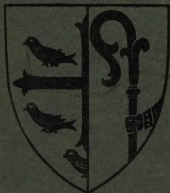


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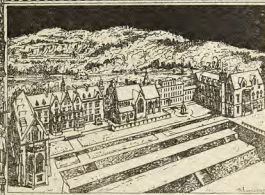
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THE LITERARY ASPECTS OF
PUBLIC SPEAKINGA LECTURE DELIVERED AT CARDIFF TO THE LOCAL LITERARY
SOCIETY

NO apology is needed for the subject of this paper; for students of literature, such as we are, can hardly find a more interesting field wherein to study literature than in public speaking. Some of the best literature in the world lies in speeches; and also it must be confessed, some of the worst—I do not say “lives”—let us hope that most of it is dead—but has been produced in speeches.

The literary aspect of a speech is the *art* of a speech. Some speeches are works of art, and some are not. It says nothing, or almost nothing, for the excellence or the success of a speech that it is a work of literary art. The object of a speech is to persuade; and the persuasiveness of a speech may evidently depend on a variety of circumstances with which literature, and therefore art, has nothing to do. The speaker's personal qualities—his voice, his presence, his history and character; the composition of the audience, and its temper; the psychological moment (in Bismarckian jargon); and a dozen other things, often contribute more to success in speaking than any excellence of composition. When the good Vicar, in Bracebridge Hall, preached his Christmas sermon, he undertook to prove, against the Puritans, that it was right and proper to rejoice at that holy season; the sermon was very learned, very dry, and very tiresome, but its effect was most satisfactory, for his hearers, as soon as they got out of church set to work to make merry in the most devoted and orthodox fashion.

There are few—perhaps no—branches of literature which have a longer history in the world than the art of oratory. We have a finished treatise on Oratory by Aristotle himself—the master-mind who created so much literature and phil-

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osophy. And while Aristotle was thinking Demosthenes was speaking. A long roll of centuries have gone by since then—but oratory, as an art, has made little progress. Mr Bright, perhaps, may be compared to Demosthenes, Mr Gladstone to Isocrates, Lord Beaconsfield to the rival of Demosthenes, Aeschines. Not one of their speeches, great and interesting as so many of them are, excels in literary art the second Olynthiac, or that concerning the Crown. And if we take up the books on rhetoric and public speaking which abound, we find that whether at home or abroad, the Aristotelian treatise is still the text and the model. In France, Belgium, and Italy, and also in Germany, there are numberless works on pulpit eloquence. At home we have such books as Whately's Rhetoric, and Mr Bain's Rhetoric and Composition. They are all influenced by Aristotle. The English work named last is, it must be said, more free in its treatment of oratorical art. But the foreign books, like our own Blair so well known to our younger days, are little more than an adaptation of Aristotle, with citations from Cicero and Quintilian.

Now Aristotle's famous treatise—the Rhetoric inscribed to Theodectes—is not much read in these days. It is rather dry—from the point of view of style; but its philosophic truth is extremely satisfying. It is based on the excellent and common-sense rule that you can only arrive at art by studying facts.

The following canon, which may be considered as the enunciation of the theory of inductive science as applied to the arts, occurs about the second page: "Everything which forms the subject of rules and precepts is accomplished, some time or other, by men of natural cleverness, by accident rather than by science. It is our part therefore to use observation and study, so that the things which sometimes occur to us by instinct, we may have at command and use whenever we will." These words, in a Latin translation, were placed by Sir Joshua Reynolds at the head of his *Academical Discourses* on his own art. Aristotle's treatise embraces two branches of discussion—the *audience* and the *speech*. He analyses the hearts of audiences and he lays down the lines of speeches. He dissects the "passions" of human nature

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in keen and immortal language. He describes the varieties of the human temperament in a succession of famous word-pictures. He observes what it is that makes language picturesque and powerful; and gives with great minuteness the various parts of an oration, formulating those well-known names, divisions and rules which generations have had to learn. Apart from translations proper, the best modern representative of Aristotle's Rhetoric is the well-known treatise of Whately, which gives nearly all that is now valuable in the ancient treatise, together with innumerable suggestions and bits of general wisdom which are entirely due to the modern writer.

Of the two channels into which rhetorical discussion may run, I mean the *audience* and the *speech*, I propose to leave the latter alone altogether, and to confine my remarks to the audience. I will only say this: That I am inclined to think that Aristotle, or rather his too staunch imitators, have done much harm to oratory, and especially to pulpit oratory, by their rules for the arrangement of a speech.

They have forged a kind of mould for a speech, which has had the effect of stiffening speeches for centuries. That a speech must have an exordium, a narration, a proposition, proofs, and a peroration, is only taught by Aristotle with many judicious limitations and provisos. It is certain, by the examples he gives, that he simplified upon his predecessors—like that Lycimnius whom he quotes, who names among the constituent parts of a discourse "roots and branches, interruptions and aberrations." We seem to know, by the way, some samples of these latter.

He not only simplifies, but he makes many limitations; "narration," applies only to judicial speeches, many speeches need no peroration, and so on. In regard to "proofs," he says that they are required only in judicial speeches. But in spite of his warnings, public speaking has come to be placed in theoretical fetters. No doubt, bad or faulty translation has something to answer for. The word "proof" has various significations, even in English. When Aristotle says that in every discourse two parts are essential, the proposition of the subject and the *proof*, he does not really contradict what

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he elsewhere says that proof by strict argument is hardly required except in the eloquence of the bar—what he calls *amplification*, or example, taking the place of proofs in other kinds of speaking. But the transcribers have hardly noticed this, and the consequence is that learners have been directed to "prove" everything. Now proof is no doubt very desirable and very useful in nearly every kind of oratory—sometimes. But what is even more required is the power, as De Quincey calls it, of freshening up the aspects of admitted truths, so as to make them affect the perceptions and the consciences of hearers. This is especially true of pulpit oratory—which I consider therefore has been placed in unnecessary fetters by the arbitrary rules of the academies. Preachers have been told to invent arguments—whereas they ought to have been taught how to present views. "Amplification" is Aristotle's own word. The eloquence of the pulpit only began with Christianity—and it is the adaptation of the methods of a man who was only acquainted with law courts and the forum, and not with the Gospel which has prevented sacred eloquence from becoming an art in the most advanced sense. Sermons do not, in these days, labour much with divisions and proofs. But the books until quite recently were full of such things. Even Whateley, with all his freshness and common-sense, is only Aristotle modernised. The modern reaction against divisions and arrangement undoubtedly sometimes goes too far. A sermon or other speech ought at any rate to have a beginning, a middle and an end. The views enunciated—if not propped up with proofs—ought at least to stand on their foundations, and not to resemble the stones, the timber, and the lime and the sand which the enterprising builder has collected for a new house in a rising part of Cardiff. The municipal orator, if he has anything to say, should study the art of ending. No one likes to sit down abruptly; and a neat finish comes from art, and not generally from nature. You may repeat a thing over and over again and be no nearer a satisfactory end to it.

But this is not my purpose. It is rather the relations of public speaking at present to one particular canon of literary art. For the great canon of literature as applied to public

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speaking must be this: That speech is most excellent which is best suited to the hearer. For a speech is intended to reach, move, persuade, the hearer. Therefore all rules of art, as to speaking, must be drawn from the study of the compound relation of language to men's intelligence. A compound relation—for it implies not merely the relations of abstract speech to universal mind, but of individual speech to many minds at once—of my particular language to a particular audience, and finally of language as modified by all its own history and environments to the minds of hearers not two of whom it will affect in a precisely similar way. The study of literary art as applied to public speaking is therefore a very complicated matter. And it is constantly developing new features. Aristotle, for example, and Longinus also, and Cicero and Quintilian would all become hopelessly antiquated the moment Christianity took its place in the world. Christianity, it is true, has not radically altered human nature. The passions of love and hatred, of fear and envy, exist and show themselves now as in Athens or in ancient Rome. But humanity has come to have different aims, higher purposes, other views, other motives, another discipline. And not only the preaching of Christianity but a thousand other things have come about which modify the speaker's audience—the abolition of slavery, the spread of education, the printing press, the rapid diffusion of news, and so on. When we remember that language, on the one hand, is liable to wear thin, like the coinage, with use, and to have its superscriptions and images rubbed away with handling—and that, on the other, men's seeing powers alter their focus, and men's impulsive mental tissue changes its structure and their emotional nature is distinctively modified as age succeeds age and wave after wave of history leaves its deposit upon the general intelligence—it were no wonder if a fresh rhetoric had to be written every fifty years.

To see an example of this, let any one compare the treatment of the passions in the second book of the Aristotelian Rhetoric with that in the opening pages of Mr Alex. Bain's second volume of his "Rhetoric and Composition." In the great Greek master the names are few, the classification

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simple, the definitions marvellous and satisfying, the practical rules striking and true. In Mr Bain the classification is complicated, the names innumerable, the rules most vague, and swamped in examples; the whole treatment being hampered and loaded with the accumulations of two thousand years. Mr Bain—in the new and enlarged issue of his useful work published this year—claims to be the first to have classified the emotions. No doubt it was worth while to attempt it; but it is questionable whether so elaborate an analysis is of any use in rhetoric. Mr Bain only redeems this part of his work from pedantry by the wealth of his illustrations and the interest of his critical remarks. His so-called classification seems to my mind full of cross divisions. *Emotions*, he says, possess one or other of three characteristics, pleasure, pain, or neutrality, or indifference. Our susceptibilities to emotion—it would appear that this is merely a longer name for emotion—are *love and malevolence, fear, egotism, sympathy*, with the sense of *unity* in diversity, of *usefulness*, and of *imitation*. I may here notice that he leaves out *anger*, which is the one with which Aristotle begins his list. Mr Bain then enumerates what he calls the "aids to emotional qualities." These are representative language, concreteness, personification, harmony, ideality, novelty, action and plot, refinement, characters, subjects. Then he dedicates about five-sixths of the book to these three: *strength, feeling, and humour*, in language. All this is really no philosophical classification of emotions. What we have is: (1) an enumeration of some emotions, not all; (2) the very general characteristics of all emotion; (3) a number of things which, when they occur in language, rouse emotion, and (4) these three things, strength, feeling, and humour, which are—what? Emotions? Aids? Objects? Mr Bain makes no attempt to say—but he fills his book with interesting examples of them, which was perhaps as good a thing as he could do. But he does show one thing—that we have changed since Aristotle's time. Take only the emotions called egotism and sympathy. These two words faintly lift the veil from that modern self-consciousness, reflectiveness, and refinement with which ages of civilization have invested the European mind. Pride was known in Grecian days, and

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feeling too; but the innumerable folds and windings of egotism are a modern growth; and the refinements of that *fellow-feeling*, which sympathy is, cover a whole world which was unknown to the cultured Greek or Roman. For example no Greek or Roman orator could have spoken as Canon Liddon speaks of pain (*Shadows and Light*): "For most men the problem of pain is a distressing, even an overwhelming one which they cannot put away from them. Just let us think for one moment how many thousands of the four millions of this metropolis are at this moment while I am speaking and you are listening, in acute pain . . . It haunts human life; it dogs our steps from the cradle to the grave; it is the monopoly of no class; there is no insurance against its approach. . . . Pain is not merely human. The lower creatures they too are evidently subjects of the rule of pain." Or Mr Bright, in his speech at Llandudno, Nov. 22, 1876: "What is it that is so valuable as life? What happens if some unfortunate visitor to this place, or some poor and helpless boatman is drowned in your bay? Is there not a feeling of grief that passes from heart to heart until there is not one man, woman, or child amongst you that does not feel that a calamity has happened in your neighbourhood? And what if there be a wreck? I was down at the scene of the wreck of the Royal Charter, about four years ago, when nearly 400 persons were drowned. I saw a poor, greyheaded man there, wandering along the beach, as he wandered day after day, in the hope not that he might find his son alive, but that he might find even the dead body of his son, that he might be comforted by giving it a fitting burial."

Yes, the audiences of to-day are indeed widely different from the audiences of any former day. The diversity may seldom be so great as that which I have noted, but it will assert itself. Every 50 years, as I have said, men, considered as emotional instruments for the orator to play upon, will be found to have suffered change.

But this is only half the truth. Not only do men change, but *language* changes. This is a wide subject. But it is not my intention to enter into the history of language, or to comment on words one by one. This aspect of the subject

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is sufficiently familiar. Words, by use, lose their picturesque-ness, or striking power. A leading article for example begins: "Mr Gladstone must bridle his tongue"—one knows what it means but neither the writer nor the reader realises the picture of Mr Gladstone's tongue in the character of a horse running away. Again, dignified words become common or mean; and common words, by a reverse process become dignified and noble. Thus there are words which are almost reserved to the Bible, and which have the invaluable effect of richness and preciousness whenever they are used; and there are phrases which Shakespeare and Milton used, but which we cannot use now because they are the slang of the penny-aliner, or the expression of the useful but sordid prose of every-day life.

But I am speaking of changes much more complex than this. I do not know whether anyone here present has seen the costume of the year 1800. I remember being present at some school exhibition a few years ago in which a boy was introduced in the identical clothes which had been worn by a dead and gone scholar in the same room in the first decade of this century. There was the short tailed blue coat, the scarlet waistcoat, the yellow knee breeches, the grey stockings, and the buckled shoes. The audience laughed, as they were expected to do. But 70 years before no one had laughed.

It is certain that fashions in public speaking change like fashions in clothes. This is true even where genius is concerned. The magnificent orations of Burke would lose much of their effect before a modern audience, simply on account of the fashion in which his powerful thoughts are clothed. It is true there is a fashion which springs from the very essence of a grand thought—and no lapse of time can put that fashion out of date. But, speaking broadly, and especially of certain periods, there have undoubtedly been fashions of speech—and of first class speech—which are now antiquated. I will go no further back than Edmund Burke. He was a great orator—perhaps the most *picturesque* speaker who ever lived. But he lived in an artificial time. It was a time when men still wore wigs, and laced clothes; when bowing was carefully

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cultivated; when a man handed a lady to her chair "with an air," as it was called; and when there was a generally artificial tone, as compared with the present day. It was a very pleasant time in many respects, but as it was very much dependent on conventionality it was sure to go out. I take the following passage, almost at random, from one of Burke's great speeches on Conciliation with America, and I would direct your attention to the slightly stiff and ceremonious style of its eloquence:

"The proposition is peace. Not peace through the medium of war; not peace to be hunted through the labyrinth of intricate and endless negotiations; not peace to arrive out of universal discord, fomented from principle, in all parts of the empire; not peace to depend on the juridical determination of perplexing questions, or the precise marking the shadowy boundaries of a complex government. It is simple peace; sought in its natural course and in its ordinary haunts. It is peace sought in the spirit of peace, and laid in principles purely pacific. . . . My plan may disappoint some people when they hear it. . . . It does not institute a magnificent auction of finance, where captivated provinces come to general ransom by bidding against each other until you knock down the hammer, and determine a proposition of payments beyond all the powers of algebra to equalise and settle" (p. 106).

There is a pregnant meaning here: and one hundred years ago (1775) no one thought its diction other than natural. But that style has gone out now. One may read through all Lord Salisbury's or even Mr Gladstone's speeches without meeting a passage like this. Passages of sustained eloquence there are—but they are much more simple and direct—they approach much nearer to the colloquial. Now and then, when some literary man makes a speech at an institution or an inauguration, one hears an echo of the lifted up style of Burke and Sheridan. As for instance in this passage from the late Lord Lytton's address at Edinburgh, in 1854:

"What though Holyrood be desolate—what though no King holds revels in its halls—the empire of Scotland has but extended its range; and, blended with England, under

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the daughter of your ancient Kings, peoples the Australian wilds that lay beyond the chart of Columbus, and rules over the Indian realms that eluded the grasp of Alexander."

But when I say that the literary character of public speaking must be modified, in our own day, to suit the changed aspects of modern audiences, I must not be understood to mean that in every given case the actual audience is the one and sole determinant of a speech's character. The rule "Suit your audience" may be carried too far. Not, perhaps, too far for momentary success or applause, but too far for literary art. An audience may be such that coarseness, vulgarity, bad grammar and bad taste may suit them best—the style of the market, the shop, the auction-room, or the public-house—none of them blameable styles, but none of them literature. Such public speaking may or may not be necessary—just as it may or may not be necessary for a speaker to wear a white hat or to be ready to shoot his adversary on sight. The audience whose character is to guide the orator must be an audience of more or less civilized and cultured people. I would say that a speaker's audience is always partly actual and partly ideal. He has before him some thousands, or hundreds, or dozens, of men and women, each of them with a history and an individuality. He makes a rough average of their minds and tempers, and he speaks to that average. But how does he make his calculation? Not by inquiring into the bringing up and the disposition of each of the units before him, but by his knowledge of the general environment, of the country in general at that particular period of time. A man in an audience is a different man from a man standing before his own fireside. He is both a bigger and a smaller man. He feels the stimulus of a crowd, and the sympathetic aspirations of a mind in touch with other minds. His more petty and trivial impulses are under water for the moment, and the tide has lifted him from his feet. If he is sitting among fellow legislators, he can feel the influences of lofty views of patriotism and statesmanship. If he is part of a great political or religious meeting, he easily responds to great ideas. Nay, if he is only a member of a town council or of a debating society, he is always a little above his normal mental level,

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and whilst he feels himself smaller as a unit in a crowd, he is greater and more intellectual as a man. For in all assemblies of men, as individuality has to be suppressed so humanity comes out the stronger; and the unchanging ideals of truth, of justice, and of morality, which are the heritage of the human heart, are more vivid and actual when common prosaic existence is suspended, as the meteors of the heavens are best seen when the sun has set. Therefore in all audiences the ideals of human nature and the ideas of the time and the country have to be calculated for. Public speaking must adapt itself to those who have gathered to listen; but those listeners, if they are not degraded—and no fairly assembled great crowd can be degraded—because a mob is an exclusive crowd, unfairly packed—will give an opportunity to the orator which will inevitably, allowing for all shortcomings here or there, call out true literary art, so that if his performance is not true art, it is his own fault that it is not.

It is not difficult, therefore, to see that public speaking must be a literary art, and that it ought to be studied as such. For in a civilized community those things which can only be learnt by experiment in the first instance, become the subjects of an art; otherwise each individual would have to make fresh experiments for himself, and one generation would never be able to use the experience of another. An art may be roughly defined as the deduction of rules from facts and the orderly arrangement of such rules for a practical purpose. In this sense, therefore, rhetoric, or the art of speaking, may probably be studied. There is a way of reaching an audience—what is it?

It will not do to say that speakers are born and not made. This may be true of the greatest speakers, because many *natural* gifts go to make a great orator. But with most speakers, much can be done by careful and sensible cultivation. Neither is it true that common sense is enough. No doubt a man with something to say and a plain, forcible style will always be an acceptable and useful speaker. No doubt also rules are of very slight avail when the mind itself is barren.

For all a rhetorician's rules,
But teach him how to name his tools.

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But there is many a man full of information and of sagacity who is totally unable without study, to use his resources so as to persuade other people. And it is not only that one wants "tools" as they are called—arrangement, method, selection, perspicuity, point—but speakers have to move human nature. As some one said, eloquence is "mind in motion." Motion begets motion. But before a man's mind can get into that spiritual motion which sets other minds in motion, he must be a man of reading, of study, of reflection, and of cultivated intellectual instincts. And such things as strength, impressiveness, unction, sublimity and taste, are capable of being, to a very large extent, learnt and cultivated.

It would be impossible to give, during the time remaining at my disposal, more than an outline of what I consider should be the range of that literary art which should be adapted to reach a modern audience in this country. I will therefore content myself with the merest outline.

First, then, we must somewhat modify the ancient and universal axiom, that the end and purpose of speaking is *persuasion*. There is no doubt a sense in which this is true. But there are so many things which may be called persuasion. There is persuasion to do, or act—as when the House of Commons orator wants the House to put another penny on the income tax. There is persuasion to *feeling*, or *esteeming*, as when you propose a man's health. There is persuasion to be good, which although it implicitly involves action and restraint, yet is chiefly effected by sharpening a man's present convictions, and modifying his emotions. And there is another kind of persuasion, which is hardly persuasion, but which answers to that kind of eloquence which Aristotle calls epideictic, demonstrative, or panegyric—such speaking as one hears when a statue is unveiled, or a man has his portrait presented to him, or when some heroic personage has been dead for a hundred, or some multiple of a hundred, years.

Bearing this in mind, I would point out that if a speaker desires to gain the heart and suffrage of a modern audience, he must first of all be practical. There have been times when audiences liked to have their ears tickled. In ancient Greece both before the time of Aristotle and after, there were men

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who made a business of stringing together beautiful words and catching ideas, only to please the hearers. It is difficult in these days, to understand how common and recognized was this profession. During the first four centuries of the Roman Empire, such cities as Athens, Smyrna, Rhodes, Tarsus, Antioch, Alexandria, Massilia, and many others had professors of rhetoric, whose classes were extremely numerous—and who were called Sophists. There were two kinds of rhetoric, the sophistical and the political—the one referring to the academic teaching of rhetoric, the other to the law-courts. Three sophists in the smaller towns and five in the larger were exempted from rates and taxes (Time of the Antonines). We have few examples of this rhetoric of "display" among English speakers. The northern and western nations seem never, even in their barbarism, to have had any severe attack of that rage for fluent epithets, gorgeous phrases and interminable sentences which we notice in oriental literature even in our own times. The euphuism satirised by Scott in Sir Percy Shafto, never took root in England; though there have been fashionable preachers whose sermons have assuredly been meant rather for itching ears than for craving hearts. But take any of our prominent public speakers, even when they are talking at a Royal Academy banquet or the inauguration of a park, or a water-works, and you find that they invariably try to give ideas, the words being quite a secondary matter. For they know by their educated instinct that the people are shy of fine writing, or what is called "eloquent" speaking. Even the imagination of a Burke would be suspected. When Burke contested Bristol in November, 1774, he had to say a contemptuous word about some people who had spoken ill of him; and this was the way he put it: "The highest flight of such clamorous birds is winged in an inferior region of the air. We hear them and we look upon them, just as you, gentlemen, when you enjoy the serene air of your lofty rocks, look down upon the gulls that skim the mud of your river, when it is exhausted of its tide." If Colonel Hill, or even Sir Michael Hicks-Beach at a Dolphin banquet, had ventured on a trope like this, I feel it would have endangered their popularity with their

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party. How did Lord Salisbury turn it at Newport, three years ago? "Well now as he has singled me out, I will speak for myself. I will say that this is an absolute libel; that it has not a shadow or a shred of truth—and that I defy him to point out the language I used in opposition which in office I am contradicting by my deeds."

But if our audiences are shy of tropes, they delight in strength. One of the chief sources of strength is the use of words which exactly hit the mark. You drive the nail in by hitting it on the head far more efficiently than by the most resounding thumps all round it. This is the secret of orators like Mr Spurgeon or the late Ward Beecher. Here is a passage from the second named; (He is speaking of the harm that slavery does to a nation)—

"Who was wrong? Did we not have in the war overwhelming evidence of the evil effects of slavery upon a community? When the pressure came the South was smashed like an egg-shell. The North, with her free labour, and the training which free labour gives, went into the struggle and came out stronger in every bone and muscle and nerve than she went in. And how has the South come out? Lying along the ground, panting, poor, impoverished, utterly wretched and ruined. Slavery was sucking out the blood of the people; and the war has proved it." (Sphere of the Christian Minister).

Lord Brougham, in the really fine inaugural address which he delivered at Glasgow in 1825, says very truly that the fault of our best English writers is that they always "overdo"—multiply expressions—instead of finding the exact one and being content with it. It was the economy of strength which he says distinguished the Greek writers, and especially Demosthenes. "A single phrase,—sometimes a word—and the work is done." In the celebrated passage where Demosthenes invokes the dead heroes, surely if ever a grand epithet was admissible—but he only uses one word *ἀσπλοῖς*—"By your forefathers who for that cause rushed upon destruction at Marathon, and by those who stood in battle array at Plataea, and those who fought the sea-fight at Salamis, and by the warriors of Artemisium and by all the others who now rest in the sepulchres of this land—gallant men—good

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ones!—" Demosthenes is truly full of these single word effects; danger passes like a "stormcloud"; ruin comes like a whirlwind or a winter rain storm; a conquered people are slaves, *lashed and racked* (it is impossible to give the strength of the hissing and strident Greek); and indeed there is hardly a line of Demosthenes in which the most singularly vivid and concentrated words may not be found, whose force is hardly appreciated by the modern reader, but which must have dropped like hand grenades among the Athenians who heard him. I do not know where we shall find examples of this in modern days. Lord Beaconsfield is known for his epithets—but they were always more or less laboured. Carlyle, as a speaker, is undoubtedly strong, as he always is, but he never had a great theme. Mr Bright has great strength; but his words are usually common words enough, not specially happy or forcible; his strength lies in his lucid marshalling of sentences and of their parts, his complete but terse expression, and an occasional magnificence of analogy and trope, especially in his perorations. I believe that it is in Lord Salisbury's speeches you will find the most conspicuous contemporary example of accurate satisfying and stimulating phrase. I am sorry I have not time to quote some specimens.

But now—and I must in saying this bring my remarks to an end—I am quite sure that, however suspicious our modern audiences may be as to figures and ornaments, and however willingly they surrender themselves to downright earnestness and honest strength, yet neither they, nor any audience that has ever been or will be, are unaffected by legitimate literary beauty. To my mind, there is too little beauty in the speeches of our public speakers. Beauty in literature is chiefly of three kinds—of English, of arrangement, and of analogy. As to English and arrangement, nearly every one can in these days write, or compose, in a respectable style. A *Times* leader is often equal to Gibbon or Junius in its mechanical perfection. But in extemporaneous speaking two things are much neglected—the limits of sentences, and the balance of sentences. A sentence should stop when its idea is run out. Our best speakers, like Mr Gladstone and Mr Bright are never guilty

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of a confused sentence. They often give us very short ones. "I shall overstate nothing. At least I shall not purposely overstate anything. I hope I shall not inadvertently overstate anything." Or Mr Bright: "You are boasting of an alliance with France. Alliances are dangerous things. It is an alliance that has drawn us into this war." But they can both manage beautifully complex and rounded periods. Mr Gladstone: "I believe that with one heart and one soul, and one purpose only, while reserving absolute liberty to judge the conduct of the Government and to visit them with its consequences, they will go forward to meet the demands of justice and the calls of honour, and will, subject only to justice and to honour, labour for the purposes of peace." And an example of balance and antithesis without artificialness—"You will have made this strong nation, stronger still; stronger by its closer union without; stronger against its foes if and when it has any fear without; stronger within by union between class and class, and by arraying all classes and all portions of the community in one solid, compacted mass round the ancient throne which it has loved so well, and round a constitution now to be more than ever powerful, and more than ever free" (Feb. 28, 1884).

But the beauty which I have called of analogy, or picturesqueness, is more difficult to manage. It lies in using words or phrases which at once inform and give the pleasure which arises from unexpected and pleasing association; in conjuring up a picture whilst we only use language; in brightening dry intellect by fancy and the suggestiveness of earth, and sea and sky, of history and of science. Of this style, there is one greatest master in English oratory, and that is Edmund Burke. Burke can say a thing in plain prose; and he can dispute on facts and figures; but he prefers to light up his speeches with flashes which it must be confessed are sometimes even distracting. He is speaking of the falsehoods which the court party were setting about: "Sir, this vermin of court reporters, when they are forced into day upon one point, are sure to burrow in another; but they shall have no refuge; I will make them bolt out of all their holes." Again, some political advice: "On this

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solid basis fix your machines, and they will draw worlds towards you." As to a bad harvest: "The scarcity which you have felt would have been a desolating famine, if this child of your old age (America) with a true filial piety, with a Roman charity, had not put the full breast of its youthful exuberance to the mouth of its exhausted parent." In the speech on the Nabob of Arcot's debts, he is scouting certain visionary financial reforms—wanted to say, imaginary savings—"From the marrowless bones of these skeleton establishments, by the use of every sort of cutting and every sort of fretting tool, he flatters himself that he may chip and rasp an empirical alimentary powder, to diet into some similitude of health and substance the languishing chimeras of fraudulent reformation." This is a little too fanciful and far-fetched. So is perhaps another fine passage in the same speech where he magnificently personifies debt. "This gigantic phantom of debt advances and threatens; this questionable shape hovers around a young minister; a prodigy which would fill any man with superstitious fears, which would urge him to exorcise that shapeless, nameless form, and by everything sacred to adjure it to tell by what means," etc., etc.

I am not quoting Burke's grandest passages; they are too well known. But rising orators should study him, and they will learn that invaluable power which helps the speaker to keep the audience alive, awake and interested by the play of a fancy which never loses sight of a serious and earnest purpose.

Probably some here present noticed a single flash of this kind in Lord Salisbury's speech at the Mansion House on Nov. 9, when he said that the war disturbance in Burmah was only "the surf of the advancing wave of civilization." It was fine; it was striking; it was instructive; and it will be remembered. What more can the most ambitious orator desire?

A MEDIÆVALIST IN ROME.

ROME AND GOTHIC

THROUGH all the storms that assailed him from within and without, the main anchor of Peregrinus held fast and saved him from the worst perils of fanaticism. Come what might he would endeavour *sentire cum Ecclesia*. If he was a Goth, he was also an Ultramontane. "You are the first Gothic Ultramontane I have met," said one of his colleagues. The weak point in the Gothic case seemed to him the Puseyite advocacy. Of "Old Mother Damnable," of the "Fool 'em" Pageant and continuity literature he could scarce speak—or write—with patience or measure—*Delenda est Carthago! Pereat memoria ejus cum sonitu!* Many converts, he noticed, became "Rawmans" and revelled in rocoity. For them, by a natural fallacy, Gothic savoured of heresy. This Peregrinus passionately resented. "The Devil claims the best tunes," he said, "and the Rawmans reply: 'By all means. Let them henceforth be called diabolic.'" In France, Spain, or Catholic Switzerland, Gothic had no heretical associations, and as for Belgium, she was in the full tide of Gothic revival. Here, I think, his reasoning was just. Alas! with most men association outweighs logic.

It amused him to learn that there was a "Rawman" wing among the Anglicans themselves, the lead given by Eyre in Pimlico having been followed at St Anselm's in Kensington and elsewhere.

"If Gothicism be a crotchet, may not anti-Gothicism or 'Romanism' be a crotchet also?"¹

Here, surely, is a common-sense view of the matter. And again:

"Ultra Gothicism is not the only region of crotchets. There is such a thing as 'Ultra-Romanism.' Thus when an author pronounces against Gothic architecture, on the ground that there are no Gothic churches in Rome, he certainly lays himself open to a criticism which has been passed upon him, of carrying his principle a step too far.

¹ *Dublin Rev.*, March 1858, p. 202.

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Rome has never, that we know of, professed to interfere with national liberty in such particulars, excepting, of course, where national tastes clash with ritual requirements, and ecclesiastical proprieties. In the case of what directly relates to the conduct of divine worship, it is otherwise, and nothing can be more groundless than the attempt to raise the cry of 'Italianism' against the adoption of Roman practices and Roman forms, even to their minutest details, in this department of outward religion. Rome, it is needless to say, though its geographical position be in Italy, is no 'gens' or 'natio,' but the common 'patria' of the faithful, whose spirit should animate all her loyal children, even where her authoritative voice may be wanting. But even Rome cannot help being swayed to a certain extent by influences simply local and national. To discriminate between what belongs to her as mistress of all nations, and what as a mere Italian City, is the province of ecclesiastical instinct; and where her manifestations in these several characteristics are confounded, it is easy enough for mere un-English affectation to creep in under the venerable gait of loyalty to the Holy See.¹

Meanwhile poor Peregrinus raged furiously against "Italianism," until the year 1914 transferred his wrath to the Germans. His diary-jottings of the time are not unamusing.

"The extravagant praise lavished upon Westminster Cathedral is due, I shrewdly suspect, much less to any appreciation of Byzantine than to a spiteful hatred of Gothic. The people who praise Westminster's Byzantine Cathedral often extend their delight to its extremely un-Byzantine and inartistic vestments."

Again: "Manning and Faber seemed to think that Gothic arches pointed upwards to Heaven simply to lead people downwards to Hell!"

Meanwhile, in Rome itself the beginnings of reform were not lacking, though destined to be stayed by the outbreak of *Kultur*. The matter was lucidly set forth by Dr Fortescue in his *Vestments of the Latin Rite* (C.T.S.), where modern Gothic was indeed glanced at with contempt; but rococo with reprobation. It was a discovery for Peregrinus that long vestments and liturgical music did not necessarily entail pointed arch or trefoil. He came to see that the term "Gothic" was unsatisfactory in this connection, because the liturgical vestments long ante-dated and outlasted the middle ages,

¹ *Dublin Rev.*, March 1858, p. 218.

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and the word gave needless occasion to prejudice. Here was another door of escape. Byzantine, after all, had no taint of heathendom, and Western Romanesque he had always admired as the mother of Gothic. Later he came to ask himself whether in England, Romanesque on the whole was not far grander in achievement than Gothic. The naves of Peterborough, Ely and Durham—what could rival them?

In his notebook he quoted a gibe of Faber's at English dislike of certain things, "I suppose because they have the remarkably bad fortune to come from the Holy City," and remarked that it was all very well, this "Faberly unfairness," but the *Motu Proprio* on church music would have been the death of him. Needless to say, his studies in Faber had been scanty! It is Fabers we need in these chauvinist days of compromised principles.

His friend "Johannaves" once said he should like to see all styles represented in Rome. There was something wanting while she lacked even one example of the soaring utterance of the Church's eldest daughter, that "revolt of inspired stone which we call Gothic,"¹ flying buttresses and all! If this could be done without making the Beloved City a museum, there were much to be said for it, though the steep roof would have to be modified, as in the marvellous abbeys of Fossanuova and Casamari, designed and largely built by French Cistercians, and French in feeling, like the wondrous San Martino, now a half-filled parish church upon the steep Cimian hill hard by Viterbo.

"Ne sont que trois matieres a nul home entendant ;
De France, et de Bretagne, et de Rome le grant."²

Again, if cold to the charms of modern Gothic (and who could sincerely admire S. Alfonso or the pasteboard ogives in the Via S. Elena?) many Romans condemned the constructive, and still more the destructive work of the late sixteenth, seventeenth and eighteenth centuries.

"No one who knows anything about the subject now

¹ G. K. Chesterton in the *New Witness*, September 17, 1914.

² Jean Bodé (12th C.), quoted in A. Nutt *Celtic and Medieval Romance*, p. 2 (1899).

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doubts that the revision of Urban VIII was a ghastly mistake, for which there is not one single word of any kind to be said."¹

Many who were not "Goths" would agree with the following verdict of an American pilgrim:

We cannot enter any of the Roman Churches as we can so many Romanesque and Gothic Churches of Northern Europe, and have the complete satisfaction of being taken back through the Centuries, without a jar or a contradiction. Mutilated as they are, the monuments of classic Rome, in that sombre and ragged reality, but without discordant additions of other ages, have less to contend with in their appeal to our reconstructive imagination than have the Christian basilicas, where Barocco prelates have delighted to hide the lines of classic columns inside hideous plaster piers, to fling riotous and sprawling cupids and allegorical females of colossal size against every apse and chapel; to spread over heavy coffered ceilings the most violent combinations of bright blues, reds and golds; to rip out the wealth of chancel rails, choir screens, pulpits, paschal candelabra, altar canopies that obstructed to their mind the view of the haunting ceremonial of their age and yet delighting to fill up the vistas again with portentous altar tabernacles; to cover with whitewash the mosaics and frescoes; to tear down the ancient porticos and plaster against the front one of those meaningless bescrrolled and bumptious façades that disfigure most of the streets of Rome. An eminent living prelate and writer has tartly said: "These men make us regret the Vandals," . . . what it did not entirely destroy it aimed radically to transform. Not a single church entirely escaped. It was merely a question of scale from complete destruction, like that of S. Peter, to the less radical transformation of the furniture and decoration, as at S. Maria Maggiore."²

With regard to the whitewash which has made grotesquely hideous such churches as that of the Knights of Malta on the Aventine, the following passage from Sir John Maundeville should give food for reflection: "There is at Alexandre a faire churche, alle white withouten peynture; and so ben alle the other churches, that weren of the Cristene men, alle white with inne. For the Panimes and the Sarrazynes made hem white, for to fordon the ymages of seyntes that weren peynted on the wallles."³

¹ Dr. A. Foerster in A. G. McDougall *Pange Lingua* (1916, B. & O.) *Introduction Catholic Bk. Notes*, July, p. 193.

² A. L. Frothingham *Monuments of Xian. Rome* (N.Y., 1901), pp. 9-10.

³ Quoted by K. H. Digby (Compton, bk. ii., Ch. X., p. 270), who adds:

"Such is everywhere the work of men who reject the Catholic Faith."

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Like most victims of fanaticism, Peregrinus lived in a fantastic world peopled by malignant "Italianizing Cardinals" and "Rawmans" whose chief aim in life was—to make and keep hideous the house of God, to impose ugliness by all the sanctions of discipline, since they could not make it *de fide*! And he really believed this! Yet surely the following verdict is that of most men, at Rome as elsewhere, whose judgment really matters:

Indeed, it was fortunate when the age contented itself with mere verbal expression of its dislike of the priceless relics of medieval art. Too frequently such sentiments were translated into action, to the irreparable loss of future generations. Thus, in the centre of the Christian world the very piety of the Pontiffs was converted into an instrument of destruction, and august sanctuaries underwent a process of transformation, fatal alike to their pristine beauty and to their historical associations. Even the venerable Lateran Basilica did not escape. The alterations of Borromini and the additions of Galilei have so completely destroyed the original character of the "mother and mistress of all the churches," that it is now difficult for us to figure to ourselves the edifice which Clement V restored and which Giotto decorated. Nor was it only to the architectural glories of the Middle Ages that this process was applied. The "lofty rhyme," in which so many generations of saints had enshrined their highest aspirations and deepest experiences, was stretched upon the Procrustean bed of classical metre, and was hopelessly mangled and mutilated to satisfy the requirements of the dominant fashion.¹

Who more Roman than Manning, "ambonoclast" indeed? Yet thus he had delivered himself:

"Pulpit oratory came in with the revival of paganism, impiously called the *Rinascimento*. Men's heads were turned with literary vanity. . . . The world runs after pulpit orators. They please the ear, but do not disturb the conscience. They move the emotions, but do not change the will."²

Could our pilgrim have been temperate in his views and his advocacy, he would have found with amazement that, short of confining Christian art to the Middle Ages, moderate opinion would have gone far with him. As to what was really tenable in his convictions, his serious opponents were probably but few, his friends many. If he had only known!

¹ *Dublin Rev.*, April, 1877, p. 379.

² *The Eternal Priesthood*, Ch. XIV, p. 186.

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Let us glance once more at his mildly spleenful notebook:

"The argument that whatever is found in Rome must be good and ought to be introduced everywhere would land its professors in awkward consequences, were they not as blind to logic as they are to history. If they really believe the proposition, let them have the courage of their convictions, and petition the bishops to enforce the beautiful and touching Roman custom of hawking and spitting during the offering of the Holy Sacrifice. Many other exquisitely Roman observances might be added, for instance allowing the altarcloths to remain unchanged and covered with candle-grease, reducing the *Ave Maria gratia plena* to a twang of four syllables, letting the Mass-server toll on a chair to the epistle-side of the altar, and many others equally devout and edifying."

Indeed, it must be allowed him that the following counsel was much needed in many of Rome's churches:

"Fourthly, he shall abstyne, in as moche as he may, from too much spyttyng and kowghyng or making any noyse, especially when the preest is in his Memento.

"Fythly, he shall not greatly gyve his mynde to rede any prayers in the Masse tyme; but rather shall take hede dylygently that there do lacke nothyng; and shall kepe dogges from the altar."

Truly diverting to him was the story of a marginal note in the Missal in some country church, just before the Canon, "*qui si sputa*," said to have been seen by some student of the Venerable on *gita*.

Whatever her local practice, however, much the human element had failed in due championship of buttress and spire, at least Rome had never condemned the art of the Middle Ages.³ True, Peregrinus heard with chill dismay that the permanent throne for Benediction had been condemned. Those dreadful "Italianist" Cardinals again! Ere long, however, he learnt that this favourite feature of modern Gothic was a mere innovation—and he breathed again; but his faith in modern Gothic had received a shock of which he slowly grew conscious. The Irish priest who spoke of "a stonemason's holiday" was forgiven!

¹ 1832, *Interpretation & Signification of the Mass*, quoted in *The Tablet* 21 Oct. (1895), p. 647/1.

² The thesis that Gothic is "anti-Roman" has been very ably and fully refuted by a writer in the *Dublin Review* of April, 1872, pp. 641-6. See also *The Vestments of Low Mass*, by Father Thurston, s. 7, in the *Month*, December, 1892.

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Consolations increased upon him. Pius X's outspoken pronouncement on plainchant and church music was a landmark none could remove. Reform of church building, vestments and garniture seemed a logical concomitant. Now the Holy Father, whom from the very first he had revered as a living saint, had shown signs of following up his restoration—*instaurare omnia in Christo*—in these fields also, should time and health be granted him.

"The argument, then, of those who either justify their own conduct and taste by an appeal to the acknowledged bad practice in Rome itself, or who for the purpose of having a hit at the Supreme Power which resides there, attribute such-like abuses to its conivance, argue like the Puritans who attributed the Fire of London to gluttony, because it began in Pudding Lane and ended in Pie Corner."¹

Particularly in England was it shamefully unfair to charge the Holy See with enmity to the mediæval forms. So far as the Renaissance prevailed in apostate England it was due to human fashion. Had the Popes pronounced against Gothic, England would have shunned the Renaissance as she did the Gregorian Calendar. An apostate convert of our own day flung this ancient missile, and Dom John Chapman thus answered him :

"The mediæval English 'uses' of Sarum, York, Hereford, were never abolished by the Catholic Church, but they were destroyed by R's spiritual ancestors; Elizabeth, the Supreme Governor of his Church and her Parliament, its legislative authority, made it a capital crime to say the ancient mass of Sarum, York or Hereford, and the Anglican bishops joyously sought out offenders and handed them over to the hangman. Thus perished the old liturgy of the English Church . . .

"But the fact is, whether we rejoice in it or regret it, that the Gothic revival in England began among the obscure and feeble Catholics. Pugin's architecture and Hardman's church furniture and glass started the mediæval movement in the nineteenth century.

"In the present day, if you want to see really good Gothic Vestments and really good embroidery, you must go to Catholic Churches in England and to Catholic nuns rather than to Protestants. I am not in the least proud of this. But it is so."²

¹ *Dublin Rev.*, July, 1874, p. 197.

² Dom John Chapman, O.S.B., *About a Return from Rome*, p. 39.

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A far abler critic had been answered some thirty years before this in words which we may cite as a final summing up of the points at issue :

"Charmed as M. Taine is with the spirit of the pagan Renaissance, he is not blind to the evils which it produced in Italy. Most unfairly, however, he attributes these evils to the influence of the Church, and especially to the Roman Pontiffs, forgetful that if the Church had not countenanced the Renaissance, so far as she could without compromising higher interests, although, indeed, she ever endeavoured to restrain the movement within due limits—the evils would have been a hundredfold greater than they were."¹

¹ *Dublin Rev.*, Jan. 1874, p. 65.

H. E. G. ROPE

THE ARCH-ABBEY.

IN the Ampleforth library is a large quarto volume of *Constituciones de la Congregacion de nuestro Glorioso Padre San Benito de Espana e Inglaterra*, Constitutions of the Spanish and English Congregation of our Glorious Father St Benedict, printed in a noble type at Madrid, at the cost of the Congregation, in the office of the Widow of Melchor Alvarez, in the year 1706. They are the Constitutions of 1610, with the addition of new definitions which had acquired the force of law in the years between 1610 and 1701; re-compiled and reduced to better method and order by the Commissioners named for this work in the General Chapter of 1701. "Acquired the force of the law" is explained in the Constitutions. General Chapter met every four years, and the decrees of one chapter held good only till the next. But if a decree were enacted at three successive chapters, it thereby became law. So we find throughout the book marginal notes, "Difin. 1633. usq. 1649." "Difin. 1657. usq. 1665," to justify the presence of some decree in the text.

The making of new constitutions in 1610 turns out to have been a revolutionary event; nothing less than the dethronement of an Arch-Abbey and the setting of all the Abbeys on one equal level. How it all happened we shall see later.

Naturally, one first turns to see what part the English monks hold in this Spanish and English Congregation. But in the index, which is very thorough and occupies 120 pages, there is only one entry under "Ingleses." It refers to the appointment of a Vicar and assistants. After the end of General Chapter, the nine definitors with the President are to make certain appointments, among them a Vicar for the English.

"Likewise they are to name a Vicar as Superior of the English, who may reside with them in the place that seems most suitable for the intended purpose of the missions to England; and five assistants, to help the said Vicar in considering and deciding what is needed for the government

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in those parts; and two to help the Vicar who is to be appointed to reside in England. In which matter, the Definitors will be guided by the reports which the English send to General Chapter, and those they may have sent to the President during the four years' term." (p. 96).

A vicar in Spain with five consultants, a vicar in England with two consultants, would seem to imply that there were a large number of missionaries at work in England when this constitution was formed, presumably in 1610 or earlier. But as to whether it still meant anything in 1701, or whether it was retained simply for its historical interest, I can find no evidence in the 1701 edition of the constitutions.

In searching through the book, one comes on unexpected things. Each President General, on his election, had to swear to preach the Immaculate Conception of our Blessed Lady. The form of words has great dignity:

In the presence of God, One in Essence and Three in persons, and of the Blessed Mother of God the Virgin Saint Mary, and of our most glorious father St Benedict, and of all the angels and saints of the heavenly court, and of all here present, whom I take to witness,— I vow, promise, and swear, under correction of Holy Mother Church and Our Holy Father, and under the protection of our Catholic King and temporal Lord N., that I will maintain, teach, and preach that Most Holy Mary, Mother of the God-Man, and ever Virgin, was conceived without stain or shadow of original sin in the first moment of her existence, her happy soul being by Divine Grace prevented and preserved from the original guilt through the merits of the Passion and Death of her Son Christ our Redeemer already foreseen in the eternal decrees, whereby she was truly redeemed with a nobler redemption than all other children of Adam. And in this truth, to the honour and glory of this most holy Queen of Angels and men, sinless child of Adam, and Mother of God by grace, I will with the help of Almighty God live and die; so help me God and these holy Gospels. Amen.

In another place we get an unexpected light on the methods of monastic discipline in these centuries. Among the Papal documents printed at the end of the Constitutions is a decree authorised by Urban VIII, on 21 Sept., 1624, in which we read that the Sacred Congregation appointed to interpret the Council of Trent

Regularium eictorum et fugitivorum statui consulere illorumque scandala summopere [?] summovere] et succrescentem numerum

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frangere operepretium existians, . . . infrascripta decreta edidit . . . statuit ut in posterum e Religionibus nullus legitime professus eici possit, nisi sit vere incorregibilis: vere autem incorregibilis minime censetur, nisi non solum concurrent ea omnia que ad hoc ex iuris communis dispositione requiruntur, . . . verum etiam unius anni spatio in ieiunio et penitentia probetur in carceribus; proindeque unaqueque Religio privatos habeat carceres in qualibet saltem provincia. (p. 348).

It is of some interest to find that the claustral life and the manning of the different kinds of houses resembled very much the system which we now have, and which probably has come to us by direct tradition from the Spanish Congregation.

The Congregation took a special vow of enclosure "el voto quarto de clausura." The "Catholic Kings" who procured the union of the Congregation desired this; and Innocent VIII in 1489 granted special privileges on condition that they preserved the claustral life. According to the Constitutions say (p. 199):

We command the Abbots of the Monasteries that in none of them be admitted any Novice to profession, unless in it he expressly utter the vow of enclosure, by putting these words into the Form of Profession: *stabilitatem meam perpetua inclusionis*. And we declare the Abbots and the Communities powerless and unable to contract with the Novice to admit him to union with the congregation on any other terms; and consequently that any such profession is invalid.

Notwithstanding this vow, the Bulls allow the Abbot, when he thinks fit, to give leave of absence, subject to the dispositions of General Chapter; and so the Constitutions set limits within which the abbot may give this leave. Three reasons are recognised—the good of the monastery, any work of charity, and the monk's own recreation (*consuelo particular*). To go out and return the same day, the Abbot may give leave whenever he thinks fit. Twice in the year he may allow a monk to be out for three or four days. Once in the year, with consent of the Council, he may allow a longer absence, up to two months. Beyond two months he needs the President's permission, and the Council's sworn approval—they made oath to vote for what seemed most fitting. And every four months he is to give the whole community

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a week's vocation at some grange or priory belonging to the monastery; where also he is to appoint an enclosure, and only give permission to go out to parties of three or more. For good reasons which cannot be set aside, monks have to live in houses dependent on the monasteries. These dependent houses have four names: Filiaciones, which seems an equivalent term to daughter-houses; Prioratos, priories; Curatos, parishes; Granjas, granges. The Abbot and Council appoint the superiors of these,—an Abbot for a daughter-house, a prior for a priory. Some of these dependent houses had quasi-episcopal jurisdiction; and the superior appointed must be qualified to exercise it.

