me that two answers are possible, depending upon the meaning of the word "always". "Always" could simply refer to a dating from the time when she returned to Highbury secretly and deceitfully engaged. But if we feel that JA actually meant Jane's whole life when she used the term "always", then I think that we may very simply rely upon the fact that Jane was always living the life of an "LG" (to which she was entitled by birth), but always knowing that she must at some point sink to the level of "O", because she had no fortune whatsoever to enable her to attract a suitable "LG", and certainly she would never have relied upon the "good fortune" of attracting a real "G" like Mr. Frank Churchill.

I wonder whether the question we should really be asking, the question which JA's readers may very well have been instantly intrigued by, is instead: "Why did Emma Woodhouse address Miss Smith as 'Harriet'?" This is a quite clear case of Rule-breaking, of which Mr. George Knightley disapproves intensely.

Is it possible that Austen's contemporary readers will have said "aha" to themselves, and crowed with delight when, as the plot thickened, they came to realize that Emma is giving Harriet the "Harriet" treatment, because Emma is convinced that Harriet is certain to turn out eventually to be the daughter of a Duke, or at least a Baronet?

And then what delight for Emma, what chagrin for all the others, when obliged to admit how very prescient she had been in knowing all along that Harriet was never really an "O", but an "LG", a "G", or even greater!

It never strikes us as the least bit strange that Emma first-names Harriet, while the latter never has the temerity to return in kind. But I wonder if Austen expected quite well that her anticipated readers would be instantly titillated by that unsanctioned bit of behaviour?

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All contradictions, refutations, etc. readily listed to. Comment is invited.

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If you will have a very dainty Nettle Cheese, which is the finest Summer Cheese which can be eaten. As soon as it is drained from the brine, you shall lay it upon fresh Nettles, & cover it all over with the same, & let it ripen therein. Observing to renew your Nettles once in two days, & every time you renew them, to turn the Cheese. Gather your Nettles as much without stalks as may be, & make the bed both under & aloft as smooth as may be: for the fewer wrinkles your Cheese hath, the more dainty is your House-wife accounted.

BOOK REPORT - Mary Anderson.

Collins, Irene. JANE AUSTEN AND THE CLERGY. Hambleton Press, 1993. 242 pages.

[This book is now in our JASNA Vancouver Library]

Look first at Jane Austen's family tree (pages 6 & 7) and see her clerical connections - on both her father's side, the Austens, and her mother's, the Leighs, she was related to fourteen clergymen and must have known most of them. Look next at the portraits and see where she lived and see how she resembled her father, the Rev. George Austen and her eldest brother, the Rev. James Austen. See the church where she worshipped and the home she lived in. The pictures all illuminate the text.

I found this book as readable as Lord David Cecil's A Portrait of Jane Austen (1978). The eleven chapters, without being repetitive, talk of the clergy Jane Austen knew, the clergy she created, and the history of the Church in her day. In Jane Austen's day it was virtually impossible to become ordained without a degree from England's only two universities, Oxford and Cambridge. George Austen had a degree from St. John's College, Oxford, as did her brothers James and Henry, by claiming kinship through their mother with the 16th century founder of the college.

At the university, prospective clergy followed the same syllabus as all other undergraduates, so met future peers, legislators and landowners. Jane Austen says of Mr. Collins in Pride and Prejudice that "although he belonged to one of the universities, he had merely kept the necessary terms, without forming any useful acquaintance". Ordination was not possible before the age of twenty-three. Those who had a parish lined up for them, like James Morland and Edmund Bertram, might decide to take some experience in other walks of life before going to college. Aspiring clergy had to look for fellowships - average value £100 a year at the end of the 18th century.

Vicars chose their own curates, paying them out of their own funds. There was a natural tendency to look out for elderly parsons who might be persuaded to retire to a health resort and leave house and parish to a younger man, as Henrietta Musgrove would have wished Dr. Shirley to do and leave his parish vacant for her fiancé, Charles Hayter.

To install a parson in a living a patron was needed, possibly a parent or a friend (Colonel Brandon). Eleven hundred livings were the gift of the Crown. Patronage has never been abolished by the Church of England, it has just faded as estates have broken up and the gentry became less interested in carrying out such obligations.

The major sources of a parson's income were tithe and glebe. Tithe was the right of the clergy to receive one tenth of the annual gross product of all the cultivated land in the parish. This was not always beneficial. Parsons often found that it put them on bad terms with the farmers and reduced their popularity. Glebe was the acreage surrounding the parsonage and depending for size on his clerical rank. Bishop, Archdeacon, Rector, Vicar or Curate must maintain the glebe during his tenure and could often make money farming it.

So the parson's dwelling varied from a mean house with earthen floors, one room with a couple of sheds serving as kitchen and washhouse, to a considerable mansion. The upkeep was the responsibility of the patron, but the parson must maintain his house or his successor could claim compensation for "dilapidations". In Mansfield Park, "Mrs. Norris and Dr. Grant were seldom good friends; their acquaintance had begun in dilapidations". The family of the parson depended for food on the vegetables grown in their own gardens; potatoes, beans, peas and cabbages were the staples at that time. In her seventies Mrs. Austen was still planting and digging her own potatoes at Chawton. The improvement of the grounds depended on the wife.

News of a clergyman bringing a new wife into the neighbourhood always caused a stir. She must be absorbed into the tiny social élite. Everyone must call on her, she and her spouse must be invited to dinner. So equally a clergyman arriving without a wife would raise expectations in a village where marriage opportunities were few. Marry a clergyman and you had a house and an income. When he died, house and income vanished. Mrs. Bates, widow of a former vicar of Highbury, was thus impoverished. The clergy looked for wealth in a wife - Mr. Elton, Dr. Grant, skills in cooking, gardening and entertaining visitors. Jane Austen said that her sister Cassandra would have been an ideal wife for a parson.

Jane Austen was critical of clergy - and indeed of everyone else who had manners without principles. Sir Walter and Miss Elliot, Maria and Julia Bertram, and Mary Crawford are examples of such people. Proper behaviour was that of Colonel Fitzwilliam when he declared to Elizabeth Bennet that he was in no position to marry her. Improper behaviour was that of Frank Churchill when he flirted with Emma Woodhouse while he was secretly engaged to Jane Fairfax.

The men Jane Austen puts forward in her novels as models of good behaviour are Colonel Brandon, Mr. Gardiner and Mr. Knightley. In Mansfield Park she gives the impression that the whole of English society was corrupt. Edmund Bertram says, "As the clergy are, or are not, what they ought to be, so are the rest of the nation". Jane Austen believed that neighbourhood opinion played a useful part in enforcing moral standards - Elizabeth Bennet was influenced by the housekeeper at Pemberley when she praised Mr. Darcy and commented adversely on Wickham.

In Jane Austen's day village churches were plain to the point of austerity, except for large city churches such as the one she knew, St. Paul's, Covent Garden. When she was in Bath she worshipped at the Octagon Church, and enjoyed the walk afterwards with members of the congregation in the Crescent Fields, just as the Price family, in their best clothes enjoyed the walk along the sea wall in Portsmouth.

Anglican worship was austere in villages - only in Cathedrals were psalms and canticles sung, but in every family catechism was taught to the children, and on the walls of country churches the ten commandments were painted.

Jane Austen attended morning service regularly; attendance would only be neglected in appallingly bad weather. If she missed evening prayer, she took care to report to Cassandra that formal devotions had been held at home.

That Jane Austen was a dedicated Christian and regularly in church becomes very clear in this wonderful book.

Mary Anderson.

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To preserve Damsons. Take Damsons before they be full ripe, but gathered off the Tree. Allow to every pound of them a pound of Sugar, put a little Rose-water to them, & set them in the bottom of your pan one by one. Boil them with a soft fire, & as they seeth strew your Sugar upon them & let them boil till the Syrup be thick. Then while the Syrup is yet warm, take the Damsons out & put them into a covered gally pot, Syrup & all.

BOOK REVIEW - Eileen Sutherland

Pool, Daniel. *WHAT JANE AUSTEN ATE AND CHARLES DICKENS KNEW: From Fox Hunting to Whist - The Facts of Daily Life in 19th Century England.* Simon & Schuster, New York, 1993, 416 pages. Hardback. Illustrated. \$25.

What is a ha-ha? What were "soup and negus" served at a ball? How do you play Speculation? What was the difference between a gig and a curricule?

There are few occasions when we do not know what Jane Austen meant, but sometimes a word or phrase is unfamiliar, especially to North Americans. This book sets out to solve all problems of communication between ourselves and the 19th century novels we read.

The title is catchy but mis-leading on two counts. For one, Jane Austen has not been given nearly as much prominence in the references as Dickens or the other Victorians. This is understandable: Jane Austen lived only seventeen years into the 19th century. Daniel Pool's stress is on the second half of the century, when the railroads had criss-crossed England and food, dress, occupations, leisure activities and interests had changed considerably since Jane Austen's time.