In sending monks to any dependent house, the Abbot finds himself limited at both ends. No one can go until he has either lived twelve years in the habit, or else has been through a college course and spent four years afterwards in the monastery. And in either case he must be 30 years old—if possible. On the other hand persons of dignity must not be sent to a priory but must live in the monastery, to keep up its dignity as well as their own. Such are the Definitors, the Visitors, ex-Abbots (abbots were elected for four years only), and the King's Preachers. From this law only the President General can dispense.

If it can be avoided, no monk should have to live alone in any priory or other dependent house, unless there is plain need, or great convenience, in the opinion of the Abbot and two thirds of his Council. Some of these "single missions" had the care of souls. Forty years is the age for going to a parish; but when there is no one of that age suitable, the Abbot may send a younger, with the consent of the majority of the Council, considering in particular his capacity, virtue, example. But at the end of the four years' term, every monk in the dependent houses must return to the monastery to live there for the next four years. Only, when it is for the spiritual or temporal good of the house, the President can permit him to remain for two terms, or longer. Going out of enclosure is made easier for the seniors and harder for the juniors. In the first three years in the habit, the juniors may not go out at all—not even to a grange—except to be ordained,

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or to bear their Abbot company. And for the first eight years they may not go to visit their relatives or to rest at their estates, without the President's written permission; whereas ex-Abbots and Capitulars, and other high officials, may have their two months by simple leave of the Abbot, and their three or four days out as often as the Abbot thinks fit.

The Abbot himself has his bounds. He needs written permission from the President to go more than twenty leagues from his monastery, unless it be to his dependent houses, or to make his official visitation to his churches lying beyond that distance. At all these dependent houses an enclosure is to be marked out and observed, even when only one monk lives there. Priors that have four resident monks, and smaller priories in any principal town, may not have maid-servants; the work is to be done by lay-brothers or by men-servants.

And now for the story of the Arch-Abbey. It meets us in the first chapter of the first book of the Constitutions which opens as follows:

"Since first the monasteries of the Order of our glorious patriarch St Benedict that were in these Kingdoms, to meet the danger that fell on their properties and revenues and consequently on their recollection and regular observance when each stood for itself and all were alike exposed to the violences and tyrannies arising from the constant changes in the said kingdoms, agreed to unite into one Congregation the better to aid each other spiritually and temporally; the Religious of the Order have never enjoyed the tranquillity and peace of soul which they crave, because in the election of their Prelates (of their Pastor General in particular) they have not had the liberty that is given them by the Rule which they profess and confirmed to them by the laws of the Church; since throughout that time the Royal Monastery of St Benedict at Valladolid has claimed that, being the Reformer and Head of the Congregation, it alone has the whole right, active and passive, to the election of the President General of the whole Congregation; a thing which seems to the other monasteries an outrage and occasion of notable inconveniences, and has troubled them and destroyed their peace, and has forced them (after having for a long period tried many other gentler means, without success) to entreat His Holiness to deign to order by his final sentence what shall be most to the service of Our Lord and the peace of mind of the Religious so that they may with greater content give themselves to the duties of their state."

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This appeal to the Holy See drew from Paul V the Motu Proprio "Inter graves" in 1609, which recounts the dispute and attempts to end it. The story is this:

For many years a dispute had gone on between the Spanish Congregation of Reformed Benedictines on the one hand and the Valladolid Conventus on the other, about the right to elect the Abbot General of the Congregation. The Valladolid monks argued that they were the originators of the reform or union of the Congregation; that in the old Constitutions approved by the Holy See Valladolid is called the head of the other houses; and that therefore they, rather than the whole Congregation, should have, and for a number of years had had, the right of electing the General. Or failing that claim, at least the rights of electing and of being elected did not belong freely to the whole Congregation but should go alternately to the Congregation and to Valladolid,—one time the right to elect, and one time the right to be elected. And this arrangement, they said, had been allowed and approved by letters of Pius V and Clement VIII. On the other side the Congregation argued that all Abbots and all the monks of all the houses and the Abbot General himself, were all included and contained in the Congregation itself; and that therefore to it lawfully belongs the right to make statutes and elections for all its members. The principle which they felt to be at stake is the one embodied in the above quoted opening passage of the Constitutions—they have not had the liberty that is given them by the Rule which they profess; for the Superior who is to rule St Benedict's monks ought to be the Superior whom themselves have chosen. They, too, claimed that their rights had been allowed by many Papal Constitutions; the letters of Pius V and of Clement VIII they challenged as surreptitious and ob-reptitious, and appealed to Clement VIII against them, alleging that they were causing trouble and unrest, and great hurt to religion and obedience. Clement referred the matter for final settlement to two commissioners, Cardinal Aragonio, and Paul V himself who was then a cardinal. He tells us that they were still considering the case when he became Pope, and he appointed Cardinal Pamphilio in his

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place. After hearing both sides and considering all laws and documents brought forward as bearing on the case, the Cardinals reported to the Pope their conclusion: That the two letters from Pius V and Clement VIII were surreptitious and obreptitious too; that therefore these must be annulled together with other Papal documents dating as far back as Alexander VI, and all statutes made by Prelates of the Order, in so far as any of these hinder freedom of election. The right to elect an Abbot General belongs to the Congregation itself; the right to be elected belongs to every monk in the Congregation; the monks of one house have no more claim than the monks of any other house to elect or to be elected. The Valladolid monks had made difficulties and disturbance unlawfully, unfairly, unjustly, unduly, having no foundation in law for their claims, and for the future they should be bound to perpetual silence on the subject.

Paul V, having personal knowledge of the case, adopts the decision of the Cardinals, and issues it as his own in the *Motu Proprio Inter graces*, 1 Sept., 1609. He adds that he intends by it to remove all matter of future dispute; the General is to be elected by, and from, the whole Congregation; Valladolid may elect an Abbot of its own, like any other monastery.

This decision was conveyed to the General Chapter of May, 1610, held at Valladolid, by the Papal Nuncio Señor Don Pray Prudencio de Sandoval, Bishop and Lord of Tuy, monk of our Holy Congregation. "And the said Congregation quietly and peacefully took possession of the right to elect freely." And the Chapter acted at once.

On Friday, May 14, they resolved that it was necessary to reform the Constitutions and that steps must be taken. The work should be done by some of the most grave and learned monks, meeting in some monastery at a fixed date. Names were suggested for the definitors to choose from. On the next Tuesday the definitors selected the President and nine others for the work; they were to meet at Christmas, at the monastery of Sahagun, at the cost of the whole Congregation. On the next Friday, May 21, the Chapter gave these commissioners their powers: to make and settle Con-

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stitutions, to print them and promulgate them. Two months after promulgation these Constitutions were to have the force of law, precisely as if decreed in General Chapter. On Christmas 1610, the Fathers met as directed and drew up new Constitutions to meet the new position. In the opening statement they tell the story of the dispute and the verdict, and decree that in token of perpetual gratitude to the Pope, Cardinals, Kings and Nobles who have helped to win them peace, the prayer *pro gratiarum actione* shall be said each year on the first of June the feast of St Iñigo; and at night shall be sung a solemn dirge and next morning a solemn mass for the souls of these benefactors. They record that Valladolid accepts the sentence, ceases to be the head of the Congregation, chooses an Abbot of its own, and remains a member of the Congregation on the same footing as the other houses.

The new Constitutions were confirmed by Paul V on Dec. 9, 1611; and from then onwards the Congregation had no Arch-Abbey. But for at least fifteen years after, Valladolid kept up an agitation to undo the settlement.

First they tried to get Philip IV to interfere. Failing in this, they tried to withdraw from obedience to the new President; or to limit their obedience to externals, saying they were under no obligation in conscience to obey. To justify this, they put forward the plea that the Congregation had no power to make the new Constitutions of 1610; for that the old Constitutions had been approved by the Holy See, and therefore could not be amended by the Congregation.

This extraordinary plea has left its mark on the whole volume of the Constitutions. Both the Constitutions themselves, and the Papal documents quoted, repeatedly assert the abstract proposition that when changed times call for changed laws, a Congregation has the right to make changes. And the prefatory letter of the revisors of 1701 is a philosophical discussion of the wisdom and unwisdom of making new laws.

Urban VIII dealt with this and the other Valladolid arguments in the Bull *In Sacra*, 1624. The question of altering

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the Constitutions he disposes of by the authority of Gregory XIII who in 1573 had recognised the right of General Chapter to revise Constitutions even after the Holy See had approved them. The attempt to get outsiders to interfere leads him to set forth at length the Church's legislation on this point, in a way that makes it clear why she places the heads of orders directly under the Pope and outside the jurisdiction of bishops. It is not so much a privilege for the orders; it is rather a necessary means of imposing peace on them. In the case we are considering, Rome had decided the disputed point. But the defeated monastery looked round for sympathy from the court, the bishops, and even the Papal Legate. If any or each of these were at liberty to re-consider the case, weighing the last Bull against the other Papal documents alleged, and deciding how far one modified the other and in what way they were to be acted on, it is evident that there would never be a final settlement. Each sentence from Rome would only be material for fresh local intrigues. So Urban VIII points out that the Spanish Congregation, by virtue of their communication of privileges with the Cistercians, have the benefit of Bulls issued from 1254 onwards by Alexander IV, Pius II, Innocent VIII and possibly other Popes, forbidding the Cistercians to make appeals outside their Order, or to take their quarrels to outsiders, and giving them a fixed law of appeal which Urban now imposes on the Spanish Congregation likewise. The order of appeal is from one's own superior to the Abbot General; from him to the intermediate Chapter; thence to the General Chapter. And in case of manifest injustice or refusal of justice by the General Chapter, appeal might be made direct to the Holy See.

The third plea, that they need only give external obedience to the new Abbot General, he meets by laying down that they must obey him exactly as they obeyed the General under the old Constitutions, or as they would now obey if they had themselves elected him in the old way.

So these avenues were closed against the Valladolid monks by the Bull of 1624; yet apparently they tried another way of escape. They asserted that under the new Constitutions there was no obligation in conscience to obey. It is true that

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the Constitutions explicitly state that some of them bind under sin and some not. But they found another Communication of Privileges to cancel this declaration. They shared the privileges of the congregation of St Justina of Padua. Now to this Congregation, in 1446, Pope Eugenius IV had declared that all their constitutions bound indeed, but that there was no sin in breaking them unless they were broken in scorn of the law. And when Paul V confirmed the new Constitutions in 1611, he said nothing about cancelling this declaration. Therefore it still held good as a communicated privilege, and so, though under the new Constitutions they were bound to do all that Pope Urban had explained in his recent Bull, yet—there was no sin in not doing it!

This contention also had to be taken to Urban VIII, who in 1624 met it by another letter rectifying Paul V's omission, and declaring that by apostolic authority the Constitutions made in General Chapter *can* bind under sin, and sometimes grave sin.

After which, we may hope that the Valladolid monks submitted to be bound, and to live on the same level as others.

J. B. McLAUGHLIN, o.s.b.

"No. 10 HUT."

NIHIIL humanum a me humano alienum puto. As a C3 undergraduate one appreciated this truth on its theoretical side through the necessity of writing essays for one's tutor on any subject against time: its practical truth one experienced as an AI private at D—a garrison harbour, during the last year of the war. It was a time when veterans were utterly weary of the continuous strain of military life, and recruits were distinctly of the poorer quality—either young boys or old men previously exempted. In a word, the "sporting" enthusiasm of 1914-15 had yielded to a perhaps more heroic but less attractive sense of submission to stern necessity. To me the transition from "the city of dreaming spires" to the muddy wooden camp at D—was as complete a change as life could well afford.

We were 30 all told in No. 10 'Ut, and no one's stay there lasted more than 14 weeks from the day he entered as a "rooky" till the night he left for France as a "soldier." Most nationalities, social classes, and trades were represented among us; we comprised three negroes, one Scotchman, one Irishman, one Welshman, three Americans, and the rest were Cockneys. Some of the professions represented were those of the policeman, barber, a jail-bird, carpenter, swimming instructor, ex-pugilist, ex-agriculturist, drapers' assistant in an American store, printing machine tender, bricklayer, railway shunter, Yorkshire farmer, undergraduate, and for a week or two the partner in one of the largest firms of building contractors to the Government.

The most prominent of the negroes—a Catholic—had been factotum in a Catholic college in America. He was a model of uncompromising fidelity to principles, and patient endurance of insults. Often in the evening he would sit over the stove, reading Shelley or Wordsworth, or writing up his diary; but he had one unfortunate weakness. If we glanced up from our food a moment his large black paw made a grab and some one's food was instantaneously crammed into his

"No. 10 Hut"

mouth! He also had a disconcerting habit of washing his hands in the tea-dixie or drinking bowls.

The jail-bird was the only one with whom I could claim acquaintance—or rather he laid claim to having seen me at Oxford when he had been up there on a job. What that "job" was he never disclosed, but Father Martindale knows. He had a head that decidedly supported Lombroso's theory; his conversation startled even the hut and his chief diet before the war had been simply beer. However he left soon for France, on a Sunday morning, at 2 a.m., so well primed against sea-sickness that it required our united attentions to get his marching order together. His water-bottle was never found.

The Scotchman made more noise and was more quarrelsome than all the rest; but he had a genius for dodging parades. He actually dodged them by the week together by means of a useful friendship with a man in the regtl.-tailors shop. I never succeeded in dodging more than one owing to the vigilant inspection of the whole camp before route marches, etc.; that one time I hid in the battalion pig-sty.

The Americans were mere boys who were too young to be accepted in their own army, and came to ours. Their opinions of red-tape, and the distinction in treatment between officers and men was exceedingly outspoken. One in particular was a friend to me. He had been a motor-mechanic, then ran a department-store. He had been well educated at a Catholic college. Moreover one of his sisters was a nun in a teaching order: he allowed me to see some of her letters to him from which I understood better the secret of his straightness. The unsociability of the ordinary English family irritated him greatly: what he said was, I think, true—"Over here you can only meet the wrong sort of people"

The Scotchman and the Americans had an incessant and maddening dispute as to the respective fighting qualities of their countries, which often ended in some glass being broken, and a visit from our irate "Quarter."

George, from East London, was the youngest of the party, but he made up for his youth by a love of authority that no one disputed—probably because his intonation rendered him unintelligible save to neighbours of his own locality.

Last, but by no means least, was a truly remarkable being. His appearance would have made the Wild Man from Borneo look like Gilbert the Filbert. I remember how indignantly at a foot inspection he exclaimed when pulled up, "I washed them only a fortnight ago!" He had a very peculiar name, being in fact always called "Doctor Bocchetti, the tape-worm strangler," after some mythical but celebrated vet. He had two extraordinary habits, besides a real genius for draughts. He defended matricide in impassioned speeches, and got up at 3 a.m. to prowling noiselessly round the hut till reveille. I remember waking up one morning about 4 a.m., and seeing "Dr Bocchetti" silhouetted against the opposite window. He moved silently away from the end of my bed boards where I kept my things usually. However I had previously been warned to put everything under the bolster, as "they'd steal the teeth out of your head." Hence one kept cheese, sardines, and other auxiliary meals together with books and oddments under the straw bolster. My bed had the misfortune to be next the S.W. door of the hut. When it blew or rained I was literally flooded out, and sometimes almost blown out of bed. Also there was a large surface drain immediately under me—it made strange noises, harboured rats, and was illegally used by the next hut as a dustbin for old food. It was unpleasant to be over it. Blankets too had curious ways. By luck you had perhaps good solid blankets when you went on leave; coming off leave you found those blankets had suddenly become thin, worn out, and full of holes. But it was usually quite easy to work the metamorphosis backwards, when someone else went on leave.

Life in a training camp has been too well described by Mr Locke in *The Rough Road* for any further description. With us, however, a complication was introduced by the stove which had a broken top and belched sulphurous smoke so thickly into the hut that it was impossible to see across it, read, or scarcely breathe often. Worst of all the fumes blackened brass work immediately, and if some idiot stoked up before parade, previous polishing was undone, and you were "put on the peg" *i.e.*, for Company Orders, and got a few days "jankers" which commonly took the form of

skinning the rabbits which the battalion would consume next day.

In the evenings if one did not tramp the two and a half miles down into town and get a "slap-up" supper at the C.W.L. or at Woolworth's 64d. bazaar (fried fish and chips, tea, brown bread and butter for 1s. 1d.), one sat and talked in the hut, or played banker. Sometimes, however, a really interesting debate would arise—usually started by a corporal—a railway signalman—who had read most agnostic literature from Voltaire to Darwin, and knew a deal of Higher Biblical criticism. Another subject was the peculiarities of "R.C.'s" (the battalion had been in Ireland). The latter were a denomination greatly respected. The common attitude was well expressed by a young private who asked to come to Benediction with me. His sole comment afterwards was: "R.C.'s seem to be a very religious people."

Pleasure and recreation took simple and direct forms. How one looked forward to Saturday afternoon when one went down the cliffs into the town and made for the public baths. After waiting your turn for an hour or so, a man with a bald head and fierce squint ushered you into a hot, dark, and scabrous little omnibus. He then turned on your 6d. worth of water by means of two wheels outside, and the water flowing in raised a fine scum of your predecessor's soapsuds. Sometimes the man at the wheel was called away, and you endured the fate of the lobster. Afterwards tea at the C.W.L. ruined by the excruciating noise on the piano which eventually drove you out into the dark streets to contemplate the respective popularity of rival "pubs," and at last through weariness to seek the warmth of the Christian Science reading room. The fire and arm chair compensated for the necessity of reading nothing but Mrs Eddy's *Science and Health with a Key to the Scriptures*.

In camp I read nothing—save a few French books for the sake of the language, among which I remember Marcelle Tinayre's classic little novel, *Hellé*. The smoke and the noise and bad light usually made reading impossible, and I do not believe people who say they read more in the army than at school—unless they were Town Majors. Almost the only

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events in life were the letters of my mother and an occasional but very highly valued letter from a military friend who now—as a novice—wears the habit of St Benedict.

Mr Locke is the historian of that great paradox—the British private. I humbly subscribe his testimony to the humour and general readiness to do any one a good turn which characterize the man in the ranks. No. 10. ³Ut gave birth to some good friendships which outlasted the critical process of demobilization, and have shown the very relative reality of social distinctions. It was a good school in its way to all its inmates. Yet there was of course also the other side of the picture, glaring, violent, and intensely actual. And perhaps those at home scarcely realized the overwhelming psychological effect of this other aspect on the mind of many young recruits who had only just left home or school, and, finding a world of men very other than what they had been taught to expect or had ever imagined, in vain sought a sanction for a code which by comparison came to see, impossible, sentimental and too purely individual to be real—“cum exurgere homines in nos, forte vivos deglutissent nos.” For the most part they abandoned the search altogether; many found what they needed from the Catholic padre—“nisi Dominus erat in nobis!”

Red tape had its little joke to the last. Three months after demobilization, the Ministry of Labour kindly sent a form to be filled in in case I wished early demobilization! A week later the Regimental Paymaster forwarded a bill for several pounds of debt, “caused so far as can be at present ascertained by an excessive cash issue.” This was not even true: but it is not the part of a wise man to argue with paymasters in letters, when the postage has risen to three-half-

NOTES.

WE must beg our readers' indulgence for the delay in the production of this number of the JOURNAL. The Committee was deprived of the services of the Editor by illness at an unfortunate moment and some time elapsed before the results of his labours could be collected.

* * *

A number of changes on our missions appear to be imminent. The Rector of St Anne's, Liverpool, Dom Joseph McDonald, was elected Abbot by the Community of Fort Augustus Abbey, and his place has been filled by Dom Philip Willson. To the newly-elected Abbot we offer our sincere congratulations. During his term at St Anne's he completed extensive improvements which will remain as an indelible monument of his indefatigable zeal. The unanimous chorus of regret from his late parishioners gives a better impression of his worth than any words of ours. May he occupy his new office for many long years! To Dom Justin McCann who has relinquished the office of Claustal Prior at Ampleforth and taken up his new work at St Anne's, we offer our very best wishes. Those who worked with him during his term of office in the monastery know how dearly he had its interests and welfare at heart.

* * *

WE must also record here the re-establishment of the novitiate at Ampleforth. Its numbers are twelve, including several who have lately passed through the school. Among those present at the clothing ceremony were Dom Placid Whittle, the last surviving member of those who passed their novitiate days here at Ampleforth in 1858, before Belmont became the common novitiate house, and Dom Cuthbert Pippet, who entered the school in 1854. The large increase in our numbers has necessitated a re-arrangement of the choir, and has enabled us to re-introduce the ancient practice of singing the conventional mass each day. To all the novices we offer our good wishes.

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We offer our sincere congratulations to the following members of the Community who received the Sacrament of Ordination at the hands of Bishop Vaughan at Easter: Dom Gregory Swann, priest; Dom Augustine Richardson, Dom Felix Hardy, deacons; Dom Cyprian Murray, sub-deacon; and to Dom Ignatius Miller and Dom Denis Marshall, who were ordained priests by Bishop Vaughan on July 25th.

* * *

To Mrs. Martin we offer our deep sympathy on the death of her son, Wilfrid Aloysius Martin, who died on May 31st, aged 24. We hope to print his portrait in our next issue.

* * *

THE Secretary also apologises for any omissions which may have occurred in this issue. These will be due to disorganisation consequent on the severe illness of the Editor. The School Prize List will be published in the Christmas number.

* * *

THE Secretary of the JOURNAL would be glad to re-purchase copies of the following numbers, these being out of stock: Vol. I, No. 3; Vol. XXI, No. 2 (the Bishop Hedley number). He would also be glad to know of any changes of addresses which may take place among the subscribers, as many JOURNALS have recently been returned. The Index to Vol. XXIV will be published with the next number.



UNVEILING OF THE WAR MEMORIAL, ST. ALBAN'S, WARRINGTON.

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NOTICES OF BOOKS

Shrines of our Lady, by YMAL OSWIN. (2/- net, Morland, Amersahm, Bucks.)

A most interesting book, though one cannot help feeling it is too much abbreviated. Most readers would like to know more than the little information given, and few will have an opportunity of consulting larger works. There are several misprints, and some of the headings to chapters are misleading. But on the whole it will be welcomed by all who have learned to respect those mysterious 'Catholic times' to which our churches and ruins bear silent yet eloquent testimony. G.S.

Handbook of Moral Theology, by THE REV. ANTONY KOCH, D.D. edited by Arthur Preuss. Vols. I. and II. (7s. each, net, Herder).

FOLLOWING close on the heels of the successful Pohle-Preuss Dogmatic Theology comes this Handbook of Moral Theology in English, which is to be completed in five volumes. We ought to say straightaway that this is not a text book which by itself will suffice to complete the Moral Theology course of a beginner. This will be clear when we say that the Sacraments, in general and in particular, are dealt with in a little over a hundred pages of fairly large print. But on the other hand the work cannot be recommended too highly to those who have done a course and to the beginner who is using one of the ordinary text books. It deals fully and in a very rational and modern way with the principles of the science, it is interesting and stimulating, and if used in connection with the numerous and excellent "readings" given at the end of each chapter will be of immense use.

The English and the general get-up of the books preserve the high standard attained in the Dogmatic series. H.D.P.

A Commentary on the New Code of Canon Law, Vol. II, by DOM CHARLES P. AUGUSTINE, O.S.B., D.D. (10s. 6d. net, Herder).

DOM AUGUSTINE has acted up to his principle, "Bis dat qui cito dat," and has published his second volume of commentary on the New Code with very little delay. This volume, which deals with the Clergy and the Hierarchy, covers the canons of the Liber Secundus of the Code as far as the end of the Pars Prima.

We regret that the author has not been able, owing to instructions from Rome, to continue giving translations of the various canons, but he meets the difficulty by his careful commentary, which brings out clearly the details of the legislation.

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The introductory portion of this volume, dealing with "persons in general," needs careful notice, especially where the questions of domicile and relationship are discussed, as important changes are introduced. The canons then treat of the rights, privileges, obligations, etc. of the clergy in general, and then beginning with the Pope, and descending through the various grades of the hierarchy, give the law of the Church concerning election, administration, etc. Those who have but recently obtained the right to put P. P. after their names will turn with interest and profit to the ninth chapter.

The production of the volume is up to the high standard of Mr. Herder's other publications.

Le Christ vis de l'âme, by DOM COLUMBA MARMION, ABBE DE MAREDSOUS (Maredsous, 6fr. 50).

Those who have heard the eloquent author of these Conferences will rejoice that he has allowed his spiritual teaching to appear in this permanent form. The book is recommended in very warm terms by Cardinal Mercier; it has already had a phenomenal sale; it deserves to be known and studied wherever there are souls that practise the spiritual life. They will find in it a solid framework of sound doctrine and a richness and warmth of practical exposition, that could only come from one who has himself attained that "sapida scientia" of which the Fathers speak. Here is a preacher who follows St. Augustine's rule, and endeavours "ut veritas pateat, veritas placeat, veritas moveat." We beg the author to issue an edition in his native tongue.

A Singer in Palestine, by ARNOLD O'CONNOR. (Mary's Meadow Press, Ludlow, 2s. net.).

THERE is nothing of the brutality of war in this dainty volume of verse, although the poems were written amid scenes of war and the writer is evidently acquainted with war's horrors. The book is characterised by delicate insight applied to the suggestions of a devout faith and an undaunted love. Mary's Meadow is a "garden enclosed," and its flowers have a delicacy and aroma which are quite their own. We congratulate our Ampleforth poet—will he allow us to denominate him thus?—on this, the latest fruit of his muse.

A Wife's Story: the Journal of Elizabeth Lescur. With an introduction by her husband. Translated from the French by V.M. (Burns & Oates, 5s. net.).

THIS is, in reviewer's parlance, a genuine human document, and, at the same time, is intensely spiritual. We have read it twice, and are going to read it again. Need reviewer say more?

P. J. McC.

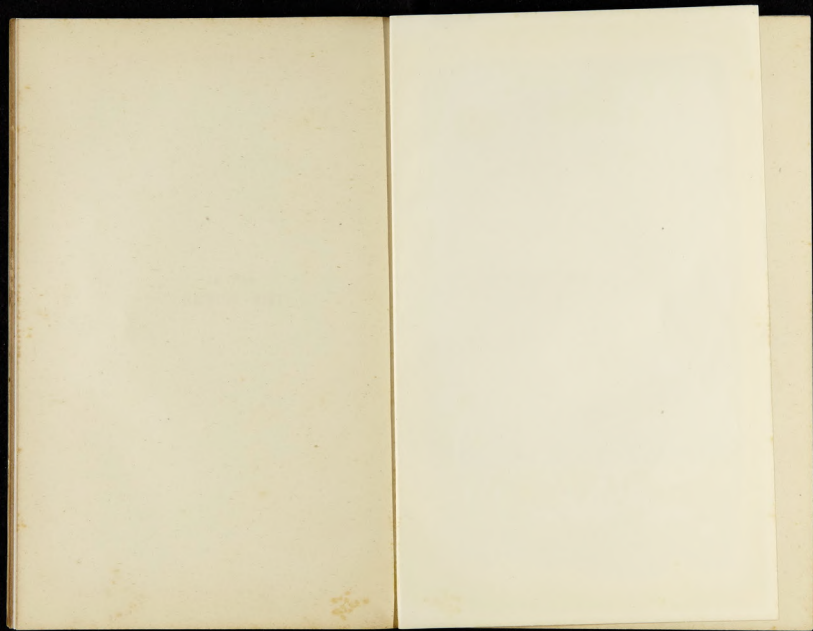
LIBRARY ACKNOWLEDGMENTS

THE Librarian wishes to acknowledge gifts to the Abbey Library by the following benefactors: Father Abbot, Dom Cuthbert Almond (a constant friend), Dr W. S. Hedley, J. L. Browne, Esq., and Miss Mary Boyle. Dr Hedley has presented a very interesting memorial of his brother, Bishop Hedley, the illuminated card setting forth the ministers who officiated at his episcopal consecration, Cardinal Manning, Bishop Ullathorne, and Bishop Brown are there, besides many names that are of great interest to English Benedictines. Mr James Browne has given the library a sumptuous edition (Venice 1776) of the Roman Antiphonary. Miss Mary Boyle has given a copy of that quaint, old world book, the *Holy Court* of Nicholas Causin. The library owes much to such generous benefactors.

ACKNOWLEDGMENTS

We beg to acknowledge the receipt of the following exchanges: *The Stonyhurst Magazine*, *The Raven*, *The Giggleswick Chronicle*, *The Edmundian*, *The Cottonian*, *The Ushaw Magazine*, *The Beaumont Review*, *The Oscotian*, *The Ratcliffian*.

PART II.
THE SCHOOL





Ampleforth Cricket XI, 1915.
 G. F. Anonough, G. E. Gibbons, N. Seclaire, B. Wright, D. George, J. K. Longhans, R. B. Wilson (last Yorkshire)
 J. Carver, C. Unsworth, E. J. D. Gerrard (Capt.), H. M. S. Sturt, M. Stutch
 Tom, Left to Right.
 Bottom, Left to Right.

To face page 49.

SCHOOL NOTES

The School officials this term have been :

Head Monitor	L. Bévenot
Assistant Monitors :	I. Forbes, M. Smith, C. Unsworth J. Leese, P. Blackledge, J. E. S. Ruddin
Captain of the Games	B. J. D. Gerrard
Office-men	A. Fors, W. R. Emery
Common Men	G. Gilbert, T. Wright
Librarians of the Upper Library	I. Forbes, L. Spiller, E. Vanheems.
Librarians of the Middle Library	A. F. Pearson, A. M. de Zulueta
Librarian of the Higher Third Library	A. B. Fishwick, G. Parr
Librarians of the Lower Third Library	T. Rochford, J. Massey

Captains of the Cricket Sets—

- 1st Set—J. B. Gerrard, C. Unsworth.
 2nd Set—E. Ruddin, F. Ainscough.
 3rd Set—E. H. George, H. V. Dunbar.
 4th Set—S. A. Mannion, R. Wilberforce.
 5th Set—T. Rochford, A. Ainscough.
 6th Set—R. Russell, A. Fishwick.

* * *

The following boys left at the end of last term :

D. M. Rochford, J. Casey, S. C. Cravos, C. H. Robinson.

* * *

The new boys were :

S. Richardson, E. de Guingand, W. Martin.

* * *

We were glad to welcome back F. MacDonnell, who has re-joined the school to prepare for the army.

* * *

We were again fortunate in being able to secure the services of B. B. Wilson as coach for the Cricket XI. Of the ten matches played by the 1st XI this season six were won, three lost and one drawn. This improved record reflects the general improvement in the cricket which was disappointing the last two

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seasons. Wilson's coaching has been admirable and many of the masters have laboured in the nets several afternoons a week. To them the thanks of the school is due. There has been a greater keenness throughout the school and altogether the outlook for the next few years is really bright.

The batting of the 1st XI on the whole was good. Nerves played a larger part in the matches than they should have done and no doubt accounted for many of the low scores of individuals who were worth many more runs than they got. Unsworth's batting is stylish and correct but somewhat lacking in forcefulness. He usually stayed in a long time for his runs and helped largely to break the bowlers' hearts. Scott was a much improved player and gave two or three delightful displays. Crawford and Gibbons both did some good things though they lack variety of strokes. Gibbons' century against the Old Boys was the first century scored in the new ground. D. George promises very well. He shows good style and plays with delightful freedom. He should do very well next season. Wright played several very good innings but he is a rather reckless player and would do better if he showed a little more restraint. Gerald Ainscough is one of the prettiest bats, but he never gets many runs owing to his weakness in defensive play. Gerrard is a powerful hit and gave several forceful displays but on the whole his batting was rather disappointing and hardly fulfilled expectations.

Geldart bowls a great pace for so young a boy but he was rather unlucky, and certainly deserved more victims than he obtained. Unsworth was always hard to score off, keeping a good length but showing hardly enough variety in his pace. Gerald Ainscough was very useful in the latter part of the season when the wickets were softer, getting a lot of work on the ball but he must try to develop a little more pace.

The fielding while not brilliant was safe, the chief weakness being the slowness in getting the ball back to the bowler or wicket-keeper.

Gerrard gained the batting average, G. Ainscough the bowling, and C. Unsworth won the "Wyse" bat for the best all-round cricketer. Crawford obtained the fielding prize. Congratulations to the latter and Scott on getting their colours.

School Notes

In addition to the 1st and 2nd XI matches, two games were played by the Junior boys against Bramcote School, Scarborough. On their ground we were just beaten by 5 runs, they making 96 and we 91, which included an excellent innings of 45 by J. Ainscough. The fielding was keen and smart, the chief fault of the team as a whole being the lack of judgment shown in running between the wickets, a fault which unquestionably lost them the match. In the return match here we avenged ourselves handsomely, making 176 runs and then getting Bramcote out for 114. The batting was really excellent and showed great promise. P. King made 64 and Dunbar 41, and both thoroughly deserved their success. The fielding again was keen and thorough and the whole side played like winners from the very start, the right spirit for winning matches.

* * *

We were able this year to hold once more the Exhibition, which had been suspended during the war. An account of the proceedings will be found in another place.

* * *

During the term the school, amongst other good works, contributed £10 to St David's Home for disabled soldiers at Ealing.

* * *

JULY 10TH, the day of National Peace Rejoicings, was celebrated here with right good will. In the gathering shadows of the previous evening, a chosen band of the O.T.C., directed by their Captain, drew a German field gun round to the front lawn. This gun had been presented to the College by the War Office as some recognition of the services of the O.T.C. before and during the war. In the morning we awoke to find the old buildings gay with bunting. The forenoon was occupied by battles royal between several forms on the cricket field, the victories not always going to the upper class.

The afternoon was spent in fishing and boating on the Fosse Ponds, and this excursion will long be remembered for the unprecedented relaxations of ordinary school discipline.

A party of the Upper School played a tennis tournament

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during the afternoon which provided some close games. Two rackets were presented to R. H. Scrope and C. E. G. Cary-Elwes who were the winners.

* * *

In the evening the whole school assembled to drink to the "King" and to "England's Future." Fr Abbot spoke a few inspiring words on the part played by our country in the war and called on each one to remember the part he was expected to play in the history of the time. Many of the traditional English songs were sung and the programme was ended by a topical song sung by the Sixth Form, and composed by F. G. Davey, two of whose songs we print on another page.

* * *

DURING the previous fortnight bands of volunteers from amongst masters and boys had been busy building a bonfire on the moor behind the College. The fuel on the site of Pry Rigg Plantation was unlimited in amount, and the result was a bonfire which we think without exaggeration rivalled any in Yorkshire. It was lighted at 10.30 by Fr Abbot amidst the enthusiastic cheers of the school, which were rapidly cut short by the sudden heat of the fire. From the elevated site one could obtain a striking view of the surrounding country for thirty or forty miles in every direction, and on every high point were small lights twinkling. But from reports received the next day ours was by far the most brilliant and inspiring. Towards the end of the fire a heavy fall of rain commenced, fortunately perhaps for the moorland; and the projected display of fireworks had to be postponed until the following Saturday. To the Prefects and all concerned the greatest praise is due for their organisation of a "Perfect Day."

* * *

THE weather during the term was delightful, only one game being cut short by rain. This was especially welcome on Goremire Day, which was held on July 3rd, all the time-honoured traditions (with the exception of the lunch at Hambleton) being kept up. An anxious group collected by the old hotel at Hambleton in the hope of something turning up, but the Bursar, with great discretion, did not appear.

School Notes

May we hope that next year the full programme will be carried through!

* * *

WE are thankful to record that the school was entirely free from illness during the term.

* * *

OUR studies were interrupted one morning by the appearance of a large twin-engine biplane, which hovered ominously over the buildings. Later we learnt that the intrepid pilot was F. Courtney, who was on his way to London from Newcastle. Two hours after leaving our neighbourhood he landed in London.

* * *

THE following boys are heads of their forms:

Upper Sixth L. J. Bévenot	Lower Fifth R. G. Hague
Sixth A F. G. Davey	Fourth A. F. Pearson
Sixth B J. F. Leese	Higher Third B. Dee
Upper Fifth J. Fitzgerald	Lower Third H. Grisewood

* * *

DURING the term the school was inspected by officials of the Oxford and Cambridge Schools Examination Board. The Inspectors were:

General Arrangements,

Classics and English: L. V. Lester-Garland, M.A., St John's College, Oxford.

French: O. H. Fynes-Clinton, M.A., St John's College, Oxford.

Mathematics and Science: H. H. Turner, F.R.S., D.Sc., New College, Oxford.

As far as we could judge the Inspectors were eminently pleased with everything they saw.

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The School staff is at present constituted as follows :

Dom Edmund Matthews, M.A. (Head Master)	
Dom Justin McCann, M.A.	Dom Bernard McElligott, B.A.
Dom Wilfrid Wilson	Dom Ethelred Taunton, B.A.
Dom Placid Dolan, M.A.	Dom Clement Hesketh, B.A.
Dom Dominic Wilson, B.A.	Dom Stephen Marwood, B.A.
Dom Paul Nevill, M.A.	Dom Louis d'Andria, B.A.
Dom Dunstan Pozzi, D.D.	Dom John Maddox
Dom Adrian Mawson	Dom Raphael Williams
Dom Herbert Byrne, B.A.	Dom Gregory Swann, B.A.
Dom Sebastian Lambert, B.A.	Dom Ignatius Miller, B.A.
Dom Hugh de Normanville, B.A.	Dom Denis Marshall, B.A.
Dom Iltyd Williams	Dom Felix Hardy, B.A.

Dom Cyprian Murray

F. Kilvington Hattersley, Mus. Bac. (Cantab.), A.R.A.M.

W. Edward Parkinson, A.R.C.A. (London)

J. F. Porter, M.D., M.R.C.S. (*Medical Officer*)

Edward Maude (*Violin*)

John Groves (*Violoncello*)

Sergeant H. Croft (Manchester Regiment)

Miss McTimney } *Matrons*

Nurse Wood }



LIEUT. C. F. W. LEESE, 29th PUNJAB

To face page 55.

AMPLEFORTH AND THE WAR

Roll of Honour

TOWARDS the middle of the term we received the sad news of the death in action of Lieut. Cecil Leese, Indian Army.

LIEUTENANT CECIL F. W. LEESE.

Lieutenant Cecil F. W. Leese lost his life fighting on the Indian Frontier in the June of this year. A fort where he was stationed seems to have been attacked by large tribal levies and in consequence evacuated. Certain information cannot be obtained, but Leese would appear to have been killed in the rear-guard fighting which then ensued.

Cecil Leese came to Ampleforth in September, 1910, and remained until July, 1915. He entered wholeheartedly into the life of the school from the first moment of his arrival and was in every way a typical schoolboy—keen, impetuous and full of a rollicking humour which not infrequently led him into innocent mischief. Although he was by no means unusually studious, he nevertheless had distinct abilities and was very successful when he gave his mind to his work; he always entered with zest into the branches of study which for him had the most attractive appeal. He was especially interested in the work of the O.T.C. and persistently showed much keenness and skill in this direction. During his last year in the school he was a valuable monitor, displaying those qualities of being able to get things done which must have proved very serviceable to him as an officer.

On leaving school he passed into the Indian Army by way of Wellington College, Madras. After obtaining his commission he saw eighteen months' service in East Africa, where he suffered intense hardship owing to the disorganised nature of the transport facilities in that region. The remainder of his time was spent in India,

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chiefly in the plains, until he secured his transfer to the North West Frontier Militia where he met with his death.

We conclude with the words of one who knew him intimately for many years: "It is hard to think of the boy one loved snatched away at the threshold of his career. But it is God's will and if Love and Infinite Wisdom has taken him to Itself with his duty accomplished, we ought to try to rejoice that his destiny is fulfilled."

We offer to his parents and relatives the sincerest sympathy, and recommend his soul to the good prayers of our readers. R.I.P.

THE AMPLEFORTH WAR MEMORIAL

As the Editor of the JOURNAL is also Secretary of the War Memorial Fund, we regret that his illness prevents us from giving any details of the Fund. We understand that the Fund is going on well, but prefer to print a full list of subscriptions in our next issue rather than an inaccurate one in the present number.

THE EXHIBITION

AFTER a lapse of five years, the Exhibition was held this year on June 16th and 17th. To many in the school an Exhibition was a new experience; indeed the only point conclusively established was that there was to be no study for two days. A sense of adventure was in the air, and this was perhaps the reason why the atmosphere was one not so much of a resumption of familiar things, as of the inauguration of a new era. This impression was deepened by the remembrance of Bishop Hedley's death, which had occurred since the last exhibition of 1914, and, as the Headmaster said in his speech, the absence of that distinguished and loyal Amplefordian came upon us this year with a peculiar sense of loss.

THE PLAY

The play chosen to be performed was "The Merchant of Venice." The production of Shakespeare is part of the Ampleforth heritage, and the choice of the "Merchant of Venice" was undoubtedly a happy one. The tremendous events of the year had left us in the vein neither for tragedy, nor for the more light-hearted of the comedies. We have no wish to moralise, but it is fanciful to remember that the play produced in 1914 was Euripides "Iphigenia in Tauris?" Both these plays are comedies which very nearly become tragedies; but Euripides' drama was played at Athens in the last decade of a long and unhappy war, a brief moment of lyrical beauty snatched from the despair of the last years of a great empire; whereas Shakespeare's play, especially in the unclouded serenity of the last act, is instinct with the peace and harmony of a world in which the evil intentions of the malignant have been finally defeated. As the Jew stumbled out of the Doge's Court, a broken man, did not the scene fade, in our imagination, into the Council Hall of Versailles? In the best sense of the word, the play was a production. All details had clearly been thought out with care; there was a buoyancy and freshness

The Exhibition

about the acting which carried the scenes easily along. In the preparation of the acting version some fine scenes had to be shortened or omitted, but the excisions were skilfully made, and the scenes in which the play was presented contained in a coherent whole the three plots of the caskets, Lorenzo and Jessica, and the pound of flesh. The play is a very difficult one for boys to act. It takes shape on an idealised background, and its atmosphere is one of graceful, romantic charm. The slightest awkwardness of gesture or carriage mars its texture, and a want of conviction would be fatal. We congratulate all those concerned on what appeared an easy mastery of these difficulties. The prop of the play in this respect was Greenwood as *Bassanio* who was debonair and heroic throughout. There was a slashing *Zounds! out-with-ibye-rapier* air about him; yet he could be plausible too. And indeed for such a *Portia* it was incumbent on one to toss one's plume and wear one's dagger with an air! This was H. Grisewood's first part in an Ampleforth play, and he scored a striking success. As the phrase goes, he got right inside the part, speaking his lines in a well-modulated voice with sincerity and understanding. He was perhaps most at home in the famous Trial scene, in conflict with the crafty Jew. And *Shylock's* craft was the central motive of the play. Some of his more "sympathetic" features had to be omitted, notably the "hath not a Jew eyes?" passage. Spiller's task was therefore comparatively straightforward, but he threw himself completely into his part, and the result was a character-study of extraordinary finish. In all the scenes the attention of the audience was gripped at once and not suffered to relax, and his final exit from the court could hardly have been bettered on any standard.

Of the other characters Gilbert enjoyed the humours of *Launcelot Gobbo*, and communicated the infection to us, Roach had some capital moments as *Nerissa*, King played the difficult title part with the right suggestion of melancholy, and Ruddin gave a reading of *Old Gobbo* that was quite faultless. No better example than Ruddin's acting could be given of the difference it makes to a play when a small part is perfectly performed.

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The most lasting impression of the production is that of colour. The shifting groups of gaily-dressed Venetians in the first scene; the contrast between the fashionable *Bassanio*, "who indeed gives rare new liveries," and the sober richness of the Jew's and *Antonio's* garb, as befits merchants; the splashes of legal scarlet in the court; and small touches like the black vizors of the masquers or the single emerald on *Shylock's* forefinger; these made satisfying pictures for the eye.

Two moments linger especially in one's memory: that in which, on a stage lit only by the stars and the lights on the gondolas across the lagoon, with the strains of distant masque music borne faintly to his ears, *Shylock* came back to his deserted home; and the entrance of *Portia* in the last act, as she returned to her house and paused for an instant to listen to the music, which blended with the moonlight and the rapturous talk of *Lorenzo* and *Jessica* to form a perfect harmony of repose.

One of the distinctive features of the production was the quality of the incidental music, which was in the main taken direct from string quartets of the great masters. It was so arranged as to symbolise the particular emotional character of the scene. The sombre opening of the Beethoven quartet in A Minor with its succeeding vigorous contrasts of light and shade put the audience at once into the right mood for encountering the doleful melancholy of *Antonio*, and the bubbling loquacity of *Gratiano*. The harmony of poetry and music could scarcely have been bettered than in the lines where *Bassanio* uttered his ecstatic eulogy of *Portia* to the accompaniment of the slow movement of Tschaikevsky's D Major quartet. But what haunts the memory more even than this are the selections from Parry's "Lady Radnor Suite"—the graceful lighthearted minuet that ushered us into the company of *Portia* and *Nerissa*, and the delightful dance music—from the *Bourrée* of the same suite—instinct with the spirit of revels and carnival, that covered the flight of *Lorenzo* and *Jessica* among the rollicking masqueraders.

The Exhibition

THE MERCHANT OF VENICE.

SCENES :

- SCENE 1—A Street in Venice.
 SCENE 2—By the Lagoon, Venice.
 SCENE 3—A Room in Portia's House.
 SCENE 4—A Court of Justice in Venice.
 SCENE 5—Avenue to Portia's House.

INCIDENTAL MUSIC :

The music throughout the play is taken from string quartets by the great masters.

INTRODUCTION Quartet in A minor (op. 134) (First Mov.)

Beethoven

BEFORE SCENE 3 . . . Minuet from "Lady Radnor" Suite.

Parry

BEFORE SCENE 4 . . . "Alla marcia, Assai vivace," from Quartet

in A minor

Beethoven

BEFORE SCENE 5 . . . "Andante Cantabile," from Quartet in

D, op. 11

Tschaikevsky

The "Belmont Motif" in Scenes 1 and 3 is taken from the introductory bars of the slow movement of the D major quartet

Tschaikevsky

The Song, "Tell me where is Fancy bred?" is composed by

L. J. BÉVENOT, and sung by P. E. HODGE.

Characters—

THE DUKE OF VENICE	C. E. G. CARY-ELWES
ANTONIO, a Merchant of Venice	G. B. KING
BASSANIO, his friend, Suitor to Portia	H. W. GREENWOOD
SOLANO	A. F. PEARSON
SALARINO	C. J. MAYNE
GRATIANO	R. W. DOUGLAS
LORENZO, in love with Jessica	T. M. WRIGHT
SHYLOCK, a rich Jew	L. SPILLER
LAUNCELOT GOBBO, servant to Shylock	C. H. GILBERT
OLD GOBBO, Launcelot's father	E. RUDDIN
BALTHASAR, servant to Portia	F. W. JOHNSON
LEONARDO, a servant to Bassanio	A. R. FORS
PORTIA, a rich heiress	H. GRISEWOOD
NERISSA, her waiting maid	W. ROACH
JESSICA, daughter to Shylock	G. S. HARDWICK-RITTNER

VENETIANS, ATTENDANTS, OFFICERS OF THE COURT, &c.—

E. H. GEORGE, W. R. EMERY, L. TWOMEY, B. W. HARDING,
 J. E. SMITH, T. ROCHFORD, C. F. KEELING, J. W. LYLE-
 SMITH, P. E. HODGE.

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On the morning of Tuesday, June 17th, Fr Abbot sang a Pontifical High Mass of Requiem for the souls of the old Amplefordians killed in the war. Before the Mass, the Roll of Honour was read from the choir steps, and during the ceremony the sentries round the flag-covered catafalque were the following Old Boys: Viscount Encombe, Capt. R. M. C. Abney-Hastings, Capt. C. J. B. Collison, and 2nd Lieut. R. Perring. A brief sermon was preached by Abbot Cummins, who spoke of the sorrow entailed by the war, and in particular of the personal loss to the school of many gallant lives which could not easily be spared. He bade the school remember what they owed to those who had fallen, and to help to discharge the debt by proving themselves worthy successors to them. The same note was struck by the words of Isaiah sung by the choir to Ingegneri's setting after the Elevation, ". . . *Ipsa autem vulneratus est propter iniquitates nostras; cujus livore sanati sumus?*" At the close of the Absolutions the "Last Post" was sounded, and "God save the King" was sung.