Also, "What Jane Austen Ate..." is a strange usage here: of the three or four dozen foods listed in the glossary, less than a quarter are mentioned in Jane Austen's novels. Unlike Dickens, for instance, she does not dwell on foods and feasting. Only occasionally is a food item memorable in Jane Austen, and Pool misses these occurrences. "Mutton" is defined by Pool as the meat of "grown-up lamb", with no mention that it was such a common dinner item that "eat your mutton with us" (used in three of Jane Austen's novels) was an everyday expression for an invitation to dinner.

The glossary reference to "gruel" alludes to *Olivier Twist's* famous request for more, and mentions that Scrooge was treating his cold with "a little saucepan of gruel", but ignores Mr. Woodhouse's obsession with this food. Pool calls gruel "a less-than-exciting dish" mixed with water or milk, and doesn't seem to know that late 18th and early 19th century cookbooks, such as Jane Austen would have known, all suggest making gruel well flavoured with wine, sugar and spices.

Pool has divided his book into two parts. In the first, he discusses at length the more general topics: the law, society, titles of address, the government, travel, etc. For those of us mainly interested in Jane Austen, many of these sections are not relevant: long discussions on debt and bankruptcy, the workings of the government, laws dealing with apprentices, the workhouse, fairs and markets, fox hunting, and crime and punishment. Important for Jane Austen readers, however, are detailed discussions about inheritance and the entail, the navy and the church, carriages and the mail.

Since card games in novels often hint at the plot or reveal character, the section which describes a dozen or more of the most common (including whist, quadrille, vingt-et-un, loo, cribbage and speculation - all mentioned by Jane Austen) gives an excellent idea of how to play these games. Dancing, also, is covered in detail - various kinds of dances (although not the "Boulanger"), how they were arranged and why there was so much opportunity for talk during the dances.

Making a glossary entails problems - what sort of readers are you addressing: the general public, foreign readers, students, or well-read knowledgeable specialists? Pool has selected his items for a North American general reader. What to omit or include is obviously a personal choice. I would consider unnecessary such words as haymaking, hare, holly, market-day, mayor, porridge, shawl, sittingroom, tradesman, visiting card - but other readers might feel a definition of these was indeed required for a book like this. Certainly Pool errs, if at all, on the generous side.

I am not familiar enough with details in Dickens, George Eliot, the Brontes, or the other authors Pool uses as his sources, but in his treatment of Jane Austen he makes some serious "bloopers". He has John Thorpe instead of Henry Tilney comparing marriage and dancing; and he writes that "Anne Elliot pursues her cousin when it is apparent that he will inherit the estate". Again with reference to marriage, Pool states, "You could marry your cousin, including your first cousin. Emma and Mr. Woodhouse scheme for her to do just that", when he surely must be thinking of Elizabeth and Sir Walter Elliot.

Treated as a popular book and not a definitive reference, however, What Jane Austen Ate... gives a general reader an excellent insight into the aspects of life in Victorian England which are strange and puzzling to us today.

The great charm of Daniel Pool's book, however, is in the little gleams of humour that appear when one least expects them. "Cab" comes from the word "cabriolet" which means "goat's leap", and Pool suggests this might be "possibly of interest to those who have taken taxi cabs in large American cities". May Day is "the day on which to go out in the woods just before dawn with one's sweetheart and, supposedly, pick branches and garlands to decorate the maypole". "Cob" is "a tough, sturdily built little horse, much favoured for riding by fat people".

Whether you are looking up a puzzling word, or just losing yourself in by-gone times, this light-hearted and informative book will provide perfect leisure reading pleasure.

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To Candy all kind of Flowers as they grow, with their stalks on. Take the Flowers & cut the stalk somewhat short: then take one pound of the whitest & hardest Sugar, put to it eight spoons of Rose-water, & boil it till it will roll between your finger & your thumb. Then take it from the fire, & as it waxeth cold dip in all your Flowers: & taking them out suddenly, lay them one by one in the bottom of a sieve. Then turn a stool with the feet upwards, set the sieve on the feet, cover it with a fair linen cloth, & set a chafing-dish of coals in the midst of the stool & underneath the sieve: the heat thereof will dry your Candy presently. Then box them up, & they will keep all the year, & look very pleasantly.