At 11.15 came the distribution of prizes in the Theatre. The intervals of prize-giving were filled with music and speeches. Cary-Elwes, de Zulucetta, and Cronk here distinguished themselves by a very spirited rendering of the humours of Molière. The Headmaster, in presenting his report, welcomed the visitors to the first School Exhibition that had been held since 1914. The health of the school had been, as usual, excellent, but the severe epidemic of influenza which ran through the house last term showed us that not even our record of health was immune. The time had been one of great anxiety, and Fr Edmund made a feeling reference to the death of Reginald Fox. He went on to speak of the war record of the school, the honours list, and the war charities to which the school had contributed. By giving up prizes and sports prizes, by organising Red Cross concerts, and by particular collections made at various times the school had contributed over £360 to the Public Schools' Hospitals, the Belgian Relief Fund, the Ampleforth Hut, and the Lourdes Fund. In the examinations conducted by the Oxford and Cambridge joint Examination Board last year, six passes, he said, had been obtained in the Higher Certificate, a high per-

The Exhibition

centage for the number of boys in the school, and four distinctions, two in French and two in History. The two history distinctions were obtained out of a total of eight for the whole country. In the School Certificate all the boys sent in had passed. Since the last Exhibition Ampleforth had taken its place among the Public Schools of the country, with a seat at the Public Schools Headmasters' Conference. He spoke of the work done by the Officers' Training Corps during the war, and read a letter from Col. Earle urging the advisability of continuing this work. Of developments at Ampleforth the most conspicuous was the establishment of the Preparatory School, which had been set up as an independent school where the younger boys could be separately dealt with. It had already met with considerable success and its waiting-list was a long one. In conclusion, Fr Edmund spoke of the comprehensive schemes for national education that were now in view. University education should now be the normal course, and not the exception; and he urged on Catholic parents and boys the need of a serious effort to ensure that the competition for positions which would follow upon national education might not find us unprepared.

After luncheon, which was served in the Gymnasium, took place the cricket match between Past and Present, of which an account will be found elsewhere. Tea was served on the cricket field; and after tea meetings of the Ampleforth Society and the War Memorial Committee were held.

THE CONCERT

In the evening of Exhibition Day a concert was given in the Theatre with the assistance of a string quartet including Mr John Groves and Mr Edward Maude, the 'cello and violin masters. The Choir sang with their habitual purity of tone and finish Cooke's very fine glee "How sleep the Brave" (Collins), and another by de Pearsall. Of the pianists Bévenot deserves particular mention. His performance was probably the most remarkable yet heard in this hall. César Franck's Prelude, Chorale and Fugue is a work of lofty imaginative reach and very great technical difficulty; and it was extremely well played. Pearson and Henderson both fulfilled expectation and the latter's brilliant handling of the Ecosseise ob-

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vously pleased the audience. Roach sang his songs with simplicity and a flexibility very praiseworthy in a treble; as an encore he sang "My Moon" (Pelissier). Much pleasure was given by the solo playing of Mr Maude and Mr Groves, who took also the first violin and 'cello parts in the beautiful No. XV Quartet of Mozart.

Dom Stephen's two sea-songs were an entirely Ampleforth production, words and music, and were enthusiastically received. Finally a word of thanks is due to Dom Denis Firth for standing by us and letting us hear once more the best known and best remembered of Ampleforth voices.

PROGRAMME

PART I

- | | | |
|----|--|--------|
| 1. | STRING QUARTET, NO. XV | Mozart |
| 2. | PRELUDE, CHORALE, AND FUGUE FOR PIANOFORTE | Franch |
| | L. J. BEVENOT | |
| 3. | GLEE "How Sleep the Brave" (Collins) | Cooke |
| | THE CHOIR | |

PART II

- | | | |
|-----|---|-------------------------|
| 4. | NOCTURNE (E FLAT MAJOR) | Chopin |
| 5. | SONGS "Thou't like a lovely flower" (Heine) | Schumann |
| | "Morrow Down" (Kipling) | E. German |
| | W. J. ROACH | |
| 6. | VALE (Op. 70) and ECOSSAISE (No. 3) | Chopin |
| | N. HENDERSON | |
| 7. | VIOLIN SOLO "Legende" | Weinawski |
| | MR EDWARD MAUDE | |
| 8. | SONGS "Two Sea-Songs" (F. G. Davey) | Dom Felix Hardy, O.S.B. |
| | DOM STEPHEN MARWOOD, O.S.B. | |
| 9. | GLEE "Who shall win my lady fair?" | de Pearsall |
| | THE CHOIR | |
| 10. | 'CELLO SOLO "Sur le lac" | Godard |
| | MR JOHN GROVES | |
| 11. | SONG "Land of Hope and Glory" | Elgar |
| | DOM DENIS FIRTH, O.S.B. | |
| | (Chorus: THE CHOIR AND AUDIENCE) | |
| | GOD SAVE THE KING | |

The following visitors were present at the Exhibition:

Captain Abney-Hastings, Mr and Mrs John Ainscough, Mr and Mrs T. Ainscough, Dom C. Almond, Mrs Bagshawe, Mr J. Barton, Dom M. Blute, Mr B. Bradley, Mr Browne, Mr Burns, Miss Buckhurst, Mr G. Chamberlain, Mr and Mrs Cheyne, Mr W. Clapham, Miss Cole, Mr and

The Exhibition

Mrs Collins, Mr C. Collison, Mr and Mrs Cronk, Dr and Mrs Croft, Mr Conroy, Abbot Cummins, Mrs Davey, Mr and Mrs de Guingand, Mrs Dunbar, Viscountess Encombe, Viscount Encombe, Dom A. Firth, Mrs Fisher, Mr. Mrs and Miss Fishwick, Lady Helen Forbes, Mrs Gerrard, Mr. Mrs. and Miss Gibbons, Mr A. B. Gibbons, Mrs and Miss Gilbert, Mr and Mrs Greenwood, Mrs and Miss Hardy, Hon. Mrs Harding, Mr and Mrs F. K. Hattersley, Mr and Mrs Hattersley, Mrs Hardwick-Ritter, Mrs Hunt, Abbot Hunter-Blair, Mr Hunter, Mr and Mrs Keeling, Mr and Miss Keவில், Captain J. Keவில், the Misses Kilroe, Mr and Mrs King, Mr and Mrs. Lacy, Mr. Mrs and Miss Lancaster, Miss Laurence, Lady Lawson, Mrs and Miss Lee, Mr M. Liddell, Mr Linacre, Miss Lock, Mr and Mrs Martin, Mrs and Miss Massey, Hon. B. and Mrs Maxwell, Mrs and Captain Mayne, Mr and Mrs and the Misses McDonald, Mr D. P. McDonald, Mr I. McDonald, the Earl of Mexborough, Mr and Mrs Milburn, Mrs and Miss Mills, Mr and Mrs. Maloney, Mrs Nevill, Mr and Mrs Ogilvie-Forbes, Mr and Mrs A. Pearson, Mr and Mrs R. Pearson, Mrs and Miss Porri, Dr and the Misses Porter, Mr and Mrs Potter, Mr Raby, Mrs Roach, Miss Robinson, Mrs Romanes, Mr and Mr L. Rowell, Mr and Mrs Rudd-Clarke, Mr, Mrs and Miss Ruddin, Mr H. Ruddin, Lady Agnes Savile, Mr and Mrs Scott, Mrs and Miss Scrope, Mr J. P. Smith, Mrs Spiller, Mr Stahl, Mrs Stewart, Mr and Mrs Twenlow, Mr and Miss Vanheems, Mrs Young, Dom P. Willson, Mrs Wright.

A large number of friends from the neighbourhood were present at the performance of "The Merchant of Venice."

TWO SEA SONGS

I

Oh! hear the music from the sand
Of heavy waters moving slow,
With foaming crests as on they flow
Toward the silent, sleeping land.
Above the cliffs the sea-birds flock—
The swelling billows still sweep on
Seething with snow-white foam. Anon
They hurl themselves against the rock
With a sullen roar. The dashing spray
Leaps up: a thousand pearl-drops fall.
Oh! hear the mighty ocean call
To ship! To ship! loose and away!

II

The skies are black, the winds blow strong,
The cold seas lash the shore.
In the din of the ocean's roar
The sea-bird shrieks no more,
But an angry gust swirls it along
Through the night.
No light
Of moon nor stars can pierce the gloom
That holds the breathless earth.
The waves' tempestuous mirth
Hath, from the ocean's birth,
Swayed all its mighty powers of doom.
I hear the angry sea
A-calling me!

F. G. DAVEY.

SCIENTIFIC CLUB

SINCE the last minutes of the proceedings appeared in the JOURNAL the following papers have been read to the Club:

The weather at Ampleforth in 1918	THE PRESIDENT
The spheroidal state of liquids	H. W. GREENWOOD
Liquid drops and globules	P. E. GIBBONS
Aeroplane v. Airship in commerce	G. L. RYAN
Applications of Electrolysis	H. W. GREENWOOD
Liquefaction of gases	E. M. VANHEEMS

On July 3rd a public conversazione was held. Among the many visitors present were Professor Turner and L. V. Lester-Garland, Esq. A special committee, consisting of the President and Messrs Greenwood, Leese, and Vanheems had arranged the following programme:

Sympathetic inks	A. F. PEARSON
Thermite	G. GILBERT
Oxidation of Ammonia and Methyl Alcohol	B. HARDING
Cleaning of silver with aluminium and soda	J. E. RUDDIN
Ionisation of acids	DOM GREGORY
Electrified water jets and surface tension phenomena	H. W. GREENWOOD
Interference singing flames	P. E. GIBBONS
The spectroscope	E. M. VANHEEMS
Lung capacity and pressure	G. CROOK
Musical and sensitive flames	J. DE GUINGAND
Vortex Rings	H. V. DUNBAR
Manufacture of sulphuric acid by the chamber process	C. E. G. CARY-ELWES
X Rays	G. L. RYAN
Radium scintillations	C. FORRI
Micro-projection of growing crystals and pond life	E. DAVIES
Lantern projection of colour photographs and some optical illusions	E. H. GEORGE
	G. AINSCOUGH
	F. AINSCOUGH
	G. B. KING
	E. M. VANHEEMS, Hon. Sec.

SCHOOL SOCIETIES

THE usual school societies continued their manifold activities during the term. The Natural History Society in particular had a large claim on the interests of the school. Several of the community and boys read papers to the society. On Goremire Day a curlew's nest was found on the moors, whither many of these birds resort for the nesting season. We understand that an aviary has been begun in the neighbourhood of the gymnasium. Its first occupant will be a fine specimen of a young Golden Eagle, kindly presented to the society by Mr. Corballis. The President hopes to enliven the bird's loneliness by introducing a companion bird at the earliest opportunity.

THE PHILATELIC SOCIETY

THE prize for improvement in private collections during the year was won by K. G. Bagshawe, who has added over a thousand varieties to his collection during the past twelve months. The prize in the classification competition was won by one of the junior members, H. J. Grisewood, who showed that he had used his powers of observation with great success. The Head Master has kindly presented to the School Collection an interesting specimen. It is a Newfoundland stamp of 15 cents, surcharged: Trans-Atlantic Air Post, 1919, One Dollar. The School Collection has received numerous additions during the year and now consists of about six thousand specimens.

We again appeal to old Amplefordian philatelists, whose interest in the hobby may have waned, to help the collection, and the society, by forwarding any stamps they may have to the President, Father Dunstan.

The development of the society has made it necessary to re-organize, and we hope that the new arrangements, which will come into being next term, will ensure still further prosperity for the society.

HOWARD V. DUNBAR, *Hon. Sec.*

School Societies

THE POETRY SOCIETY

No meetings were held until after the Exhibition, and then it was found possible to arrange only two. At the first of these, held in the Green Room on June 29th, Dom Felix read a paper on "Texture." Besides the regular members there were present Dom Louis, Dom Raphael, Dom Cyprian, Dom Christopher, Br Chad, and Mr W. Rooke Ley. There was, said the reader, a certain unknown quantity in poetry, by the presence or absence of which it was possible to judge a poem. In the last act of the "Merchant of Venice" and in Coleridge's "Kubla Khan," from which he quoted, this "X" was undoubtedly present. It was absent from a poem like "The Lost Chord." What then is "X"? Dom Felix suggested various component elements. There was, included in "X" that conciseness of expression which is obtained under stress of emotion; there were also the qualities of vivid perception and of universality. True poetry was not self-centred. Again the *mot juste* was essential, and he quoted several passages from A. E. Housman's "Shropshire Lad" to show that even when the "stuff" of a poem is right, word and sound-colour are necessary also.

The discussion centred round the problem of how much a man's poetry was influenced and conditioned by his individual character, and on this question Dom Raphael, Dom Felix, Mr Bèvenot, and Mr Davey expressed diverse views. Mr Rooke Ley said that "X" was sincerity, and this proposition started a running fire of quotation, which ended only with the vote of thanks to the President.

At the second meeting on July 13th in the Green Room, the President, Dom Bernard, read a paper on "The Sonnet." He traced the history and development of the sonnet-form from its origin with Petrarch and the Italian Renaissance. Nearly two centuries later the sonnet was introduced into English poetry by the Renaissance writers Wyatt and Surrey. Then followed the Elizabethan vogue of the sonnet, in which the most honoured place must be given to Shakespeare. Examples of these were quoted, and several characteristics of a good sonnet were enumerated such as compression of

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thought, lucidity, smooth technique, the exact expression of one thought or comparison, like the perfect setting of a single gem. After Shakespeare and Milton came the arid period (for the sonnet) of the late 17th and early 18th century. Finally the sonnet was revived by Coleridge, Wordsworth, and Keats. In Keats the sonnet is found at its best. Examples were read also of Rossetti's decorative work and of sonnets by Alice Meynell and Rupert Brooke which strike the modern note. Dom Raphael, Dom Wilfrid, Dom Felix, and Mr Blackledge took part in the subsequent discussion.

F. G. DAVEY, *Hon. Sec.*

THE HISTORICAL SOCIETY

THE R.R. Abbot Cummins repeated his kindness of last summer and favoured the Society with a learned and stimulating lecture on the Orthodox Church. He dealt with its history and its present position, and traced the fatal influence of politics in both. There was a full gathering of members and many visitors were attracted. We hope the visit of our distinguished honorary member will become an annual event, if not a more frequent one.

At the other meeting (for the Exhibition and the examinations reduced our programme to two only), Dom Louis described the career and achievements of Eleutherios Venizelos.

J. SLEIGH, *Hon. Sec.*

THE JUNIOR HISTORICAL SOCIETY

THE session opened with a lecture from Dom Louis on the origin of the alphabet, illustrated by slides. Mr G. Hardwick-Rittner gave us an interesting account of Vespasian and the events of his reign, the chief one being of course the siege of Jerusalem. Then followed what was the outstanding feature of the session. Mr W. Rooke-Ley during a visit to Ampleforth, lectured on "The Genius of English Criminal Law," and the society and a large number of favoured visitors listened with keen interest to a dramatic exposition of the

School Societies

processes of a criminal case and the historical principles underlying them. The following week Mr J. W. Hodgkinson gave a paper on "Ancient Britain" and Mr Rooke-Ley, who had become an honorary member, seconded the President's praise of its judicious selection of facts and clarity of narrative. At the final meeting Mr Grisewood imparted into a paper on the fascinating subject of the Buddha's life and teaching, some of the glamour of the East. The society may congratulate itself on a varied and lively term, and their thanks are due to the capable committee work of Messrs Grisewood, Sitwell, and T. Hardwick-Rittner.

G. HARDWICK-RITNER, *Hon. Sec.*

MUSICAL SOCIETY

We quote the following paragraph from the *Musical Times* of April 1st, 1919:

A particularly interesting concert was conducted at Leeds on March 25th by Mr E. Maude, who has organised a small but efficient string orchestra, which took part in a really enjoyable programme of music by British Composers: Parry's "Lady Radnor Suite," Elgar's "Serenade," Coleridge-Taylor's "Novellette," and pieces by Edward German and Percy Grainger. The vocalist was Miss Etty Ferguson, who sang songs by Mallinson, Coleridge-Taylor, Graham Peel, Quilter, Cyril Scott, Walford Davies, Ireland, Stanford, and Frank Bridge, an excellent selection which presented British art in a most favourable light.

We congratulate Mr Maude on the success of his concert, and wish him every success in his endeavour to promote the interests of British music. Incidentally, there does not seem to be any reason why there should not be a string orchestra in the school. The Head Master pointed out last July that the study of the violin and violoncello was rather neglected in the school. Since then some four or five have taken up the violin, and one the 'cello. Now that Mr Maude and Mr John Groves have joined the teaching staff as professors of these instruments the school have every chance of making this idea an accomplished fact. If many more, especially in the lower forms, were to start the violin and 'cello now, we might soon have a string orchestra that could undertake the music for plays and concerts.

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On June 27th Mr J. Cameron Alexander gave a song recital to the musical society, to which visitors were invited. He sang Elizabethan songs by John Dowland, Hebridean Folk-songs, arranged by Mrs Kennedy-Fraser, Shakespearean Songs of Eric Coates, an Irish Folksong of the Famine, Dr Aikin's "Sonnet XVIII," "Vesti la giubba" from "Pagliacci," and an aria from Tosca. Mr Alexander's fine tenor voice was heard to particular advantage in these operatic songs, and we take this opportunity of thanking him for a very pleasant evening.

OFFICERS TRAINING CORPS

THE following promotions were posted on the 1st May, 1919,

To be C.S.M.	Sergeant Forbes
To be Sergeants	Corporals Spiller and Blackledge
To be Corporals	Lance-Corporals Davey, Crawford and Fitzgerald
To be Lance-Corporals	Cadets Ryan, Sleight, Vanheems, Gibbons and G. F. Ainscough

C. A. Cheyne joined the contingent at the beginning of term.

We wish to record the sincere gratitude of the contingent to Mr Charles Rochford for the gift of a very handsome Challenge Shield, to be held annually by the winners of the inter-platoon general efficiency competition. It will be remembered that Mr Rochford was chosen to be the first Cadet-Sergeant-Major of the Ampleforth Cadet Corps which was in existence before we were admitted by the War Office into the O.T.C. He has always shown the liveliest interest in the military training of the school. This is not the first presentation he has made with the object of stimulating a wholesome rivalry amongst the cadets of our contingent. When he took his commission at the beginning of the war and whilst he was in France, before being "knocked out" and incapacitated for further active service, he was still more convinced of the great value of military training in schools.



THE AMPLEFORTH CONTINGENT OF THE O.T.C. 1919

Officers Training Corps

He has now presented us with a really valuable shield in order to encourage present and future cadets of the contingent to still greater efforts in attaining military efficiency before they leave school. The work of making the shield is in the hands of Messrs Mappin and Webb, but owing to labour difficulties it has not yet been completed. We shall give a full description in the next issue of the *AMPLEFORTH JOURNAL*. This year the prize was very keenly contested and the three platoons had a very close finish, but the trophy was won by No 1 platoon, commanded by Sergeant R. T. Browne.

We have already mentioned that the school received a German Trench Mortar in recognition of the service done by the O.T.C. This term we have had a further gift from the War Office of a captured German field gun. This trophy, emblematic of a war of aggression, now occupies a position on the lawn presided over by the statue of St Benedict with his motto of "Pax inter spinas—Peace amidst thorns," whence do we read an allegory of the triumph of Right over Might.

The results of the shooting competitions showed some very close scoring. For the Anderson Cup Cadet G. P. Cronk and Lance-Corporal P. E. Gibbons were equal, and on re-shooting the competition the latter won by 5 points. The winners were :

Anderson Cup . . .	Lance-Corporal P. E. Gibbons
Headmaster's Cup . . .	Cadet R. L. Scrope
Officers' Cup . . .	Cadet P. J. King

The annual inspection was carried out by Brevet Lieut.-Colonel B. Johnstone, D.S.O., and the following report was made upon the contingent :

Drill. Very good. Commands clearly given and with assurance, and movements well carried out with much smartness. Extended order good ; signals correctly given and responded to.

Manœuvre. Fire direction and control good. Loading and aiming good. More attention required to be given to sight setting, particularly on the part of the younger cadets.

Discipline. Very good. Saluting was good, orders were carried out without hesitation and general keenness of all ranks was very noticeable. Cadets were quite steady in the ranks, both at attention and on the march.

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R.A.F.		AMPLEFORTH	
Capt. Bain, b Hesketh	43	Rev. R. C. Hesketh, lbw, b Brook-	
A. M. Bell, b Unsworth	2	shanks	50
Capt. Sugdar, c Scott, b Unsworth	3	C. J. Unsworth, lbw, b A. Bell	0
Sergt. Plambe, b Hesketh	0	Rev. G. A. Richardson, not out	50
Rev. Edwards, b Hesketh	0	J. R. Crawford, st Brain, b A. Bell	15
S. F. Broolohanks, c Gibbons, b Richardson	4	Rev. W. S. Lamberti, retired	25
Cpl. Philpott, c Hesketh, b Richardson	4	Hon. M. S. Scott, not out	14
A. C. Steele, b Hesketh	4	B. M. Wright	
A. C. Heany, b Hesketh	1	P. E. Gibbons	} Did not bat.
A. C. Martin, b Hesketh	1	J. Fitzgerald	
Extras	6	G. F. Ainscough	
		M. L. Smith	
Total	114	Extras	18
		Total	173

AMPLEFORTH V. ST PETER'S SCHOOL

At York on June 11th. The School won the toss and batted first. Unsworth and Crawford made a capital start putting on 60 runs before Crawford was unfortunately run out. Unsworth batted well but found it hard to get runs. Wright livened things up by some strong hitting, contributing an invaluable 42 not out. Unsworth applied the closure at 148 for eight wickets, leaving St Peter's an hour and a half's batting. However, they rose to the occasion and thanks to a splendid display by Tindall just managed to knock off the runs for the loss of six wickets.

AMPLEFORTH.		St PETER'S.	
J. R. Crawford, run out	35	H. G. Crawshaw, c Ainscough, b Geldart	0
C. J. Unsworth, c Prior, b Reed	36	J. B. Gedge, b Geldart	1
P. E. Gibbons, b Davis	2	R. E. Tindall, not out	100
G. F. Ainscough, c Prior, b Tindall	4	P. F. Johnson, b Geldart	4
Hon. M. S. Scott, b Davis	11	J. B. Davis, c Wright, b Loughran	3
B. M. Wright, not out	44	H. H. Misset, c Ainscough, b Loughran	36
J. Fitzgerald, b Tindall	0	Dobson, b Loughran	5
J. Loughran, c Dobson, b Davis	1	Prior, not out	4
E. F. Davis, b Davis	5	Nelson	
M. L. Smith, not out	2	Gray	} Did not bat.
N. Geldart, did not bat	0	Reed	
Extras	8	Extras	5
Innings declared closed.		Total (for 6 wickets)	157
Total (for 8 wickets)	148		

Cricket

AMPLEFORTH V. R.A.O.D. (YORK).

At Ampleforth on June 14th. The Ordnance Depot paid us a visit for the first time and we beat them decisively. Their batting was fairly strong but the bowling was weak. Crawford batted very well for his 66 not out and Wright looked like making a good score, hitting up 28 runs in five or six minutes. The School fielding was very keen and accurate.

R.A.O.D.		AMPLEFORTH.	
Sergt. Prestise, b Hesketh	24	Rev. G. A. Richardson, c and b Harper	30
Lieut. Gosling, b Richardson	22	J. R. Crawford, not out	66
Lieut. Cooper, b Hesketh	0	C. J. Unsworth, c Pegg, b Cliff	21
Lieut. Probyn, c D. George, b Loughran	23	Rev. R. C. Hesketh, did not bat.	
J. Hattie, c Richardson, b Hesketh	0	B. M. Wright, not out	28
A. Cliff, c Gibbons, b Unsworth	29	Hon. M. S. Scott	
W. C. Pegg, b Unsworth	0	P. E. Gibbons	} Did not bat.
P. Hopkins, c Gibbons, b Unsworth	11	J. Fitzgerald	
A. Napier, b Unsworth	0	D. George	
R. Watson, not out	7	G. F. Ainscough	
I. W. Mitchell, c Scott, b Unsworth	2	J. Loughran	
Extras	16	Extras	11
Total	133	Total (for 2 wickets)	175

PAST V. PRESENT

This match was played on Exhibition Day, June 17th. The Old Boys had got together quite a strong batting side but they were weak in bowling and it was unfortunate that Bradley, owing to an injured hand, could not bowl at his usual pace, but in spite of his injury he managed to give one of his old time displays of batting, scoring freely all round the wicket. Encombe also gave a delightful, though brief, display, his 27 including a 6 and five 4's. The Old Boys made a sporting declaration at 143 for five wickets, but their weakness in bowling allowed the School to score very freely and their score was passed with only two wickets down. Crawford and Gibbons gave a very good display, Gibbons' century being the first scored on the large ground. Most of his runs were scored off drives to the on side and included eleven boundaries.

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PAST.		PRESENT.	
C. Collison, b Unsworth	5	C. J. Unsworth, b McDonald	4
D. McDonald, c Gerrard, b Unsworth	3	P. E. Gibbons, not out	103
Viscount Encombe, b Geldart	3	J. R. Crawford, c Encombe, b Bradley	47
T. Ainscough, b Unsworth	14	B. J. Gerrard (Capt.), c Collison, b Bradley	5
J. Barten, b Geldart	0	G. F. Ainscough, not out	1
B. R. Bradley, not out	82	Hon. M. S. Scott	3
J. Raby, not out	3	B. M. Wright	0
K. Greenwood	0	D. C. George	0
I. McDonald	} Did not bat.	M. L. Smith	} Did not bat.
L. Lacy		J. K. Loughran	
J. Perring		N. A. Geldart	
Extras	8	Extras	7
Total (for 5 wickets)	143	Total	167

AMPLEFORTH v. MR. W. SWARBRECK'S XI

At Ampleforth on June 19th. This match ended in a draw, time robbing the School of an easy victory. Unsworth played a capital innings, Fr Clement and he adding nearly a hundred runs for the second wicket. The rest of the side failed rather badly on an easy wicket. The failure to get Mr Swarbreck's side out in time was due to several catches being dropped. The last two men were in when stumps were drawn.

AMPLEFORTH.		MR. SWARBRECK'S XI.	
C. Unsworth, b Boddy	52	J. Lee, c Scott, b Richardson	25
Rev. G. A. Richardson, run out	6	J. R. Blakey, b Unsworth	11
Rev. R. C. Hesketh, c Blakey, b Clayton	35	F. W. Ferrandes, c Crawford, b Unsworth	12
J. R. Crawford, b Clayton	2	L. A. Kooke, b Richardson	6
Rev. W. I. Williams, c Blakey, b Boddy	14	A. H. Thew, c B. Wright, b Unsworth	3
B. J. Gerrard (Capt.), b Clayton	4	G. Clayton, c and b W. I. Williams	19
P. E. Gibbons, b Clayton	0	M. Lister, b Richardson	5
B. M. Wright, b Boddy	2	W. J. Boddy, not out	0
Hon. M. S. Scott, c Wambold, b Boddy	12	W. Clayton, b Richardson	9
G. F. Ainscough, not out	9	Rev. W. Wambold, b Richardson	5
D. George, b Clayton	0	M. L. Smith, not out	0
Extras	32	Extras	11
Total	172	Total (for 9 wickets)	110

AMPLEFORTH v. MR. WOOD'S XI

At Ampleforth on June 21st. The District side were dismissed on an easy wicket for 84 and the School lost seven

78

Cricket

wickets before they reached the required total to win, but then Gerrard and Scott treated the bowling with scant respect, Scott making his first 50 in a School match.

MR. WOOD'S XI.		AMPLEFORTH.	
Mr Hunter, run out	2	C. J. Unsworth, c Wood, b Frank	10
Parier, b Richardson	18	Rev. R. C. Hesketh, lbw, b King	1
L. Frank, c Scott, b Richardson	2	R. J. Crawford, c Dando, b Wood	4
H. King, c Williams, b Richardson	2	Rev. W. I. Williams, c and b Wood	5
Rev. Dando, b Richardson	15	B. J. Gerrard (Capt.), c Frank, b Dando	46
R. Barker, c Hesketh, b Unsworth	6	Rev. G. A. Richardson, b Barker	44
W. Frank, b Hesketh	8	P. E. Gibbons, b Frank	6
O. Walker, not out	14	B. M. Wright, b Frank	0
A. Wood, b Hesketh	2	Hon. M. S. Scott, b Barker	54
D. Frank, c and b Richardson	1	G. F. Ainscough, c Hunter, b Walker	4
J. Tait, b Richardson	7	D. George, not out	0
Extras	7	Extras	12
Total	84	Total	180

AMPLEFORTH v. MALTON

At Malton on June 25th. The wicket was rather treacherous after heavy rain and the School fared very badly against the Malton bowlers, Gerrard being the only one to score freely, although George played a good and very useful innings for his 10 runs. Malton easily got the 72 runs required and putting the School in again on a wicket very much the worse for wear, dismissed them for a paltry 23. The bowling was good but not good enough to account for the total collapse of the XI.

AMPLEFORTH.		MALTON.	
C. J. Unsworth, b Clarkson	0	G. Ravier, b Geldart	16
P. E. Gibbons, run out	0	A. Puckim, b Ainscough	37
J. R. Crawford, b Clarkson	1	M. Bradshaw, b Geldart	2
B. J. Gerrard (Capt.), b Clarkson	27	A. Hollings, lbw, b Loughran	5
B. M. Wright, b Clarkson	2	A. Farrar, retired	50
Hon. M. S. Scott, b Farrar	4	P. Hornsley, st. Gerrard, b Ainscough	1
G. Ainscough, b Read	4	J. Anson, not out	6
D. George, b Read	10	R. Brown, b Ainscough	16
J. K. Loughran, c Read, b Bradshaw	11	W. Read, b Ainscough	1
M. L. Smith, not out	5	J. Clarkson, did not bat	0
N. Geldart, c Farrar, b J. Anson	0	A. Hall, b Ainscough	1
Extras	7	Extras	20
Total	71	Total	134

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AMPLEFORTH (2nd innings).

C. J. Unsworth, b Bradshaw	0	D. George, b Hall	0
P. E. Gibbons, b Hall	0	J. Loughran, c Read, b Hall	2
B. J. Gerrard (Capt.), c & b Bradshaw	4	M. Smith, not out	4
Hon. M. S. Scott, run out	2		
G. Ainscough, b Bradshaw	5	Extras	6
J. Crawford, b Bradshaw	0		—
B. M. Wright, b Hall	0	Total	23

AMPLEFORTH v. RIPON SCHOOL

At Ampleforth on June 28th. The School won an easy victory by an innings and 83 runs after declaring with only four wickets down. Geldart bowled very well, his pace on the hard wicket quite nonplussing the batsmen. The School fielding was the best we have seen this year and it bore fruit in several men being run out. Gerrard, Scott and Crawford all batted well and scored very fast. Geldart's analysis for the whole match worked out at 10 wickets for 2 runs apiece!

AMPLEFORTH.

1st Innings.	2nd Innings.		
J. R. Crawford, c Brevin, b Wooler	0	not out	42
P. E. Gibbons, lbw, b Wooler	0	c Wooler, b Brevin	0
D. George, b Brewin	24	run out	6
B. J. Gerrard (Capt.), b Wooler	5	c Nelson, b Wooler	62
G. Ainscough, c Blacker, b Rowley	0	not out	9
Hon. M. S. Scott, b Wooler	26	b Frankland	51
B. M. Wright, b Brevin	9		
C. H. Gilbert, b Wooler	2		
M. L. Smith, not out	11	Did not bat.	
J. Loughran, b Brevin	10		
N. Geldart, b Brevin	1		
Extras	5	Extras	2
Total	93	Total (for 4 wickets)	172

RIPON SCHOOL.

1st Innings.	2nd Innings.		
Franklans, c Loughran, b Geldart	2	b Ainscough	1
Nelson, b Ainscough	0	st. Gerrard, b Ainscough	1
Brevin, lbw, b Geldart	0	lbw, b Geldart	9
Rowley, run out	22	c George, b Geldart	7
Blacker, st. Gerrard, b Geldart	3	lbw, b Geldart	2
Johnson, run out	9	c Loughran, b Ainscough	6
Wake, b Geldart	0	b Ainscough	4
Hawkins, b Geldart	2	not out	0
Wooler, b E. M. Wright	0	c Gibbons, b Ainscough	4
Mitchell, run out	5	b Geldart	1
Small, not out	5	c Wright, b Geldart	0
Extras	3	Extras	4
Total	41	Total	35

Cricket

AMPLEFORTH v. MR WOOD'S XI

The return match with this team was played on the School ground on July 5th. Each side played twelve men and the result was an innings victory for the School. At one period when 7 wickets had fallen for 42 runs it looked as though the School would win only by a narrow margin, but Br Augustine and Gibbons, and afterwards Ainscough helped to add 83 runs for the last four wickets and getting their opponents out a second time the School won as stated.

MR WOOD'S XI.

1st Innings.	2nd Innings.		
J. Hunter, b Richardson	10	b Hesketh	6
Barker, b Unsworth	1	b Hesketh	7
V. Sculthorpe, b Richardson	9	b Hesketh	6
W. Frank, b Unsworth	7	c Richardson, b Hesketh	4
Walker, b Richardson	2	Did not bat	0
Jarvis, b Richardson	0	c Lambert, b Hesketh	1
D. Frank, b Unsworth	0	c Gerrard, b Ainscough	4
A. Wood, b Richardson	1	not out	4
S. Skillbeck, b Unsworth	1	b Hesketh	0
H. Wood, c Unsworth, b Richardson	4	c Scott, b Hesketh	0
E. Wood, not out	3	st. Lambert, b Ainscough	2
J. Tait, b Unsworth	0	c Scott, b Hesketh	5
Extras	1	Extras	7
Total	39	Total	46

AMPLEFORTH.

Rev. R. C. Hesketh, c Sculthorpe, b Wood	2	Hon. M. S. Scott, b Sculthorpe	2
J. R. Crawford, c Jarvis, b Sculthorpe	2	P. E. Gibbons, c Wood, b Jarvis	22
B. M. Wright, c Skillbeck, b Wood	5	G. Ainscough, b Jarvis	12
B. J. Gerrard, c Jarvis, b Wood	1	J. Loughran, b Jarvis	4
D. George, b Sculthorpe	11	Rev. W. S. Lambert, not out	11
C. Unsworth, b Sculthorpe	5		
Rev. G. A. Richardson, c Hanton, b Sculthorpe	2	Extras	9
		Total	125

AMPLEFORTH v. ST PETER'S (2ND XI)

There was only one 2nd XI match during the season, the match with Bootham School having to be abandoned, and the one match played scarcely did them credit. They were certainly capable of better things than the very poor show they made against the above school at Ampleforth on June 11th. Having dismissed their opponents for 117 runs

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on an easy scoring wicket, they allowed themselves to be hustled out for 47. It was altogether a very disappointing game, unrelieved even by that smartness in the field which one expects from those who may aspire to a position in the 1st XI.

St PETER'S SCHOOL.		AMPLEFORTH.	
E. Gilbert, c George, b Emery	5	R. Emery, b Patterson	11
E. Mack, b Emerson	11	A. Pearson, b Hall	0
R. Peel, b Emerson	27	L. Bevenot, b Hall	0
W. Burton, b Emerson	1	D. George, run out	19
G. Bullen, b Emery	0	G. Gilbert, b Hall	2
A. Patterson, b Emerson	5	G. W. Ainscough, lbw, b Hall	4
G. Rob, b Emerson	9	J. Emerson, b Strickland	2
N. Hall, b Gilbert	13	G. Gilbert, b Hall	6
W. Strickland, b Emerson	11	C. Mayne, b Hall	1
C. Bullen, b Emerson	11	F. Ainscough, b Hall	0
J. Tasker, not out	12	M. Glynn, not out	0
Extras	12	Extras	2
Total	117	Total	47

THE BEAGLES

SINCE the close of last season the chief interest has been the rearing of a large number of puppies. We had to prepare for the necessity of replacing several of our older hounds after the coming season. Moreover we have received many applications for hounds from all over the country, and even from such surprising quarters as the Army of Occupation in Cologne; and we felt an attempt ought to be made to meet this demand. Some 25 couples of young hounds have been sent out to walk, and the Master must feel grateful to the many friends of the school hunt for the ready way in which they have accepted them. A puppy-show is to be held early in the summer term when the huntsman of the Belvoir Hounds has promised to come and judge our young entry.

Mr P. E. Gibbons was elected in July to hold office as Master of Hounds for the coming season; his selection of officials will be found in our next issue. His kennel huntsman has given the pack some weeks of steady work on the roads, and they look in perfect condition for the new season. We wish the new Master and his hounds every success.

We wish to thank the following for their generous subscriptions to the Hunt: Messrs. V. and S. Cravos, A. F. M. Wright, L. B. Lancaster (a former Master), F. Gibbons, Rev. V. H. Dawes and an anonymous donor. It is mainly through their kindness that a start has been made in building a kitchen and feeding-house at the kennels. We have also to thank Captain and Mrs Abney-Hastings for their promise to provide two cups, to be known as the "Huddleston" and "Hastings" cups, for the coming puppy-show.

AQUATIC SPORTS

THE racing, diving and aquatic sports were held on the last day of term. The entries for the various events were more limited than usual owing no doubt to the somewhat cool state of the atmosphere which was certainly unpleasant for one lightly clad. Davies' time in the cup Race was 2½ seconds longer than his 90 seconds last year. He seemed in want of practice; Fitzgerald never let him get far away and should prove a very dangerous opponent next year. The entry for the Diving Competition was disappointing and the display given seemed hardly up to the standard we have been accustomed to in recent years. de Guingand ran Crawford very close for first place.

The Aquatic Sports were held in the afternoon and four teams of six each manfully faced the conditions fortified with large potatoes of hot cocoa! The programme included a Relay Race, Aquatic Tug-of-War, Team Race, and a competition described somewhat obscurely as a Pole Fight, which consisted in two unfortunates straddling a pole over the water, each endeavouring to dislodge and submerge the other with a pillow slip filled with hay. In spite of the cold the events went off with a swing and were enjoyed more perhaps by the audience than the competitors. Bévenot's team won most points.

SWIMMING

Challenge Cup (three lengths)	E. F. Davies
Hall Prize (two lengths)	K. Graves
Learner's Race (one length)	W. Lyon-Lee
Diving Medal	J. R. Crawford

Colours were gained by G. C. Cronk, M. Livingstone, A. F. Pearson and B. Lee.

OLD AMPLEFORDIAN GOLFING SOCIETY.

THE above Society resumed their annual meetings, after an interval of five years, due to the Great War, on Wednesday, August 27th, on the course of the Lytham and St Anne's Club, St Anne's-on-Sea. The following members were present; Rev. V. H. Dawes, R. Barton, C. W. Clarke, N. Cockshutt, G. H. Chamberlain, F. I. Heywood, B. Marwood, C. Marwood, W. O'Connor, and J. Westhead. The weather was bad for golf, half a gale blowing all day, and the play suffered in consequence. In the morning the "Honan Cup" was competed for, against bogey; F. I. Heywood, B. Marwood, and C. Marwood tying for first place. On the play off, over 9 holes, C. Marwood was returned the winner. In the afternoon play was for the "Raby Cup" on medal play, and B. Marwood was the successful competitor. At the evening meeting of the Society, a vote of condolence was passed on the death of three of the Society's members since the last meeting in 1914, Rev. T. O. Swarbrick, Matthew Honan and Cyril Ainscough. Dinner was served at the club House, and an enjoyable evening added greatly to a most successful meeting. It is intended to visit the Lytham St Anne's Club again next August, and if possible a match against the Stonyhurst team will be arranged. Any Old Amplefordians wishing to be advised of next year's meeting, should please communicate with the Hon. Sec., Basil Marwood Pleasington Lodge, near Blackburn, Lancs. The Society is looking forward to much larger gatherings in the future.

THE OLD AMPLEFORDIANS' (CRATICULAE) CRICKET TOUR

DURING the war it has been impossible to get together an Old Boys' Team for the usual fortnight's tour in Lancashire. But this year Capt. G. H. Chamberlain arranged three fixtures: Sefton, August 5th; Ormskirk, August 6th; and Liverpool, August 7th.

Quite a strong side met at Sefton Park on August 5th. The Craticulae were all disposed of for 100 runs, but in spite of bad fielding on the visitors' part, Sefton only won by three wickets.

At Ormskirk, the home team scored only 146 on a good batting wicket, and when the Craticulae score stood at 100 for three wickets, the game seemed assured. But a collapse set in and the visitors only scored 121. The defeat was due mainly to a score of 53 by Mr T. Ainscough.

Good, keen fielding, and some accurate bowling at Aigburth enabled us to dismiss a strong Liverpool side for 186. From the beginning of the Old Boys' innings it was evident that they were going to make great efforts to secure their first victory against Liverpool. Almost every player reached "double figures." When the last man came in to bat our score was exactly equal to that of our opponents, and as the last over was now in progress there was naturally some excitement as to what the result of the match would be. Our eleventh man—Fr Denis Marshall, who had injured his hand while fielding—did not fail us, and we won a memorable victory.

Next year Mr G. H. Chamberlain hopes to arrange fixtures for a week in Lancashire and for a week in the south of England. During the latter week he hopes to get three two-day matches. Should it prove impossible to arrange this southern tour the whole fortnight will be devoted, as hitherto, to one-day matches in Lancashire.

The following played for the Craticulae this year:

G. H. Chamberlain (*capt.*), Rev. R. D. Marshall, D. Collison, T. Ainscough, E. Massey, Rev. G. A. Richardson, O. L. Chamberlain, C. Collison, M. Ainscough, B. Wright, B. Bradley, B. R. Collison and G. Ainscough.

OLD BOYS

THE following Old Boys paid us a visit during the term in addition to those present at the Exhibition:

Lieutenant J. C. Pike, W. V. Clapham, D. P. McDonald, L. Lancaster, Captain G. Emerson, E. D. Baines, F. I. Heywood, W. F. Dobson, W. O'Connor, H. Weissenberg, J. Blackledge, Lieut.-Col. B. Johnstone D.S.O., H. V. Dees, W. F. Dees, C. J. Field, D. N. Rochford, Captain E. H. Weighill, R. G. Agnew.

At the meeting of the Ampleforth Society, on September 21st, were present:

J. Blackledge, J. M. Tucker, Joseph Rochford, J. G. Fishwick, J. C. Pike, J. H. Chamberlain, O. L. Chamberlain, J. Barton, A. J. Pollack, T. B. Fishwick, E. P. Connolly.

Our best wishes go to E. Baines, who has taken up sheep-farming in the Falkland Islands.

We offer our congratulations to Captain and Mrs Abney-Hastings on the birth of a daughter.

PREPARATORY SCHOOL

THE following boys joined the school after Easter: R. Riddell, J. F. Boyan.

* * *

THE Captain of the school during the term has been A. C. Scope, whilst G. Bond has acted as Vice-Captain.

* * *

DURING the term Br Francis gave two lectures to the school—one on the aim and scope of scouting; the other on his experiences in North-East France during the final stages of the war when the Allies were advancing on towards Germany.

* * *

Mrs HEYWOOD has kindly given to the school a complete set of the children's cyclopaedia. In addition she has made a handsome present from which a monstrance is being obtained for the school chapel. For these valuable gifts we owe her a debt of gratitude and tender her our best thanks.

THE SCOUTS

Considerable activity was manifested in the troop during the summer term, and the out-door work, necessarily suspended during the previous term, came once more to the fore. In addition to the weekly parade, various squads were in evidence on most other days engaged in cooking, tent-pitching signalling and so forth. Considerable progress was made in work for badges and the total number now held by the troop is 73. At the end of the term the troop consisted of one King's Scout, 21 Second-Class Scouts, 14 Scouts, and 4 Tenderfoots. As a result of various inter-patrol competitions, the final order of patrols was:

Tigers	257
Owls	171
Bulldogs	157
Buffaloes	155
Peewits	115

Preparatory School

Scout Tucker has the distinction of being the first member of the troop to become a First-Class Scout, to win all-round cards, and to achieve the coveted rank of King's Scout. Towards the end of term he was appointed Troop Leader.

* * *

THIS signing of Peace was celebrated by a week-end camp, the site being fitly that recently vacated by the German prisoners. The boys present—ten in number—thoroughly enjoyed themselves and found plenty of opportunity for putting their Scout theories into practice. Their ardour was in no way damped by the heavy storm which succeeded the Peace bonfire.

* * *

THE Troop was inspected during the term by the O.C. of the Ampleforth O.T.C. and on another occasion by Father Edmund. They most kindly—and patiently—distributed a large number of badges and subsequently gave us inspiring addresses.

* * *

THE school sports were held on July 16th and the management was in the hands of the Scout officials. The results are printed below and reflect great credit on all concerned.

<i>High Jump</i>	1 W. Lawson. Height 3 ft. 6½ in. 2 A. McDonald
<i>Sack Race</i>	1 R. Drummond 2 E. Scott
<i>Relay Race</i>	Bulldogs
<i>Tug of War</i>	Buffaloes
<i>Potato Race</i>	1 Conroy 2 A. McDonald
<i>Obstacle Race</i>	1 A. McDonald 2 R. Drummond

FLAT RACES

100 yards	1 W. Lawson. Time 13½ secs. 2 R. Drummond
220 yards	1 A. McDonald 2 Conroy
<i>Throwing the Cricket Ball</i>	1 E. Fattorini. 41½ yds. 2 Conroy

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CRICKET has been played this year with great enthusiasm. Much benefit has been derived from the coaching of B. B. Wilson, the College professional, and very promising material has been found. Great improvement was made during the season as the result of the second match with Bramcote proved. Early in the term we journeyed to Scarborough where we were distinctly outplayed, but when the same side came to Ampleforth five weeks later a most exciting match was witnessed. We batted first and scored 63 runs; Bramcote managed to get 67, the last eight runs being scored after the fall of the ninth wicket. Bond, Baines and Scrope were always the mainstay of the side. Mention must be made of a practise match, in which Bond and Scrope, opening the innings, made 146 and 114 respectively.

* * *

DURING the term three outings took place. Whilst the College were enjoying themselves at Goremire, we spent the day nearer home at Fosse Ponds. The weather was ideal and we had a thoroughly pleasing time. On the Headmaster's feast the customary outing to Rievaulx Abbey occurred and the day was much appreciated by all. Towards the end of term in honour of the signing of Peace with Germany we travelled farther afield. We took train to Pickering where a few hours were passed viewing the sights of this quaint old town; we afterwards walked to Kirbymoorside, whence we drove home by coach late in the evening, weary but happy after a very full and interesting day.

* * *

TOWARDS the end of term Bishop Vaughan administered the Sacrament of Confirmation to the following:

A. J. McDonald, W. G. Birkbeck, H. W. V. Heywood, R. Riddell, J. Wood, J. F. Boyan, G. L. Falkner, A. A. J. Boyle, D. A. McDonald, R. A. H. Gerrard.

* * *

ON the last evening of term Fr Abbot presided at a concert, the programme of which is appended, together with a list of the prizes which were distributed during the intervals. Fr Abbot announced that the entrance scholarship to the College had this year been won by A. B. C. Gibson.

Preparatory School

PROGRAMME

1	Piano Duet	A. J. McDonald and E. J. Scott
2	Recitation	N. J. Chambers
3	Lower III.	Order and Prizes
4	Recitation	M. F. Ogilvie-Forbes
5	Violin Solo	F. P. Harrison
6	II. Form	Order and Prizes
7	Recitation	G. Bond
8	Song	Form I. and Preparatory
9	Piano Solo	G. J. Emery
10	Recitation	W. J. Romanes
11	I. Form	Order and Prizes
12	Piano Solo	M. F. Ogilvie-Forbes
13	Recitation	A. B. C. Gibson
14	Song	Lower III. and Form II.
15	Recitation	G. J. Emery
16	Preparatory Form	Order and Prizes
17	Recitation	J. S. B. Austin
18	School Song	

PRIZE LIST.

LOWER III.		FORM II.	
RELIGIOUS KNOWLEDGE	McDonald A.	RELIGIOUS KNOWLEDGE	Emery
LATIN (<i>ex aequo</i>)	Gibson & Bond	LATIN	Chambers
MATHEMATICS	Tucker	MATHEMATICS	Emery
ENGLISH	Gibson	ENGLISH	Emery
FRENCH	Gibson	FRENCH	Chambers
HISTORY	McDonald, A.	HISTORY	Drummond
GEOGRAPHY	Bond	GEOGRAPHY	Albyn
DRAWING	Harrison	DRAWING	Albyn
FORM I.		PREPARATORY.	
RELIGIOUS KNOWLEDGE	Ogilvie-Forbes	RELIGIOUS KNOWLEDGE	Boyle
ARITHMETIC	Griswood iii.	ARITHMETIC	Boyle
ENGLISH	Wood	ENGLISH	Romanes ii.
FRENCH	Ogilvie-Forbes	FRENCH	Romanes ii.
HISTORY	Wood	HISTORY	McDonald, D.
GEOGRAPHY	Ogilvie-Forbes	GEOGRAPHY	Romanes
DRAWING	Heywood	DRAWING	Boyle
SPECIAL PRIZES.			
NATURAL HISTORY	A. C. Scrope and J. C. Tucker (<i>ex aequo</i>)	PIANO	G. J. Emery
		CARPENTRY	G. Bond
CRICKET	BATTING	G. Bond	
	BOWLING	T. A. Baines	

THE AMPLEFORTH SOCIETY

FOUNDED JULY 14, 1873.

Under the Patronage of His Holiness and His Eminence. President: THE ABBOT OF AMPLEFORTH.

OBJECTS

1. To unite past students and friends of St Lawrence's in furthering the interests of the College.
2. By meeting every year at the College to keep alive amongst the past students a spirit of affection for their Alma Mater and of goodwill towards each other.
3. To stimulate a spirit of emulation amongst the students by annually providing certain prizes for their competition.

Five Masses are said annually for living and dead Members, and a special "Requiem" for each Member at death.

The Annual Subscription of Members of the Society is 10s., payable in advance, but in the case of boys whose written application to join the Society is received by the Secretary within six months of their leaving the College, the annual subscription for the first three years shall be 5s.

Life Membership, £10; or after 10 years of subscriptions, £5. Priests become Life Members when their total subscriptions reach £10.

For further particulars and forms of application apply to the Hon. Sec., JOHN M. TUCKER, Solicitor, 23/24 Eldon Street, London, E.C.

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FLOREAT COLLEGIUM SANCTI LAURENTII



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January, 1920

No. II

TO ST BENEDICT

Saint of life's music and the mountain ways,
So near the Monarch of eternal things ;
I seek the help of strong and fervent wings
That I may rise to you, who, through my days,
Have stooped to me. My humbled mind obeys
A cleansed heart : beautiful offerings
I have accepted. Take, take what love brings—
A lowland gift of insufficient praise.

Out of a mist of error ventured I
Into the light and music God bestows
Upon great lovers. You possess a joy
That is serenity, unclouded sky . . .
And you are generous. My manhood glows
And sings, because you loved and taught a boy.

ARMEL O'CONNOR

THE ORDER OF ST BENEDICT

WHEN towards the close of his earthly life and in high vision of the face of God St Benedict beheld the whole world in one ray of light, it is piously believed that he was permitted to see the story of his children throughout the ages, and to receive a promise that their never-failing line should support the Church in the perils of the latter days. What the Saint saw beforehand by the light of prophecy we look back upon in the light of history, and from actual happenings can learn the designs of God and of his servant. Of all great institutions, whether human or divine, historical development becomes an excellent interpreter. The spirit of the British Constitution is learnt rather from later events than from early written records. The Church's purpose and powers are better discerned in facts of history than in pages of holy writ. A full-grown oak differs from the acorn out of which it sprang, the mature man from the infant in its cradle. The study of origins, however useful, cannot be decisive. It smacks of protestantism to rely on documentary criticism whilst ignoring actual development. Catholic devotion to the Holy Eucharist, for example, grew more full and perfect with successive ages, and the prerogatives of Peter, as of Blessed Mary, have been unfolded and recognised more clearly as time went on. An institution's primitive form is seldom perfect, and in its early contents later attainment may be difficult to discern. This is true of the Monastic Family which St Benedict founded, for which he legislated, which he filled, as we believe, with his own large spirit. Studying the meaning of the vast movement that bears his name and appraising its spirit, history will be found to afford a truer interpretation than any shrewd analysis of primitive documents or speculations about the Holy Rule.

A lately published volume suggests these reflexions—a scholarly volume showing extensive reading and written generally with a moderation that is very attractive. As a study in monastic theory, politics and practice, it forms a stimulating though not decisive contribution to some living controversies. Some of the views which it endorses have been put forth of

The Order of St Benedict

recent years, supported by weighty names and a display of erudition from which one differs with some diffidence. Yet even eminent scholars may be biased by preconceived theories and their conclusions unconsciously affected by the exigence of practical politics. Principles admirable enough in themselves are sometimes pushed to unwarrantable extremes. We plead for a wider interpretation of Benedictine Monachism than can be found in these pages. It is a mistake to take two or three features of early Benedictine observance and make them decisive for all time—a hard and fast rule by which to determine all later development. They may be features of great importance and high significance, and yet not be the highest ideal, nor capable of realisation in all times and circumstances. It wants a very broad theory indeed to embrace all the varieties of our holy Order; without such latitude much of the Order's work is judged to have been abnormal and many of its greatest saints to be other than Benedictine. However much one may prefer some particular ideal, it is narrow to depreciate all others, or to bar their followers from full communion in the Benedictine spirit. The learned author has not always escaped this pitfall, nor a certain eclectic choice of facts by which to support conclusions. As the work from its erudition and authorship may be taken for an official exposition of Benedictine ideals there is the more need to deprecate certain tendencies and regret some omissions which detract from its general excellence.

The Benedictine Order has been sometimes called a microcosm of the Church, not of course as enjoying the same divine foundation or guidance, but as based on its Gospel maxims and marked by some of its notes. These notes are not always equally visible, some have for long periods been obscured. The unity of the Order has seldom been conspicuous. Its sanctity, if at times less manifest, can be proved by the eminent holiness of its many canonised children. Catholicity shows more evidently in the Order than unity, for history tells of a world-wide propagation and unbroken continuity during fifteen centuries, whilst pious tradition promises its perseverance to the end of time. One characteristic seems invariable. Adaptability and a power of revival,

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with the corresponding variety of type that results from work in many centuries and countries as well as from varying opportunities and needs. But this is life, which means essentially adaptation to environment. The pyramid of the cathedral may endure unchanged for ages just because they are without life. A living thing, whether man or plant, alters as it adapts itself to surroundings; and Monachism is always living. In Montalembert's happy phrase, "monks are as immortal as oaks," which certainly present diverse aspects in different seasons, and diverse shapes as they weather the buffeting of time and tempest.

The Order's essential unity has to be discerned under many varieties of organisation and observance. To take some instances: Benedictine communities were perhaps originally isolated and independent, with little mutual intercourse; frequently however, and in later times universally, they gave up autonomy, more or less freely or completely, and with a view to greater efficiency or more security have combined into Congregations of various types. Again, government by abbots has usually been a feature in the Order; but the Superior's office, though normally perpetual, has frequently been only temporary, and the title at times completely abandoned. When abbots had become secular lords, and princes coveted their power and wealth, the dignity was sacrificed or made but transient. A community of nuns which is now in England elected our Blessed Lady as perpetual abbess, lest semi-royal ladies should be intruded as their rulers. Commonly again and originally Benedictines were professed for a particular monastery, though before St Benedict's time many joined the monastic state, and could pass without blame from one community to another; yet not infrequently the Benedictine has been aggregated to the wider family of a Congregation, and this usage still obtains in some of the Order's most numerous and prolific branches. It seems narrow to ban as un-Benedictine arrangements that have carried monasticism through prolonged crises and helped it to survive in perilous times. Temporary abbots among Cassinese and Olivetans staved off the Commendatories who sapped the vitality of less ingenious communities;

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the lowly Priors of the restored English Benedictines were admirably suited to exiled and unobtrusive religious in a country that was widowed of its hierarchy; and the closer union of Congregations has made for efficiency and fertility when independent houses were stricken with comparative sterility.

Again, the labour and prayer that should fill the monk's whole life must be prolonged prayer and strenuous work, but the relative proportions of these main duties have at all times been subject to modification, almost as much as hours of sleep, and the amount of food or the shape of the habit. The solemn performance of the sacred liturgy has always a primary claim, but in some ages choir-duties grew more stately and prolonged, and were so overlaid with additions and repetitions as to absorb all the energies and most of the time of large communities. An excellent thing no doubt when few openings were available for clerical work, for in certain periods and provinces no other means could be found to occupy men's time and eschew the idleness that was ever the monk's worst enemy.

If monastic prayer and choir duties have been thus altered, still more various was the work that monks undertook; first of all tillage and manual toil, when reclamation of the waste and cultivation of the soil were pressing needs; then the weary task of copying and multiplying manuscripts to preserve the intellectual heritage of the past; at other times educational labours of different kinds; not infrequently works of mercy, and the prudent management of large estates held as a public trust. Though the printing press found its first patrons in the monks, that toil-saving invention soon passed beyond the cloister walls; and then in some places at least serious studies were taken up, such as the patristic and historic labours that have earned for the Order, however undeservedly, the epithet of "learned Benedictines."

One great sphere of active work, the Apostolate and pastorale, has not always been open to Benedictines, though they have undertaken it when possible, and it has been combined with monastic life from the beginning. Long before St Benedict preached to the pagans of the Apennines the

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Church had called upon monks to help in the cure of souls, ordaining with St Eusebius of Vercelli that the "self-same men should be clerics as well as monks, so as to combine in one person the levite's care of souls and the monk's detachment from the world."⁹⁸ Apostolic work generally involves a modification of conventual stability and the sacrifice of choral privileges; yet for its sake, as for less sacred employments, individuals have at all times been withdrawn from the cloister either to rule the Church as bishops or to feed a smaller flock as missionaries or parish priests. The vocation of a bishop is not so different from that of a priest that the former should be thought Benedictine and the latter not so. If the episcopate is more dignified the priesthood is more usual; if the former be more extensive in work the latter is more intensive, as dealing more directly with sacraments and souls. The Bishop fulfils the higher office, but the priest breaks less with religious obedience and community life; and the sanctity of daily work for souls compensates for some loss of conventual observance. Whilst neither episcopate nor pastorate is expressly included within the Rule, both can be super-imposed by the Church; and when one is permitted to the monk, it is hard to see why the other should be unlawful or unseemly. If one man may leave his monastery for ever to become a Bishop twenty may leave it temporarily to become parish priests. Where stability and obedience come into conflict obedience must prevail.

In any full interpretation of Benedictine life then, many types must be included—all that have been indicated and possibly others more singular still. Orders of knighthood as well as of anchorites have sheltered under the wise provision of the Holy Rule; and though the former be found outside its scope, yet it is hard to exclude the Eremitical state, for if St Benedict does not legislate directly for this kind of life he distinctly recognises its existence and excellence, and contemplates some of his sons at least, after long probation in the monastery, leaving the fraternal ranks for the single combats of the wilderness. The conjunction of the pastor

⁹⁸ "Primum in Occidentis partibus in eadem Ecclesia eosdem monachos instituit esse quos clericos; ut esset in ipsis viri et contemptum rerum et accuratio levitatum." *Breviary lessons* December 16th.

The Order of St Benedict

and the solitary may be found as legitimate a combination as that of the conventual schoolmaster. The priest-hermit faring forth after twenty years training in community, with his abbot's blessing and still under his abbot's eye, to the solitary outpost where he shall feed the Lord's flock in the wilderness—some will see here only the legitimate modern development of a primitive anachoretic type. The ideal is there at least, not impossible to realise; and if seldom set up explicitly, it has not seldom been carried out in practice.

Any theory therefore seems unduly narrow that excludes from Benedictine Monachism the vast reforms of St Benedict Anian under the Carolingians, or the glories of Cluny whose monks propped up the Chair of Peter, or the widespread Cistercian revivals, or even the anchorets of Camaldoli and Vallombrosa—any theory that rules out as imperfect types the early Cassinese of the fifteenth century, our own English restoration in the sixteenth or the Subiaco observance of the nineteenth. Every monastic reformer believes himself to be returning to primitive Benedictine spirit, certainly not to be cutting himself off from the parent stem. A restricted view as sometimes propounded would sweep from the Benedictine firmament half its splendours, half the Saints whom we have been used to commemorate on All Monks. The Order justly boasts of countless saints, but it is not disposed to yield up as true children St Benedict Anian and the four holy abbots of Cluny, or Saints Romuald, Silvester or Celestine, or St Stephen Harding and St Bernard, or in fact any of the innumerable holy men and women who have been sanctified in all ages under one or other of its various forms.

We shall not debar from Benedictine Monachism any development that has been tested by time, and recognised by the Order and the Church. These two conditions are essential and sufficient. The test of a reasonable permanence together with general recognition will be found sufficiently distinctive and of easy application. It excludes variations and experiments that have not been maintained, such as orders of chivalry whose duties are hardly compatible with Benedictine peace, or noble failures like Père Muard's work at Pierre-qui-vire which attempted to combine in one the

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austerity of the Trappist and the activity of the Redemptorist. Yet who shall say whether even these types may not some day revive and succeed in the changed conditions of another day?

St Benedict modified the Monastic Order but did not invent it, his wise legislation gave a new direction to a force that is essential in Christianity; he introduced or ratified new features, perhaps emphasised certain elements already contained in the primitive idea. One great distinction of his work was to show how monasticism could be modified with the changes of the ages and adapted to novel needs, leaving to later times the same liberty of development which he claimed for himself. There is as much authority in the Church and Order now to modify observance and organisation as there was in the beginning to initiate. Meanwhile the Order accepts as true children of St Benedict all who have worn his habit and borne his name and sworn his rule.

J.I.C.

THE SPIRIT OF ST BENEDICT

BENEDICTINE MONACHISM,¹ lately published by Abbot Butler, President of the English Benedictine Congregation, is a book that must necessarily carry great weight. First because he holds the highest position in the Congregation; second because of his reputation as a scholar who has devoted much time and labour to this particular subject. Certainly by the layman it will be taken as the authoritative representation of Benedictine Monachism. If there be room for doubting the correctness of this representation, or if there be reason for modifying the impression which this book with considerable force conveys, it is important that criticism should be brought to bear upon it. The more so because the author's erudition makes his work interesting and his influence powerful. At the request of the Editor of the JOURNAL I venture to say something, but I am conscious that my comments in these few pages are very inadequate, written as they are without leisure and in the midst of many preoccupations.

In his brief Preface I think the Abbot hardly gives due credit to the studies of Montalembert, Allies, Newman and others. They certainly have thrown light on Benedictine life and activities and illustrated the workings of the Benedictine spirit and traditions, although their treatment of the subject was very different from that which has approved itself to the author. Now in commenting on the book in general I will with all respect venture to say that the expression of personal views is very pronounced, and is to my mind answerable for much of the argument. Abbot Butler has a thesis to hold, and he seems, in part at least, to have written his book for this purpose. The changes in Benedictine Monachism which in the course of centuries he finds are, he considers, the natural unfolding of it, in harmony with its growth and its different circumstances. Moreover he contends that the monastic life of to-day is a fair presentment to the twentieth century of the original. With this in view he draws

¹ *Benedictine Monachism* by the Rt. Rev. Cuthbert Butler, Abbot of Downside Abbey. Longmans, Green & Co., price 12s.

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out for us St Benedict's idea, illustrating it by the analysis of Benedictine asceticism and mysticism, in which truly lie the essence of religious life. To maintain his thesis I say plainly that he seems persistently to pull down the loftiness of the monastic ideal, mitigating the strictness of its asceticism; making its mysticism more common. He makes St Benedict's ideal neither high nor low—a pleasant middle course. He quotes Cardinal Gasquet with approval as saying of monastic life: "It is neither strict nor lax; it aims neither at too high things, nor is it content with any low standard of conduct." We learnt in the days of our young Religious life to consider Benedictine Monachism a very high ideal, and I think rightly so. We resent the denial of this. I have always felt dissatisfied with Cardinal Newman's "Mission of St Benedict," because, to my mind, it was inclined to lower the ideal. If changes are found to enter into Benedictine life in the wear and tear of time nevertheless let us keep the primitive ideal clear—even if it be above us.

The writer's desire to show that modern Benedictine life may fairly claim to justify itself as a faithful presentation of St Benedict's ideal, leads almost to the grotesque, it seems to me, in a passage on page 308. He tells us that he finds a real difficulty in a phase of modern Benedictine life. St Benedict lays down in ch. lvi that the life of the community should be within the monastery precincts; there should be no necessity for the monks roaming abroad; "it is very bad for their souls." In the next chapter he forbids those that have been out to relate on their return what they have seen or heard, "because it is utter destruction." The difficulty is to harmonise with this the journeyings, the reading of the daily papers—of novels, the chat-chat of news, which are now allowed amongst us. More particularly disquieting, the Abbot goes on to say, is the fact that we do not feel the worse for this, though St Benedict says we ought to feel very much worse, and it would be affliction for a modern monk to say his spiritual life was impaired by it. He will tell you he feels the better for it. Does this mean, the Abbot asks, that we are out of touch with Benedictine Monachism, and is all that has been said but special pleading? It might be answered

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Yes! so far as this matter is concerned at least. But the Abbot finds another answer. These things may be allowed without infringing the Spirit of St Benedict, because our upbringing, our modern education and social intercourse have brought it about that these things do not cause excitement, or distraction, or lower the spiritual level. To me this seems a strangely inadequate answer. Surely to labour the argument on these lines can have no good effect at all, but is merely self-justification! Let us frankly own these and other things are concessions to the weakness of flesh and blood, and to altered circumstances. They are distinctly against the Benedictine ideal; they are distracting; they make contemplation, the striving after which is the essence of our life, harder to reach; but they make safe our sanity, and therefore, in measure at least, they may be necessary.

Let us proceed now to more particular considerations. In a brief notice like this we can only comment on the first few chapters in which the writer treats of Benedictine Asceticism and Benedictine Mysticism. These are, I presume, the basis of the whole volume. Later on (p. 306), the Abbot tells us there is no Benedictine mysticism, no Benedictine system of spiritual life, an assertion I could well agree with, but in the face of these chapters is there not some inconsistency which begets perhaps a little confusion? But let that pass; and now first of all to say a word about St Benedict's ideal. According to St Gregory, St Benedict fled from the world to purify his heart, to contemplate God in solitude, austerity and prayer; whether following the example of the Eastern monks, or the deep instinct of our nature, we do not know. Certainly he was not disappointed, but was in love with his experience; he only left it unwillingly, drawn by others who sought his aid. For their sake he left it. He found amongst them communities intractable, lax, and worse. He tried to raise them to a stricter discipline, He seemed to fail, and he sought to go back again to his "beloved solitude"; just as Later St Gregory fled the Popedom, mourning the loss of his solitude. But charity and God's providence constrained him. These monks were Cenobites, the best of a poor lot. He set himself to organise them into worthy communities;

he pondered a Rule that might not frighten them, that would allow for the weaker Brethren. It should not be harsh and burdensome as the spiritual life required. Yet he reminded them of the "dura et aspera per que hunc ad Deum." He would have them advance in the spiritual life so that they might take up the stricter and higher. He had learnt to love it, he would have them know the same perfect things, even if they could not attain to it. A monk's life ought to be a perpetual Lent; he ought to drink no wine, yet these things shall not be exacted. This seems to have been the origin of St Benedict's idea in founding his Institute, and writing his Rule.

I think the Abbot would not much disagree with this little sketch, but he puts it very differently; and, I suggest, by that bias on which I have already commented, and he leaves, I think, a different impression. He tells us that St Benedict's Institute by his own experience of early years, when he lived in solitude in the cave of Subiaco—as the Egyptian monks lived in the desert—when he ascetically fasted; when he chastened his body, casting his tender flesh amid thorns and thistles in order to quell temptation; instructed thus, he deliberately "turned his back" upon it; "discarded" it—discarded the "ceremonial life," bodily asceticism, subjective or individualistic spirituality; discarded those ideas, which, as he owns, have their "roots deep down in our human nature," and, I think we may add, in the spiritual life of the Church. It seems to me that the Abbot, putting it this way is unfair and hardly represents the spirit of St Benedict to us. It is his Spirit that must be our living guide. St Benedict's Spirit—his ideal, should not be quite confounded with his practical regulations. He would not have his subjects live down to his rule if I may so put it.

"A man's reach should exceed his grasp,
Or what's a Heaven for?"

In fact it is not true that he "turns his back" on the ceremonial life; he encourages it in those who are fit for it. It is true he does not make obligatory very severe asceticism.

but he mitigates it with a certain unwillingness, and puts no bar to it except discretion, the guidance of obedience, and the tradition of the elders. He cannot certainly turn his back on subjective or individualistic spirituality. This is plain the Abbot enters by an argument taken from a phrase in the Rule. "The monastery, he quotes, is a school for the service of God—not a school of perfection; not for the progress of distinction better if we accepted the dictum that the monastery was "propter Chorum fundatum"; to maintain in the solemn the glorious Liturgy of song and praise; but this the writer rejects as unhistorical. He says this service is self-discipline, prayer, and work. These things surely are individual. The tenor of the Rule, as for example we find it in the chapter on the Instruments of Good Works, implies this. That they are done in Community does not derogate from this; indeed the excellence of the individual makes the excellence of the Community. Every state of life is primarily a school of individual perfection. "Be perfect as your heavenly Father is perfect"; all are bound to tend towards this. The primary end therefore of the Benedictine Institute is our perfection. The Abbot would appear to agree with this when he says (p. 29) the vocation of a monk is to prepare himself for no particular object, but for heaven; to sanctify his soul, to attain the highest perfection he may. I cannot quite see how this harmonizes with what he says on the point under discussion.

Let us pass on to the more detailed treatment of Benedictine Asceticism. The Abbot divides the subject into exterior and interior; the discipline of bodily austerity and the discipline of the spirit. He justly contrasts St. Benedict in this matter of bodily mortification with the monks of the East. The Western temperament suggested a milder discipline; the leader of Western Monachism would not force on his disciples what would be much more severe to them than to the disciples of St Anthony. His wisdom guarded against that morbid and foolish excess which broke out in the East. But the Abbot goes further, exaggerating the contrast.

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He says that such austerities as hair-shirts, scourging, penitential chains, &c., are "quite foreign to the spirit of St Benedict," and find no place in the Rule, neither is there any trace of them in St Benedict's life. When we remember St Benedict chastening his body with thorns and thistles, and when we find among the instrument of good works "Corpus castigare" we can hardly say such things are quite foreign to his spirit. They are penances rather of a private and personal kind which, under guidance, might be used although not written in the Rule. It is not easy to affirm or deny the relation of these practices to the early Benedictine Saints. If we are to believe the sketch given of St Maurus we find he went far beyond the Rule in austerities. Only twice a week did he eat during Lent, and then only a little. He slept standing or if very weary he lay down on a heap of stones covered by a hair-cloth. There is mention too that Queen Radegonda, who lived, I think, under Benedictine Rule in a monastery at Poitiers, was found at death to be wearing a penitential chain. It seems a pity and unnecessary either for truth or expediency so readily to advocate the mitigation of bodily austerity. We need encouragement not excuse in this direction. Next the Abbot directs attention to the more ordinary mortification in matters of food, drink, clothing and sleep, and contrasts St Benedict's spirit with the spirit of the older Monachism. There is some justice in the contrast, but in the emphasising of it there is still the persistent bias. Before St Benedict these things, he says, were looked upon as the chief means for attaining the spiritual end of the monastic life. It is not true; I need only refer to "Questions and Answers on the Ascetic Rule," as found in "The Paradise of the Holy Fathers" (Budge), where charity, humility, obedience are inculcated most strongly as necessary means to perfection. Again he writes of Monachism languishing in the West under these austere ideals and practices of the Eastern asceticism, and therefore, he says, St Benedict "struck out a new line"; he "broke with the past in the culmination of austerity, and in the sinking of the individual in the Community" (page 45). Here two false notes are struck; for to eliminate austerity is to run counter to the Catholic tradition

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of the spiritual life—it is a Protestant notion; and to sink the individual in the Community is indeed to make St Benedict a "Collectivist," as the Abbot calls him, but it stigmatises him with the utterly condemned proposition in collectivism, viz., the sinking of the individual in the state—or Community.

Surely this presentation of things is again only a fostering of the Abbot's theory which he so insistently pursues through the whole volume; moreover though the value set on Community life must of necessity mitigate the severity of a Rule in order that the weaker and stronger may live a "common life" together, I think St Benedict's rule is far stricter and more severe than we should gather from the Abbot's elaboration of it. Its discipline is more subtle, more gentle with the softened features of Community life than that of the older monachism. Yet it is directed with severity to the chastening of the spirit by retirement from the world, by obedience, by those degrees of humility, in which there is a very searching mortification. There is to be strict silence; for a period each day that "summum silentium" which is so impressive. There is to be little talking at all—"propter gravitatem taciturnitatis rara loquendi concedatur licentia," even to the perfect. The cloister is not to echo with laughter. The chit-chat of the world is not to penetrate the quietude of their retreat. "Verba risum moventia aeterna clausura in omnibus locis damnamus!" It is frighteningly severe, and surely approaches the discipline of the Egyptian desert. The whole is very grave and recollected. Besides the diet is sparse enough and simple, even for Italy. The Romans could be very luxurious. The clothing was rough and poor—not all were peasants who entered Religious life. Correction also could be severe, even with the rod. If eight hours or more during some part of the year seem to be left free for sleep, it does not mean, necessarily, that the monks were off to bed at once, any more than with ourselves. We read of St Anselm praying and writing during the hours of the night, if I remember rightly. In fact the Rule is austere; and I do not think that the symbolic figure with finger on lip and rod in hand, which is noted as so unfortunate, is much amiss. Neither is that beautiful hymn for "All Monks" so far as I can judge pitched

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in a wrong key. I think if Fr. Abbot will stimulate a little his poetic imagination he will not find it unsuited to the Feast. The "Olus cibaria" are what St. Benedict prescribes. "Lympha" is what he thinks the right drink for monks and I expect many followed his judgment in practice. I am not sure, but their mattress stretched on the hard ground would scarce conceal its hardness—or like St. Maurus perhaps, they often made the ground their bed. When one reads of the foundation of a monastery in forest or by swamp, the monks draining and cultivating these waste places—"aspides, sœvisque cum draconibus" is fitting to the theme—and certainly to the dwellers in those cloisters raised in solitude these beautiful lines appeal:

Avete solitudinis
Claustrique mites incole.

Let me here add just one word—a trivial word if you will—on Poverty, since it belongs to asceticism. The Abbot in his chapter on Poverty rightly points out the different spirit in which St. Benedict and St. Francis regard this matter; but why does he go on to tell us (page 52) that if we would live in the spirit of St. Benedict we must avoid "excess"; that beautiful excess of St. Francis who for love of Christ made Poverty his Bride? Benedictine virtue it seems must always be found in that dreadful "happy mean" which lies so near to mediocrity. May we not share in this matter the spirit of St. Francis; seek as little as possible, so long as we do not live out of the common rule—love Poverty for Christ's sake, since we have vowed ourselves to it? Again why so widely change the ancient terms into those of modern days? Why not change St. Benedict's "writing style and tablets" into fountain pen and pad and not into type-writer as the Abbot suggests? This is a trivial note but it shows how the current of the argument flows, and how the desired impression is sustained.

There is another phase of asceticism upon which the Abbot dwells, viz., Detachment. He owns that this has a prominent place in ancient and modern asceticism; and I should have thought it a particular characteristic of all monachism.

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But he will not allow it to be the Benedictine Spirit. By detachment, he says, is meant mortification of the affections, and though St. Benedict emphasises renunciation of our will and desires, he says nothing of renunciation of our affections. He says we must always combat our self-will, but he does not tell us to mortify or kill it, so that we may become merely indifferent; although, the Abbot adds, this idea is inculcated by the Egyptian monk and modern legislator (page 50). Further the Abbot refers to the visit of St. Benedict to his sister; to the friendships of St. Bernard and St. Anselm as teaching us that the spirit of Benedictinism is opposed to the asceticism of detachment. He goes on to draw a contrast between St. Benedict and St. John of the Cross and Fr. Baker, concluding that St. John's detachment is not necessary for sanctity and that St. Benedict's idea is very different from St. John's. Now it seems to me that this subtle and difficult matter is treated but with careless consideration, and I feel moreover that St. John is treated slightly, great saint though he be, as well as philosopher and poet. I am bound to say I think the Abbot has not pondered and probed this delicate but most important matter to its depths. He is unfair to St. John in his contrast, and unfair to Father Baker. He suggests that Fr. Baker's doctrine runs counter to the principles of moral theology. I consider Fr. Baker in the chapter to which he refers is merely echoing the teaching of St. John, setting before us the doctrine that the love of God is the centre in which all our loves should meet. If Fr. Baker deserves censure for this, I do not know how St. John will escape. For St. John's teaching the Abbot refers to book III, chapter xix, of the "Ascent of Mount Carmel." He quotes the Saint as saying that for the spiritual man no joy, no pleasure in anything is admissible; there being "nothing in which a man may rejoice except in serving God"—therefore "the spiritual Christian ought to suppress all joy in created things because it is offensive in the sight of God." He quotes this as dreadfully extreme. But is it not literally true that we should only rejoice in creatures as leading us to serve God; as bringing the beauty of God into our hearts to win our service? Marriage is a beautiful thing, and if we rejoice that it enables

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us to serve God by bringing up offspring to love Him, well and good! but to rejoice in marriage apart from this is useless, since we know not whether it be for the service of God or not; for remember we owe Him all our service. To say all joy in created things is offensive to God, only reminds us of what moral theology taught us long ago, that to rejoice in anything "propter solam delectationem" is sinful.

If we cast our affections on the creature for its own sake it is a sort of idolatry of the creature; if we claim it for our own delight it is a sort of idolatry of self. I believe Abbot Butler misunderstands St John and the doctrine of Detachment or Indifference. That word needs careful handling. There is an indifference to creatures, regarding creatures objectively, indifference to the beautiful creatures of God, which is only a dullness of appreciation and pleasing neither to God nor man. There is another absolute indifference to what God's will may be in our regard; whether to suffer or to be free from pain; whether to have friends or to be without them. This Indifference or Detachment is a high attainment. In that same 19th chapter the Abbot might have heard St John telling us how the spiritual man has greater joy and comfort in creatures than another. When the will is purified and detached, he has liberty of spirit and tranquillity; he has a clearer comprehension of them; his joy is more noble; he rejoices in their substantive worth, not their accidental seeming; he is independent of them, therefore unperturbed. St John's doctrine is only the paradox of St Paul, that most sensitive of men; "they also who have wives, be as if they had none; they that rejoice, be as if they rejoiced not." I believe St Benedict's spirit was in great harmony with St John's. The story of St Benedict and St Scholastica is not fortunate as illustrating the contrast with St John. A very similar story is told of him: how he on one side of the grille and St Teresa on the other discoursed on the Blessed Trinity till both were rapt in trance! Why St Bernard should be quoted I do not know, since he was one of those who departed, according to the Abbot, from the spirit of St Benedict into other paths. No! I cannot think that St Benedict, or St Anselm, or others in their friendships are in contrast

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either to the spirit or character of St John. Whoever has read the poems of the Saint will see how sensitive he was to the beauty of nature; how tender in the expression of his love; might I not say almost passionate!

A thousand graces diffusing
He passed through the groves in haste,
And merely regarding them
As he passed
Clothed them with his beauty.

Again:

I continued in oblivion lost,
My head was resting on my love
Lost to all things and myself,
And amid the lilies forgotten
Threw all my cares away.

His nature was not killed nor dried up by the rigour of his detachment, or by his indifference. Surely he was a man most rich in human gifts and feelings; in 'tumultuous tendencies' absorbed in unperturbed peace. Yet Abbot Butler would put St John aside; escape the keen knife of this supreme asceticism; he will not allow it to St Benedict, and would shut out from his sons those austere and solitary heights, radiant with beauty, which lead to union with God.

Lastly we come to the concluding section on the Inner Life. There is a chapter on Prayer, on Mysticism, on the Contemplative Life. We have to thank the Abbot for putting before us in this section the traditional exposition of the different degrees of prayer. The similarity of description, distinction and even phrase which we find in the different periods is very striking. The brief formulæ from Cassian are admirable; the quotations from St Gregory and St Bernard are beautiful expressions of the subject which warm the heart and allure to the ways of prayer. They all agree in that test of true contemplation, viz., enlightenment of the mind and amendment of life. More still must we thank the Abbot for unfolding and persistently maintaining that the Benedictine life is a contemplative life; that the monk's life should be directed towards the highest state of prayer. At periods it has been necessary perhaps to insist on this: it may be so at

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present. Farther, he makes clear what this manner of prayer is, such prayer as St Benedict used, which in its culminating intensity brought that wonderful vision of the world in a ray of light, which St Gregory recounts; and some have thought he intimates, it may have meant the vision of God face to face. But St Gregory in a passage later quoted seems to deny the possibility of this. Such prayer as Cassian names—*oratio ignea*, *oratio infabilis*, *excessus*—in which the mind is placed beyond all senses and visible matter. Such prayer as St Gregory describes as prayer in which the soul is stripped of sense perceptions, in order that it may contemplate the Being One and incorporeal. Such prayer as St Bernard describes, in which "the Word entered my soul." This then is the spirit of St Benedict in regard to prayer; the ideal to be cherished. This ideal can never change for us. Time and circumstance may change the outward manifestations of Benedictine monachism; its secondary activities; its works; but the ideal or spirit remains one and the same. Therefore either to mitigate the spirit of Benedictine asceticism or to modify the loftiness of Benedictine prayer is to depart from the footsteps of our Patriarch.

The Abbot now passes on to discuss Benedictine Mysticism or what in earlier days, as he points out, would be called the "grace of contemplation"; and that bias of which I have complained in his treatment of asceticism is again perceptible though not perhaps in so marked a degree. I feel that in his argument he begins to drag down the lofty ideal he has set forth as Benedictine as if by so doing he could establish with better grace the proposition that the 20th century Benedictines are mystics and their life contemplative. In the first place he has, as we have pointed out, weakened that "thorough-going" asceticism, which he rightly says is necessary for the attainment of Mystic Union, by smoothing out the rough ways and mitigating the severity of its discipline. In the second place he gives a definition of mysticism which breaks down altogether the fence round that Paradise of prayer. He includes in it the "whole process of spiritual growth, which in special cases, issues in this supreme experience". His definition is:

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"the effort to give effect to that craving of the soul for union with God" (page 77). The definition is no definition. He has left the essence by which we define and included the surroundings. It can be no definition of the attainment, if it include the effort to attain. The desire of the Abbot to call Benedictine mystics seems to have prompted this elastic definition. But only in such sense as we call boys scholars, can we call a body of men mystics, in as much as they live in a school, where their efforts are directed towards contemplation—unless indeed each individual has reached the mystic state. This extended definition seems to me a lowering of St Benedict's and St Gregory's ideal. The Abbot further emphasises this impression and I think confuses the matter when he goes on to characterise Benedictine mysticism, and to insinuate a comparison with that of the Egyptian monk, or the Carmelite. In the thing itself it seems to me there is no room for comparison except it be in the degree of intensity. But there is a setting to this mystic jewel, and in this setting we may make comparison. There is the setting of the Egyptian monk, the Carmelite, the Benedictine. We may prefer our own, and claim that it guards against certain psycho-physical manifestations—excesses—which add nothing and sometimes derogate from the perfection of the mystic state. On the other hand it may have its weak side which tempers too much the glow which Abbot Isaac desired in the "*oratio ignea*." To say, as the Abbot does, that diabolism or neurosis taints mysticism to my mind gives a false idea. Remember our Lord was borne up to the pinnacle of the temple by Satan. In the third place the Abbot more directly tends to undermine the loftiness of contemplation when he insinuates it is a more common thing. Isaac, quoted by Cassian, distinctly speaks of the "*oratio ignea*" as known and tried by few. The Abbot will not accept this. Because in another place Isaac says "A beginner may be found at times to give forth this pure and intent prayer," he argues that there is a contradiction, and nullifies the above assertion. The fact is that Isaac in the latter quotation is speaking of those isolated experiences which spiritual writers in general admit God allows sometimes to beginners. But such isolated

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experiences do not bring them within the halo of the mystic state. For this such acts must become more or less habitual. For although the actual experiences of divine contemplation are intermittent and indeed must be so while we are on earth, yet the soul of the mystic will arrive at that state wherein there is a propensity and constant elevation which readily and frequently lifts the soul to direct union with God. Such a one is truly a mystic; for example St Teresa, St John of the Cross, St Gregory, St Bernard and a host of others. The Abbot denies that this prayer is an habitual state, speaking of it as a "transitory exaltation occurring only now and then" (page 82). I think that spiritual writers would not uphold this; nor would a study of the saints support it. Instead of Divine Union being nearly superhuman, one of the rarest of graces, on the contrary the Abbot maintains it is within the reach of all men who give themselves seriously to prayer and guard their hearts. He quotes St Gregory to support his view (page 100), but I think unfairly. St Gregory is affirming, in the passage referred to, that this grace of contemplation is not debarred by any state of life, high or low, or married, though more often it is given to Religious. In another place the Abbot denies that there is extraordinary divine action in this prayer. Again he widens the latitude, depresses the height, and makes easy the way by quoting St John of the Cross as saying: "When meditation ceases contemplation begins." As much as to say in the natural progress of things after we leave discursive meditation we step into contemplation. But if I remember St John rightly in this passage he means that by God's special favour souls are sometimes borne to loftiest flights of prayer without the intermediate steps. Certainly Fr Baker bears out the Abbot's view that the prayer of affections and aspirations may be called contemplative but, he warns us, only in this sense, that souls who thus pray have entered on the way of contemplation and are exercising the beginnings of contemplative prayer. If Fr. Abbot wishes to seek still wider latitude he will find M. Joly in "The Psychology of the Saints" telling us that all who love God are in the mystic state: we may in a sense bring into its definition all who are clothed with sanctifying grace.

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I do not know that all will agree with me, but I think most spiritual writers teach that the mystic state is arrived at with great difficulty and arduous labour; even then it is out of reach unless God stoops and raises the soul to divine union: there is extraordinary divine action ("The Word entered my soul" says St Bernard): it is a superhuman thing; it is one of the rarest of graces! I would rather leave all those modifications we have discussed and hark back to the admirable illustrations of Benedictine mysticism which the Abbot has shown us enshrined in tradition. I would choose words used by Fr Abbot for a definition (page 90). Mysticism is the experience of the personal relations between the soul and God in contemplation and union. Or we might derive a definition from Dom Chapman, and say it is the direct, secret, incommunicable relation of the soul to God in prayer. It is more stimulating to keep the loftiest ideal before us rather than to lower it. We may never reach it; but let us hold out our hands towards it. It has the radiance of the Benedictine centuries upon it. Let us draw near at least to that strange region of which St John of the Cross so beautifully discourses. That strange country, drear and arid yet full of refreshment; shrouded in twilight yet filled with glowing light; that land of cold and lonely heights, yet aflame with kindling heats. And we are conscious, though we see them not, of vineyards on the sloping hills and in the valleys, with the sun upon them; sweet perfume round them; and we hear the voice of the Beloved calling "Arise make haste my love, my dove, my beautiful one and come!" And our heart answers: "Show me Thy face, let Thy voice sound in my ears, for Thy voice is sweet and Thy face comely!"

One word more in conclusion. The Abbot elaborates the unfolding and changing of the Benedictine activities, showing that Benedictine life compared to the Egyptian or Carmelite life may be called the "Mixed Life" and truly so. He shows how this throughout the ages has been considered consistent with the contemplative life, and he maintains that at this present time the 20th century Benedictine may still claim to be faithful in the same way to the Benedictine spirit. I hope and think

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so, although I deprecate the manner in which the Abbot has elaborated his argument to uphold this conclusion. The whole question seems a development of this simple saying of one of the Fathers of the desert of Scete: "A little work and a little meditation, and a little singing of the Psalms, and a little prayer; I have cleansed my thoughts according to my power, and I resist the thoughts that rush in upon me. And in this manner, afterwards, there dawned upon me the spirit of visions." It is not for me to discuss whether our work, our active life, has so invaded our contemplative life as to make us forfeit the name, but if it has we have departed from the spirit of St Benedict. But surely it has not! In the Divine Office, in our time of meditative prayer, in our spiritual reading; in something of aloofness from the world, we have a discipline and preparation which still makes the Monastery or Mission a school for us wherein the heart is kept warm with lofty desires and our feet are directed, towards the gates at least, of the Promised Land.

J. A. WILSON, O.S.B.

GREEK VERSION.

Ferdinand. This is strange: your father's in some passion
That works him strongly.

Miranda. Never till this day
Saw I him touched with anger so distempered.

Prospero. You do look, my son, in a moved sort,
As if you were dismayed: be cheerful, sir.
Our revels now are ended. These our actors,
As I foretold you, were all spirits, and
Are melted into air, into thin air:
And, like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this unsubstantial pageant faded,
Leave not a wrack behind. We are such stuff
As dreams are made on; and our little life
Is rounded with a sleep.

Shakespeare, THE TEMPEST, IV. 1.

ἀρέχων τὸ πρᾶγμα· κατέρη γοῖν ἔχει
θεοῦ τις ἀργὴ καὶ τοῦδε θράσσει φρένι.

ἀλλ' οὐδ' ἐγὼ ποτ' ἐκ τοιαύτου τοῦ χροῖου
οὔτω ἐῖδον ἀντεβηγγμένον χόλω.

καὶ μὴν πρόσωπον ὡς φοβούμενόν σ' ὄρω
ἀποστρέφοντα· οὐκ ἔσ' εἰ θρασυῖν χροῖον.
φροῦδος γὰρ ἦδη κῆμος· ὡς δὲ πρῶτοισιν
εἶπα, ἀπ' ἧσαν οἴδε συγκέμισον χοροί
ἦδη κείνη ἀπ' ἀλλήρ' ἰσκέκασμένοι.

τοῦτοι δ' ἔνευ κρηπίδος ἰξαρτασμένοι
δύσχη ἀνείρου, νέφους ἰξαρτασμένοι
πύργου δόμων τε σχήματ' ἐκπερεστώτα
ταῖσι τε σεμνοῖ γῆσι τε μερῶσι κείλοι,
ἔσοι δ' ἴσονται δαδῶχοι πάντων τῶν
τυφίεται πάντων αἰθῶν κῆμος τῶντων
ὡστ' οὐδ' ἂν εἶρουσιν ἀπὸν ἀλλελαμμένον.
ταυτὴ γὰρ ἡμεῖς πάντες ἢ σκῆψι οὐρανῶ
σμελασώμεσθα, καὶ βίον βροχῶν κείλον
ἔντοι περαινεῖ.

DETAILS OF THE CLUNIAN LIFE.

I. SILENCE

THEY made a great point of silence at Cluny; but they developed a system of signs to the point where, it would seem, one could discuss anything under the sun, from trout or cracknels ("bread which is cooked in water, and is usually better than the daily bread") to post-Completorium slippers or ass-drivers ("raise your hand near to your ear and move it as an ass moves its ear"). Guests in a monastic refectory of to-day are sometimes amused by what they see, but Cluny at meal-time must have been considerably more entertaining. The general sign for fish was an "imitation with the hand of the commotion of a fish's tail in water"; but for eels you closed both hands tight, for obvious reasons. Lampreys were indicated by "three or four dabs (*puncti*) with the finger on the cheek," the lamprey having a spotted jaw; salmon or sturgeon by the fist, thumb upwards, under the chin, "by which is signified pride." Perhaps the most remarkable is the sign for trout; "draw your finger from eyebrow to eyebrow, because of the joinings (*ligaturae*) which women have there, and because trout belong to the feminine gender." For milk they put their little finger in their mouth, to represent infancy, and for honey they put out their tongue and put their fingers to it.

In choir they were no less strict. If any one gave out an antiphon from memory, or had not his eyes fixed on the words he was uttering, it was considered a manifest breaking of silence. For the sign of a responsory "put your thumb on the joint of your finger, and make it leap down, as it were"; for an Alleluia move your hand as if flying, *propter Angelos*, "who sing it, as it believed, in heaven."

Finally two more from their abundance. "For the sign of a Marshal, pull your forelock, because of the mane that horses have" (presumably, if you were bald, you could not discuss marshals); and for the sign of lateness "rub your hand slowly over your stomach."

Details of the Clunian Life

II. CHOIR DISCIPLINE

A profound inclination at Cluny was no small affair and it is not surprising to find the method of making it carefully stressed. They called it *ante et retro*, "because it begins towards the East and finishes towards the West." The position is static, of course, and not mobile; "the back must not be arched, but must be lower than the loins, and the head lower than the back." If the reader will try this position, and remember that it had to be taken up a great many times in the course of the day, he will realise why it was that St William, who followed the Clunian customaries almost word for word at Hirschen in Germany, here quietly substituted "higher" (*sublimius*) for the second "lower" (*submissius*). The change might possibly be the work of some corpulent and wily copyist; the two words are so alike that the substitution would in all probability escape the saint's notice; but this can be only conjecture. At any rate with the head higher than the back, the position is more endurable.

The method of dealing with those who went to sleep in choir is well known; but the details are interesting. One of the monks wandered about the choir with a wooden lantern called the *Absonsia*, until he found some one asleep, in whose face he shone the light. If the other was not asleep, he "bowed reverently," and the lantern-bearer went away disappointed; but if after three shinings of the light he gave no sign, the lantern was put down before him and he was aroused to take on the office of lantern-bearer himself until he could get rid of it in the same way.

III. TRAVELLING

In the first place the monk was to content himself with one spur only, if the other could not be found for him. In mounting he was on no account to endanger his dignity by hopping beside a sidling horse, but must "go to some raised place and so mount with gravity." Similarly on no account (*summo pere cavendum*) must he let his horse break into a trot; "and he himself never runs save on account of a dead man or a fire." Running would not be of much avail if the man were dead; and this must have occurred to St William, for he makes

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it "a dying man." At a fire, by the way, the monastic silence was not broken until the prior estimated it as very serious, and gave permission to talk with the usual "Benedicite."

If the monk on his travels met a lay friend (his having lay friends is a human touch among the Cluniac rigidities), he might kiss him, if he liked, from his horse; but to kiss another monk he must dismount. If at any time while he was away from the monastery he took off his cowl, he observed complete silence until he put it on again; nor might he ever leave it further away from him than a cubit's length.

There was more of this travelling than might be expected. Already in 817 it was becoming the custom to put monks in charge of "villae," or farms belonging to the monastery, so as to call for a canon reprobating it at the Conventus of abbots at Aix-la-Chapelle in this year. In spite of this canon the practice soon became established, and we find in the Cluny customaries a regular system of deans (*decani*), who lived, usually with one other monk, as bailiffs on these farms. If they lived within half a day's ride of the monastery, they came in on Saturdays for a shave and a change of linen (if this sounds humorous Udalric and St William must be held responsible). The dean was not to carry on any business for gain; his duty was "diligently to work the fields and vineyards and look after the flocks and herds." It was specially enjoined on him "not to beat any of his servants after a meal." This is perhaps to be connected with one of the duties of the cellerarius, who might bring the upper servants before the prior and there "beat them well with little rods as much as he would"; but then the prior said: "Now gave him the *mixtum*"; and he had to provide for the man a cup of wine and half a pound of bread, "as otherwise he would make great complaint about him."

Once a year the prior made a round of these farms, to inspect the granary and the wine-cellar. In them he left enough for the support of the household, for the entertainment of guests and for the needs of agriculture; the rest he despatched to the monastery, or, if this was too far distant, sold it and went back with the money instead.

Finally "when the dean grows infirm, and is in the cloister

Details of the Cluniac Life

with the others who are infirm, henceforth he is not to put himself forward (*non intramittit se*) about his deanery, until his health is restored; and the arrangements with regard to him are to be entirely in the hands of the prior." One picture (it is, like the "lay friends," a human touch) the old dean brought back from his comfortable little farm to infirmary life in the cloister, appearing each morning at the great door of the monastery and protesting that the farm must be going to rack and ruin, that he is quite well again, and must set off at once. We can only hope that they sympathised with him then as we should sympathise now.

[Authorities:—Udalric, *Constitutiones Cluniacenses* (Migne P.L. 140); Herzog, *Vetus Disciplina Monastica* (1st ed. Paris, 1780); Marier and Quercetanus, *Bibliotheca Cluniacensis* (Paris 1614).]

N.F.H.

NOTES

IN November Dom Bede Turner was appointed Claustral Prior and Dom Herbert Byrne Sub-Prior. On our mission—or rather in our parishes as we must now call them—some changes have been made. Dom Cuthbert Almond, who for so many years edited this JOURNAL, has been appointed to St Alban's, Warrington, where he is assisted by Dom Ambrose Byrne, recently demobilised. Dom Joseph Dawson has been appointed to Leyland, while Dom Benedict McLaughlin has gone to Brindle. We understand other changes are imminent. The Ampleforth Community have undertaken to serve Clayton Green for a period of years and Dom Vincent Wilson was appointed to that parish, but we are sorry to record that his continued ill health has forced him to relinquish the appointment.

* * *

OUR readers will be glad to know that Dom Cuthbert Pippet has now recovered his health sufficiently to be able to say Mass. Both Abbot Cummins and Dom Bernard Gibbons have been seriously ill of late. Happily the latter has completely recovered, while Abbot Cummins is making good progress.