SUMMER READING

Francis Horner (1779-1817) was a writer and politician, who became the economic adviser of the Whigs, and one of the founders of the Edinburgh Review. He lived in an age when literary figures could be equally interested in economics and scientific experiments. In 1799, he wrote in his Journal:

My great and indispensable business is, the elements of civil law, the elements of philosophical politics, and the elements of modern history. Next to those, my attention is required to English composition, and improvement in the three languages Greek, Latin and French; in the first, I aspire to read Demosthenes as a model for eloquence and style; in the second I must absolutely before the end of summer have read through Cicero, Virgil, Livy, Horace, and Tacitus, entirely and minutely; the last, I must gratify myself to speak and write like my own mother tongue. I have farther to acquire an elementary knowledge of chemistry; and a complete knowledge of any two branches of mechanical philosophy. This, with a few dissertations for the Academy, and a few Literary Essays, make up my prospect for the Summer.

[What have you been doing in your summer leisure time?]

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To make a rich frumenty for ten persons. Steep one pound of whole grains of wheat in water overnight, & then boil the steeped grains in one pint of milk until the whole be soft. Add thereto raisins & sultanas, honey, a nutmeg freshly grated, a little cinnamon, brandy & cream: & serve it forth hot or cold.

NOTES FROM THE LIBRARY - Dianne Kerr.

Eileen Sutherland discovered a find! - several old critical works which a bookstore was all but giving away:

Some Words of Jane Austen: Stuart M. Tave (1973). Tave devotes a chapter apiece to examining in depth the characters of each of Austen's heroines. Beginning with Catherine Morland and ending with Anne Elliot, he presents the developing "richness, fineness, and justness of the moral and psychological discriminations which [Austen] offers".

Jane Austen's Novels: Wright, Andrew H. (1953). Wright discusses Austen's materials and themes, with some delightful expositions of the Narrator's frequently shifting points of view.

Jane Austen and Her Art: Lascelles, Mary (1939). Lascelles' work is divided into two parts: a discriminating biography including what we can infer that Austen must herself have read, with commentary on her response to that reading; the second part deals with Austen's narrative art and her style.

Critical Essays on Jane Austen: Southam, B.C. (ed) (1968). A gem! You won't want to put this down. Southam's ten well-chosen CONTRIBUTORS have each a special charm. One or two of these essayists confess that they do not even particularly fancy Austen, but they cannot help honouring and admiring her. They are not insolent (so you won't be offended), and they do present some novel unexpected insights - on things for example, like homosexuality, and on Austen's feelings about her own family's status.

More About Jane Austen: Kaye-Smith, Sheila and Stern, G.B. (1949). Another gem! My personal favourite. Kaye-Smith and Stern take in turn a chapter each presenting the arguments of Austen's detractors. And they do it fairly; so much so that you are almost (but not quite) ready to agree that Austen might have missed the mark in a few places. But then they present OUR side, along with their own personal prejudices. Both their styles are so conversational that you actually feel as though you are chatting with a good friend, and concluding with mutual reassurances.

The Wares of Autolycus: Meynell, Alice (1965). Purchased from the Jane Austen bookstore. Donated by Dianne Kerr. A series of literary essays which Meynell had published in the Pall Mall Gazette, between 1895 and 1900. She mentions Austen only infrequently, but she does discuss a number of the writers (both poetry and prose) with whom Austen was evidently familiar.

A final note: at Lake Louise I purchased a copy of Sensibilities (#6, June 1993), which is the Journal of the Jane Austen Society of Australia (JASA). One of its articles lists among the Works Cited: "Dining at the Great House: Food and Drink in the Time of Jane Austen", Eileen Sutherland, Persuasions #12, 1990 (Journal of JASNA) (pp 88-95). A copy of this essay is also in our library.

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Cameline Sauce: Take raisins of Corinth, & kernals of nuts, & crust of bread and powder of ginger, cloves, flour of cinnamon, pound it well together & add it thereto. Salt it, temper it up with vinegar, & serve it forth.

All the recipes in this issue are from various 17th & 18th century cookbooks, quoted in: A Miscellany of Cooks' Wisdom: Diana Craig (1992).

This Newsletter, the publication of the Vancouver Region of the Jane Austen Society Of North America, comes out four times a year: February, May, August and November. All submissions on the subject of Jane Austen, her life, her works and her times, are welcome. Mail to the Editor: Eileen Sutherland, 4169 Lions Avenue, North Vancouver, B.C. V7R 3S2. Price to non-members: \$4.00 per year.