* * *

THE foundation stone of the New Church building at Dowlais was laid by Father Abbot on November 9th. We congratulate Dom Anselm Wilson on the beginning of this great work. Our church of St Mary's, Cardiff, has received two valuable and beautiful gifts—three stained glass windows presented by Dr W. B. Broad and a new altar the gift of Mr P. Hallinan.

* * *

FATHER ABBOT PRESIDENT BUTLER was present at a great gathering of English Benedictine fathers at our church of St Anne's, Liverpool, on the Feast of All Monks. Abbot Cummins was the preacher and Abbot Burge the celebrant.

* * *

PERSISTENT rumours of spirit apparitions at Rievaulx Abbey reached us throughout this last term. The country side

Notes

confidently assert that the old monks resent the excavations and renovations which are now being made, amidst these exquisite ruins. The matter has been discussed in the local press and we have heard one of great credibility and no little learning assert that he himself has seen one such apparition. Our investigations leave us sceptical; nay! entirely unbelieving! The men engaged on the work have a ready and reasonable explanation for all the supposed phenomena, such as an enthusiastic artist sketching details of the clerestory clad in a grey smock or Anglican nuns reading their breviaries in the gloaming. But the supposed eye-witnesses are still unconvinced and roundly assert that the figures seen by them were Cistercians!

* * *

ONCE again we call the attention of our readers to *The Benedictine Almanac*, edited by Dom I. Barton. The current edition is replete with information on things Benedictine, and as well produced as ever.

* * *

DR PORTER who for so long has been our medical officer, has been made a member of the Order of the British Empire for his services during the war. We offer him our congratulations and best wishes.

* * *

WE offer our congratulations to the Rev. J. Hildred Robinson, M.A. (New College, Oxford), who was received into the Church at Ampleforth on October 28th. Mr. Robinson was not altogether a stranger to us as in his undergraduate days he was known to several members of the Community. He is for a time assisting the School science staff.

* * *

WE offer to Fr Abbot, Dom Joseph Dawson, and Dom Bruno Dawson our sincere condolences on the death of Mrs Dawson. Mrs Dawson was Fr Abbot's sister and her three sons—Dom Aelred Dawson died in 1914—were all members of our familia. She has therefore a special claim upon the prayers

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of all at Ampleforth, who recognize in her not only a benefactress but one whose life was a pattern of many virtues. May she rest in peace. To Br Martin Rochford we also offer our sincere sympathy on the death of his father, Mr John Rochford, another good friend of Ampleforth. To these names we must add that of Mrs Humble, sister of Bishop Hedley, and our constant friend. R.I.P.



THE Librarian gratefully acknowledges the gift of a number of works on Theosophy by Miss Billing, of Harrogate, and a volume entitled *Dominican Contemplatives*, from Father Bertrand Pike, O.F.



WE are also greatly indebted to Mrs Rowell, who has made a valuable addition to our collection of oil paintings by the gift of "An Entombment" by an unknown artist. We offer to Mrs Rowell our sincere thanks and also to Mr. Scott, whose gift of a valuable "Arundel" Giorgione's Virgin and Child between Saint Liberale and Saint Francis, by an oversight has hitherto remained unrecorded by us.

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Preaching. BY THE REV. W. B. O'DOWD. The Westminster Library. Longmans, 6s. net.

FR O'DOWD has written a useful and interesting book, presenting the results of wide reading and careful thought in the best of all ways; for his reader is stimulated to imitate the methods by which those results were gained. He insists emphatically and effectively on the importance of preaching, rarely perhaps denied but apt to be overlooked in these days when priests receive many suggestions of new kind of work. He has good chapters on the making of a preacher, on St Augustine's view of preaching, and on the use of Scripture. Other chapters deal with the preparation and delivery of a sermon, and with various types of sermons. These combine much good counsel with a recognition of the truth that what suits one preacher may not suit another. Indeed the chapter on Dogmatic and Moral Sermons would have been better if Fr O'Dowd had dogmatized more definitely and freely. We should have benefited even if we disagreed. He recommends the practice of writing sermons in full, but rather half-heartedly, and does not, we think, lay sufficient stress on its advantages. A sentence on page 171 has fallen into some little disorder.

The Embroidery of Quiet and Other Essays. BY M. HARDY. 4s. net. London, Skeffington.

THIS unassuming volume takes us away for a short time from the rush and hurry of life, from the pressing duties and problems which perplex a war-wearied world. We are taken to a land of "Heart's Ease, where the days of quiet are come." Mrs Hardy possesses that rare gift of expressing in words those unformulated thoughts, fleeting impressions, misty memories of childhood and vague yearnings which fill our minds in idle hours. These "idle" hours, which so often tend to become empty and boring, she would have us cherish, and, when enriched by the delicate embroidery of her fancy, they become the most precious which the day holds. These short essays, illuminated and inspired as they are by true religious feeling can scarcely fail to appeal to many whose experiences have embraced love, pathos and suffering.

Living Temples. FR BEDE JARRETT, O.F. Burns & Oates.

ANY boy who will read this book thoughtfully will certainly derive lasting benefit from it. The range of the subjects, and their manner of treatment are both suitable to boys who are old enough to think. It would be hard to suggest a subject that has been left out and should have been put in, or a better way of treatment.

The meditations are short and logical, and because they are so precise and definite they will leave behind convictions which will not easily be forgotten.

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But its usefulness will not be confined to boys; for it will surely help many grown-up people by its soundness of principle and clearness of statement, and especially those who have the heavy responsibility of training the minds, characters, and habits of the coming generation. We congratulate its author, and thank him for his useful and stimulating book.

Rome, Christendom, and "A League of Churches." By J. W. POYNTER. R. & T. Washbourne, London. 1s. 6d. net.

THE widespread discussion of "the League of Nations" has naturally led some Anglican writers to consider the possibility of a League of Churches. The small book named above treats of the subject from the Catholic standpoint. The author shows once again how the unity of Christendom can never be founded on anything but unity of faith in the whole revelation of God, and that this oneness of faith depends on the everlasting authority of the Church established by Christ on St Peter and his successors.

Catholic Soldiers. By SIXTY CHAPLAINS AND MANY OTHERS. Edited by CHARLES PLATER, S.J. LONGMANS, 1919. 5s. net.

An extremely interesting book, not to say important, for it is in fact the "R.C." section of the General Report on the *Army and Religion*; the non-catholic section of which has already appeared some months ago. Any one who has read even the reviews of the non-catholic General Report will do well to compare it with Father Plater's book. In form it is nothing but a carefully classified collection of extracts from the letters of these sixty priests, who represent not only various parts of the Empire, but the United States also. These are supplemented by a no less interesting series of quotations from Catholic officers, N.C.O.'s and men. The writers are left to tell their own tale, and, as would be expected from so large a field, including as it does contributions from all the Fronts, lines of communication, training camps at home and overseas, and also hospitals of all kinds, much would seem on the surface to be contradictory. This has most wisely been done, as it all unconsciously stresses certain clear and outstanding facts, and removes all ground for suggesting that it is a report merely compiled for edification.

The two outstanding facts vindicated are these. Firstly that Catholicism is the only form of Christianity which can stand the nervous and moral strains of modern warfare. Secondly, that it alone is capable of arousing and satisfying the spiritual side of man. The letter of a Canadian Medical Officer quoted *in extenso* on page 85 is well worth careful reading. The chapter on the Death Sentence is most striking; it is very short, and would spoil with quotation; needless to say there is no embroidery.

The whole book is scattered over with beautiful incidents, often hinted at and barely expressed. The letter found by the sacristan

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on Our Lady's altar in Blois Cathedral is worthy of inclusion in a book on mystical theology. It ends "Answer prayer soon." One's mind runs back to a prayer of an Apostle on an island called Patmos. "Veni, Domine Jesu."

The little volume consists of some hundred and fifty odd pages of most useful matter; and it only costs five shillings, which is moderate in these days, for a nicely printed book.

A Commentary on the New Code of Canon Law, Vol. III (Religious and the Laity). By DOM CHARLES AUGUSTINE, O.S.B., D.D. ROS. GD. net. Herder.

It is said that Cardinal Gasparri has his commentary on the New Code practically ready for the press, and when His Eminence gives to the world the fruit of his laborious years spent in the compilation of the Code, both the professor and the student will heave a sigh of relief. In the meantime we have to be grateful for all the help provided by the lesser luminaries of the canonical world, for the binding effects of the new laws will not await the publication of cardinalial commentaries.

In the sphere of ecclesiastical legislation changes of vital importance are found everywhere, and those introduced in the affairs of religious call for careful attention. Dom Augustine offers us help in this volume to understand these changes.

The generation of English Benedictines is only just passing away which took solemn vows immediately after the novitiate: with very few exceptions the present members of the Congregation, following the legislation of 1858, have taken simple perpetual vows followed by solemn vows after three years. The New Code makes radical changes by introducing the general law of temporary vows for three years before the solemn are made. This involves much that requires careful consideration and we would call attention to one important point. Our constitutions give the conventual chapter a deliberative vote for the simple perpetual vows, but only a consultative one when the solemn vows are to be made. This is what might be expected, as the simple profession had the nature of a final acceptance into the monastic body, and has been always considered as such. It is surprising and a matter to be weighed that Canon 575, No. 2, gives the conventus the right of the deliberative vote for the temporary profession, and when the perpetual vows are to be made and the subject received finally and absolutely, it allows only a consultative vote to the chapter.

The Canons dealing with confessors for religious, and especially for nuns and sisters, ought to be studied and made known, for they are a veritable Magna Charta for the penitents.

Dom Augustine's remarks on Canon 505 are of interest. "The text plainly betrays the preference of the legislator for temporary over permanent superiors" (p. 119), and again, "The idea that there is a sort of mystic matrimony between the abbot and his monastery we reject absolutely, since it has no prop in the New Code, which rather

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favours temporary superiors" (p. 128). To which we may add that Dom John Chapman calls attention to the fact that St Benedict does not make the abbot's appointment to be one for life (*Downside Review*, vol. 37, p. 87).

Although we have said that this commentary is helpful, a word of warning is necessary, for there are signs of hasty preparation. An evident example of this is the wrong rendering of Canon 533, §1, No. 3. The Canon is concerned with the cases in which the consent of the *Ordinarius loci* is required for the investment of money. The paragraph referred to requires this consent when a superior or superiorem of a religious congregation wishes to invest funds given or bequeathed for divine worship or for benevolent purposes in the neighbourhood. Dom Augustine makes the case that of the superior or superiorem desiring to use such funds "for other purposes" (p. 182).

Again when he says that "it is evident that the Holy See wishes to see a special novitiate house erected for every province and congregation" (p. 232), he is unfortunate in his example. "Thus the English Benedictine Congregation has a novitiate house, and Leo XIII fully approved its rule." The commentator refers to the "Diu quidem" of 1869, which however very clearly gave only a limited approval, "ad octennium." The Holy See gave its final instructions in a Rescript of November 24th, 1908, "In singulis autem Abbatibus Congreg. Anglicae complete ordinatis, tirocinium proprium juxta indolem Familiarum Benedictinarum instituat . . ."

The speeding up of the book for the press is no doubt also responsible for a certain want of clearness at times in phrasing, and for the typographical errors, among which we note that in the last line of p. 107, "validly" should be "invalidly."

H.D.P.

Meditations on the Psalms. BY REV RONALD A. KNOX, with a Preface by REV. H. S. BOWDEN. Longmans, Green & Co., 3s. 6d. net.

This little volume of meditations will certainly prove helpful to many. It can be used for mental prayer and also as an aid in making the Divine Office more than a mere verbal reiteration of the psalms. Each meditation is a free paraphrase of a psalm both thoughtful and replete with sound doctrine. Pious sentiment is too often the staple of such books, but in this case those who look for mere sentimental affections will be disappointed. Prayer touching the hard facts of daily life will certainly be induced by the use of this book. For our own part we would have been glad to have had the Latin text of the psalm printed side by side with the English. This could have been done without materially increasing the size of the volume.

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A Medley of Memories (Fifty Years' Recollections of a Benedictine Monk). BY THE RIGHT REV. SIR DAVID HUNTER-BLAIR, BART., M.A., sometime Abbot of Fort Augustus. (Edward Arnold), 16s. net.

In his Foreword Abbot Hunter-Blair hopes that what he has written "may amuse and interest some and offend no one." There is certainly much to amuse, though the stories, when one has heard them from his own lips, lose something of their incisiveness when read in cold print. The book also is interesting from the fact that the author has been one of those favourites of fortune whose lives have fallen in very pleasant places, who has kept an observant eye for "situations," and who is blessed with a retentive memory, especially of the distinguished people that he has met. Born of honorable lineage at Dunskey in Wigtonshire, after a short time at May Place the most select preparatory school in England, the baby laird of Dunskey, at the age of eleven and a half, entered Mr Wolley's house at Eton. An account of the school life at Eton would have been extremely interesting, but we have to remain satisfied with a series of excellent thumbnail sketches of the author's contemporaries at that famous house of education. There is, however, one reflection that interests Catholics, "What I have never been able to understand is why educated and right-thinking Catholics should, if not move heaven and earth, at least urge in and out of season, that the Catholic children of the working classes must at all costs and at any sacrifice be kept out of the council schools . . . and be provided with Catholic schools of their own; and should yet, for reasons not more convincing than the one I have been discussing (lifelong friendships of their own class) contemplate in increasing numbers the desirability of removing their own children practically entirely from Catholic influence during the most impressionable years of their lives."

Brought up by a pious mother in strict Presbyterianism, he went to Eton with his soul a tabula rasa, and from his tutor he received of moral or religious training literally not a trace, but there was something in the spirit of the great school which prepared the boys to act on their convictions with courage, and in retrospect at all events the *force* of the place which was raised in an age of faith by royal and saintly munificence, may, he thinks, have acted in the direction of Catholicism. The school chapel was little more effectual than the tutorial system—and on the question of morals the opinion is expressed that Mr Alec Waugh in the *Loom of Youth* more than any previous writer on the subject *rem actu* tегit.

The author pays a well-deserved tribute to Walter Scott as the writer who first helped him to throw off the incubus of acquired and inherited prejudice against Catholicity. Other influences in the same direction were the *Recit d'Une Sœur* of Mrs Craven, Newman's *Loss and Gain*, but what led him to Rome is, he thinks, a futile question—

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fruitful if an answer is expected in a single sentence. This conclusion is disappointing and the answer would have been worth a chapter of sentences.

In January, 1872, he went into residence at Magdalen College, Oxford. There he entered fully into the social life of the place—our academic studies were rather a farce—meeting all the people worth knowing, undergraduates, dons and professors, furthering the cause of Anglo-Catholicism by patronising St Barnabas' Church; but tortured by the question "Is there any criterion at all of faith and practice in the Anglican Church." In the Lent term of 1875 he obtained leave of absence and went to Rome. Catholic Rome drew him and on Maundy Thursday, his kind and saintly old friend, Fr Edward Douglas, c.ss.x., received him into the Church. He often returned to Rome and we get a pleasing picture of the city that still retained many of the features of the Old Rome of Papal sovereignty. He became a private chamberlain of the Pope and was proud of the position, especially as he was serving the saintly Pío Nono. Returning to Oxford he completed the full four years' residence of undergraduate life, with all his doubts and difficulties at an end, and took his degree in 1876.

The next three years he spent in visiting the homes of the Catholic nobility and discharging the functions that fall to the lot of a young fashionable laird, but the Catholic faith that was in him was driving him to make a more complete sacrifice and in 1878 he doffed the secular garb and became a postulant in the newly founded Benedictine House at Fort Augustus. At that time Fort Augustus belonged to the English Benedictine Congregation and consequently the novices of the Congregation, by the then existing constitutions, had to pass their novitiate at the common house of Belmont in Herefordshire. To Belmont therefore the postulant went in November and there he passed his novitiate, making his religious profession in the summer of 1880. The monastic life at Belmont is touched on only lightly—indeed the author disclaims any intention of giving a monastic record in his book, and we pass on to more stirring events. There is an impression given in his account of Belmont that the young monk felt himself rather a stranger in a foreign land and there is little surprise in the reader when he finds the author chortling without any regret the noteworthy event of the severance from the jurisdiction of the Superiors of the English Benedictine Congregation, and the creation into a pontifical abbey, of the monastery of Fort Augustus. The story given of this transaction and its further developments is written evidently without a desire to offend anyone, but it is described from the standpoint of the Scottish Benedictine. There is no need to re-open ancient controversies—it is sufficient to say that Prior Vaughan of Fort Augustus was hoist with his own petard and in due course Abbot Linsé of the German Beuron Congregation, became the first Abbot of

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Fort Augustus and the Fort Augustus monks were glad to feel themselves in touch with other branches of the Order, both at home and on the Continent.

In course of time the young monk was ordained priest. He held various offices both in the school and the monastery and always contrived to have on hand some literary work. Visits to the abbey of Maredsous in Belgium and to the arch-abbey of Beuron in southern Germany were much enjoyed, and he always kept in touch with his many friends in and out of the church. A resolution of the community to discontinue the school—at least temporarily—left a blank and we are not surprised to hear of Fr Oswald eagerly accepting an offer to assist a colony of Beuronese monks who had settled in South America. An interesting account follows of the state of religion in Olinda and of the efforts of the monks in their truly apostolic work, but he was not to find here a permanent home. Returning to Scotland on family business, a new sphere of interest was opened out for him. The Ampleforth community had opened a house at Oxford for the training of their young monks in the work of education. At first they were allowed by the University authorities to occupy a private house in Woodstock Road and matriculate as members of the non-collegiate body, with one of the students acting as head of the house. This arrangement by which a person in *status pupillari* acted as head of an establishment offended the legal sense of some of the members of the Hebdomadal Council and an intimation was sent to the community that it must cease after a year. The alternative was for them either to go into licensed lodgings like the other non-collegiate undergraduates or establish a private hall with a Master of Arts at the head of it. No Master of Arts being available the outlook was alarming, but news of the difficulty reaching Fort Augustus, an offer was made from that monastery to supply the Master of Arts in the person of Fr Oswald Hunter Blair. Prior Smith of Ampleforth, gratefully received the offer and Fr Oswald passed to the headship of the Ampleforth House of Studies, to be known for the next ten years as Hunter-Blair's Hall. Here the little band, in the author's words, were "leading as genuine a community life in our ugly villa, with its tiny oratory, as one could have done in a cloistered abbey." Oxford was always a congenial atmosphere for Fr Oswald. He made many friends, his fund of anecdote making him a welcome guest at many University gatherings, and the members of the Hall will always be grateful to him for the way in which his genial companionship brightened their lives and brought them into touch with aspects of University life that otherwise they might not have enjoyed.

At this point, 1903, the book comes to an abrupt termination. Up to the present day there are still many events in an interesting life to be recorded, but the author thinks that "that would be to bring the printed chronicle to a date too near our own."

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In conclusion we must recall the words of the writer that in the book we have not a real history of a monk's life but rather "pages from a diary, snapshots from the scrap-book, of one who has been blessed even in his declining years, with a keen eye, a retentive memory, and (thank heaven) a sense of humour still undimmed," but one cannot help feeling that an opportunity has been neglected of revealing more of the man behind the writer, of dealing more fully with the inner workings of the minds of the men and of the movements with which he came into contact and, particularly in the latter part, of making a more solid contribution to the history of the Catholic cause in our islands. There is too much of the character of a cinema film, with persons and places flitting past, leaving on the mind a veritable medley of memories!

BOOKS RECEIVED

MESSRS BURNS & OATES :

The Armour of God: A Prayer Book for Knights of the Blessed Sacrament.

* * *

We beg to acknowledge the receipt of the following exchanges :
The Downsides Review, The Raven, The Stonyhurst Magazine, The Ushaw Magazine, The Edmundian, The Beaumont Review, The Anselmian, The Oscotian, The Giggleswick Chronicle, The Cottonian, The Ratcliffian, The Rylands Library Bulletin.

PART II.
THE SCHOOL

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THE AMPLEFORTH RUGBY FIFTEEN, 1919-1920
 Left to Right: J. Frazer-Good, C. S. D. George, F. E. Gibbons, M. K. Lintonstone, G. M. Miles, G. H. Gilliers, C. F. Keeling, E. F. Drake
 Top Row: J. Frazer-Good, J. R. T. Crawford, M. W. L. Smith, C. J. Porri, J. G. D. A. Forbes
 Middle Row: H. W. Greenwood, J. R. T. Crawford, M. W. L. Smith, C. J. Porri, J. G. D. A. Forbes
 Bottom Row: N. A. Giddart, G. F. Ainscough

To face Page 137.

SCHOOL NOTES

Head Monitor	I. G. D. A. Forbes.
Captain of the Games	M. W. L. Smith.
Monitors	M. W. L. Smith, H. W. Greenwood, J. R. T. Crawford, P. E. Gibbons, J. Fitzgerald, G. F. Ainscough, G. W. Ainscough, C. S. D. George.
Librarians of the Upper Library	H. W. Greenwood, E. M. Vanheems, P. W. Davis.
Librarians of the Upper Middle Library	C. F. Keeling, A. B. Lee.
Librarians of the Lower Middle Library	F. M. Sitwell, T. Rochford.
Librarians of the Lower Library	G. Bond, P. H. P. Rooke Ley.
Journal Committee	B. L. Sleigh, A. M. de Zulueta.
Games Committee	M. W. L. Smith, J. R. T. Crawford, C. J. Porri, H. W. Greenwood.

Captains of Football Sets—

1st Set—	M. W. L. Smith, J. R. T. Crawford.
2nd Set—	G. B. King, G. F. Cronk.
3rd Set—	G. T. Twenlow, C. M. Conroy.
4th Set—	W. H. Croft, K. K. Greenwood.
5th Set—	

Hunt Officials—

Master of Hounds.	P. E. Gibbons
Whippers-in	J. R. T. Crawford, B. W. Harding, C. F. Keeling.
Masters-in-the-Field	M. W. L. Smith, F. J. Ainscough, C. J. Porri.
Committee	P. E. Gibbons, J. R. T. Crawford, B. Harding, D. C. Ogilvie-Forbes.

* * *

THE following boys left at the end of last term :

L. J. Bevenot, R. T. Browne, F. G. Davey, B. J. D. Gerrard, Hon. M. S. Scott, L. Spiller, C. Unsworth, J. F. Leese, G. L. Ryan, J. E. G. Ruddin, R. J. Cheney, T. A. Caffrey, A. Fors, A. A. Adamson, J. A. Blount, O. Hawley, B. M. Wright, R. L. Scrope, F. Van de Walle, C. A. Cheyne, J. G. Emerson, P. S. Blackledge.

* * *

THE following boys from "the Prep." joined the School :

G. Bond, W. G. Birkbeck, J. C. Tucker, A. B. C. Gibson, F. P. Harrison, A. C. Scrope, C. Ryley, A. J. McDonald, T. A. Baines, G. C. Romanes.

The Ampleforth Journal

THE other new boys were :

M. P. Davis, I. K. J. Potocki, E. R. Sutton, J. M. Sutton, A. K. S. Roche, A. Z. Zamoycki, F. Doran Webb, T. P. Twomey, J. F. Taunton, J. F. W. Smart, R. H. P. Utley, D. Boland, P. P. Kelly, B. J. Phibbin, L. P. Pearson, R. K. Wallis.

* * *

CONGRATULATIONS to B. L. Sleigh on gaining an open Classical Exhibition at St John's College, Oxford. Also to J. F. Leese, G. L. Ryan, and B. J. D. Gerrard—the two first named having passed into Woolwich and the latter into Sandhurst.

* * *

ENTHUSIASM for "Rugger" has perhaps never been keener than it has been this term. This is no doubt due to a certain extent to the fuller match programme rendered possible by the new conditions but still more largely one thinks to the leadership of M. W. L. Smith, the Games Captain, and the first XV who have co-operated so loyally with him. Every morning fine or foul, the "Bounds" have been full of strenuous figures, kicking at goal, punting or "dropping" and this continual practice has borne fruit. In Davies and Fitzgerald the XV possess two really excellent kickers and their talent has proved most useful in many a tight corner in matches, while the three-quarters from being a mediocre line in the first match have improved so immensely that they were able to hold their own comfortably against the strong combination brought by the Yorkshire Wanderers in the last match of the term. The forwards are rather a light pack but they are all genuine workers and Smith gets all that is possible out of them. A useful hooker was discovered in Keeling, who makes up for tender years and slight build by any amount of pluck. Smith, Greenwood and Forbes are all very useful at the line out while Porri is a really genuine Yorkshire scrummager who seems to revel in hard work. George, Gibbons and Gilbert all well deserved their places and do not spare themselves. G. F. Ainscough has developed into a first-rate scrum half. He uses his brains and does not work on stereotyped lines. He has an uncanny way of getting the ball straight

School Notes

Into his man's hands from any position. Crawford has fulfilled the high expectations entertained of him while his centre, Fitzgerald, is a different player altogether from the rather unenterprising centre we criticised last season; several prominent players have been enquiring anxiously about his local qualifications when he leaves school. These two made a very strong right wing and did most of the attacking. Geldart and Mills on the left, though not so convincing, were quite good and the tackling of the latter in particular was really excellent. It is a pity he has not Crawford's pace as well. Davies possesses all the qualities of a first class full back, coolness, resource, and a powerful kick and a sure tackle. From such a side, great things might be expected and they certainly did well. We had to admit defeat from Sedbergh but it is only fair to point out that the game was played early in the season before the side found its real form, and that Crawford was hors de combat throughout the game and also that the team had a long fatiguing journey before the match. As it was, Sedbergh had to go "all out" to win. Details of the matches will be found on another page. It only remains to congratulate the following members of the side on obtaining their caps: I. G. Forbes, H. W. Greenwood, J. Fitzgerald, E. F. Davies. Smith, Crawford and Porri are "old colours."

* * *

THE choir suffered a loss at the beginning of the term by the departure of the first treble, W. J. Roach, perhaps the most successful soloist, both in church and at concerts, of recent years. He has been succeeded by J. L. Loughran, with P. E. Hodge, J. Ainscough, and W. H. C. Croft in support. The leading altos are G. S. H. Hardwick Rittner, G. Twemlow, and P. J. King.

During the term two new works have been produced; the motet "Gaudium in coelis" by *Vittoria*, and a Mass in the polyphonic style by Mr Anthony Bernard. This Mass is of peculiar interest to us. Not only has it been composed specially for the Ampleforth choir, but it represents the first major ecclesiastical work of a composer of the modern British school of John Ireland and Frank Bridge. The Mass is short,

The Ampleforth Journal

and not difficult from a technical point of view. It contains much interesting and melodious writing for the voices, and the Kyrie and Benedictus in particular exhibit a high level of inspiration. The main subject of the Kyrie is modal in suggestion, and very striking. Mr Bernard is a good friend to Ampleforth music, and we take this opportunity of thanking him for a very valuable gift.



The time-honoured choir holiday on November 22nd was spent at Castle Howard. The monuments and things of fame with which the house is filled were duly inspected, after which the more contemplative sat in the dim religious light of Burne-Jones windows while Dom Felix played the Tannhauser Overture on the beautiful chapel organ. Tea followed at Hovingham, and a return home by wagonette, enlivened by impromptu choruses. "Punch" in the evening was notable for some excellent singing, an able speech by the first treble, J. L. Loughran, and one of Dom Stephen's most inspired burlesques. Explaining that the words of a song matter not at all, it is the style that counts, he sang a well known music-hall song as a Folksong, a Scottish lament, a Clara Butt ballad, a ragtime, and lastly as an impassioned scena from Italian opera. The songs included:

TWO-PART SONG	"The Maybells and the Flowers"	Mendelssohn
	J. L. LOUGHRAN and P. J. KING.	
"My Lovely Celia"	P. E. HOÛGÉ.	Anon., 18th cent.
"What shall we do with a drunken sailor"		Sea Chanty
	D. E. WALKER and W. V. LYON LEE.	
PIANO SOLO	"Si j'étais un oiseau"	Henselt
	N. HENDERSON.	
"Less than the Dust"		A. Woodforde-Finden
	DOM JOHN.	
"Has anybody here seen Kelly"		(Tema con variazioni)
	DOM STEPHEN.	



We have to thank Father George Nicholson, c.s.s.r., for a retreat of more than usual interest.

School Notes

DOM JUSTIN McCANN has left the School staff. His energies in the School were chiefly devoted to teaching classics to the upper forms. For some years he has also taken the Sixth Form through a course of religious apologetics. It is not for us to speak of Dom Justin's outstanding ability but we would like him to know that it was recognised and respected. The best wishes of all follow him in his new work.



ON All Saints' Day those who were not playing in the two Rigger matches at Sedbergh and at York divided their pleasures between a hunt and expeditions to Slingsby and other places of interest.



We had a few days "sledding" towards the end of November. The track was not at its best but sport was sufficiently exciting and not marred by any serious casualties.



ON the last night of term at the traditional "Punch," the Sixth Form again produced a song with original and topical words set to music by Dom Felix. This annual review of the term by the Sixth Form has apparently come to stay. We doubt if the verses will always find their way into the proposed Anthology of Public School verse!



NEEDLESS to say it was not a naturalist who remarked that our golden eagle was a white elephant! However, it now performs the useful function of occupying one of the large cages in the aviary which has been built this term. Here from day to day in sullen and olympic aloofness sits the *rara avis*—the advent of a long delayed meal alone arousing him from his lethargy. The sergeant, who entered his cage, presumably with a view to giving him a little P.T., had his stick wrested from him in the effort. His transference from the fives court—a matter which exercised much ingenuity for several days—was accomplished by the simple method of approaching him under cover of a large overcoat in which he was hurriedly enveloped. His attitude was at first distinctly hostile but he quickly

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became quiescent. His present quarters are sumptuous, but we hope for his sake that there is no element of truth in the myth that his kind life for six hundred years! No doubt life will become more entertaining as the aviary fills with fowl of more sprightly dispositions.

* * *

THE following boys are head of their forms :

Upper Sixth H. W. Greenwood	Fourth	B. D. Dec.
Sixth E. J. T. Bagshawe.	Higher Third	L. P. Pearson.
Upper Fifth P. W. Davis.	Lower Third	A. B. C. Gibson.
Lower Fifth A. F. Pearson.		

* * *

THE School staff is at present constituted as follows :

Dom Edmund Matthews, M.A. (Head Master)	
Dom Wilfrid Willson	Dom Bernard McElligott, B.A.
Dom Placid Dolan, M.A.	Dom Ethelred Taunton, B.A.
Dom Paul Nevill, M.A.	Dom Clement Hesketh, B.A.
Dom Dunstan Pozzi, D.D.	Dom Stephen Marwood, M.A.
Dom Adrian Mawson	Dom Louis d'Andria, B.A.
Dom Herbert Byrne, B.A.	Dom John Maddox
Dom Sebastian Lambert, B.A.	Dom Raphael Williams
Dom Hugh de Normanville, B.A.	Dom Gregory Swann, B.A.
Dom Iltyd Williams	Dom Ignatius Miller, B.A.
Dom Augustine Richardson, B.A.	Dom Denis Marshall, B.A.
Dom Cyprian Murray	Dom Felix Hardy, B.A.
F. Kilvington Hattersley, Mus. Bac. (Cantab.), A.R.A.M.	
W. Edward Parkinson, A.R.C.A. (London)	
J. F. Porter, M.D., M.R.C.S., O.B.E. (Medical Officer)	
Edward Maude (Violin)	
John Groves (Violoncello)	
Sergeant Major A. Skinner, late Rifle Brigade	
Miss McTimney } <i>Matrons</i>	
Nurse Wood }	

PUBLIC EXAMINATIONS

THE following boys passed the Oxford and Cambridge Higher, School and Lower Certificates, 1919.

HIGHER CERTIFICATE.

Name.	Group.	Distinctions.
L. J. Bévenot	II. Mathematics.	
R. T. Browne	II. Modern Subjects.	French and History.
J. R. T. Crawford	II. Modern Subjects.	French.
F. G. Davey	II. Modern Subjects.	
B. L. Sleigh	I. Classics.	
E. M. Vanheems	IV. Science.	

SCHOOL CERTIFICATE. JULY.

Name.	Subjects in which "Passed with Credit" was obtained.
F. J. Ainscough.	English, History, French, Latin, Mathematics.
K. G. R. Bagshawe.	English, French, Latin, Mathematics.
G. P. Cronk.	English, French, Latin, Mathematics.
R. G. Hague.	English, History, French, Latin, Greek, Mathematics.
G. B. King.	English, History, Latin, Mathematics, Additional Mathematics, Physics.
J. K. Loughran.	English, French, Latin, Greek, Mathematics.
C. J. Porri.	English, Mathematics, Physics.
G. L. Ryan.	Geography, German, French, Mathematics, Additional Mathematics, Physics.

SCHOOL CERTIFICATE. DECEMBER.

E. J. T. Bagshawe.	History, French, Latin, Greek, Mathematics.
H. W. Greenwood.	English, French, Mathematics, Physics, Chemistry.

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LOWER CERTIFICATES.

Name.

Subjects in which First Classes were obtained.

A. A. Adamson	
G. W. Ainscough	Arithmetic.
C. E. G. Cary-Elwes	Geography.
E. F. Davies	
P. W. Davis	Arithmetic, Additional Mathematics.
H. V. Dunbar	
R. W. Flint	
E. H. George	
H. B. Kilroe	Arithmetic, History.
J. W. Lyle Smith	
E. B. Milburn	
A. F. Pearson	French.
C. J. Stewart	Arithmetic, Additional Mathematics.
G. T. Twemlow	French.
A. M. de Zulueta	Latin, Greek, French, Spanish, English.
B. W. Harding	Physics and Chemistry.
C. F. Keeling	
K. V. Lander	

ARMY ENTRANCE, 1919.

Woolwich	J. F. Leese (18th).
	G. L. Ryan (44th).
Sandhurst	B. J. D. Gerrard (39th).

CLASSICAL EXHIBITION, 1919.

St. John's College, Oxford, B. L. Sleight.

THE AMPLEFORTH WAR MEMORIAL

THE War Memorial Committee have decided to arrange with Fr. Abbot for an annual Solemn Requiem Mass *in perpetuum* for all the fallen and for a mass for each old boy on the day of his anniversary for the next ten years. Secondly they have agreed to allocate to scholarships for the sons or dependants of those who have fallen in the war for a period of fifteen years one tenth of the money subscribed to the memorial. If at the end of fifteen years this sum has not been exhausted, it is to be devoted to the Abbey Church. With the rest of the money a chantry in memory of the fallen is to be built. Mr Gilbert Scott, who has been preparing plans for the Abbey Church, has been asked to design this chantry. When his plan has been approved, a sketch will be sent to all subscribers and to others who it is hoped will help to make this memorial of our old boys a monument worthy of the cause in which they fell, and of the estimation in which they must be held by all. The Secretary would be glad to hear from all who by an oversight or through change of address have not received circulars. It will be seen from the appended list of subscribers that about half the sum necessary has been subscribed or definitely promised. We are sure that many old boys and friends would be glad to have their names in this list who have not yet sent their subscription. Now that it is definitely known how the money is to be expended, many who were awaiting this decision will doubtless add their names before the subscription list is finally closed. Subscriptions may be sent to Mr V. S. Gosling, the Treasurer, Lichfield Street, Wolverhampton, or to the Secretary, Ampleforth College, Malton.

	£	s.	d.
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Thomas Ainscough, Esq.	10	0	0
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Anonymous	1000	0	0
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The Ampleforth War Memorial

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The Ampleforth War Memorial

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W. B. S. Smith	50	0	0
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In memory of T.O.S.	100	0	0
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SENIOR LITERARY AND DEBATING SOCIETY

A PRELIMINARY meeting was held on October 5th, at which Mr Pearson was elected Secretary, and Messrs Forbes, Sleigh, and de Zulueta members of Committee for the session.

On Sunday, October 12th, Mr Forbes moved that "Hypocrisy is an ineradicable trait in the English character." Hypocrisy, he said, was pretence. Commercial subservience and the unrealities of social life are forms of hypocrisy, and these are largely discernible in English life. To some extent pretence is inevitable, "All the world's a stage"; but the English play the leading parts.

Mr M. L. Smith opposed. England had been called "Perfidious Albion," and there had unfortunately been some ground for the epithet as far as her diplomatists were concerned. But it was a mistake to infer that individual Englishmen are hypocrites. Indeed the reputation of Englishmen abroad is far otherwise, "An Englishman's word is as good as his bond." Ceremonious politeness is largely hypocritical, but it is a quality for which Englishmen are not renowned.

Mr Livingstone said that the benefits which we have reaped from the war did not wholly square with the idealism of our war aims.

Mr Cary-Elves contended that criticism of the Peace Treaty proved nothing, as the "Big Four" who made it were not Englishmen. One of them in fact was a Welshman. The English character contains a strong sense of humour and a power of self-criticism. Hypocrisy cannot live with these neighbours.

Mr Greenwood thought that all men, including himself, were hypocrites.

Mr de Zulueta attributed hypocrisy largely to the use of the telephone.

Senior Literary and Debating Society

There also spoke Messrs Cantwell, Vanheems, Roach, Johnson, Scrope, Davies, and Sleigh.

The motion was lost by 30 votes to 19.

On Sunday, October 19th, the Headmaster read a paper on "Charles Lamb." Lamb, he said, was not a specialist. His outlook on life and letters was a wide one. Fr Edmund then outlined the chief incidents in Lamb's life, laying especial stress on the formative influences of his school—Christ's Hospital. He was peculiarly faithful to family ties, as his care for his father and his unfortunate sister shows. The reader concluded by a review of the Romantic period of English literature in which Lamb, with his friend Coleridge, plays an honoured part.

On Sunday, October 26th, Mr E. Bagshawe moved "that Character is of more value than Brains." Character, he said, means personality, and implies a capacity for action. The man of brains is weak in action; life's opportunities pass him by and its difficulties daunt him because, though he realises them both, he has not the energy to seize the one and overcome the other.

Mr Greenwood opposed. The debate, he said, concerned the material not the spiritual value of brains and character, and on this ground brains were more useful. He pointed the antithesis between the virtuous Aristides and the unscrupulous but cunning Themistocles. Disraeli, like Themistocles, was an example of the worldly success of brains over character. In conclusion he pointed out the success of the unjust steward in the parable.

Mr Pearson said that it was the perseverance of inventors rather than their brain power which brought their work to fruition.

Mr Sleigh said that the man with no real character could create a pseudo character, which would pass muster in the world, whereas the man without brains was incapable of remedying his defect.

There also spoke Messrs Cantwell, King, Cary-Elves, Forbes, Hawley, Gibbons, Smith, Hague, de Guingand, Twomey, Fitzgerald, de Zulueta, and Conroy.

The motion was lost by 27 votes to 18.

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On November 16th Mr Sleigh read a paper on "Shakespearean Drama and its presentation." A blackboard sketch of the Globe Theatre of Shakespeare's day had been prepared, and by its aid the reader showed his audience under what actual conditions Shakespeare's plays were produced. The shape, seating (or standing) accommodation, and stage arrangements of an Elizabethan theatre were described in detail, and Mr Sleigh advocated a return to these conditions in order to appreciate the workmanship of Shakespeare's plays. The difficult question of the "arras" was fully debated, and the reader went through the plot of "Hamlet" to show how it could be made use of. The paper concluded with a plea for more imagination and fewer trappings in the modern theatre.

On November 23rd Mr Gibbons moved "That the elevation of Jews to the high offices of State is a serious menace to the country." Practising Jews, he said, are necessarily anti-Christian, and so obviously should have no hand in the government of a Christian country. Non-practising Jews, however, are the more dangerous. They cannot have loyalty to their adopted country when they have none to their religion, and history has shown that they care more for personal enrichment than for anything else.

Mr Fitzgerald, in opposition, said that like the Romans we aimed at giving citizenship to deserving men of other nations. Jews, having no country of their own, will work well for any country that treats them kindly. Jews have contributed to England's greatness, and it is a wise thing to enlist their undoubted talents in our country's service.

Mr Hague said that Jews must be excluded from office on account not of their religion but of their nationality. They are racially different from Englishmen, and do not possess the altruism which would tend to minimise this difference.

Mr Johnson attributed the dislike of Jews to their superior energy and talents.

Mr King argued that the war had shown up Jews in an unfavourable light.

Mr Cronk thought that a Jew was a good friend but a determined enemy.

Senior Literary and Debating Society

Col. Forbes, who was present, said that owing to the declining birth rate it was likely that the most populous sections of the nation would be the Catholics and the Jews. It was for the House to choose by which they wished to be governed.

There also spoke Messrs Vanheems, Cantwell, Forbes, Sleigh, Hawley, Smith, Greenwood, and Cary-Elwes.

The motion was won by 30 votes to 17.

On November 30th Mr Cary-Elwes read a paper on "Robert Louis Stevenson." Stevenson, he said, was one of the greatest prose stylists in English literature; and his books were full of a vital energy and a vigour of action which was remarkable in a man of such weak physical health. His constant illness forced him to spend the greater part of his productive life out of England. In consequence, he has become famous for his descriptions of the Tropics, and as an interpreter of the romance and mystery of Southern seas. The reader reviewed briefly a number of Stevenson's books, emphasising their stylistic and imaginative qualities, and singling out his unfinished "Weir of Hermiston" for especial praise.

On Sunday, December 14th, Mr Hague moved "That the time has come to find an alternative to Parliamentary Government." Speaking with the vehemence of strong conviction he argued that the present conduct of Parliament showed clearly that it had become effete. The electorate were ignorant, and largely under the thumb of demagogues, as the Athenian demos was under the dominion of the Sausage-Seller. The people cannot distinguish between faction and statesmanship, and the party system is a discredit and a danger to the nation.

Mr King, in opposition, ascribed criticism of Parliament to the habit of seeing imperfections only, and turning a blind eye to merits. This is ever the way with grumblers. The Parliamentary system has the healthy result of leaving public opinion as the ultimate decisive factor. What are the alternatives? A plebiscite? Impossible. An Oligarchy? Tyrannical.

Mr Cronk complained of the bewildering number of parties in the House of Commons. Party Government is nothing but a business concern for personal advancement.

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Mr Pearson was, like the ladies, afraid of the lion—Bolshevism, Bolshevism, Lord Northcliffe, Bottomley, any system or person can at present drive the people like sheep, if only it be sufficiently picturesque. Between this and us there stands only the bulwark of Parliament.

Mr Vanheems argued that our Parliamentary system was the fruit of long and tried experience. All other systems had been shown to be failures. It was not perfect, but there was no alternative.

There also spoke Messrs Hawley, de Guingand, Bagshawe, Cantwell, Fitzgerald, and Smith.

The motion was lost by 13 votes to 10.

A. F. PEARSON, *Hon. Sec.*

JUNIOR DEBATING SOCIETY

THIS term's debates have brought many things to light that were hidden. The members of the Higher Third who were in the Society last year, have displayed powers of oratory far beyond what could have been expected from their past performances. Whether their light was hidden under an innate reverence for superior age, or a still more pleasing humility it would be hard to say. However that may be, they have kept up the best traditions of the Society and shown both by their own effort, and by the support they have given to new members, a public spirit which is very pleasing. The number of members has been fewer than for several past sessions, but in spite of that, on no occasion has a debate given out before the allotted time. We doubt if any former session could boast a like achievement. It will add to the effect, if we remember that private business has been on the whole shorter than usual, a fact which was due to the efficient way in which our Mr Secretary Rochford has dealt with all objections, a ready acquiescence in a suggestion, a plea for individuality even in a secretary, or a confession that the 56th of November did look a little impossible when one came to think, but still it was a very human mistake. Mr Rochford has been an indefatigable worker and his minutes have been very interesting, but, as is generally the case, his work has prevented him speaking as long and as often as he might otherwise have done. Still we can recall one or two very telling speeches of his, notably his attack upon scientific education as tending to produce a materialistic outlook on life.

This time-honoured subject, "Classics versus Science," was not discussed with the usual zest, and Mr Grisewood was one of the few who argued the matter in a wise and philosophic manner. He never speaks without having something to say, and all we ask is more of it. The impression he leaves is that there is very much more to be said—but man will only be taught by experience—a perverse generation, not open to reason but perhaps it is as well, for there are true prophets and false prophets, and experience, if an exacting master, is on the whole a kind and a wise one.

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The most conspicuous figure in the debates is perhaps Mr Moloney. He is literally a voluminous speaker, for, to judge by the number of pages that are turned over in the course of a speech, it would appear that for the sake of clearness every note he makes his own page. The chairman can recall how on one occasion, after he had spoken for at least eight minutes, he regretted that there was no more time, for he had seven distinct points on which he had not had time to touch. He uses his notes freely but not too much for a beginner, is always to the point, reasonable but a trifle utilitarian in outlook, and is not lacking in originality nor humour. His baiting of the Rev. Father Nicholson, C.S.R., was one of the brightest episodes of the session. The subject was the "Pussyfoot" Campaign, and taking as his text "Age quod agis" and reinforcing it with "In medio stat virtus," Mr Moloney delivered a homily upon the value of temptation if rightly used. We need not add that he was paid back in full measure, pressed down and running over. This debate was in many ways memorable. Mr Grisewood opened with an excellent speech not unmixed with emotion, when he came to the history of Holofernes and the sad fall of Noah, a godly and saintly person in other respects. Mr Walker who opposed it was at his very best. Mr Lacy from behind the waste paper basket drew a touching picture of a drunken husband returning home "with only twopence for next week's dinner." Mr A. Maxwell, a strange enigmatic speaker, thought after mature reflexion it would be more than twopence, if it were to last the whole of next week. He is a speaker full of surprises and seems to have a secret source of inspiration at the far corner of the ceiling. A faint smile will flicker across his face before he speaks, the only indication we have that he appreciates his own dry humour.

One of the most hotly contested debates was the relative merits of the horse and motor. Mr Srope took a prominent part and drew an effective picture of the "bloated plutocrat" growing fat, as cigar in mouth, he whisked along in his Rolls-Royce after a plentiful dinner, which included turtle soup and what other things we may have forgotten. Mr McDonald and Mr Lyon Lee sat on his left and right and the three

Junior Debating Society

proved a powerful coalition. Mr Lawson, who sat opposite, ensconced as usual in the darkest corner of the house, left us in no doubt about his opinions but could not be induced to address the house officially. Mr McDonald, mentioned above, is a fearless speaker, faces his hearers straight, talks with an air of conviction and withal a lightness which is truly refreshing. His best speech was on the subject of the good and bad effects of the war. This debate was started with the two best opening speeches of the session by Messrs T. Hardwick-Rittner and D. E. Walker. Both these members have done much for the debates and rarely fail to contribute some well reasoned arguments.

We have not yet mentioned Mr L. Pearson, who is at times a brilliant debater, logical to a degree and knowing exactly how much weight to admit in an opponent's argument before he insists upon his own, which he then does with a redoubled conviction; but somehow he lacks the gentle art of persuasion.

Other members who speak well and often are Mr Sitwell, who would be impressive if he let himself go, Mr Taunton, with a "take it or leave it as you please" manner about him, Mr Birkbeck, whose air of deference and facial expression may some day produce a very persuasive style, Mr Kelly, bright and mobile, and Mr Romanes, who has made some very good speeches and who, though a trifle hesitating at present, shows great promise.

SCIENTIFIC CLUB

THE officials elected for the winter session were as follows : Secretary : Mr Harding ; Members of Committee : Messrs Greenwood and Vanheems. Messrs Ogilvie Forbes, Twemlow and Harding were appointed to the meteorological committee.

The passing of war time secrecy was apparent at the first meeting of the Club on October 20th, when the President gave a lecture on "Some uses of photography in the War." Aerial photography and trench panoramas were dealt with briefly, but a detailed description of the method of sound ranging and the rapidity with which the film could be developed and interpreted was given. The Club then adjourned to the Physical Laboratory, where a large collection of aeroplane photographs and enlargements, wide angle panoramas, and samples of sound ranging film were inspected.

On November 9th Mr Harding read a paper on "Radio-activity." After tracing the early work on the discharge of electricity through gases, which led to the discovery of X rays and gave the first evidence of the atomic nature of electricity, he explained the properties of radium, its rays and emanation, its degradation and therapeutic action. The paper was illustrated by slides and diagrams, and a demonstration of X rays was made.

Two short papers were read on December 2nd. In the first, Mr G. F. Ainscough treated of "Stereoscopic vision and projection." After discussing the principles involved in binocular vision, the reader explained the methods used to superimpose the right and left eye pictures in various stereoscopes. Mr Ainscough concluded with a detailed account of the modern two colour method of projecting on a screen with a single lantern these pictures, which when viewed through red and green glasses stand out in bold relief. Several such slides of both war and peace subjects were shown. Mr Toller then gave a short exposition of the phenomena of "Fluorescence," both theoretical and practical. Several beautiful demonstrations with chlorophyll, quinine sulphate, fluorescein and eosine were given. A short discussion followed each paper.

Scientific Club

The last paper of the term on December 7th, was on "The Evolution of the Battleship." In this Mr E. H. George traced the growth, in the face of opposition, from the first ironclad to H.M.S. Hood. Many slides were shown in illustration of the types discussed, including both battleships and battle-cruisers. He concluded with an interesting description of the working of a ship in action, the fire controls, turrets, guns and torpedoes. A long discussion, centred on the war and the lessons of Jutland, followed in which Messrs Vanheems, Davies, King, Fitzgerald, Roach, Cary-Elwes, de Guingand, Serope, E. Bagshawe and Haidy took part.

B. W. HARDING, *Hon. Sec.*

SCHOOL SOCIETIES

THE MUSICAL SOCIETY

DURING the term papers have been given by the President on the following subjects: "Some Famous Overtures," "Chamber Music," and "The Evolution of the Opera." Copious illustrations were provided by A.V. A paper by Mr Forbes on "The Ring" was prepared, but had to be postponed to next term. A most enjoyable song recital was given by Fr Stephen on November 19th. Under the formula of "Song through the Ages," he sang examples of folksong, Elizabethan songs, early 18th century, the German school exemplified by Schubert, and a modern British group.

The Society has also listened to the following works :

SONATA FOR VIOLIN AND PIANO, OP. 47 (The "Kreutzer")	<i>Bethoven</i>
SUITE CASSE-NOISETTE	<i>Tschaikowski</i>
OVERTURE, "1812"	<i>Tschaikowski</i>
SYMPHONIC SUITE "SCHEHEREZADE"	<i>Rimsky-Korsakov</i>

The new members elected were Messrs Gibbons, Crawford, Toller, Johnson, Kilroe, Hodge.

E. M. VANHEEMS, *Org. Sec.*

THE GEOGRAPHICAL SOCIETY

THIS Society, which lays claim to be at once the most populous and popular in the School, has met every fortnight during

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the term. At a business meeting in late September, officials were elected. H. B. Kilroe has proved himself an efficient secretary, whilst C. S. D. George and J. E. Toller, who have both been members of the Society since its formation, have served on the Committee.

The following lantern lectures were delivered during the term:

Siberia	J. E. de Guingand
Trade Routes of the World	E. F. Davies
Australia	G. W. S. Bagshawe
Some Towns of the U.S.A.	L. E. Casartelli

At another meeting of the Society many general questions were freely debated by the Society.

THE PHILATELIC SOCIETY

The Junior Society, which came into being as the result of the reconstruction at the beginning of the term, has had a very successful session. Mr H. G. Grisewood was elected Secretary and the following new members were admitted to the Society: Messrs J. Smart, J. Henderson, J. Martin, H. Welsh, and J. Tucker.

In the Classification Competition the prizes were won by Messrs Grisewood and de Guingand. A large number of the members have entered their names for the Improvement Prize, to be given at the end of the year.

The Society has been keeping in touch with new issues, and the new order of things in the political and geographical world has been made very evident by the addition to collections of many philatelic varieties from the numerous newly-formed states.

H. G. GRISEWOOD, *Hon. Sec.*

MONTHLY SPEECHES

NOVEMBER

THE November speeches were not in any way epoch-making, but maintained an average standard. It was a pleasure to hear two good poems by contemporary writers, "Flowers," and "Rain." One fault was especially prominent. Nearly all the reciters were afraid of rhythm. They spoke as if they were not aware of the difference between prose and verse. The music of a poem is of its essence, and it is much more endurable to listen to an unshamed lilt and marking of the beat than to find it consistently ignored.

The music was not up to its usual standard. The Bach and Grieg are not among the more inspired productions of these composers, and noisy pounding is no substitute for piano playing. Pearson may be congratulated on a plucky if not altogether successful effort with a piece that would tax a mature technique and a fully-developed forearm. Programme:

PIANOFORTE SOLO	Ballade	<i>Brahms</i>
	A. F. PEARSON.	
RECITATION	Flowers	<i>Kipling</i>
	T. M. WRIGHT.	
CONCERTED SPEECH	Faithless Nellie Gray	<i>Hood</i>
	G. C. ROMANES,	
	A. J. McDONALD,	
	A. C. SCROPE.	
PIANOFORTE SOLO	Im Wildentanz	<i>Grieg</i>
	N. A. GELBART.	
RECITATION	Rain	<i>Theodore Maynard</i>
	J. E. DE GUINGAND.	
RECITATION	Napoleon's Farewell	<i>Byron</i>
	T. ROCHEFORD.	
PIANOFORTE SOLO	Gavotte	<i>Bach</i>
	G. T. TWEMLOW.	
RECITATION	Lines from "Adonais"	<i>Shelley</i>
	T. A. HARDWICK-RITTNER.	

DECEMBER

The speeches this month were a great improvement on those of November. In fact we do not remember an evening on which the reciting was so consistently good. The sense

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of rhythm (Johnson's speech was a good example), was much more marked. Cary-Elwes was remarkable inasmuch as he managed to convey (though with some lapses of memory) both the rhythm and the sense of an elusive poem by De la Mare that must have been extraordinarily difficult to recite. The French speech brought down the house and was thoroughly enjoyed by all. It must be said however in fairness to the other reciters that the latter had many more difficulties to contend with, and surmounted them. Of the two musicians Standish showed considerable promise, while Henderson, who must be judged on a different standard, was unaccountably not at home with his technique. He took the piece a shade too easily. We make these few criticisms on the music of the two speech nights because it has got beyond the stage of facile appreciation and is good enough to merit serious criticism. We have grown accustomed of late years to a very high standard, which we should desire to see maintained. Programme :

RECITATION	Bablock Hythe P. W. DAVIS.	L. Binyon
PIANOFORTE SOLO	Musical Sketch in B Flat J. C. STANDISH.	Mendelssohn
CONCERTED FRENCH SPEECH	At the Photographer's W. H. CROFT, D. E. WALKER, J. B. MASSEY, T. A. HARDWICK-RITTNER.	
RECITATION	Ode on the Death of the Duke of Wellington F. W. R. JOHNSON.	Temnyson
RECITATION	England my mother F. M. SITWELL.	W. Watson
CONCERTED SPEECH	From the Ingoldsby Legends W. G. BIRKBECK, A. GIBSON, J. C. TUCKER.	
RECITATION	Motley C. E. G. CARY-ELWES.	W. De la Mare
PIANOFORTE SOLO	Vienna Carnival Scene N. J. HENDERSON.	Schumann

PIANOFORTE RECITAL BY MR. HAROLD SCOTT

ON December 1st Mr Harold Scott gave a pianoforte recital to the School. He played in the study, on the Bechstein that has been a recent acquisition. This recital synchronised with the Field Day, but the School showed no signs of being tired, and demanded encores after a full two hours programme. The music chosen was very interesting, and Mr Scott made it doubly so by the brief explanations with which he prefaced each piece. The Glazounow Impromptu was very finely played, though perhaps the Tchaikowski was the most enjoyed of the Russian group. But the honours of the evening fell to the Schumann group at the end, with the arresting second Novellette and the brilliant Carnival music. We thank Mr Scott sincerely for a very pleasant evening. Programme :

1	COURANTE, GIGUE, MINUET	Bach
2	RHAPSODIE, OP. 79, No. 2 CAPRICCIO, OP. 76, No. 2 INTERMEZZO, OP. 117, No. 2	Brahms
3	INVITATION TO THE WALTZ	Weber-Tausig
4	PRELUDE, OP. 32, No. 12 "In the Troika" IMPROMPTU, OP. 54, No. 2 CARILLOS, OP. 11, NP. 3	Tschaikowski Glazounow Liatounow
5	"SEA-LULLING" "SONG OF THE SUSSEX ROAD" (from Sussex Pictures)	Harold E. Scott
6	NOVELLETTE, OP. 21, No. 2 "EVENING," OP. 12, No. 1 "ASPIRATION"	Schumann
	INTERMEZZO AND FINALE (VIENNA CARNIVAL, OP. 26)	Schumann

A CHAMBER CONCERT

AN enjoyable concert was given on the last night of term, of a type which we should be glad to see repeated. The chief work given was the new Sonata for violin and pianoforte by Sir Edward Elgar, which was finely played by Mr Maude and Mr Hattersley. The middle movement proved especially attractive. Frs Stephen and John were in excellent voice with a couple of songs of the modern British school. This school was further represented by Frank Bridge's delightful "Miniatures" for violin, 'cello and piano. The greatest success of the evening was Mr Maude's brilliant rendering of the Papini solo, which had to be repeated.

In thanking Mr Hattersley, Mr Maude, and their assistants at the end of the concert, the Headmaster said that there could be no greater test of culture in a school than listening with pleasure to good music. He congratulated the School on the fact that musicians who gave recitals at Ampleforth invariably spoke of the School as a good audience. He hoped that the Musical Society would develop, and that its activities would result in the establishment of a string orchestra.

PROGRAMME :

SONATA FOR VIOLIN AND PIANOFORTE		<i>Elgar</i>
	MESSES MAUDE AND HATTERSLEY.	
SONG	In Summertime on Bredon FR STEPHEN.	<i>Somersell</i>
PIANOFORTE SOLOS	(a) Night in May (b) Canzonetta for left hand MR HATTERSLEY	<i>Palmgren</i> <i>Taubert-Matthay</i>
"MINIATURES" FOR VIOLIN, 'CELLO, AND PIANO—	(a) Marche Militaire (b) Romance (c) Hornpipe	<i>Frank Bridge</i>
	MR MAUDE, FR BERNARD, MR HATTERSLEY.	
SONG	The Vagabond FR JOHN.	<i>Vaughan Williams</i>
VIOLIN SOLO	Saltarello MR MAUDE.	<i>Papini</i>

AN ENTERTAINMENT

TOWARDS the end of term an entertainment was organised on behalf of Sir Arthur Pearson's Blinded Soldiers' Children Fund. This followed the lines of the Red Cross concerts given during the war, and had features which made it possibly better than any previous show of its kind. Nearly the whole programme was original. The burlesque on spiritualistic methods was most amusing—we could trace in it a hand less unsubstantial than its creation! The neatly-contrived and picturesque episode in the life of Charles Stuart afforded opportunity for some realistic acting—even if the muskethot did sound like a 15-inch salvo! The "cinema" sketch is a *genre* that Fr Stephen has made entirely his own, and we do not remember to have seen anything of a more rollicking and yet subtle humour than the present example. The acting of this was extraordinarily good; the whole cast seemed to be right at the top of its form, and the fact that no word was spoken brought out undreamed of resources of gesture and facial expression. The supreme moment was that in which Watson discovered Holmes disguised as the horse in a hansom cab.

But the best thing in the evening was the dramatised version of Chaucer's Prologue. This was a happy idea that achieved conspicuous success. The whole atmosphere; the Tabard Inn; the motley company of pilgrims—the world in little; above all, the beautiful verse, breathed the charm of mediæval England, when English poetry was young.

There are obviously great possibilities in the new vein which has thus been opened up; it is one certainly worthy of the Ampleforth stage, and we hope sincerely that our enterprising stage-managers will pursue it further.

The actors were so uniformly successful that we can mention only a few. We have never seen Greenwood better. He and Gilbert are almost classic comedians; but Greenwood's methods are more subtle. Toller had little to do, but did it faultlessly. These indeed are veterans. We, "like some watcher

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of the skies," were confronted with several new planets, an undiscovered Venus in Johnson II, as the arch French maid, and Lyon Lee II, a nimble-footed Mercury.

PROGRAMME.

- 1 PIANOFORTE DUET Bacchanalian Dance *E. German*
F. K. HATTERSLEY, ESQ.
J. N. HENDERSON.
- 2 DRAMATISED RECITATION "The Canterbury Pilgrims"
Chaucer (1400 A.D.)
- | | |
|---------------------------------|----------------------|
| Prologue | W. V. LYON-LEE. |
| Goffrey Chaucer | J. B. MASSEY. |
| The Knight | D. E. WALKER. |
| The Squire | W. G. BRICKBECK. |
| The Prioress | T. HARDWICK-RITTNER. |
| The Nun | J. K. JAGO. |
| The Priest | H. G. GREENWOOD. |
| The Monk | A. C. MAXWELL. |
| The Doctor | A. J. McDONALD. |
| The Clerk of Oxenford | G. C. ROMANES. |
| The Miller | P. H. P. ROOKE-LEY. |
| The Cook | A. C. SCROPE. |
| The Wife of Bath | P. P. KELLY. |
| The Host | T. ROCHFORD. |
- MINSTRELS W. H. CROFT and L. H. GEORGE.
- 3 MUSICAL MONOLOGUE "Petit Jean"
C. E. G. CARY-ELWES.
- 4 SKETCH "The Humours of a Seance"
- | | |
|---|----------------|
| D Spooky | W. R. EMERY. |
| Signor Scrooboski | T. M. WRIGHT. |
| Thomas FOX, a sceptic | C. H. GILBERT. |
| Madame Erlitelbitoretzetopski | J. E. SMITH. |
- 5 GLEES The Long Day Closes
Three Doughtie Men
THE COLLEGE CHOIR.
- 6 MUSICAL MONOLOGUE The Green Eye of the Little Yellow God
H. W. GREENWOOD.

An Entertainment

- 7 DRAMATIC SKETCH "The Heart of the Highlands"
An Incident in the Stuart Rebellion, 1745.

Bonnie Prince Charlie	C. E. G. CARY-ELWES.
Lord Angus MacDonald	J. E. TOLLER.
Lord Fergus MacIvor	W. R. EMERY.
Malcolm (an innkeeper)	B. W. HARDING.
Laura (his daughter)	R. G. HAGUE.
Andrew Bruce (her lover)	G. B. KING.
An English Officer	T. M. WRIGHT.
Three English Soldiers	R. W. S. DOUGLAS, C. H. GILBERT, M. K. LIVINGSTONE.
A Sentry	N. A. GELDART.

(Scene: An Inn in the Highlands).

- 8 CINEMA SKETCH "The Error of Sheerluck Jones"
- 9 SONG "The Dream Man"
M. K. LIVINGSTONE AND CHORUS.
GOD SAVE THE KING.

OFFICERS TRAINING CORPS

THE following joined the contingent at the beginning of term.

M. P. Davis, A. Fishwick, L. H. George, J. C. J. Grieve, F. P. Harrison, P. P. Kelly, C. J. Lacy, A. J. McDonald, B. J. Pithin, S. H. P. Richardson, A. K. S. Roche, J. F. W. Smart, J. C. Standish, T. P. Twomey, R. H. P. Utley, R. K. Wallis, H. R. Welsh.

The following promotions were posted under date 20th September, 1919:

To be Sergeants Cpls. Crawford, Smith, Fitzgerald, Lce.-Cpls. G. F. Ainscough, Gibbons, Loughran

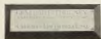
To be Corporals Lce.-Cpls. Sleigh, Vanheems, Cdt. Toller, F. Ainscough, D. George, Davies.

To be Lance-Corporals Cdt. E. Bagshawe, Emery, Porri, P. W. Davis, Wright.

Under date 16th December, 1919:
To be Lance-Corporal Cdt. Cronk.

Good work has been done this term in squad drill, with and without arms, and in platoon drill. This is very undemonstrative and never attractive, but the pains taken over it by the contingent shows that the importance of this indispensable part of the annual course of training is recognised. Some practice has been had in advanced guard work on both road marches and cross-country advances. The latter requires more attention, especially in the matter of appreciating new situations rapidly as they arise and applying to them the proper action. Ability to command in these circumstances should be aimed at as it ensures efficiency in real warfare. The efforts made bore good fruit on the Field Day.

Field Day. On the 24th November a Black Force, three Divisions, was advancing from Whitby upon Thirsk, taking the lower road through Coxwold, and driving back a Brown Force, two Divisions. The Brown Force had to abandon a quantity of ammunition at Tom Smith's Cross. The O.C. Advanced Guard, Black Force, sent out a small party, six sections under C.Q.M.S. Greenwood, to seize this dump and blow it up at 14.00 hours unless they were relieved by that time. The O.C. Rearguard, Brown Force, having been



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Officers Training Corps

informed of this, sent six sections under C.S.M. Forbes to hold them. Subsequently the O.C. Advanced Guard of the Black Force sent two scouts independently to reach the ammunition dump and tell the Black party to delay the destruction of the ammunition until 15.00 hours. The scouts by making a detour came in sight of Tom Smith's Cross, but the remainder of the Black party were unable to reach their objective before the "Stand Fast" was sounded at 15.00 hours. They advanced rapidly as far as the high deer-park wall where they were held up for a considerable time. Having overcome this obstacle they made another and very quick advance; but the Brown Force retired in excellent order and delayed them until sufficient defence could be sent for the ammunition.

We welcome our new Sergeant-Instructor, Sergeant-Major A. Skinner, late of the Rifle Brigade, has seen service in the field and is not new to O.T.C. work.

Seven candidates presented themselves for the examination for Certificate "A." Two others were prevented by sickness from attending the practical part and were thereby disqualified, and a third was unable to be present at the written examination. The results are not yet published but we have high hopes.

We give an illustration of the Rochford Challenge Shield mentioned in our last number. It is made in oxidized silver with bright inscription discs and corps badge. Mounted on dark oak it measures seventeen inches in diameter.

RUGBY FOOTBALL

AMPLEFORTH v. RIFON SCHOOL

THIS game played on the School ground under perfect conditions was the first match of the season, and we were interested to see how the newly constituted XV would fare. Unfortunately it was a very one-sided contest, the School showing a very marked superiority in all departments of the game. A few minutes' play made it clear that there was going to be a big score and the final score 104 points to nil did not belie that forecast. The work of the School "threes" was on the whole satisfactory, though there was a tendency on the part of the centres to take their passes standing. This fault was partly due to the mistaken tactics of the scrum-half who too frequently ran back from the scrum with the ball instead of slinging it out to the stand-off and this mistake threw the "threes" out of position. Livingstone who is new to the stand-off position must learn to time his passes better; on several occasions he transferred to a centre when his *vis-à-vis* was right on him, leaving the centre no space in which to manoeuvre; otherwise he played a good sound game and promises to make a good pivot.

The two wings ran well and straight, and Crawford in particular scored some beautiful tries, swerving at a great pace right through a bunch of opponents. Fitzgerald and Geldart in the centre did many good things, the former making good use of his strength and the latter making many clever openings for Mills.

The forwards, admirably led by Smith, played a sound enough game, though in some ways they did not come up to expectation. The heeling was at times crude in the extreme, the ball hanging badly in the second row, making Ainscough's task at the heel of the scrum unnecessarily difficult. This fault no doubt will be remedied with practice and then the pack will be a formidable proposition.

The pace of the whole side seemed to be above the average, and the forwards made several handling attacks worthy of tried three-quarters. Fitzgerald's place-kicking was really first-class. He landed six goals from the touch-line.

Rugby Football

Tries were scored by Crawford (8), Mills (6), Geldart (4), Fitzgerald (3), Smitn (1), Davies (1), Livingstone (1), Gibbons (1), Greenwood (1). Final score: Ampleforth, 43 goals 13 tries (104 points); Ripon School, nil.

AMPLEFORTH.—Full-back, E. F. Davies; Three-quarters, J. R. T. Crawford, N. A. Geldart, J. Fitzgerald, C. M. Mills; Halves, G. F. Ainscough, M. K. Livingstone; Forwards, M. W. L. Smith (Capt.), H. W. Greenwood, I. G. D. A. Forbes, F. E. MacDonnell, P. E. Gibbons, C. J. Porri, G. H. Gilbert, C. S. D. George.

AMPLEFORTH v. POCKLINGTON SCHOOL

This match was played on the School ground on November 11th. There had been quite a considerable fall of snow overnight but the ground was practically free of it when the ball was kicked off. Pocklington set the ball going with a snow-storm at their backs and the effects of facing such conditions were quite apparent among the School backs, whose handling and passing were at first very faulty. The School scrum gained possession throughout the game and though the backs had several opportunities in the opening stages the Pocklington defence was quite good albeit the collaring was very high. The first score came after eight minutes' play, when Smith crowned a good forward rush by picking up and throwing himself over the line for a try. Fitzgerald converted. A few minutes later Ainscough who showed great initiative throughout the game, gave the dummy from the base of the scrum and slipping round the blind side went over in the corner before the defence knew where the ball was. The three now began to find themselves and a good round of passing transferred the ball right across the field to Geldart on the right, and he managed to evade the full-back and score under the posts. Fitzgerald shortly after handed off two would-be tacklers and went in near the posts, and a few minutes later crossed the line again, but lost possession just as he was about to ground the ball. Geldart and Fitzgerald added tries before half-time, when the score was 26 points to nil. The second half found Pocklington quite tired out and the School backs, generously supplied by the forwards, indulged in much excellent passing which quite bewildered the defence. Geldart was inclined to cut in too much instead of making for the

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corner and he thus lost several chances of scoring. Davies came up cleverly once from the full-back position, and taking a pass from the wing three-quarter, who was cut off, scored in the corner. The forwards, especially Greenwood, backed up the threes splendidly, and scored several tries quite in the three-quarter style. Yet they did not neglect footwork and brought off some good rushes. Their quick heeling from the tight and loose scrums was a very great improvement on their display against Ripon. In fact one cannot recall ever seeing better work in this respect on the School ground. Smith, Forbes and Porri among the forwards were conspicuous for downright hard work. Keeling, who was an experiment as hooker, seemed to be a great success, though his work was much lightened by the strong support from the rear ranks. Emery, who played for the first time in the three-quarter line, *vice* Crawford, who was on the injured list, played quite a good game when he had settled down after the first few nervous moments.

Livingstone played a sound game at stand-off half, but he has not yet quite acquired the instinct when to pass and when to attempt the cut through, and he is prone to throw away the advantages of an opening made by himself by delaying the subsequent pass a fraction of a second too late, but he has all the makings of an excellent half and showed much improved form all round.

In the second half tries were scored by Smith (1), Livingstone (1), Greenwood (1), Geldart (2), Fitzgerald (2), Davies (1), Gibbons (1), Mills (2), and Emery (1). Final score: Ampleforth, 7 goals 11 tries (68 points), Pocklington, nil.

AMPLEFORTH.—*Full-back*, E. F. Davies; *Three-quarters*, C. M. Mills, W. R. Emery, J. Fitzgerald, N. A. Geldart; *Halves*, G. F. Ainscough, M. K. Livingstone; *Forwards*, M. W. L. Smith (Capt.), I. G. D. A. Forbes, H. W. Greenwood, P. E. Gibbons, C. J. Porri, G. H. Gilbert, C. S. D. George, C. F. Keeling.

AMPLEFORTH V. SEDBERGH SCHOOL.

This match was played at Sedbergh on November 1st. The journey did not fill the team with pride in the English railway system, for it took over five hours, but the game was worth that and much greater trouble. It was in the main a

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struggle against the magnificent team-work of the Sedbergh forwards. From the first Sedbergh got the ball in the scrummages more often than not, and this success became more marked when early in the game an injury compelled Smith to give up hooking. Nevertheless the first twenty minutes were spent in the Sedbergh half where an admirable defence endured a vigorous battering. The ball was rarely given to the Sedbergh backs, partly through the prompt interference of Ainscough and Livingstone, partly by policy, for Sedbergh preferred to resolve scrummages into forward foot-work. The Ampleforth backs were perforce rather starved, but they would have made better use of their opportunities if they had stood in deeper formation behind the scrummage. They should have scored during this period, and, in spite of the slowness which their faulty standing imposed on them, they would perhaps have done so, but that the ball when it reached Crawford, found him lame. Slowly Ampleforth were forced back into the middle of the field; a long touch-kick sent them into their "twenty-five" and from a scrummage there the ball went along the Sedbergh backs. Tackling was keen and good but they had not far to go. One mistake in the defence would be fatal, and one mistake was made; a three-quarter cut through and scored near the post. The try was converted. There were anxious moments for both sides before half-time, but the score remained: Sedbergh, 1 goal (5 points), Ampleforth, nil.

In the second half Ampleforth were almost always defending. Unable, as a rule, to obtain the ball in the scrummages, they had to make the possession of it by the other side as brief and as fruitless as they could. They generally made it brief, but not wholly fruitless. The play was curiously stationary, uninteresting to casual observers had there been any. It lacked the grace and beauty of three-quarter movements and the majestic sweep of forward rushes. The forwards scrummaged and fought and felled one another with much skill and no mercy, and the waiting backs on either side brought down anyone who broke through the press. Only when somebody kicked into touch was the scene of the *milie* notably changed. But the movement of the play, such as it

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was, was generally towards the Ampleforth end, and it culminated in a scrummage near the goal line in which the Sedbergh pack slowly wheeled over the line with the ball and scored. This try, scored far out, was not converted. After this there was a short spell of open play, but both lines of three-quarters defended better than they attacked, though Geldart, who was quick to get under way, sometimes looked like getting through. Soon the forwards took the game to themselves again and infighting was resumed. Again there was the same tendency towards the Ampleforth end and the same culmination, a scrummage near the line and the slow wheeling of Sedbergh with the ball at their feet. This try also was not converted. There remained five minutes play and the score was 11 points to nothing. Those last minutes were disastrous. A scrummage near the goal line gave Sedbergh another "push-over" try, and from another scrummage their backs carried out the best passing movement of the day, beat their opponents for the second time in the game, and scored. This try was converted and brought the score to its final figure: Sedbergh, 2 goals, 3 tries (19 points), Ampleforth, nil.

It was a great, if not a pretty game, decided by the strength and tactics of the Sedbergh pack. On the Ampleforth side Smith, Forbes and Greenwood were conspicuous among the forwards. The backs showed even thoroughness in defence, for the two tries scored by the opposing three-quarters reveal the total sum of their failures. Davies, who spent a thrilling time, gained much applause for his kicking.

The following played for Ampleforth:

Full-back, E. F. Davies; *Three-quarters*, J. R. T. Crawford, J. Fitzgerald, N. A. Geldart, C. M. Mills; *Half-backs*, G. F. Ainscough and M. K. Livingstone; *Forwards*, M. W. L. Smith (Capt.), F. E. MacDonnell, H. W. Greenwood, I. G. D. A. Forbes, C. J. Porri, P. E. Gibbons, G. H. Gilbert, C. S. D. George.

AMPLEFORTH V. JUNIOR COMMANDERS SCHOOL

A strong XV from Strensall visited us on November 20th. It was essentially a Public School side, including representatives of Eton, Wellington, Haileybury, Marlborough,

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Bedford, Uppingham, Fettes and Radley. J. Morrogh-Bernard, who was in the School XV in '16, was also in the side, and incidentally was their most prominent forward. Previously to the game the officers attended a meet of the College Beagles at the Kennels. Smith lost the toss and the School kicked off against a fairly strong breeze, but the forwards got to work at once and soon carried play into the Commanders' "25." From a scrum on the right Ainscough got the ball out to Livingstone, who opened out well and the ball went along the line to Mills, who managed to get over near the posts and Livingstone converted. The game settled down again near the Army "25" and after several narrow escapes the Commanders had to concede another try to Fitzgerald, who ran single-handed through the defence and himself added the goal points. The Army rallied after this second reverse and Davies at full-back had some busy moments, but he eventually brought relief with a long kick into touch. From the line-out Crawford got the ball and sped along the touchline in his characteristic style, but Cameron, the full back, brought him down a foot or two from the goal line. The school "threes" got going splendidly several times but the tackling was deadly, until at last Mills after some good work sent Geldart in with a reverse pass, which he took at full speed, and just got over. The goal-kick failed and from the drop out the Army threatened again, but the School defence which was very sound, prevailed and dangerous passing movements were nipped in the bud repeatedly. After a spell of even play Crawford got away again on the right, and finding himself hemmed in, kicked over and racing through the bewildered defence, touched down for a try near the dead-ball line, a really clever piece of work. There was no more scoring before half-time, when the score was 16-0 for the School.

The opening stages of the second half showed the Army side in a different light. Several times they swept up the field with formidable rushes and though the School backs were quickly down on the ball it was all they could do to preserve their line intact. Several scrummages occurred right on the School line and a sigh of relief went up when at last Ainscough relieved the pressure with an excellent kick into touch

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well up the field. The School took up the attack once more and Fitzgerald found his way over again after some good passing. From the ensuing drop-out the ball went to Davies, who replied with a kick over the full-back's head. The back fumbled the ball and before he could gather it Davies was on him, kicked the ball from his hands and dribbled over for a try in the corner, a smart piece of work. This was Captain Cameron's only mistake in an otherwise excellent display. The Army now took up the attack again and from a scrum on the left they developed a movement which Lieut. St Clair crowned with a try, but the goal-kick went wide. Shortly afterwards Lieut. Morrogh-Bernard broke away from a line-out, caught the defence napping and added another try. This second score against them seemed to put fresh life into the XV who set up a series of hot attacks and Mills just failed to get in several times, and Crawford put in some excellent work on the right wing. There was no further scoring and the School won a most interesting match by 3 goals, 3 tries, to 2 tries. Where all played so well it would seem invidious to particularise, but Smith and Porri deserve special mention among the forwards. The Captain led his men admirably and inspired them with his own dash and vigour. The pack kept together well and though much lighter than their opponents generally managed to push them. Ainscough at scrum-half played the sound plucky game that we now expect of him. He always put the ball right into Livingstone's hands and he also used good judgment in kicking. Crawford and Fitzgerald made a very strong wing and the whole line of backs showed much improvement on the form they exhibited against Sedbergh. Geldart in particular seems to have overcome his fatal hesitancy. Davies played a thoroughly sound game at full-back. Altogether the XV are to be congratulated on a really excellent display.

AMPLEFORTH.—*Full-back*, E. F. Davies; *Three-quarters*, J. R. T. Crawford, J. Fitzgerald, N. A. Geldart, C. M. Mills; *Halves*, G. F. Ainscough, M. K. Livingstone; *Forwards*, Rev. J. B. McElligott, M. W. L. Smith (Capt.), I. G. D. A. Forbes, H. W. Greenwood, C. J. Porri, P. E. Gibbons, G. H. Gilbert, C. F. Keeling.

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AMPLEFORTH V. ST PETER'S SCHOOL.

This match, played at York on November 29th, resulted in a win for Ampleforth by 2 goals, 2 tries (16 points) to nil. A sudden frost had made the ground hard, almost too hard for play, though slippery on the surface. But neither side spared themselves in the matter of tackling, which was good and unhesitating throughout; but the conditions rendered the attacking movements of the backs difficult, and suggestive of play on a very good dancing floor. This was one factor that kept the scoring down; the other was that the St Peter's backs were evidently out for "spoiling" and played so far up to their opposing backs that any development of their own attack was improbable. There was little to choose between the packs in the matter of getting the ball; but sustained forward rushes were few through the frequent stoppages of the game. Ampleforth opened out the game whenever they could, but it is probable that, on account of the treacherous condition of the turf, they would have done better to adopt the tactic of "bowling googlies" at the opposing back with a quick follow up. As it was, all the tries were scored by Crawford—two after resolute running, two from openings made by Fitzgerald and Geldart after the ball had worked across from left to right. Ainscough had an immense amount of work to do, and did it well; whilst Davies was as cool and resourceful as ever. Smith led the pack well and seemed ubiquitous.

AMPLEFORTH.—*Full-back*, E. F. Davies; *Three-quarters*, J. R. Crawford, J. Fitzgerald, N. A. Gilbert, C. M. Mills; *Halves*, G. F. Ainscough and M. K. Livingstone; *Forwards*, M. W. L. Smith, I. G. D. A. Forbes, H. W. Greenwood, P. E. Gibbons, C. J. Porri, F. E. MacDonnell, G. H. Gilbert, C. F. Keeling.

AMPLEFORTH V. YORKSHIRE WANDERERS

At Ampleforth on December 2nd. We were glad to welcome the Wanderers again after an interval of six years, our only regret being that Mr Oakes, the County Secretary, who has done so much for the game here and in the county at large, was unable to come with them. However, he sent a team clever and strong enough to suit the most fastidious tastes. It had

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been our custom in past engagements with this side to include a few masters to stiffen the team, but so well had the XV done in their previous matches that the Committee decided to rely on the School XV, and their decision was justified in the result. The Wanderers had five Yorkshire County players, including Trenam, the Yorkshire Captain, but the School, thanks to the untiring efforts of the forwards and the excellent defence of the back division, were able to make a tie of the game, and until actually the last minute were leading by three points. From the spectator's point of view the game was most interesting and full of excitement, both sides gaining and losing the lead twice. Incidentally it seemed to the writer to shatter once and for all the contention that Rugby is a game wherein physical might is right, in other words that victory is to the physically stronger side. The Wanderers were very much heavier and stronger than the School and their backs individually as fast as the School backs, but the team play of the School XV was on the whole superior; there was a better understanding and they adopted the right tactics, touch-kicking and quick heeling. One heard criticisms of the forward play that it was not so convincing nor so effective as that we had seen in previous matches this term, that the forwards played too much to their backs. But the forwards were opposed to a pack including four of the County pack, a stiff proposition. In avoiding "direct action" against such opponents, *i.e.*, in opening out to the less severely tried backs as much as possible, they showed an appreciation of the situation and one feels that the results fully justified the captain's policy.

From the kick-off the Wanderers at once became dangerous, their backs making several threatening movements towards the School line. However, vigorous tackling and plucky saving kept the line intact and it was not until the game was ten minutes old that Wood, the speedy County three-quarter, got over on the right, after some very skilfully executed passing which beat the defence. The kick at goal failed. The School now began a vigorous offensive which bore fruit when Crawford with a typically elusive run got over in the corner; no goal accrued but from the drop-out the School set up another

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attack and after several passing movements had been effectively dealt with, a scrum occurred a few yards from the Wanderers' line. The ball came out to Ainscough, but instead of slinging it out to Livingstone, he slipped through the dissolving scrum—the Wanderers apparently had lost sight of him—and passing in to Smith, the latter went over with a try. There was no more scoring before half-time when the School led by 2 tries to 1.

Shortly after the game was resumed, the Wanderers scored from a scrum near the School line, Trenam picking up and going over. This brought the scores level but the Wanderers went ahead again soon afterwards when Wood was presented with a try from a miskick, and Harvey added the major points. The School were pressed back again but Davies brought relief with a run up the field and a long kick into touch and from the resulting line-out, the School backs were set in motion, and a splendid piece of play by Fitzgerald and Crawford let the latter in; Fitzgerald converted and once more the scores were level. The School kept up the pressure and took the lead again through a try by Crawford, for whom a clever opening was made by Geldart, who played a strong game throughout the second half. The Wanderers pressed again but the defence prevailed and victory seemed assured when in the last few seconds after some exciting play on the School line, the Wanderers just scrambled over with a try, and the place kick failing, no-side was sounded with the scores level, 14 points all.

AMPLEFORTH.—*Full-back*, E. F. Davies; *Three-quarters*, J. R. T. Crawford, J. Fitzgerald, N. A. Geldart, C. M. Mills; *Halves*, G. F. Ainscough, M. K. Livingstone; *Forwards*, M. W. L. Smith (Capt.), I. G. D. A. Forbes, H. W. Greenwood, F. E. MacDonnell, C. J. Porri, P. E. Gibbons, G. H. Gilbert, C. F. Keeling.

AMPLEFORTH (2ND XV) v. ST PETER'S (2ND XV).

This match was played on the School ground on November 29th and resulted in a win for Ampleforth by 25 points to nil. The 2nd XV had shown very promising form in their trial matches and it looked as though we had one of the strongest sides since we began Rugby. Unfortunately the side as a whole quite failed to produce their trial form and this is

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particularly true of the forwards, who were slovenly and badly together. St Peter's were a better side than usual but stronger opposition does not account, for instance, for complete failure to mark one's opponent at the line out. The wing three-quarters were quite good and ran well, but they were not well served by their centres and Emery at fly-half was not quick enough in making openings. Roche played a useful game at the base of the scrum and put in a lot of excellent defensive work. Gilbert at back was the bright spot in the team, bringing his man down clean and true every time, and to his defence was due the failure of St Peter's to register a score. The game itself does not call for much description. It was soon apparent that the School would be extended and the York backs brought off several well-executed passing runs which the School backs held up by sound tackling. The home backs spoiled several good chances by hesitancy and faulty passing but these faults were less conspicuous as the game proceeded, and after twenty minutes Davis scored after good passing, and shortly afterwards Casartelli got in on the other wing and Roche improved. Towards the close of the first half the home forwards got better together and the backs got more of the ball, but the next score came from a forward rush and Cary-Elwes, who was more prominent in the loose than in the close work, touched down for a try. The School did more pressing in the second period and tries were scored by Kilroe, Davis, Roche, and Cary-Elwes. Casartelli kicked one goal and a disappointing game ended with the score: Ampleforth, 2 goals, 5 tries (25 points), St Peter's, nil.

AMPLEFORTH 2ND XV.—*Full-back*, C. H. Gilbert; *Three-quarters*, L. E. Casartelli, C. A. Collins, H. B. Kilroe, P. W. Davis; *Halves*, A. K. S. Roche, W. R. Emery; *Forwards*, F. J. Ainscough, G. W. Ainscough, R. W. S. Douglas, T. M. Wright, C. E. G. Cary-Elwes, M. D. Glynn, A. B. Lee, D. C. Lazenby.

THE BEAGLES

SCENTING conditions throughout the term have been as poor as we can remember; and the Sinnington fox-hounds, hunting on different days, have had the same experience. On no less than ten days we had to call off early through a complete absence of scent, while the hard state of the ground in October made hunting almost an impossibility.

Early in the term the Master had the pack out at 6 a.m. and, though a hare was soon put up, we lost our bearings in a fog and whipped off near Fairfax Wood. It is to be hoped that when light allows these morning hunts will be revived during the coming term.

Hounds killed early in the season at Stonegrave, when, though we hunted in sheets of rain, there was an excellent scent; we had several good runs until the weather proved too bad to continue. On All Saints we met at Helmsley and hunted near Stilton Farm. There was a fair scent, but hares were too numerous to allow hounds to maintain a single line. We had a strange experience the second time we met at Tom Smith's Cross, for hounds found an outlying fox and we had to return home late in the afternoon without the pack. The line led across the moors through the Observatory Woods, where the fox sank the hill down to Wass village and was viewed a few minutes ahead of the pack. After that point we lost all touch with hounds, but we learnt subsequently that they followed their fox up the hill again through Cold Cam and were last seen running hard in the direction of Gore-mire. As far as we can trace their movements the pack must have covered a distance of some seven miles; and they returned to the kennels in the course of the night looking very weary and harassed. The best run of the season was undoubtedly that at Harome. After running for about half an hour the pack changed hares. Travelling in a wide circle, the second hare crossed Green Field Lane in the direction of Nawton, until she reached Shaw Moor Farm. Here she turned right-handed by Spring Wood and Harome Heads, and, crossing

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the road made a line for the river Riccal. At the bridge hounds were at fault, but a cast across the Harome road caused her to get up in the middle of the pack. Swerving cleverly through her pursuers, she led again towards Nawton, but the pace proved too much for her, and hounds ran into her in a long ploughed field near Shaw Moor Farm. The run lasted one hour and thirty minutes, and it was pleasing to see several of this year's entry to the front in the last stages of the run.

On November 12th the Master (Mr P. Gibbons) gave the annual hunt dinner to members at the Worsley Arms, Hovingham. It is enough to say that he erred on the side of profusion in every detail of the dinner, and his general arrangements were excellent. After many hunting songs and speeches we returned by train to Gilling. We wish to thank the following kind friends of the Hunt who sent game, &c., for the dinner: The Earl of Loudoun, the Earl of Mexborough Lady Lawson, Mr Scrope of Danby, Captain R. and Mr Abney-Hastings, Mr F. Gibbons, and Mr R. W. S. Douglas

OLD BOYS

WE learn that Captain John A. Parle, M.C., was probably killed on November 30th, 1917. An eye witness reports that on that day he was thrown to the ground by the explosion of a shell and probably died shortly afterwards. R.I.P.

* * *

LIEUTENANT CECIL F. W. LEESE, 29th Punjabis, whose death on the Indian Frontier was recorded in our last number, is now known to have been killed on May 30th last. He was with the picqueting troops and was killed on a plain near the village of Moghokot. The rearguard became engaged and virtually surrounded. The Waziris seem to have got all round the picquets as well as between them and the rearguard. A native N.C.O. who was with Leese says that in crossing the Moghokot Plain Leese was wounded and had to sit down. There was no cover and he was shortly after shot dead. His body remained where it fell. A native officer saw Leese fall and heard him call for a horse. But it was not possible for a horse to reach him."

* * *

H. B. J. RENNICK has recently been awarded the Military Medal "for gallantry and initiative under fire, on October 15th, 1918, during the attack on Gulleghem, when all the senior non-commissioned officers of his platoon had become casualties, he immediately took command, reorganised and handled it with skill. He set a splendid example of devotion to duty." On another occasion he volunteered to go with a comrade into the advanced German trenches and silence a troublesome machine gun. The comrade was soon wounded. Rennick carried him to a place of safety and returned alone to bomb the gun from a distance of twenty yards. He finished up by capturing singlehanded the gun crew of five men.

* * *

JOHN E. C. BODENHAM was probably killed on July 1st, 1916. His diary written up to June 29th, has been returned to Mrs

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Bodenham. If we knew no more of him than could be learnt from its pages it would be impossible to doubt the upright ness of his character and that love of his religion which was one of his marked characteristics at school. R.I.P.

* * *

We ask the prayers of our readers for the repose of the soul of Wilfrid A. Martin, who died on May 31st, 1919. Both he and his brother Eldred, who was killed on July 1st, 1916, held commissions in the Royal Warwickshire Regiment. Martin while serving in France suffered from exposure in the trenches and never regained his health. For the last years he has been an invalid. It is hard to think of him as such, for during the eight years from 1905 to 1913 which he spent at Ampleforth, he was foremost as an athlete. In 1913—the year he left—he played three-quarters in the Rucker XV, forward in the Hockey XI and besides being a member of the Cricket Eleven he won the Anderson Cup at the sports and was in the final in the tennis tournament and a member of the shooting team. Such an athletic record speaks for itself. In many ways he was a retiring boy, a little shy and uncommunicative perhaps, but capable of strong feelings and not averse to playing a practical joke. We offer to Mr and Mrs Martin our sincere sympathy and the assurance of our prayers. R.I.P.

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We also ask prayers for J. Dalby (1911—1915), who died in August. He came to Ampleforth as quite a small boy but left before he reached the Upper School, and so we never saw the fulfilment of the athletic prowess which he showed while he was with us.

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MAJOR L. BULLOCK WEBSTER has returned to British Columbia.

B. Hardman has an appointment in Mesopotamia.

R. G. Agnew is in East Africa and has written from Mombasa. Captain N. J. Chamberlain is still in Egypt where he has a staff appointment.

Old Boys

THE following Old Boys visited us this term:

REV. C. FROES, Captain A. F. M. WRIGHT, G. VETCH, J. R. C. TEMPLE, Count d'URSEL, Lieutenant J. C. PIKE, F. I. HEYWOOD, H. J. EMERY, Lieutenant R. G. EMERY, J. P. RABY, W. HESLOP, M. AINSCOUGH, Lieutenant E. DEASE, Lieutenant J. MORROUGH-BERNARD, J. G. SIMPSON, F. de GUINGAND, W. J. HODGE, Clement ROCHFORD, S. ROCHFORD.

* * *

LIEUTENANT R. J. EMERY has been on the Russian Front and only returned in October. Lieutenant E. Dease has also recently returned from Russia. F. de Guingand passed out of Sandhurst in December. W. J. Hodge is still there. Count d'Ursel is studying at Louvain.

* * *

LIEUTENANT C. R. SIMPSON met with a serious accident in the Isle of Wight last August, his motor bicycle colliding with a car. For a long time he has been very seriously ill, but we are glad to hear that he is now making good progress.

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VISCOUNT ENCOMBE (Magdalen), Hon. M. S. Scott (New College), R. T. Browne (Balliol), J. G. Simpson (University), went up to Oxford in October. Encombe and Scott played in Varsity Rucker trials and are both members of their College Fifteens. T. V. Welsh is going to Oxford this January. W. Rochford is at Caius College, Cambridge.

* * *

J. O. KELLY, who is the Edinburgh University "scrum half," met with a serious accident in his second game last term. We understand he will be able to resume his place in the team next term. Reginald P. Liston is president of the Catholic Debating Society at Edinburgh and the representative of that University for the forthcoming Catholic *Inter-University Magazine*.

* * *

CONGRATULATIONS to Captain C. E. ROCHFORD, youngest son of Mr and Mrs Rochford, 21, St John Avenue, London, who was married at our Lady of Victories, Kensington, on January 13th, to Helen, younger daughter of Sir John and Lady Boyson, 9, Hornton Street, Kensington.

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Also to Captain E. P. Hardman, D.F.C., R.A.F., who was recently married to Miss Betty Bushby, youngest daughter of the late Percival White Bushby and Mrs Bushby, of Torquay.

E. MASSEY has been playing regularly for Liverpool as scrum half. His partner is Lloyd the Irish International.

* * *

The Ampleforth Hut at Etaples was one of the many huts which owed its existence to the initiative of Mr Stephen Harding, Mr R. Worsley-Worswick who was in charge of it, in a letter dated June 9th, 1919, writes as follows:

"You will be interested to hear that the Ampleforth Hut will cease to be a soldiers' club on the 11th of this month. The hut will be used as a church for as long as wanted—after which it has been presented to the Bishop of Arras who will use it as a church in the devastated area.

Our staff have pushed on to Cologne where we have a very good building in a very central situation.

By the way a rather unimportant error has been pointed out to me in your list of boys serving. I am down as despatch rider whereas I began as ambulance driver in No. 1 unit. It was not till February, 1915, that, after being invalided home, I found Harding looking for helpers for his scheme of Catholic Clubs with the Expeditionary Force. I had found out from bitter experience the need of these! We are very grateful to Ampleforth for the strong support they have given the hut, which was opened on 15th August, 1916, and so has had nearly three years of life and I think everyone will be pleased that its useful career as a building is not yet over."

* * *

IN the summer W. Dees and V. Dees visited Ampleforth. In the list we published during the war we had not details of their units. Here is the record of the four brothers:

DEES, V., *Lieutenant*, The Queens (Royal West Surrey Regiment), transferred to Army Service Corps. Served on the Western Front. (Enlisted in 1914).

DEES, A., *Captain*, R.A.F. Served on the Western Front. Wounded. (Enlisted in 1914).

DEES, H. *Regimental Quarter Master Sergeant*, 10th Australian Light Horse Regiment. Served in Gallipoli, Egypt, Syria, and Palestine. (Enlisted 1914).

DEES, W., *Trooper*, 10th Australian Light Horse Regiment. Served in Egypt, Syria, and Palestine. (Enlisted in 1915).

THE PREPARATORY SCHOOL

THE following boys joined the School at the opening of the School year:

G. de P. Leeming, R. P. W. Leeming, F. S. Fuller, J. C. W. Riddell, G. F. Young, H. D. F. Greenwood, E. B. E. Tucker, C. C. W. G. Chisholm, R. A. E. Chisholm, R. A. Rapp, R. H. Grattan Doyle, C. Cagtiati, J. R. Macdonald, N. J. W. Smith, B. J. Murphy, D. C. Ruddin, C. E. Ruddin.

* * *

THIS term W. H. Lawson has been captain of the School with R. P. Drummond as Vice-Captain.

* * *

SEVERAL changes in the staff were made in September. Dom Ignatius Miller has taken the place of the Rev. Joseph Smith and Rev. Francis Easter, who are now both novices at the Abbey. We also welcome Nurse Woulfe Brennan, the new matron.

* * *

THE following lantern lectures have been given this term:

The Old Masters	Dom Maurus Powell
The Trade Routes of the World	Dom Ignatius Miller
Australia	Dom Sebastian Lambert
The Solar System	Dom Placid Dolan
An Introduction to Greek History	Dom Louis d'Andria

To one and all of these lecturers we tender our sincere thanks, as also to Dom Sebastian Lambert, to whom we are indebted for this year's retreat.

* * *

TOWARDS the end of the term a new structure of a temporary nature began to appear to the west of the chapel. This is intended to be a play room and will measure about fifty feet by twenty. It ought to give ample room for the billiard table and the new bagatelle board recently acquired by the Headmaster.

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THE class holidays were spent at Kirbymoorside, where the Headmaster had made the customary provision for our entertainment. On All Saints' Day the Lower III and Second Form went to Coxwold, while All Monks Day found the whole School at Hovingham.

* * *

DOM IGNATIUS now acts as Scoutmaster. W. H. LAWSON is the Troop Leader and a new patrol—the Stags—has been formed. The usual activities of good scouts have formed a prominent part of the School life. The First Aid workers and those who aspire to the Electrician's Badge have had the benefit of Dom Felix Hardy's coaching. Proficiency badges for all manner of subjects have been gained and the patrol leaders and their seconds have been trained in several First Class Tests. The "Tigers" are no longer the leading patrol. The palm now rests with "The Buffaloes," as will be seen from the following patrol order:

	<i>Leader.</i>	<i>Second.</i>
1st Buffaloes	G. W. A. Nevill	M. F. Ogilvie Forbes
2nd Tigers	G. Fishwick	H. W. V. Heywood
3rd Peewits	R. P. Drummond	W. V. Haidy
4th Stags	G. J. Emery	P. Ruddin
5th Owls	P. H. E. Grisewood	E. J. Scott
6th Bulldogs	E. W. Fattorini	N. J. Chambers

* * *

SHORTLY after the opening of term, by way of testing our mettle, we played a football game against the old boys who had recently left for the college. It ended in a draw. In November we played Bramcote School at Scarborough, and we were badly beaten by 10 goals. A fortnight later, however, almost identically the same sides drew. Bramcote's was probably the better side and scored in the first half, but shortly before the end of the second half Conroy shot a good goal. The expert coaching we had had in the interval between the two games and the enthusiasm of the spectators probably made the difference to our play. The forwards play well

The Preparatory School

though they are a little apt to shoot wildly when they are in front of the goal. The First Eleven at present is composed as follows:

Goal, P. H. E. Grisewood; *Full-backs*, B. J. Murphy, G. W. A. Nevill; *Half-backs*, G. C. Glynn, E. J. Scott, P. Ruddin; *Forwards*, W. H. Lawson (Captain), E. W. Fattorini, R. P. Drummond, R. A. Rapp, J. T. Conroy.

* * *

THE aviary is so great a success that it is being enlarged. The mortality among the birds has been small and even the resident aliens waxed strong. Two mannikins, however, have paid the penalty of exposure to the English climate. A canary has assisted in keeping his fellows of other species in good spirits by singing through snow and frost. The cut-throats nested in November, but after sitting for some days the hen deserted her eggs. The ringdoves went one better and brought out their young in December. Needless to say their lives were brief. Our thanks are due to Mr D. P. Macdonald and Mr I. Macdonald who have presented weavers and goldfinches to the aviary, and especially to Mr A. Pollack, who has sent many good birds both English and foreign. With these gifts and the local specimens caught by means of a sieve, under which a bounteous meal is spread, the aviary is crowded—too crowded in fact for satisfactory ornithoscropy. The latest arrival by the way, was a pied blackbird, or as a Yorkshireman calls it, "A white blackbird."

* * *

FR PRIOR presided over a festive gathering at the end of term. G. J. Emery, with evident appreciation, sang Schubert's "Who is Sylvia," and both B. J. Murphy and P. H. E. Grisewood deserve praise for their recitations. The following also contributed individually to the programme:

G. T. Grisewood, H. D. F. Greenwood, E. J. Scott, A. A. J. Boyle, J. R. Macdonald.

Some carols were well sung by the several forms.

* * *

THE following boys are heads of their forms:

Lower Third	J. H. Alley
Second Form	R. A. Rapp.
First Form	G. F. Young.
Preparatory	C. E. Ruddin.

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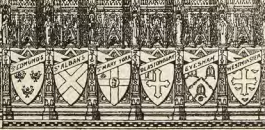
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VIRGIL THE MAGICIAN

CANON ALBERIC DE MAULEON, if we may believe his biographer, had some acquaintance with magic, and it is highly probable that he was versed in the literature of his subject. His well-stocked library would certainly contain the standard works on magic, whether white or black, the lives of great wizards such as Solomon and Merlin, and all the lore of "woven paces and of waving hands." Those works, doubtless, would mostly be written in Latin, some perhaps in Arabic. It is only a surmise, but I conjecture that his shelves may even have contained that interesting English work: "Of the Lyte of Virgilius, and of his Deth, and many Marvayles that he dyd in his Lyte Tyme by Whych-crafte and Nygramancie thorough the Helpe of the Devils of Hell."

This much by way of introduction and to advertise the reader that I use the word magician in no figurative sense, but in its plain and obvious meaning. Lest some sensitive Virgilian should in the sequel suffer grievously.

I propose to deal in this brief sketch with a very curious chapter in the history of Virgil's fame.¹ Few poets, if any, can compare with him in vogue and influence. German scholars have sought to belittle him, and they *had* their imitators on this side of the North Sea; yet it remains true that his *Aeneid* was for eighteen centuries the favourite poem of all Europe, "expressing for the most living races of mankind, more than any single work of one man, all they have felt of love and sorrow." And that is true of what may be called his proper and genuine influence; but he had another

¹The materials have been drawn from many sources, but especially from Comparetti's well-known book: *Virgil in the Middle Ages*.

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and a very real vogue, accidental doubtless and derivative, which threatened to obscure the former. This was in the Middle Ages, and his rôle then was more that of magician than of poet, at least in the general literature of the time.

The Middle Age is a vague period, of uncertain definition. Some would set its boundaries at the fall of the Western Empire (476 A.D.) on the one hand, and the invention of printing (c.1450 A.D.) on the other. But there is no vagueness often in the descriptions that we are given of the period. It is represented as a time in which Western Europe was a confused welter of barbarism and ignorance, as a dark age from which the peoples of the West only emerged gradually and painfully into the light of civilisation. The ancient culture of the Latin world was wrecked by the barbarian invasions so that scarce a vestige remained,

rari nantes in gurgite vasto,

and Europe settled down to a long night of black ignorance. But this barbaric Europe that replaced the Roman world was not entirely sterile. As some foul fen, or stagnant marsh, it produced a rank growth of legend and superstition that grew luxuriantly and unchecked until the Renaissance and the Reformation. In which picture there is all the attractiveness of the clear-cut and the definite. It is easy and simplifies our historical outlook. What hard facts can so please the imagination as that vision of a pall of ignorance settling down on the Western world, of that "sleep of swords" that followed the downfall of Rome?

Illis dura quies oculos et ferreus urguet

Somnus, in aeternum clauduntur lumina noctem.

But I must beware of being led aside into a defence of the Middle Ages. It is no longer necessary. I will say this only, that even if the old pagan and classical learning suffered temporary eclipse—and this cannot be denied—yet there was never a time, from his own day to ours, when the poet Virgil was not read and appreciated. The mere history of his text is proof of this. And he was not only understood and appreciated by the few; he was, by a host of writers, sober chroniclers, purveyors of magic and mere romancers, introduced to the many under a strange but natural guise. The

Virgil the Magician

apotheosis of the modern writer is achieved in the cinema. And the characteristics of a "best-seller," or one "good for the movies," are sufficiently well-known. The men who knew their public in the Middle Ages evidently believed that magic was as important as romance and adapted themselves accordingly.

And so we find, to our amazement, at the height of the Middle Ages, that the gentle poet of Mantua, modest and unassuming, has acquired fame as a magician, as a worker of wondrous spells and a contriver of marvellous enchantments. It is a strange metamorphosis, none stranger. How came it to be? Before giving further explanation that has been suggested already, let us consider some characteristic examples of the Virgilian legend. And it will be well, first of all, to define what we mean by magic. Magic, says the dictionary, is the pretended art of producing marvellous results by the aid of spirits, or of the secret forces of nature, and is equivalent to enchantment or sorcery, while a magician is one who is skilled in magic, a wizard or enchanter. It will be observed that the dictionary has deserted strict impartiality and taken sides against magic. Let us drop the offensive adjective "pretended" and regard magic, whether white or black, as a thing entitled to impartial consideration. And it will be agreed that, if our authorities are to be trusted, Virgil perfectly satisfies the definition. Here then are some of the legends that grew up round his name, representing him in the mysterious character of a practising magician.

John of Salisbury tells the following story: While Marcellus was chasing birds, Virgil asked him whether he would prefer to have a bird which would enable him to capture all other birds, or a fly that would destroy all other flies. After advising with Augustus, Marcellus chose the latter and accordingly became possessed of a fly having the desired efficacy.

This is from a book written in 1156, and may appear disappointingly late for our first piece of literary evidence. But we must suppose that the legends are of an older date and were developing for some time before we meet them in literature. Learned authorities consider that they should be traced to Naples, to traditions which originated among

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an imaginative people round the tomb of the poet. It is notorious that guides are given to exaggeration, delighting to enhance the glories of their shrine, particularly if the traveller be of a receptive mind. The mediæval traveller would seem to have been more than ordinarily receptive and the Neapolitan guide a very fair specimen of his class.

Which conclusion is confirmed by our next instance. One Conrad of Querfurt, Bishop of Hildesheim, was chancellor to the Emperor Henry VI. of Germany and represented his imperial master in Naples and Sicily. To him also he sent very marvellous accounts of his travels. It was part of Conrad's business at Naples to dismantle the city, which he did quite ruthlessly. He reports, meanwhile, and evidently believes it, that Naples had been founded by Virgil, and that the poet had given the Neapolitans a palladium, or talisman, which was to preserve their city from capture and destruction. This was a small model of the city enclosed in a narrow-necked bottle. But how explain the very patent fact of its failure to hinder Conrad in his work of destruction? It was found, he says, that there was a crack in the glass!

He mentions other marvels attributed by the Neapolitans to Virgil. Among these were a bronze horse which prevented other horses from going lame, the bronze fly which we have had already—its function being to drive away flies from the city—and a butcher's block on which meat would keep fresh for six weeks. Naples had been infested, owing to the number of its crypts and subterranean passages, by multitudes of serpents; Virgil banished them all to a place beneath the "Iron Gate," and the imperial soldiers, when demolishing the walls, hesitated at this gate, for fear of releasing the countless serpents it was supposed to hide.

To control Vesuvius, a constant terror to the Neapolitans, Virgil, says Conrad, erected a bronze statue of an archer with bow bent and arrow on the string, which for a long time impressed the volcano sufficiently, and Naples had peace. But a curious rustic, irritated apparently by a sense of the impending and never accomplished, took the business into his own hands, fired off the arrow and struck the edge of the crater. Vesuvius at once became active again!

Virgil the Magician

Moreover, Virgil provided at Baiae and Puteoli public baths of a marvellous medicinal efficacy, adorning them with plaster images of the various diseases and indicating the appropriate bath for each several case. After these various benefactions to the town of his choice, the poet arranged for himself a curious grave. His bones were deposited in a sea-girt castle, and if they were exposed to the air the sky became suddenly dark, a noise as of a tempest was heard, and the waves of the sea became suddenly agitated. This, says Conrad, I have seen myself.

Thus far Conrad von Querfurt. Other writers tell us of a magical wall of air that surrounded Monte Vergine, of a golden leech by means of which Virgil cleared Naples of a plague of leeches, of a bell tower made by him which rocked in time to the bells, and of a magical brass head. This last is made responsible for his death. Virgil consulted it and received the advice to "take care of his head." But the oracle, as is the way of oracles, was ambiguous. Virgil understood it of the brazen head, and, neglecting his own, died of a sunstroke. St. Paul is introduced into this form of the legend. He visits the sea-girt castle and after expressing his regret that he had not had the opportunity of converting the poet, endeavours to appropriate his books of sorcery, but is prevented by statues with steel clubs and an archer with bow ever bent, who break the magic lamps and reduce the tomb to darkness.

There is another story of an English traveller "of vast literary and scientific attainments" who asked and obtained from King Roger of Sicily permission to take away the bones of Virgil. He found the body in the centre of a mountain and underneath the head a book of magic, the *Ars Notoria*. He took away the volume, but the Neapolitans would not let him have the bones.

In another class of legends Virgil figures in the, for him, most incongruous character of a venturesome lover. Here romance trenched upon magic. He finds in his garden a glass bottle containing the devil, whom he releases on his promising to teach him the magical art. That alliance should have

Later writers tell us that the local farmers destroyed the bronze horse, and the local doctors the marvellous baths. And naturally.

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proved successful, yet the tale at one point exhibits Virgil in extreme discomfiture, swinging in mid-air in a basket. He escapes by a plentiful use of magic and finally ends in his castle of the sea.

Many legends centre round the mountain near Naples known as Monte Vergine. Apparently it was once known as Monte Vergiliano, and tradition said that Virgil owned and used a garden on it. That is quite likely, but the legend attributes to this garden a magical quality. There came to be a monastery on this mountain and the monks frequently came upon this magic garden, but never could succeed in gathering any plants there, nor could they discover by what path they arrived or left.

It would be wearisome to give anything like a complete account of the Virgilian legends, and I shall give but two more. Heinrich von Müglin (c. 1350) tells us this story. Many noble gentlemen set out from Venice to seek their fortune, taking with them Virgil as secretary and two griffins, apparently to be used as motive power. They travelled a year and a day and found the lodestone, which they sought, but their griffins escaped and they could not move, such was the attraction of the mountain. In this perplexity Virgil discovers a devil in a glass bottle, and, by his aid, a being with a letter in his nose and a book under his arm. When the letter was read aloud the book burst open and released eighty thousand devils. Virgil employs them to make a road and is able to conduct his masters back safely to Venice.

The second and last example is from that English book to which we have already referred. After many wondrous adventures Virgil finds himself a prisoner of the Sultan of Babylon and condemned to be burnt alive. By magic he causes the Sultan and all his court to believe themselves in the midst of an inundation and to go through the movements of swimming in order to save themselves. Meanwhile Virgil escapes with the Sultan's daughter (Romance intrudes) and founds Naples. He establishes there a school of the black art and works many marvels. Finally, feeling age stealing over him, he orders his body to be cut up and salted. This is done and a process of restoration or rejuvenescence sets in. But the

Virgil the Magician

emperor comes unwittingly on the scene and breaks the spell. Then is seen the phantom of a child, which runs three times round the magic cauldron crying: "Cursed be the hour that you came hither." The phantom vanishes and Virgil does not revive.

From these examples it is abundantly clear that Virgil had acquired in the general mind the character of a powerful wizard. Some suggestions in explanation of this metamorphosis may now be given. In the first place it should be realised that Virgil held, throughout the Middle Ages, a commanding position, as the author of poems of surpassing greatness. And his position was undisputed by any rival. He was a school text, sooty and well-thumbed, in the days of Juvenal. The grammarians made abundant use of his work. He has never wanted readers, from the day he wrote to our own. Homer and the Greek poets were practically unknown to the men of the Middle Ages; but Latin was the common language of the educated West and Latin literature was never entirely neglected. Virgil above all, in whatever loneliness, carried his rich burden of golden verse through the deepest dark of the most troubled centuries.

In the second place it may be pertinent to remember that by many among his readers, and those not unintelligent or credulous, Virgil was regarded, on the strength of his fourth Eclogue, as a prophet of the coming of our Lord. That Eclogue itself, with its strange parallels to the language of Scripture and its majestic solemnity, as of some great prophecy, was enough to secure Virgil a place in the affections of the Ages of Faith. It has secured him, in sculpture and painting, a place among the prophets and sibyls. "In every age of Christianity, from Augustine to Abelard, from the Christmas sermon of Pope Innocent III to the *Praelectiones Academicæ* of the late Mr. Keble, divines and fathers of the Church have asserted the inspiration of this marvellous poem. It was on the strength of this poem that Virgil's likeness was set among the carven seers in the Cathedral of Zamora. It was on the strength of this poem that in the Cathedrals of Limoges and Rheims the Christmas appeal was made, "O Maro, prophet of the gentiles, bear thou thy witness unto Christ" . . . The

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poet Statius, the martyr Secundianus, were said to have been made Christians by its perusal. And the Emperor Constantine in his oration inscribed to the Assembly of the Saints and dedicated to the Church of God, commented on this poem in a Greek version as forming a link between the old and new faiths.¹

Nor was it only the direct and definite language of this Eclogue that availed to win Virgil this his position as almost a Christian saint. There was besides in his poetry a spirit that anticipated much of the characteristic spirit of Christian Europe. Tradition says that Virgil, amid surroundings corrupt beyond words, remained pure and incorrupt, "wore the fair flower of a stainless life." In the noble words of Bacon he is "the chastest poet and royalist that to the memory of man is known." If we had no such tradition we might yet aver that he must have been such who wrote so purely of youth and maidenhood. Nor is it by this quality alone that Virgil attracted the reverence of the Middle Ages and won their admiration. Cardinal Newman speaks of his "single words and phrases, his pathetic half lines, giving utterance as the voice of nature herself to that pain and weariness, yet hope of better things which is the experience of her children in every time." We are familiar with the tribute of Tennyson, wherein he too speaks of this magical quality of his verse :

All the charm of all the muses often flowering in a lonely word.

Many and great have been his devotees throughout the centuries and often have they testified to the fascination that he exercised over them. Harvey, the discoverer of the circulation of the blood, was his constant votary and we are told that as he closed his favourite volume he would exclaim, "Thou hast a devil." But it is above all his candour and humanity that have attracted disciples and earned him such

¹ From that perfect essay on Virgil by F. W. H. Myers. The Messianic character of the Fourth Eclogue still exercises the minds of scholars, and has a considerable literature to itself. Pope's paraphrase is well-known to English readers. St. Augustine says: Fortassis etiam illa vates (the Cumaean Sibyl) aliquid de unius salutare in spiritu audivit, quod necesse habuit condidit. St. Jerome is severe on those who would regard Virgil as a Christian without Christ: Puerilia sunt haec et circulatorum ludo similia.

Virgil the Magician

tributes of devotion. There is in him a gentleness and tenderness, a sympathy with weakness and misfortune, a horror of cruelty and war, a sadness as of one baffled by the sorrows of the world, and a wistful yearning for some golden future yet to be,—all of which, expressed with wondrous charm of words and music, appealed irresistibly to the noblest minds of that as of all times, and seemed to them to be a rendering of their deepest feelings in divine language.

Sunt lacrimae rerum et mentem mortalia tangunt.
Is it strange then that the Middle Ages should believe that it wanted only the preaching of an Apostle to make Virgil a Christian? In a mass sung in the church of St. Paul at Mantua at the end of the fifteenth century was the following stanza lamenting Virgil's fate in not having lived to be converted by St. Paul.

Ad Maronis mausoleum
Ductus tudit super eum
Piae rorem lacrimae.
Quem te, inquit, reddidisses
Si te vivum invenissem,
Poetarum maxime!

This much by way of showing the high position which Virgil held in the Middle Ages for qualities not wholly dissociated from his poems. But this hardly explains his fame as a magician. We might indeed point to some justification of an obvious sort in his poems themselves. One of the Eclogues deals expressly in love magic. The sixth book of the *Aeneid* is wholly supernatural. And this is but to mention the more obvious, for all his work contains myth and marvel. In the tenth book, for instance, we have the ships changed into nymphs, the phantom Aeneas, the activities of Juno. Virgil moreover often creates an atmosphere—Matthew Arnold would call it Celtic—that suggest the mysterious and the magical; his verse has often a haunting, almost mystical, quality; he is fond of moonlight, of shadows, and of dreams.¹

¹ It is a trivial point but I noticed—I think it was last year—three books published within a few days with titles taken directly from Virgil, and from his most Virgilian lines. The Poet Laureate entitled his book *Island oceans*; Mr W. B. Yeats made a very characteristic choice with the title *Per amica silentia lunae*.

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Yet we can imagine him, if faced with the more fantastic developments of his fame, disclaiming, and rightly disclaiming, all responsibility. We can imagine his saying, in the words of his own Turnus:

Sancta ad vos anima atque istius inscia culpae
Descendam.

We could only answer that that fame originated, not so much among the learned few who knew him and could appreciate his poems rightly, as amongst the credulous many, to whom he was a great but mysterious figure, the writer of a wonderful book, a name associated with many marvellous tales, magical and apocalyptic. Now the popular imagination in the Middle Ages was very much attracted by the magical, not that our own day can claim in this any conspicuous superiority. But we know how much wizards and witches figure in those times. Astrology, alchemy, and every sort of fantastic doctrine found a hearing and professors. The people had great faith, but often also they had great superstition. Revering and dreading magic they tended to associate intellectual eminence with its practice. Virgil, therefore, became to them a mighty magician, skilled in potions and spells, and wielding an unlimited power over nature. It may be remarked further that once he had acquired this character, by a well-established law of legend, any sort of magical story would tend to become attached to his name. Such reputations, in an age before literature had been stabilised by the invention of printing and a great improvement in international communications, exercised an attraction analogous to the attraction of gravity. Loose legends gravitated towards them, and, no matter how incongruous, became firmly attached to them. Moreover, the makers of legend did not scruple to make use of a great name as the peg on which to hang their own inventions. Such a name was a commendation of their wares. Nor was it only the writers of professed legend who made such a use of Virgil's name. There still exists a Latin treatise of the thirteenth century, professing to expound the secret science of the Arabs, but really dealing in the usual "necromancy" and tales of devils in a bottle. The writer, with a nice sense for

Virgil the Magician

a good title, calls his work the *Philosophy of Virgil of Cordova*.¹

Here we reach the end of this curious story, and admirers of Virgil will perhaps feel some relief as at the end of a painful nightmare. I am only anxious that they should not think that these legends give a true measure of the literary sense of the Middle Ages. The great Gothic cathedrals, those magnificent products of the science and skill as well as of the faith of that time, beside majestic pillars, vast awe-inspiring naves, wondrous vaulted roofs and all the beauty of lovely curve and delicate tracery, were yet embellished and adorned with leering griffins and fantastic gargoyles. Even such are these strange legends. And Virgil's memory, if it were for a time and in part obscured by such fantastic inventions, received before the Middle Age ended a supreme vindication. Is there anywhere in literature a nobler tribute from poet to poet than that which Dante pays to Virgil?

Glory and light of all the tuneful train!
May it avail me that I long with zeal
Have sought thy volume, and with love immense
Have conned it o'er. My master thou, and guide!
Thou from whom alone I have derived
That style, which from its beauty into fame
Exalts me.

¹Cordova was wise in all the wisdom of the Arabs. But others tell us that Virgil made his studies at Toledo, and that indeed was the recognised University for the Black Art, as the current summary testifies: "Paris for the liberal arts, Bologna for law, Salerno for medicine, Toledo for necromancy, and nowhere for honesty."

MR H. G. WELLS AND THE SPHINX

THE Sphinx of the title is neither the man-devouring beast which lay in wait by the gates of Thebes, nor the mysterious figure which gazes eternally across the Egyptian sands, but the silent and almost invisible attendant on Clio. Like the latter it merely asks a question; like the former it threatens those who fail in their answer. Its riddle is harder than the one Oedipus solved, but unless the historian attempts a solution his work may not live. "What," demands the sphinx of him "is the meaning of the story you narrate, of the lives you recall? What is your philosophy of history?"

The importance of suggesting an answer varies directly with the scale of the historical period treated, and as for many years past specialization has been the feature of all valuable historical work, the question has not seriously confronted historians. It was perhaps an exaggeration to say that "the history of ten years of fifteenth-century Italy is as much as one man can hope to master in a lifetime," but we have seen historians devoting themselves entirely to the English Reformation or the Civil Wars. All the more honour is due to the self-sacrifice which inspires anyone to so limited a task in his search for truth. Invaluable as the results of a half-century and more of specialization have been, some disadvantages have inevitably followed. Loss of perspective affects the writer only; but the general reader has found serious history becoming almost a forbidden science, as a glance at the contents of any number of *The Historical Review* or even the more popular *History* will show. The most serious effect has been in school teaching where it has limited the development which would naturally have accompanied, or led, the improvements in other subjects.

There are signs, growing continually more significant, that a wider scope is demanded in the educational treatment of history. The war made clear the present limitation with unpleasant vividness, but the movement antedates that violent awakening. A natural reaction to excessive specialization was one obvious cause; another was the realization

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of the value of a knowledge of the past in the comprehension of the present.¹ Those two great productions of co-operative scholarship, the *Encyclopædia Britannica* and the *New English Dictionary*, are both, as their editors explain, constructed on historical principles. Of more effect on the general reader than this heavy but long range artillery are the columns of light fiction, whose ideal pictures of history classes conducted in wide skirmishing order must be exasperating to the teacher confronted by solid British infantry and hampered by the barbed wire entanglements of examination regulations. Whatever may be the causes, a desire for some knowledge of general history has been created among the reading public, and Mr Wells with his usual appreciation of the current interest has produced something to meet the demand. This attempt of the eminent writer to write "a plain history of life and mankind" is, for other reasons also, not surprising. To recall the long succession of close on thirty novels alone, is to perceive more clearly than formerly that even the lightest of them is inspired by a social philosophy though of a tentative and incomplete kind. The note steadily increases in range and intensity. Views and theories have been strengthened, rejected or modified as he worked his way through one section after another of our complex society; business, politics, journalism, marriage, education, religion; expressed sometimes by the structure of the novel but more frequently by reflective interludes in the story, sometimes impressive, often didactic, always lucid. So searching the present and guessing at the future for a solution of the riddle he has entered at length that sphere of thought and action in which something more than theory and speculation is attainable.² It is unnecessary as it is detrimental to accept the utilitarian view of history which conceives the teaching of its facts as "history lessons" and the value of its conclusions as "the lessons of history." History is the supreme epic of

¹In spite of the imposing prejudice based on solid ignorance with which the British *intelligence* refers to foreign politics, e.g. in the Ballans or Ireland. The famous poster "To Hell with Serbia" arose only in vigour, as an expression of public and, apparently, diplomatic opinion.

²This also seems to be the mental attitude of the public to whom this *Outline* is addressed. Having lost touch with tradition and authority, and failed to find satisfaction in economic and spiritualistic interpretations of life, they are anxious to have the problem restated in terms of history.

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human achievements and did it afford no more than diversion as a story it would, as the greatest of stories, justify its continued repetition. But it is more than a story; it has a meaning. What that meaning is may be doubtful; there may be "one divine far off event, towards which the whole creation moves," or there may be a thousand, but even without the interpretation, a knowledge of the mere story of the past is necessary for the comprehension of the present. It is an interesting and daring experiment¹ "to tell truly and clearly, in one continuous narrative the whole story of life and mankind so far as it is known to-day," in some 800 pages, and the author has been wise in securing co-editors of authority. The alliance between him and the distinguished members of the university he treated so mercilessly in a recent novel (its historical course was "a tram without wheels," its architecture a blowsy Gothic Venus with a bad tooth or so) recalls, perhaps fancifully, Napoleon's Habsburg marriage. The introduction does not fully explain the method of co-operation; the internal evidence suggests that it was confined to comments in writing, and the interesting footnotes signed by collaborators have the air of the authoritative interjectory remarks made by a tutor during the reading of an undergraduate's weekly essay. Only in this case the essayist is an experienced writer of wide reading and with firm opinions of his own.

On the other hand, "There are many things about painting that a fifth-rate painter knows and a first-rate critic is ignorant of." On applying this dictum to historical writing, certain points on the *Outline* mark it as the work of one who has not had a training in the art; "not even," as Mr Wells might say, "in a university history course." One such point is the use of "authorities." It is inconceivable that neither Professor Murray nor Mr Barker warned Mr Wells against accepting Plutarch's anecdotes when other evidence is available. Some historical training would also have taught him either to avoid the "tallacy of arrangement" and selection or to disguise it more skillfully.

¹What befalls the brilliant amateur at the hands of the earnest professional is exemplified by the review in "History," July, 1918, of Mr Clouston's history of England.

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Obviously *The Outline* must, as its author says, deal with nations and broad movements in place of the individuals and careers of histories on a smaller scale (Miss Winchelsea will look in vain for information on "dear old Bibulus"). All the more important therefore are the author's generalizations, judgments and philosophy. In many respects the judicious mingling of general and particular questions is the most distinctive and successful feature of the work and the marginal indices are beacons in their suggestiveness. The author handles large historical subjects with ease—an ease occasionally amounting to carelessness, and justifies, to a great extent, his prefatory statement that "as the outlook broadens, the clustering multitude of details dissolves into general laws." The laws may be not quite so simple in their operations as *The Outline* makes them,¹ and some rather damaged old friends like Croll's glacial theory, Grant Allen's Old Man, and the desiccation of central Asia, make their reappearance, but happily there is no effort to reduce all history to the working out of one cause. History has suffered too severely of late from such simplification, usually materialistic; geography, sea-power, economics. All of them play their part, and² must be taken into account, but the human spirit, for good or evil, remains the chief factor. Who was it that, after reading Guizot, had to break the spell by turning to De Retz's Memoirs to remind himself how history was really made? Mr Wells is far from blind to man's share in shaping his destiny, and gives us character sketches and personal detail in plenty.

The Outline is then distinctly readable and as much unlike the ordinary dull text book as could be desired. Though the style is hardly distinguished and the continual repetition of such phrases as "our space will not permit," "the scope of this work does not allow" grows irritating, and a certain slanginess in the earlier part gives way to flippancy in the

¹E.g. the statement that three thousand years of immunity from invasion, and a thousand years of peace, necessarily evolved the art of Crete (p. 124) involves three unproved assumptions.

²One of the most ingenious theories is that based on the divergent results of wheat—and rice—culture. For cold-blooded analysis of history, on the broadest scale Mr Spurrell's *Mohenjo Daro and his Forerunners* is superior as an spur to the most jaded pessimist's renewal of his gloomy pleasure.

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later, there is many a happy phrase, and the meaning is always clear. Chronologically too, Mr Wells manages his team of unruly peoples, as well as their disorderly development will permit, though it is confusing to be moved up and down the centuries in sudden jerks. The minor items of information are unusually correct for a compendium.¹ Mr Harrabin's maps are excellent and really illustrate the text, though the one on the Aegean civilization is singularly defective. He cannot, however, be congratulated on his "reconstructions" of prehistoric men. Mr Osborn's reconstructions embodying the upward tendencies and aspirations of evolving humanity, are more convincing than the monstrosities shown in *The Outline*. "After all there is a good deal of human nature about man," even "the earliest true men."²

The present writer cannot profess to judge the chapters on prehistory. But he happens to have read most of the books referred to by Mr Wells, and many others, and he feels strongly, not only that that his account in *The Outline* is too much simplified and that it is dogmatic to a degree that would make a theologian shudder, but that the impression of unanimity left by the reiterated statements of books on prehistoric times has only the hypnotic value of an oft-repeated advertisement. As he is here concerned only with Mr Wells' presentation of these views he gives two instances dealing with the earliest tools. He remembers the discoverer of rostricinate implements demonstrating their artificiality to an anthropological society which received the conclusions with considerable reserve. The human shaping of coliths is left doubtful by Dr Marett, after weighing the opinions of high authorities (*Anthropology*, p. 41-3). But both are unhesitatingly given in *The Outline* as artefacts.

No reader of Mr Wells' novels will anticipate a roseate picture of mankind in the past. "Rats crawling up a drain" was the simile of men and their activities used by one of his characters and the bitter phrase sums up not inaptly the

¹A few mistakes seem to have been overlooked by the contributors of errata; notably what R.L.S. would have called "the knotted horrors" of the rubric to the third figure on p. 138.

²Those to whom all the illogicality of Book II "The Making of Man," is not self-evident, can find it neatly exposed by Mr Belloc in the current *Dobson Review*.

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author's view. There is never a word of hope or faith in the spirit of man such as inspires (we will not quote the consecrated tags of Sophocles and Lucretius) the concluding paragraph of one of his editorial helpers' well known essay on the, to him, visionary ideals of the Crusades.

Still less will any hero-worship be expected from Mr Wells. Many years ago in (I think) "Mankind in the Making," he warned a troubled world not to hope for salvation from a saviour hero,¹ and in *The Outline* he denies any such influence in the past. The relative influence of personality and the time-spirit is an old academic question. But rarely has there been such a thorough-going iconoclast as Mr Wells. He reminds one of Tarquin striking off the heads of the poppies. Alexander, Caesar and Charlemagne all fare alike. Any gossip of Curtius or Suetonius outweighs the careful judgments of Arrian or Cicero. He may be forgiven, for the war has made would-be world conquerors unpopular, and destruction has loomed too largely and imposingly in histories. Perhaps he sums up rather too decidedly for a general history where the evidence cannot be fully presented, especially as he appears not to have weighed it carefully himself. Why for instance should Philip's heavy drinking be excused as mere amiability and Alexander's condemned as "drinking himself to death?" or Cleopatra's attractions given as the sole reason for Caesar's stay in Alexandria when half a dozen political and military causes suggest themselves? What is the evidence for Cato's "croaking?" or "the silly and shameful record" of Caesar's "vulgar scheming for the tawdriest mockeries of personal worship?"

These remarks should not obscure the fact that Mr Wells does see good in other statesmen; Cicero is a man of "broad ideas"; Scipio Africanus receives a good word; Constantine is "a great political genius." Only the judgments are, by the commonly received opinions, curiously perverse, like those of the Emperor Claudius.

More serious perhaps are his reversals of traditional appreciations of the influence of peoples, governments and ideas. It is not too much to say that to the ordinary student the most obviously important and beneficial feature in world

¹Though what one man may do even to-day to redeem the spirit and the fortunes of a nation is written large across the Levant.

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history considered politically, is the Roman empire, and spiritually and socially, is Christianity. Mr Wells has little that is good and much that is evil to say of both. Rome either republican or imperial receives no mercy either in whole or in part, in intention or execution.¹ Greece is not quite so virulently dealt with.

But after all, the characters and aims of Alexander and Caesar, the influence of Greece and Rome, are chiefly academic questions, and at the worst Mr Wells is entitled to his opinion and his expression of them is at least stimulating.

But there remains one vital question which faces the historians of the world, viz. the origin of Christianity and of its forerunner.

During the last century there was an amusement called "The Higher Criticism," very popular among the learned. A literary work was chosen and searched for possible contradictions or discrepancies. Each discovery was counted as a corruption, a recension or redaction, an interpolation, or the work of a synthesiser or editor. The object of the game was to show the largest number of such collaborators. The *Iliad* was a favourite corpus vile for dissection and for a long time the score of sixteen "original lays" was the record which the sum of the series J. E. P. D. R. . . . of Biblical critics was unable to equal. At length Van Manen separated an epistle of St Paul into twenty-seven (I think) fragmentary sources and the game reached the state of deadlock in billiards before the spot-barred rule. Mr Wells has apparently taken this ingenious relaxation² of critics in earnest and his pathetic

The contrasting sympathy with Carthage is no doubt a reaction against the orthodox view of that great city as, in the vivid phrase of a classic master famous in fiction, "a God-donkey nigger Manchester." Surely Mr Wells knows that the government of Carthage was as much a mercantile oligarchy as that of Rome, that slavery there was as horrible as at Rome and that Moloch was a more exacting divinity than Jupiter.

The finer ear may almost discern the plaintive strain of the gnat in "Through the Looking-Glass"—"you might make a joke about that—mooak and Moxak, you know."

Professor Sayce's challenge to these players to apply their methods to the works of Messrs Bennett and Rice might be backed by experiments in other novels. Consider the multiplicity of authorship, the innumerable corruptions and interpolations proved on this system by the confused chronology of *de Morgana* or the curly chapters of *Pielwick*, by the extraordinary variations in age and complexion of *Jeanie Deans*, the patriarchal years of Allan Quatermain and *Vamplogogans*, and the unusual conduct of one of Mr Wells' characters who addresses twice before retiring.

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reliance on that curious production the "Encyclopædia Biblica" has been so seriously misleading (he calls it "useful") to him that his account of the Jews is worthless.

The New Testament is dealt with on that modern system which, whatever its merits, is neither scientific nor historical. Any fragments of the Gospels or Acts that suit a preconceived view are selected as "genuine" or "undoubted"; the rest, including the whole tone, structure, and narrative, is ignored. No compiler of a universal history can possibly be expected to read or refer to all the original authorities, or even such convenient collections as those of Breasted, Pertz and the Rolls Series. Yet the writer of the briefest chapter on the Founder of Christianity ought to have read the gospels with some attention. The two examples of Mr Wells' carelessness, occurring on one page, in elementary textual knowledge, each mis-statement containing a reflection on the historical accuracy of the text,³ augur ill for his conclusions on more complicated questions.

But it would be futile to discuss the value of "history" which places the evidence for the details of the Buddha's career on a par with the Gospels and Acts; which speaks of "the essential identity" of "the historical aspects of these great world religions"; which reduces the evidence of the Resurrection to "presently came a whisper among them and stories, rather discrepant stories, that the body of Jesus was not in the tomb in which it had been placed, and that first one and then another had seen him alive. Soon they were consoling themselves with the conviction, etc." (p. 365); and which bases the Church on the energy of St Paul "by birth probably a Jew" who for some reason not given was converted from "a bitter critic and antagonist" to the views of a few bewildered disciples who thought that their crucified Master's "life was a stratagem and his death a trick."

Throughout the whole work Mr Wells shirks the super-

¹ p. 357. "The massacre of all the infant children in Judea by Herod, a massacre of which there is no single scrap of evidence in any contemporary history." The confusion of Judas and Beelzebub is no less remarkable than the implicit abundance of contemporary histories. "John says he carried his cross, but the other three gospels say it was carried for him." St John says "He went forth carrying his cross," and the contents of the synoptic narratives imply that Simon of Cyrene was met outside the city.

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natural and this lack of courage leads him into unfairness possibly unconscious, but certainly unmistakable.

It is vain to plead that "it is not the business of the historian to discuss the truth and falsity of religion, but it is his business to record the appearance of great constructive ideas," (p. 176), if instead of discussion the historian gives judgments on them. In any case it is his business to record the appearance correctly.

The unflinching courtesy and evident sympathy with all that is not definitely theological, e.g., the saving of letters by the Benedictines, "the pure sweet lives of many of the Nazarenes" make the result all the more deadly. This is the fatal obstacle which prevents us from welcoming this interesting and desirable attempt at a conspectus of history, and recommending the adoption in schools of the promised handier edition. If history has any meaning, it is to be found in Europe and the development of thought, science, religion, social life and government therein. It is perfectly true, and Mr Wells' insistence on it is well-timed, that Europe, especially Mediterranean Europe, is but a small fraction of the earth's surface, and until the nineteenth century contained an even smaller proportion of the earth's inhabitants. A wide survey like this is a useful corrective to the ordinary school course which consists of a fragment of Greek history, a fragment of Roman, and then a leap to 1066 and a preoccupation thenceforward with the insular affairs of Britain till the Victorian era. The reaction from this grotesque eclecticism may be excessive, and Mr Wells has been too much impressed by mere size and duration. His praise of things Chinese savours of French writers of the eighteenth century, when China was remote and its internal condition unknown, and its people were to literary Europeans what the blameless Ethiopians were to the Greeks. Asiatic history, as the historian so often quoted by Mr. Wells summarizes it, is "one unceasing round of valour, greatness, discord, degeneracy, and decay," or in Oriental phraseology, "the wine of power is continually spilt from the cup of success on to the carpet of luxury." Asia may "never learn to vote save with swords for ballot-tickets" or there may be a great future before the Hindu

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and the Chinese. But so far as history has unrolled itself, Europe only has escaped an arrested development. And in Europe it is in Rome and Christianity and especially within the year 50 B.C. and 50 A.D. that the meaning of history, if there is one, lies. What the teaching of those years is to the individual is obvious enough. Have their records a meaning for mankind as a whole? If history is but "the quintessence of innumerable biographies" there is no further meaning. Or can we say that the combination and analysis produce not a quintessence, "not a fourth sound, but a star?"

For Mr Wells' answer, we must wait till the second volume of *The Outline* is finished.¹ In the meantime are we to judge the first volume by his own criterion, "scientific dealing with reality, i.e., to say by absolute frankness, the utmost simplicity of statement and explanation, exact record and exhaustive criticism?" or will Don Quixote's suffice, "All histories, Sancho, are good, if they are true!"

Unless the comparison of the last twenty-three centuries of history to "the effects of some impulsive, hasty, immortal, giant to think clearly and live rightly," and the familiar phrase "the struggle towards greater and broader purposes" contain the essence of Mr Wells' philosophy of history. The simile recalls Newman's magnificent period in the *Apologia* beginning "To consider the world in its length and breadth, its various history, the many races of men . . ." and the difference in conclusion is instructive.

The King against Father Bolton.

A REPORT
Of PROCEEDINGS in a CASE of
The KING
against
Mr. JOHN BOLTON, }
 } On the prosecution of
 } MARY BENTLEY,
 } for High Treason

This report was apparently drawn up by Mr Sergeant Bolton of the Middle Temple, a cousin of Father John Amelin Bolton, O.S.B. A manuscript and a printed copy are in the archives at Ampleforth. Father Bolton was a Disoleward monk. He was chaplain at Gilling Castle from 1764 to 1793 when he retired to Ampleforth Lodge, which had been built for him by the Honble. Anne Fairfax who had in view the ultimate endowment of a mission there. This house and thirty-two acres of land Father Bolton gave to President Brewer, O.S.B., in 1802 to form the new home of the monks of St Lawrence's, Disoleward. The Lodge is still the centre of the old block of our buildings. This report ought, therefore, to prove of interest to our readers, and indeed to all Catholics as Father Bolton was the last priest to be prosecuted for high treason on the penal code of Elizabeth, James I and their successors.—Ed.

October 17, 1785, the following examinations were taken upon Oath before William Strickland, Esq., and the Rev. Wm. Comber, two of His Majesty's Justices of the Peace in and for the North-Riding of Yorkshire.

MARY BENTLEY's Examination.

WHO, on her oath, saith, That she is of the age of twenty-four years, and was baptized in the Church of England, and educated a Protestant; and that about four years ago she was hired to the Hon. Miss Fairfax, and served her about two years at Gilling, when she was taken from being Dairy-Maid and made Chamber-Maid; very soon after which she was discharged from her service. The day following which discharge, Mr. John Bolton (a person generally residing in Miss Fairfax's family) sent for this deponent into his room, and told her that the reason of her being discharged was, that Miss Fairfax disliked her on account of her religion; but that if she would go to Mafis, and go no more to the Church of England, and become a Roman Catholic, Miss Fairfax would continue her in the said place of Chamber-Maid (which was a better place, and afforded

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better wages than the Dairy-Maid's place) and that she should be taken up to London with the family, and that he the said John Bolton would instruct her in the principles of the Roman Catholic religion, and provide her with proper books; that, on her going to London, he did accordingly deliver to her certain such books, particularly a Manual, another shorter book, which she believes is generally used when Mafis is celebrated, and a Catechism; and that about two months ago she received another Catechism from the said Mr. Bolton, who at the same time desired her to attend a Roman Catholic Bishop; and further saith not, as witness her hand,
MARY BENTLEY.

JOHN BENTLEY's Examination.

Who, on his oath, saith, That his daughter Mary, late servant to Miss Fairfax, was baptized according to the form of the Church of England, and educated a Protestant; and that a few months ago, having some reason to believe that attempts had been made to convert her to the Roman Catholic religion by Mr. John Bolton, (a person residing in Miss Fairfax's family) and that he had sent her a book containing the principles of that religion, he examined his said daughter as to that matter, and she informed him that such attempts had been made, and such a book sent to her; and further saith not, as witness his hand,
JOHN BENTLEY.

In consequence of the foregoing informations, the Justices issued their warrant, caused Mr. Bolton to be apprehended, and on the 18th of October, 1785, by virtue of a warrant, a copy of which follows hereafter, committed him to York Castle.

North-Riding of Yorkshire. To Mr. John Bayley, Chief Constable of the Hundred of Ryedale, to the Constable of Gilling, and other officers of the peace for the said riding, whom these may concern, and to the keeper of his Majesty's Gaol the Castle of York.

THESE are in his Majesty's name to command you, and every of you, the said officers forthwith safely to convey and

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deliver into the custody of the said keeper, the body of Mr. John Bolton, late of Gilling-Castle, in the said riding, being charged before us, two of his Majesty's Justices of the peace in and for the said Riding, by the oath of Mary Bentley of Gilling, with traitorously and feloniously practising to absolve, persuade, and withdraw the said Mary Bentley from her natural obedience to his Majesty King George the Third, and reconcile her to the Pope and See of Rome.—And you the said keeper are hereby required to receive the said John Bolton into your said prison, and him safely keep until he shall be thence delivered by due order of law; and for your so doing, this shall be your, and every of your, sufficient warrant. Given under our hands and seals this 18th of October, 1785.

WILLIAM STRICKLAND,
WILLIAM COMBER.

Copy Affidavit read before Mr. Justice Willes, on application to him for, and on which he granted writ of, Habeas Corpus to remove Mr. Bolton from the Castle of York to the Court of King's Bench.

WILLIAM LOCKWOOD of Easingwold, in the county of York, Gentleman, maketh oath and faith, That John Bolton late of Gilling Castle, in the said County of York, was, on the 19th day of October last, committed to his Majesty's Gaol the Castle of York, by virtue of a warrant of commitment, a true copy whereof, certified by W. Clayton, gaoler of the said Castle of York, and examined by this deponent, and James Heald, assistant to the said Castle, with the original warrant, in the custody of the said W. Clayton, is hereunto annexed. And this deponent further saith, That he hath known the said John Bolton for several Years last past, and that he usually resided with the Hon. Miss Fairfax at Gilling Castle aforesaid, for whom this deponent hath, for about the space of three years past, been employed as her attorney or agent in making and preparing leases and agreements between her and her tenants, and in holding her Manor Courts. And this deponent further saith, That John Bentley, the father of Mary Bentley, the witness mentioned in the

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said warrant of commitment, has, for the space of one year and a half and upwards now last past, been tenant of a farm under the said Ann Fairfax, at Gilling aforesaid; and as this deponent has heard and believes, in consequence of some abusive or improper behaviour shewn by him to the said Ann Fairfax, or her agents, he had notice given to quit his said farm on the 5th day of April next. And this deponent further saith, That receiving a message from the said Ann Fairfax, to attend her on Wednesday the 10th day of October, inst. at Gilling Castle aforesaid he on his road thither met the said John Bentley, who informed this deponent "That he had caused his daughter, the said Mary Bentley, who, he said, had lately been discharged from the service of the said Ann Fairfax, to go with him and lodge an intimation against the said John Bolton for converting her, as he had told Bolton he would do, after he was discharged from his farm; and that, in consequence of such information, he was sent to York Castle; that he was sorry he had done so but that the said John Bolton had behaved so ill to him and his daughter, in getting him turned out of his farm and her discharged from her place, that he had determined to have him sent to York Castle; that he was only bound in forty pounds by the Justices, and had it in his power to produce or give such evidence hereafter as he should think proper" or words to that effect; and desired this deponent to inform the said Miss Fairfax and Mr. Bolton of what he then said to this deponent.

Mr. Bolton was, by virtue of the *Habeas Corpus* brought into the court of King's Bench to be admitted to bail, notice of which, with the names of the four persons proposed as his bail, had been previously delivered to the Prosecutrix and the Justices. The Justices had notices also served on them to transmit the proceedings had before them: As the Justices did not send up the proceedings agreeable to the notice, the court of King's Bench postponed admitting Mr. Bolton to bail, and directed a writ of *Certiorari* to be served on them which they not obeying, a rule of Court was granted, returnable at a short day; but before the return of the rule the Justices thought proper to send the proceedings and Mr.

Bolton was again brought to the Bar of the King's Bench and his Council Mett. Erdine and Chambers were prepared with the foregoing affidavits by Mr. Lockwood and the following affidavits which were read in court, on which they grounded their application for his being admitted to bail.

Copy of affidavit by Grace Smith of Hemley, the wife of George Smith, Flashwater, sworn the 31st of October, 1784.

SAYTH, That Mary Bentley, of Gilling, in the County of York, Spinster, did on the 19th Day of October last, call upon this deponent, who is her aunt, at Hemley aforesaid, and informed this deponent, that she was returning from Kirby-Aloofside, where she had been before the justices.

On being asked by deponent what she had been doing there, the answer was, that she had been in order to send Mr. Bolton to York Castle. When this deponent answered, Why did

you do so, 'tis a bad thing; Mary Bentley said, she was sorry to see Mr. Bolton there, and would not have done so, but that her father (meaning John Bentley, of Gilling aforesaid) had compelled her, and repeatedly assured this deponent that her father had forced her to go. And deponent further said, That the said Mary Bentley further said, that as soon as her aunt either was informed her father was about this

business, she advised her to go to London; but that she, Mary Bentley, having lent her father all her money, could not go, and was obliged to do as he had done.

Copy of affidavit of Christopher Barnet of Coxwold, in the County of York, sworn the 31st of October, 1785.

SAYTH, That he hath known John Bolton, of Gilling, in the said County of York, for several years last past; and that he hath also known John Bentley, of Gilling aforesaid, for near two years last past; that the said John Bentley, during the time deponent has known him, occupied a farm under the Hon. Miss Fairfax, and, as deponent has heard and believes, the said John Bolton usually resided with the said Ann Fairfax; That he had heard the said John Bentley use the most abusive and bad language to the said John Bolton,

by calling him a damned, infamous scoundrel, and other expressions of the like import. And deponent believes, that in consequence of John Bentley's bad language and behaviour towards the said John Bolton, he is now under a notice to quit his farm which he holds under the said Ann Fairfax, the said John Bolton having, in the hearing of deponent, declared he would use his interest for that purpose. And deponent further saith, that on the 23rd day of October instant, he happened to be in company with the said John Bentley at Newborough, who then declared, that being discharged from his farm, and detained on for his arrest of rent, he had held the said John Bolton in York Castle; but that he was sorry he had done so, wished him out again with all his heart, and John Soothern, the Steward for Miss Fairfax, in his place. That from what he had done, Bolton would never come into the country again; that he had laid a trap for him,

but would wish him out with all his heart.

Copy of affidavit by Elizabeth Wood and Jane Brough, Spinsters, sworn the 15th day of November, 1785.

Deponent, ELIZABETH WOOD, saith, That she has known Mary Bentley, of Gilling aforesaid, Spinster, for the space of five or six years last past; that this deponent lived as fellow-servant with the said Mary Bentley, in the service of the Hon. Ann Fairfax, at Gilling Castle aforesaid, till the said Mary Bentley was discharged therefrom. And deponent, Elizabeth Wood, further saith, That she has, at many different times held conversations with the said Mary Bentley on account of her changing her religion; and that the said Mary Bentley has repeatedly declared, that she intended to turn Catholic as soon as a proper opportunity offered, and that her motive for so doing was, it would, on the departure of her sister Margaret, then in the service of Miss Fairfax, and her sister Mary, advance her from the said John Bentley's capacity of service then held under Miss Fairfax to a nearer attendance about her person: That she was never applied to or influenced by Mr. John Bolton, of Gilling Castle aforesaid, to change her religion; but that a view of being advanced in her service under Miss Fairfax was her only motive.

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Deponent JANE BROUGH for herself faith, That she hath known Mary Bentley for many Years last past, and that after the said Mary Bentley had turned Catholick, this deponent, in a conversation which passed between them mentioned to Mary Bentley that she would go to church again; Mary Bentley replied, no, she should not; that it had always been her inclination to turn Catholick as soon as a proper opportunity offered for her advantage by so doing.

Mr. Erskine preface'd his motion for Mr. Bolton's being admitted to bail by many strong and liberal arguments, which would have been ably seconded by Mr. Chambre, but the Court of King's Bench, on Mr. Chambre's rising to speak, prevented him, by declaring their respective opinions on the prosecution, and that the affidavits produced and read in court were fully satisfactory; the court therefore unanimously admitted Mr. Bolton to bail till the next assizes to be held at the Castle of York.

Copy of the Case of Mr. Bolton delivered to his Counsel Serjeant Bolton, Mr. Chambre, and Mr. Withers, on the Grand Jury for the County of York, finding the bill on indictment, prepared previous thereto, and under the idea that, as the informations and indictment taken and made before and by the Justices, were grounded on the statute 3 Jac 1, cap. 4, sect. 22. the indictment would also be prepared on that statute, but, on obtaining a copy thereof, one part was grounded on the above statute, and the other part of the statute of 23 Eliz.—Vide copy of indictment hereafter.

CASE.

MR. JOHN BOLTON, for many years previous to the decease of the late Lord Fairfax, resided with him as his confidential friend and companion, and has since then lived at Gilling Castle, with the honourable Miss Fairfax.

John Bentley, (the father of the prosecutrix) whose wife is a Roman Catholick, has, for about two years past, occupied a farm at Gilling aforesaid, under the said Miss Fairfax,

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with whom his eldest daughter, educated a Roman Catholick, resided as servant in different situations for near twelve years; and the prosecutrix also enter'd into the service of the said Miss Fairfax, in the capacity of dairy maid, upwards of four years ago; and near three years since, when her elder sister intended leaving her service, the prosecutrix, in hopes of obtaining a situation in the family more advantageous, and nearer the person of Miss Fairfax, frequently expressed her desire to become a Roman Catholick, and it is presumed the voluntary disposition she shewed to change her religion, was encouraged not only by her mother and a Roman Catholick aunt, then also in the service of Miss Fairfax, but that it also met with the approbation of her father, as if she ever did adopt a new faith. It happen'd near three years ago, and since then no remonstrance or complaint was made by the father or any of the family respecting what they now deem so dreadful a crime, either to the prosecutrix or any other person, (altho' it must have been well known to them all) till about the latter end of last September, when the father from the bad management of his farm, the doubtfulness of his ability to pay his rent, and the most impertinent and abusive language used against Miss Fairfax, Mr. Bolton as her friend and adviser, and Mr. John Sootheran her steward, was served with a notice to quit his farm, and the prosecutrix was about the same time, for her misconduct in the family, dismissed from the service of Miss Fairfax.—On these events happening, the ingenuity of the prosecutrix's father was exerted to find out some means of gratifying the malevolence of his depraved disposition, either against Miss Fairfax, Mr. Bolton, or Mr. John Sootheran.—To the honourable Lady his family had, for years past, been obliged for many noble and extensive charities, repeatedly bestowed, and even still continued to some of them, indeed so considerable as to constitute their almost entire support.—If any insufficiency remained, it was liberally supplied by Mr. Bolton.—To Mr. John Sootheran his antipathy might originate from his situation as steward in the family, wherein the good or misconduct of the servants would be observed by him, and at whose representation of his daughter's errors,

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he has declared he thought she was dismissed from Miss Fairfax's service.—However it appears (from the conversations he had since held with different persons) to have been a business of no small difficulty to find out matters any which the law would extend to, or be likely to inflict punishment for; after much deliberation, and, as he has repeatedly own'd, many consultations with those he esteem'd more learned than himself, no scheme could be devised so fraught with a probability of gratifying his revenge in so compleat and general a manner, as by his suddenly becoming a zealot for the protestant faith, and, in his paroxisim of enthusiasm compelling his daughter, the prosecutrix, (who he must, well know had been a professed Roman Catholick for near three years) to charge Mr. Bolton with the momentous crime of having aided in her conversion; though it seems he was fearful lest his daughter's adopted faith should have implanted in her mind such an attachment to truth, as would prevent his prevailing upon her to accomplish his views, without reducing her to a state of necessity, and absolute dependence on him for support, he therefore, previous to his insisting on the prosecutrix's going to give such testimony before the Magistrates, as would induce them to apprehend and commit Mr. Bolton to gaol, had artfully obtained from his daughter what little property she had saved out of her wages, and thereby reduced her to such a situation, that she could not remove from him, but must either comply with the commands of her father, by swearing an untruth, to gratify his revenge, or be turn'd penniless from his house.

In this situation, and under such circumstances, was the prosecutrix conveyed by her father to the Justices, and gave the information herein before stated; on which the Justices issued their warrant, caused Mr. Bolton to be apprehended, and committed to York Castle, from whence he was removed by writ of *habeas corpus* to the court of King's Bench; and after notices served on the Justices to produce their proceedings, a *certiorari* on their not doing so, and a rule of court served on them in consequence of their not complying with the notices or *certiorari*, Mr. Bolton was unanimously admitted to bail.

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No sooner was Mr. Bolton committed to York Castle, but compunction for the iniquitous transaction they had occasioned, forcibly struck the minds both of the prosecutrix and her father; the former not having left the magistrates before whom she was examined more than two hours before she called upon a relation, one Grace Smith of Helmley, declared her sorrow for what she had done, that she had turned Catholick voluntarily, but that her father, having got all her property into his hands, had compelled her to do what she had done.—And the father and his wife, in the morning of the day on which Mr. Bolton was committed, with many tears voluntarily acknowledged to Mr. Lockwood their sorrow for what had happened, wished it otherwise, that Mr. Bolton was a good man, and had always behaved in the most friendly and charitable manner to them and their family: And particularly John Bentley expressed his sorrow that he could not put John Sootheran in Mr. Bolton's situation; he was the person he wanted in York Castle, and not Mr. Bolton; and desired Mr. Lockwood would inform Miss Fairfax and Mr. Bolton, that the Justices had only bound him in a recognizance of 40*l.* that if he was secured against that, and some assurance given him as to his continuing his farm, all evidence at the assizes would be suppressed.

The offence for which Mr. Bolton was committed, was created by stat. 3. Jac. 1. cap. 4. sect 22. whereby it is enacted.

“That if any person or persons, at any time after the 10th day of June (then) next, shall either upon the seas or beyond the seas, or in any other place within the dominions of the King's majesty, or of his heirs and successors, put in practice to absolve, persuade, or withdraw any of the subjects of the King's majesty, his heirs and successors, of this realm of England, from their natural obedience to his Majesty, his heirs and successors, or to reconcile them to the Pope and See of Rome, or to move them, or any of them, to promise obedience to any pretended authority of the See of Rome, or to any other prince, state, or potentate, that then every such person, their procurers, counsellors, aiders, and maintainers, knowing the same, shall be, to all intents

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"and purposes, adjudged traitors, and, being lawfully convicted, shall have judgment, suffer, and forfeit, as in cases of high treason."

It is apprehended that a person accused of high treason under the above section, cannot be indicted or convicted thereof but on the testimony of two witnesses, the person indicted being intitled to that benefit either by statutes 1 and 5 Edw. 6. or 7. Wm. 3. cap. 2. or all of them.—*Vide Foster's Crown Law, 221 to 224.*

It may be further observed, that by the 23d. sect. Jac. 1. cap. 4. "If any person, as aforesaid, shall be, either upon the "leas or beyond the seas, or in any other place within the "dominions of the King's majesty, his heirs or successors, "willingly absolved or withdrawn as aforesaid, or willingly "reconciled, or shall promise obedience to any such pretended authority, prince, state, or potentate as aforesaid, "that every such person or persons, their procurers and counsellors, aiders and maintainers, knowing the same, shall be, "to all intents, adjudged traitors, and, being thereof lawfully convicted, shall have judgment, suffer, and forfeit, "as in cases of high treason."

If an offender cannot be indicted for high treason but on the oath of two witnesses, the commitment of Mr. Bolton on the testimony of a single witness, his supposed accomplice, exhibits a strange and severe stretch of power, especially as the examination of the prosecutrix appears to establish no fact which could criminate Mr. Bolton, it amounting to no more than the delivery of a message upwards of two years ago from Miss Fairfax to her, signifying the reason why she would not retain her longer in her service; and the delivery of some books, which books were in fact, and as will be proved, delivered to her not by Mr. Bolton, (of whom she frequently complained as a careless and negligent man in matters of religion, and one who would not instruct her in the Roman Catholic tenets) but by her aunt before-mentioned, then also in the service of Miss Fairfax.

Had the testimony of the prosecutrix, aided by other relative circumstances and proofs, gone to establish a charge of high treason under the 22d. sect. of the above act of Jac. 1. such

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testimony, under the 23d. sect. of the same stat. would have criminated her equally with Mr. Bolton, and the Justices must, it is presumed, have committed her, to avoid which much caution seems to have been used in drawing up her examination.

If Justices are tolerated to commit on such a general charge, their power is truly despotic, and the boasted equity of our laws and liberty mere phantoms; for every person's liberty is, in such a case, at the temporary disposal of any perjured or unprincipled villain who chooses to swear in the words of the law, wilfully and corruptly, or mistakenly, from forming a false judgment of the law.

When the stat. 3 Jac. 1. passed into a law, it might be consistent with sound policy to put it in execution for the preservation of the established religion and government of this country, about that time attempted to be subverted by many plots and devices; but in the present more liberal times, when no danger can accrue to the state in a civil sense; when every British subject considers himself as enlightened by the impartial rays of freedom; when many privileges have recently been extended to Roman Catholics with respect to their property, and particularly by the act of the 18th of his present Majesty, by taking the oath inserted, in which they are admitted liege subjects of his Majesty; and at a period when toleration in religious matters is almost universally allowed, it is presumed no prosecution of this nature, even if substantiated by full proof, would draw on the delinquent the full force and execution of the act of 3 Jac. 1.—But, when a prosecution appears to have originated from the worst of crimes, those of ingratitude and malice, attempted to be supported by untruths, surely every candid mind will shudder at such an iniquitous business, devised and intended by the parties concerned in it, to deprive a fellow-subject not only of his liberty, but (if their foul machinations could have fulfilled the complete gratification of that revenge, which first instigated them to make use of a law considered in general as virtually repealed) even of his life.

If an indictment should be found, and Mr. Bolton is called to take his trial thereon, the proofs hereinafter stated, and

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which will be ready to be produced on his behalf, will be full instructions as to the cross examination of the witnesses which may appear in support of the indictment, and, 'tis hoped, will be effectual in securing to Mr. Bolton an honourable acquittal.

Vide the respective affidavits produced on Mr. Bolton's application for bail, to which the following were added.

PROOFS.

PETER BUTCHER, } To prove that this witness went
now servant to } into the service of the Hon. Miss
Charles Constable, Esq. } Fairfax, as footman, about half
a year after the prosecutrix, Mary Bentley, had entered into her service there as dairy and kitchen maid, that he had frequent conversations with her about her religion, and has often heard her say she had not any dislike to the Roman Catholic Religion, on the contrary, if she was to marry a Catholic (she was then courted by another footman, a Roman Catholic) she would immediately turn to that religion.

That, after she became a Catholic, this witness has frequently heard her say she turned of her own accord, and with her father's consent and approbation.

BARBARA HOLDSTOCK.—To prove that this witness went into the service of the Hon. Miss Fairfax as cook, about half a year after the prosecutrix, Mary Bentley, had entered into her service there as dairy and kitchen maid; that frequent conversations passed between this witness and Mary Bentley whilst they lived together respecting the religion of Mary Bentley and her family, some of them, viz. her mother and elder sister being Catholics, and the rest Protestants, when Mary Bentley always declared to this witness, that it had long been her wish to become a Catholic. That she believed her sister Peggy was going to be married, and, besides her own inclination to become a Catholic, she intended to turn one with a view of obtaining her sister's place in Miss Fairfax's service, which was that of lady's-maid, and to which she hoped to be advanced, as Miss Fairfax was very fond of her.—That on this witness asking her what

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her father would say if she was to turn Catholic, and observing if this witness was to do so her father would never forgive her; Mary Bentley replied her father knew and approved of her intention to turn Catholic.—That Mary Bentley's first discharge from her service was owing to . . . ; that she got herself excused and begged into the service again, and was afterwards lady's-maid; that this witness has heard Mary Bentley and her aunt (a Roman Catholic then also in the service of Miss Fairfax) often complain that Mr. Bolton did not give her books to instruct her in her new religion, but that her aunt had given or lent to her such books as Mr. Bolton ought to have given to her, (one of which books it is presumed is the same produced and sworn to before the Justices.)

JOHN SOOTHERAN.—To prove that he is steward to Miss Fairfax, that he keeps the keys of the cellar in his beaureau locked up; that Mary Bentley and a footman confessed to him they had broken open the beaureau in his absence, and taken the keys to get some wine, as they alleged, for Miss Fairfax.—That his beaureau was afterwards broken open; he then informed Miss Fairfax, who discharged Mary Bentley and the footman.

GEORGE SMITH.—To prove that a few days before Mr. Bolton was committed to York Castle, this witness met John Bentley, who said to him, have you heard that I am discharged from my farm, and disstrained on for my rent? This witness said he was sorry to hear it. Bentley said it was all long of Mr. Bolton that they had fallen out; that he, Bentley had used a very ill tongue to him to be sure; but that he understood Mr. Bolton had persuaded his daughter Pall to turn Papist, and for that he was determined to arraign him, and that this witness should see him in a few days come thro' Helmsley with his legs tied under a horse's belly; and he would lead the horse with a long cord; and he would have him hanged if he went to his knees for it.—This witness expressed his surprize that two such people had disagreed, and wished them to settle matters.—Bentley said he should have no objection to that provided he might stay upon his

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farm, and Mr. Bolton would continue his usual favours to him.—If Mr. Bolton would forgive him the abuse, all past matters should be forgotten.—That afterwards Bentley came to this witness's house to meet a Mr. Lacon, and desired Mr. Lacon would write to Mr. Bolton and get matters settled between them.

Edward Pape, Leonard Hestline, Edward Dawson, George Hildreth, John Hildreth.

These witnesses to prove they had several times heard Bentley use the most abusive and indecent language to Mr. Bolton without any provocation.

COPY INDICTMENT.

YORKSHIRE. The Jurors for our Lord the King, upon their oath, present, that John Bolton, late of Gilling, in the parish of Gilling, in the county of York, Gentleman, little regarding the laws and statutes of this realm, and not fearing the pains and penalties therein contained, on the 15th day of October, in the 23rd year of the reign of our Sovereign Lord George the Third King of Great Britain, and so forth, with force and arms, at the parish of Gilling, in the county of York aforesaid, feloniously and traitorously did put in practice and endeavour to withdraw one Mary Bentley, of the parish of Gilling aforesaid, in the county aforesaid, single woman, a subject of our said Lord the King, from her natural obedience to our said Lord the King: And that the said John Bolton, on the same day and year, at the parish aforesaid, in the county aforesaid, for the intention aforesaid, feloniously and traitorously did practice and endeavour to withdraw the said Mary Bentley from the religion under our said Lord the King, within this realm most happily and excellently established, to the Romish Religion, against the form of the statute [sic] in that case made and provided, and against the peace of our said Lord the King, his crown and dignity.

The stat. 23d. Eliz. chap. 1. recites, "That divers evil disposed persons had practised to withdraw divers subjects from their natural obedience to the Queen and her laws—

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"enacts, That all persons who shall practice to absolve, persuade, or withdraw any subject from their natural obedience to her Majesty, or withdraw them for that intent, from the established religion to the Romish, or move them to promise obedience to any pretended authority of the See of Rome, or any other prince, state, or potentate to be had or used within her dominions, or shall do any overt act for that intent."—High Treason.

OBSERVATIONS.

'TIS presumed this statute was only in force during the life of Queen Elizabeth, and did not extend to her successors.—It was passed in the infancy of the reformation.—Elizabeth was excommunicated by the Pope, whose prerogative was exalted above all earthly power. And Pope Pius V. absolved all subjects from their allegiance, and required them to resist the Queen's usurpation.—The indiscreet zeal of some of the Roman Catholics, by constantly plotting against the Queen, was the cause of these severe laws. But one may venture to affirm, that no Catholics were punished but for conspiring against the Queen or state, or for attempting to destroy the Protestant religion in England, and to restore the Romish by violent methods.—The Catholics who lived peaceably were tolerated, though with some restraint, as to the exercise of their religion, but with none as to their conveniences.

LENT ASSIZES, at the CASTLE OF YORK, 1786.

HON. EDWARD WILLES, Esq., Judge.

Mr. BOLTON was arraigned, and the aforementioned indictment read, to which he pleaded not guilty, and his counsel were instructed to avow, that he waived his right of challenge.

In support of the prosecution were produced, Mary Bentley, who gave the following testimony:

That she lived with Miss Fairfax as Dairy-Maid.—It would be five years come next Lady-Day from her first going.—She staid two years in that capacity.—She was afterwards advanced to the place of Chamber-Maid.—She was two or

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three months in that place when Miss Fairfax gave her warning to go away.—Mr. Bolton lived there all that time.—She was then a Protestant.—Her mother and sister were Catholics.—Mr. Bolton sent for her to his room, and said, the reason of her being turned away was, because she was a Protestant.—In October, 1785, he told her, if she chose to change her religion and become a Catholic, she might stay in her place, and be taken up to London with the family in the season, if she would refrain going to church and read proper books. She was afraid of her father, but Mr. Bolton said she need not speak to him about it, but he would.—She agreed to go to London.—Mr. Bolton told her not to say any thing to the servants below.—She had no other conversation with Mr. Bolton, but went to London about Martinmas following.—He sent for her, by his man, a small book before she went, a Catechism-Book. In London he said, bring the book which he sent her by the maid.—She went up to his chamber to be instructed from this book every day or week.—He read different parts of the book, particularly the part of Purgatory, Transubstantiation, &c.—She came down along with the family from London in April, and lived in the family till last Midsummer about July last.—Since she left the family, she had conversations with Mr. Bolton, and he gave her another book, a Mass book.

Cross examined.—Her father went to the Justices unknown to her.—She was turned away.—No complaint of any wine taken away by her, nor about the key of the cellar.—Denies she ever expressed a wish to become a Catholic, and would do it the first opportunity.—She never told Peter Butcher she had a desire to become a Catholic, nor Barbara Holdstock.—Admits that her father had got all her money, and compelled her to go before the Justices.

JOHN BENTLEY, jun., produced to prove an overt act, by swearing he saw Mr. Bolton's maid deliver a common blue back'd paper book to his sister, Mary Bentley. This witness could not read, never had the book in his hand, and yet swore to its identity.—Treated by the court with contempt.—and the Judge directed the Jury to acquit Mr. Bolton on the stat. 7 William, which required two witnesses.

NOTES

WE are sorry to have to tell our readers that we are compelled to raise the price of the JOURNAL to seven shillings and sixpence a year. The JOURNAL was originally published at four shillings a year and one and sixpence for single copies. Two years before the war the subscription was made five shillings and two shillings for single copies. In May, 1918, we raised the annual subscription to six shillings. The JOURNAL now costs us more than twice its pre-war figure and nearly five times the cost of the first numbers published exactly twenty-five years ago. Had it not been for the considerable increase in our sale during the last few years it would have been impossible for us to continue publication. We propose to celebrate our silver jubilee by asking our readers to increase their support and if possible to extend our circulation. It is something for us to have existed twenty-five years and we are well aware that this has only been possible by the kindness and tolerance of our friends, who have so loyally supported us.

* * *

THE twenty-fifth year will bring many memories to our readers, notably the long editorship of Dom Cuthbert Almond and the many valuable contributions from the pen of Bishop Hedley. For the first twenty years the JOURNAL owed everything to Dom Cuthbert and the revered Bishop. It is well for us to hold their names in honour, and as we enter upon a new era to renew as far as in us lies the high ideals they placed before themselves. An editor's chair is never an easy one, and in a magazine entirely dependent upon voluntary unpaid effort it is distinctly uncomfortable. Many are the critics and few the contributors. But the success of our predecessors is both an inspiration and a source of encouragement.

* * *

It has been decided to begin as soon as circumstances make it possible the building of a part of what is ultimately to form an entirely new Abbey Church. The present church, with all its associations and memories, is not to disappear at once. Indeed, it will be many years before the new church can be completed. But after much thought and discussion it has been decided

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that the existing Church cannot be adapted to our present requirements. For the time being it will form the nave of the new church of which Mr Gilbert Scott, A.R.A., is the architect. Mr Scott has promised to give us drawings of the exterior and interior which we hope to publish in our next number.



SINCE our last issue Dom Bernard Gibbons has been appointed to the Clayton Green parish, Dom Basil Primavesi to be rector of St Peter's, Seel Street, Liverpool, Dom Stephen Dawes, who was demobilised in February, to Cockermouth. Dom Theodore Rylance has gone from St Anne's, Liverpool, to Workington, his place at St Anne's being filled by Dom Odo Blandell of Fort Augustus. Dom Wilfrid Baines is now at Aberford, while Dom Elphege Hind is rector of Merthyr Tydfil where he is assisted by Dom Raymond Lythgoe.



We ask the prayers of our readers for Monsignor Provost Dawson, V.C., who was so long and so well-known to generations at Ampleforth. The diocese in which we live has lost a good priest and an able administrator. May he rest in peace.



DOM ANSELM PARKER's long illness has necessitated the appointment of a new Master of St Benet's Hall, Oxford. He is succeeded by Dom Justin McCann, who until last September was Claustal Prior at Ampleforth. Our readers will remember that Dom Justin took a first in "Greats" in 1907. His appointment has been welcomed by all, and we trust that his tenure of office will be long. He will now have the time and opportunity for that literary work for which he is so eminently fitted. The JOURNAL welcomes a contribution from his pen in this number and will look for many more.



We are glad to say that Dom Anselm Parker is making good progress towards complete recovery. He is not to remain long idle, as in September next he is to undertake the important post of head-master of the new school at Fort Augustus. He has all our good wishes as also have the Abbot and brethren of Fort Augustus for the success of their new undertaking.

NOTICES OF BOOKS

Worth. Lectures by REV. ROBERT KANE, S.J. Longmans, 6s. 6d.

IN this book the author attempts to present the subject-matter of ethics in a form suitable for the ordinary reader. It is based ultimately on his teaching as Professor of Ethics, thirty-five years ago, more directly on lectures recently delivered in the Church of St. Francis Xavier, Dublin, and in Corpus Christi Church, Maiden Lane. His method of presentation is unusual and attractive, his teaching sound and inspiring. The first part, *General Principles*, is stiff reading, for the author is not content with superficial statements but probes deeply to find what constitutes worth. On this we venture one criticism. The worth, in the highest sense, of a man's act is, first, its accordance with human nature, secondly, its furtherance of man's progress towards his end—God. These two are one, but the unity does not appear clearly in Father Kane's pages. The criticism of false standards of worth in this first part is rather perfunctory and inadequate; indeed Father Kane is more effective in exposition than in criticism, and most effective in showing forth the grandeur and nobility of goodness. The middle portion of the book shows the basis of the claims of a State on the loyalty of the citizen. Is it ungrateful to lament that Father Kane, explicitly and for reasons given, refuses to apply to the circumstances of the present day the principles which he lays down? His discussion would be timely and valuable, and he need not have feared suspicion of partizanship or intrusiveness in the mind of any reader of his book. In the concluding portion, *Personal Worth*, the value of the various powers and activities of man is explained. The whole is a sound, interesting, and, in method at least, original work.

The True Apostolate. From the French of DOM J. B. CHAUTARD, by REV. F. GIBARDEY, C.S.S.R. Herder, 4s. 6d. net.

THAT the success of active work for souls depends very largely on the interior spirit of the worker is a truism, but many labouring for God fail, often on account of the great demands on their time and energy, to appreciate the full value of this important truth and its application to their own lives. The strong argument of work waiting before them to be done tends to lessen their efforts for personal sanctification, and their zeal for others stultifies itself in sacrificing the very life by which it moves and produces its fruit.

Dom Chautard, the Trappist Abbot of Sept-Fons, has written this book which is a strong appeal to the soul of the worker to sanctify itself that its strength and influence for good may be drawn from the true Source of all spiritual energy. He shows the fundamental importance of the interior life, how it is to be united to the active,

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and how the latter is a means to further holiness if exercised in union with the former. When he deals with the effect of the interior life on the apostolic work for souls, his words must appeal convincingly to all who desire to use to the full their opportunities for spreading the Kingdom of God.

That this work in the original language has reached a sale of fifty thousand copies is a striking fact that speaks eloquently for the value of the book, and optimistically for the religion of France. All who read it will echo the wish that the English translation may have a proportionately large circulation.

The book is very well produced by B. Herder, but we wonder why Fr. Girardey's name, and not Dom Chantard's, appears on the cover.

Summarium Theologiae Moralis. A. M. ARREGUI, S.J. 4th Edition. Burns, Oates & Washbourne. 7s. net.

When we see that there has been a demand for 36,000 copies of this work in less than two years, we expect to find in it that which meets the proverbial much felt want. Our expectations are fulfilled. Here are 700 pages of excellently condensed Moral Theology, containing full references to the New Code and the latest decrees of the Holy See. Many priests at the moment find it difficult to get the text books on the subject which are necessary in order to be in touch with the new legislation. Father Arregui's *Summarium* gives a satisfactory supplement to whatever work they are accustomed to use, and the price of it is very reasonable according to present day standards.

Of course the book is a *Summarium* and we cannot expect to find a full commentary, and, further, condensation has demanded the use of a Latin style which requires very careful reading. We must keep in mind also that the writer naturally looks at things from a Spanish point of view.

A Handbook of Moral Theology. KOCH-PREUSS. Vol. III. Herder. 7s. net.

It would have been well if this work had contained in the first volume some clear indication of the purpose of the author. As we have said before, it cannot pretend to be a work which by itself shall fit the priest for the confessional, but it can give useful help to any who are called upon to instruct others in their religious duties.

This volume treats of man's duties to himself, and the two succeeding volumes are to deal with his duties towards God and towards his fellow-men. The first part of this volume gives the Catholic teaching on individual duties, stating the true relation of body and soul, and dealing with many practical questions such as food and drink, housing, recreation in all its forms, education, etc. The second part is headed, "Vocational Duties," and treats not only of the choice of a vocation, but also of those duties which arise in the working out of the vocation.

Notices of Books

In discussing the question of people risking death for the entertainment of the public, the author says, "no divine or human law is directly transgressed." But we are surprised that he has nothing to say in such a book as this in criticism of such shows. The audience on such occasions find their delight in the thrill they feel in seeing a human being risk life merely for their entertainment. Can we hold that morbid pleasure arising for example from beholding a foolish man putting his head into a lion's mouth, is in accord with the Catholic spirit?

The author quotes with apparent approval a generalization of Noldin condemning theatrical representations of the present day for reasons which we think do not square with facts, at least in this country. More reasonable and wise are the words quoted from another author who says, "It would be far more advisable and more fruitful to restore the theatre to its rightful purpose by diligent co-operation, than to take a merely hostile attitude." This policy is also prudently advocated when the "cinema peril" is discussed, and incidentally we learn how the dangers of this new problem are met in the States.

Although the printing trade is so exorbitant in its demands, a lower price than 7s. might reasonably have been expected for a book of only 183 pages.

English Literature, A Text Book for Schools. By WILLIAM J. LONG. Messrs. Ginn & Co.

It is difficult to find books on English literature which combine a broad view of the subject as a whole with the detailed research necessary for the study of a special period. This problem is very successfully solved in the present volume. It is laid out in eleven chapters, and covers the whole ground from "Beowulf" to the "Apologia pro vita sua." Each chapter starts with a short review of the history of the period, and goes on to a detailed account of its literary history, treating very fully the significant writers or "movements." There are copious quotations, and the critical work is thoroughly done. Particularly interesting is the linking together of the various periods to form a connected story. The style is pleasing, and calculated to make the subject attractive both to those who are approaching the subject seriously for the first time, and to the advanced student. At the end of each chapter is an excellent summary, suggested selections for reading, a practical bibliography, suggestive questions, and a chronology. Other features are a general bibliography, a good index, numerous illustrations, and a literary map of England. Any student who possessed this volume, with a book like Mr. G. H. Mair's *English Literature—Modern* in the Home University series, would have a very good introduction to English literature. The price is 6s. 6d., which seems very reasonable for a well-bound, well-printed book of some 580 pages.

J.B.McE.

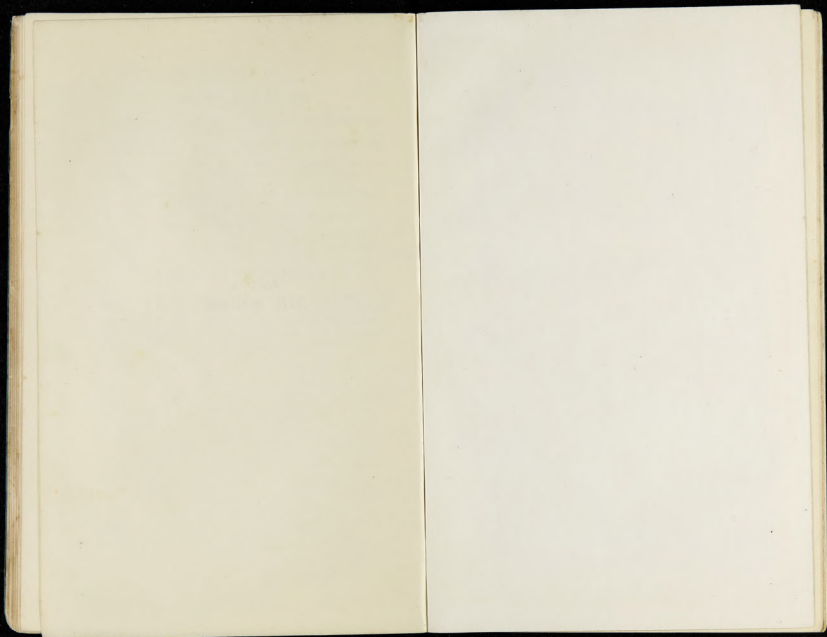
BOOKS RECEIVED

- Le Christ dans ses Mystères*.—D. COLUMBA MARMION—Maredsous Burns, Oates & Washbourne. 6fr. 50.
- Une Anne Bénédicte*.—(D PIE DE HEMPTISSE) 3^{me} édition—Maredsous Burns, Oates & Washbourne. 4fr. 50.
- A Commentary on Canon Law. Volume V. Marriage Law and Matrimonial Trials*.—DOM CHARLES AUGUSTINE, O.S.B., B.D. Herder. 10/6 net.
- A List of Catholic Officers on the Active List of the Royal Navy, Royal Marines, Etc.* December 1919. CALDEY ABBEY.
- A History of the Venerable English College, Rome*.—CARDINAL GASQUET. Longmans, Green & Co., 18/-.

ACKNOWLEDGEMENTS

WE beg to acknowledge the receipt of *The Stonyhurst Magazine*, *The Beaumont Review*, *The Raven*, *The Douai Magazine*, *Pax*, *The Inter-University Magazine*, *The Peterite*, *The Giggleswick Chronicle*, *The Edmundian*, *The Cottonian*, *The Radcliffean*, *The Ushaw Magazine*, *The Baeda*.

PART II. THE SCHOOL



SCHOOL NOTES

The following were the School officials for the term :

Head Monitor I. G. D. A. Fortes.

Captain of the Games M. W. L. Smith.

Monitors M. W. L. Smith, H. W. Greenwood, J. R. T. Crawford.

P. E. Gibbons, J. Fitzcerald, G. F. Ainscough,

G. W. Ainscough, C. S. D. George.

Librarians of the Upper Library H. W. Greenwood, E. M. Van-

heems, P. W. Davis,

Librarians of the Upper Middle Library C. F. Keeling, B. Lee,

Librarians of the Lower Middle Library F. M. Steward, T. Rochford,

Librarians of the Lower Library C. J. Lacy, A. J. McDonald,

Journal Committee B. L. Sleigh, A. M. de Zaluzna,

Games Committee M. W. L. Smith, J. R. T. Crawford,

H. W. Greenwood, I. G. D. A. Fortes.

Captains of the Football Sets—

1st Set—M. W. L. Smith, J. R. T. Crawford.

2nd Set—G. F. Cronk, E. H. George.

3rd Set—J. L. Loughran, B. Dee.

4th Set—W. H. Croft, L. H. George.

Hunt Officials—

Master of the Hounds—P. E. Gibbons.

Whippers-in—J. R. T. Crawford, B. W. Harding, C. F. Keeling.

Masters in the Field—M. W. L. Smith, F. J. Ainscough.

Committee—P. E. Gibbons, J. R. T. Crawford, B. W. Harding,

D. C. Ogilvie Fortes.

Among the boys who came from "the Prep," in September,

the names of J. A. Lacy and T. O'C. Robinson were omitted

from our last number. The following boys joined the School

in January :

H. L. Green, J. P. Dewsbury, D. Mortimer, J. R. C. Brown, L. L.

Falkner, J. W. Tweedie, P. T. Beasley, E. Kimpson.

The following boys left in December :

F. E. A. Macdonnell, R. W. S. Douglas, C. J. Fort, L. H. Casarrelli,

S. M. H. Cully, E. R. Sutton, J. M. Sutton, R. Craves, D. Bohand.

There have been only two Rugby matches during the term,



Rev. W. S. Lambton.

Commander I. J. Hammond,
N. A. Collins, J. Fitzcerald, G. M. Kirk, M. K. Livingston, H. W. Greenwood, T. M. Wicks, F. E. Gibbons, P. W. Davis,
G. H. Gilbert, J. R. T. Casarrelli, Hon. M. S. Stein, M. W. L. Smith (Captain), Vincent Emmet, J. Peter, G. F. Ainscough.

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several other games having been cancelled. We were particularly disappointed at not having the opportunity of trying conclusions with Giggleswick School, who are reputed to have had a stronger side than usual this season. Matches had also been arranged for the Juniors with Aysgarth School, but after several postponements these also had to be cancelled. The match with Durham which is described on another page, brought out all the best qualities of the XV. The superiority of the School backs was most marked and the doggedness of the forwards in holding out against a much heavier pack was really admirable. The three-quarters had not many opportunities of attacking but when they did get the ball they always threatened danger. They had, however, many opportunities of displaying their defensive powers and both in tackling and going down to the ball they left nothing to be desired. The writer cannot recollect a season when the tackling of the whole XV has been so uniformly sound. The victory over the Public Schools XV at Richmond was a fitting conclusion to a most successful season. A large number of friends, old boys and members of the School turned up to see the game which was of such a character as to keep the spectators keyed up to the highest pitch of excitement and enthusiasm throughout. The standard of play on both sides was of a high level. On the whole the Public Schools side had rather the better of the argument forward but the School three-quarter play was much more convincing than that of their opponents and secured a victory for Ampleforth by a margin of 8 points, which about reflected the run of the play. Several of the School forwards were unable to turn out, so the pack was completed by the inclusion of three old boys, Viscount Encombe, Hon. M. S. Scott, and J. Foley. To all of them the thanks of the School is due for their valuable assistance. It will interest our readers to hear that the Ampleforth Fifteen supplied no less than five players to the representative match between the North and South Public Schools at Liverpool. Qualification was by home residence, not the situation of the School. M. L. Smith, J. R. Crawford, H. W. Greenwood, and G. F. Ainscough played for the South, who won by 5 tries to nil. Crawford and Smith both scoring tries

School Notes

J. B. FitzGerald played at wing three-quarter for the North. Congratulations to P. E. Gibbons, G. F. Ainscough, G. H. Gilbert and C. M. Mills on getting their rugby caps.

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THE School have subscribed £20 to St David's Home for totally disabled sailors and soldiers. The money was collected during the last two terms.

* * *

We have to thank Dom Dunstan Pozzi who preached the Easter retreat.

* * *

THE sports which are usually held in the Easter Term have been postponed.

* * *

THE choir gave us once again this year what has now become our traditional Holy Week programme. The difficulties that the Choir Master has had to contend with would have given pause to a less courageous spirit. The influenza last Holy Week necessitated a considerable curtailment of the music, with the result that this year nearly everything had to be learned afresh. To add to this initial difficulty, P. E. Hodge, the first treble, S. Hardwick-Rittner, the first alto, and Dom John Maddox, the first bass, were all on the sick list on Palm Sunday, and soloists had to be put in at the last moment. A. L. Ainscough, W. H. Croft, and P. J. King showed themselves fully equal to the occasion. It would be ungenerous to criticise the results attained under such trying circumstances; the marvel is that they left so little room for criticism of any sort. Weaknesses were inevitable but the general achievement was excellent, and the Tenebrae Responsories on Friday night deserve unqualified praise. Undoubtedly the main credit is due to A. L. Ainscough and J. L. Loughran, who led the trebles and altos respectively.

The Passion by William Byrd was sung this year on Good Friday for the first time, and we hope that this English addition to our Holy Week music has come to stay. With its

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characteristically Elizabethan note of freshness and vigour, it forms a pleasing contrast to the Vittoria Turba on Palm Sunday.

HOLY WEEK MUSIC, 1920

Palm Sunday.

HOSANNA FILIO DAVID (6 voices)	Orlando Gibbons.
IN MONTE OLIVETI	Ingegneri.
PUEI HEBRAeorUM	Vittoria.
PROCESSION MUSIC	Traditional.
MASS. POLYPHONIC MASS	Anthony Bernard.
PASSION. CHANT OF ST. MARY'S ABBEY, YORK	
TURBARUM VOCES	Vittoria.
BENEDICTION. O SALUTARIS	Bach.
TANTUM ERGO	Bach.
MOTET. "AVE REGINA CÆLORUM"	Soriano.

Tuesday and Wednesday.

PASSION AND TURBARUM VOCES	Plainsong.
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Wednesday at Tenebras.

LAMENTATION I.	Lombardic Chant
JERUSALEM CONVERTERE (5 voices)	Thomas Talys.
LAMENTATIONS 2 AND 3	Solesmes.
JERUSALEM	Traditional.
RESPONSORIES. 1. IN MONTE OLIVETI	Ingegneri.
2. TRISTIS EST ANIMA MEA	Traditional.
3. ECCE VIDIMUS EUM	Ingegneri.
CHRISTUS FACTUS EST (PART I)	Felice Anerio.
BENEDICTUS (FALSOBORDONE)	Carolus Andreas.

Maundy Thursday.

MASS. KYRIE. MISSA BREVIS	Antonio Lotti.
GLORIA. SANCTUS, AGNUS DEI	Gradual Mass 2.
MOTET. JESU DULCIS MEMORIA	Vittoria.

Thursday at Tenebras.

LAMENTATIONS I AND 3	Solesmes.
JERUSALEM	Traditional.
LAMENTATION 2	Lombardic Chant.
JERUSALEM	Thomas Talys.
RESPONSORIES. 1. OMNES AMICI MEI	Ludovico Viadana.
2. VELUM TEMPLI	Giovanni da Croce.
3. VINA MEA	Traditional.
CHRISTUS FACTUS EST (PARTS I. AND II.)	Felice Anerio.
BENEDICTUS	Car. Andreas.

School Notes

Good Friday.

PASSION. CHANT OF ST MARY'S ABBEY, YORK.	
TURBARUM VOCES	William Byrd.
IMPROPERIA	G. P. da Palestrina.

Good Friday at Tenebras.

LAMENTATION I	Lombardic.
JERUSALEM	Talys.
LAMENTATION 2	Solesmes.
JERUSALEM 2 AND 3.	Traditional.
PRAYER OF JEREMY (4 men's voices)	Ingegneri.
RESPONSORIES. 1. SICUT OVIS	Traditional.
2. JERUSALEM SURGE	Traditional.
3. PLANGE QUASI VIRGO	Anerio.
CHRISTUS FACTUS EST (PARTS I, II, AND III)	Andreas.
BENEDICTUS	Andreas.

Holy Saturday.

MASS. MISSA "LUX ET ORIGO"	Gradual.
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Easter Sunday.

MASS. O QUAM GLORIOSUM	Vittoria.
AGNUS DEI. QUAM PULCHRI SUNT (6 voices)	Vittoria.
GLORIA AND CREDO	Plainsong.
EPISTLE. PROPER TONE FOR EASTER	11th Century.
VESPERS. MAGNIFICAT (FALSOBORDONE)	Auctor Incertus 16th cent.
BENEDICTION. O SALUTARIS	Bach.
MOTET. JUBILATE DEO	Mozart.
TANTUM ERGO	Bach.
ADOREMUS	Allegri.

* * *

The following boys are head of their Forms :

Upper Sixth H. W. Greenwood	Fifth	A. F. Pearson.
Sixth A E. J. T. Bagshawe	Fourth	E. Dee
Sixth B R. G. Hague	Higher Third	L. P. Pearson
Upper Fifth E. B. Milburn	Lower Third	W. G. Birkbeck.

* * *

The School Staff last term was constituted as follows :

Dom Edmund Matthews, M.A. (Head Master)		
Dom Wilfrid Wilson	Dom Bernard McEligott, B.A.	
Dom Placid Dolan, M.A.	Dom Ethelred Taunton, B.A.	
Dom Paul Nevill, M.A.	Dom Clement Hesketh, B.A.	

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Dom Dunstan Pozzi, D.D.	Dom Stephen Marwood, M.A.
Dom Adrian Mawson	Dom Louis d'Andria, B.A.
Dom Herbert Byrne, B.A.	Dom John Maddox
Dom Sebastian Lambert, B.A.	Dom Raphael Williams
Dom Hugh de Normanville, B.A.	Dom Gregory Swann, B.A.
Dom Iltyd Williams	Dom Ignatius Miller, B.A.
Dom Augustine Richardson, B.A.	Dom Denis Marshall, B.A.
Dom Cyriac Murray	Dom Felix Hanly, B.A.
F. Kilvington Hattersley, Esq., Mus. Bac. (Cantab.), A.R.A.M.	
W. Edward Parkinson, Esq., A.R.C.A. (London).	
J. F. Porter, Esq., M.D., M.R.C.S., O.B.E., <i>Medical Officer.</i>	
Edward Maude, Esq. (<i>Violin</i>).	
John Groves, Esq. (<i>Violoncello</i>).	
Sergeant-Major Skinner (late Rifle Brigade).	
Miss McTimney	} Matrons
Nurse Mellor	

THE AMPLEFORTH WAR MEMORIAL

WE publish in this number an illustration of the War Memorial which will form the south transept of the proposed new church. Mr Gilbert Scott, A.R.A., is the architect. It is hoped that it will be possible to begin work this year. The estimated cost of the building is £8000. The Committee have so far collected nearly £5000 for all the purposes of their scheme. One-tenth of the money collected by them is to be devoted to scholarships for fifteen years and £250 has already been set aside for masses. These masses are being said on the anniversaries of all the fallen. Before work is definitely started the Committee would like to feel that they had secured sufficient money to complete the whole scheme. It would therefore be a great convenience if intending subscribers would notify not later than September 30th, to the Treasurer, Mr V. S. Gosling, Lichfield Street, Wolverhampton, or the Secretary, Ampleforth, any further sums which they propose to give. They sincerely hope all old boys and friends of Ampleforth will co-operate in their efforts to commemorate worthily those old boys who gave their lives for their country.

The following additions must be made to the list of subscribers to the War Memorial published in our last number :

	£	s.	d.
James Ainscough, Esq.	10	0	0
Anonymous in memory of J. M. H. G.	1	1	0
Captain A. J. Byrne	5	0	0
Captain E. Cawcoll	5	0	0
L. D. Chamberlain, Esq.	1	0	0
Captain B. Collingwood	2	0	0
G. Dolan, Esq.	5	0	0
Major-General J. J. Gerrard, C.B., C.M.G.	25	0	0
Basil L. Latham, Esq.	5	5	0
Captain Louis Lythgoe	12	12	0
G. McLaughlin, Esq.	3	3	0
H. C. Quinn, Esq.	5	5	0

SENIOR LITERARY AND DEBATING SOCIETY

At the first meeting on February 1st Mr. E. H. George was elected Secretary and Messrs. Sleigh, Vanheems and Pearson members of Committee.

Mr Bagshawe moved that Bolshevism will die a natural death. Like the French Revolution, the present upheaval was bound to be temporary. Bolshevism was attempting to run on the lines of internationalism, a project doomed from the start. The ignorance of Russia was the only way in which it would grow.

Mr Cronk opposed. History, he said, did not repeat itself. World evolution is tending towards some form of socialism, and Bolshevism is a necessary phase in this development. Eventually it will merge into the stable society of the future, in which its best ideas will be retained.

There also spoke Messrs Hague, Ogilvie-Forbes, Cantwell, Cary-Elwes, and Forbes.

The motion was lost by one vote.

On Sunday, February 15th, the Vice-Chairman read a paper on Prose.

There is no distinctive term for good prose as opposed to bad; but it is impossible to mistake the balance and rhythm of well-ordered words and phrases, when we meet these in the best writers. Prose, as distinguished from Poetry, is the proper form for intellectual expression with the practical aim. There are three different kinds of prose style, and these were illustrated by numerous extracts from Prose writers of the 17th and 19th centuries and from living authors.

In the subsequent discussion, Messrs. Hague, Greenwood, Cantwell and Cary-Elwes took part.

On February 22nd, Mr. Roach moved "That this House considers the Darwinian theory false and obnoxious."

Darwin's theory, he said, had never been anything but an hypothesis; natural selection was ingenious but imaginary, and the modification of species presented such difficulties,

Senior Literary and Debating Society

that the whole theory must now be written off, in the light of later thought. If evolution is tenable, it were preferable to adopt the suggestions of Mivart.

Mr E. F. Davies opposed. He said that the support of Darwin is a matter of cumulative evidence, which could not be dismissed by a few rhetorical phrases. He adduced many examples of modification of species, which, he argued, could not be explained on the grounds of coincidence.

Mr Vanheems distinguished between Darwinism and Evolution. The Church did not condemn Evolution, and Darwin's ideas might be held tentatively in default of a better hypothesis.

Mr Sleigh did not think it dignified to be descended from apes. The opinion of Pythagoras disturbed him, and he was repelled by some of the habits of his arboreal ancestors.

Messrs. Keeling, Pearson, Greenwood, and Hague also spoke.

The motion was lost by one vote.

On March 6th Mr Pearson read a paper on G.K. Chesterton.

G. K. C.'s fantastic similes alone, he said, saved his style in a literary sense. These similes are used particularly in his more serious vein. He has a horror of conventionality and of any false adoration, particularly of the rich. In politics he is an ardent advocate of Democracy, which he would push to its logical conclusions. His attitude towards religion is characteristically both straightforward and puzzling; but the Tower of Broughton, which his hero discovered after setting out from England in quest of new worlds, may yet turn out to be Catholicism.

In the subsequent discussion there spoke Messrs. Vanheems, Sleigh, George, Cantwell, Keeling, Hague, Cary-Elwes and King.

On March 14th Dom Louis moved "That this House repudiates the Allied policy of leaving Constantinople in the hands of the Turks."

It was not the Turkish people, he said, whom we expel, but their corrupt government. The difficulties of this were undoubted, but we should adopt the highest view and prefer Justice to Expediency. The long historic struggle between

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East and West had made Constantinople a symbol of supreme power to the Eastern mind. We should have lost the war in their eyes if the Turk remained. Furthermore, European sentiment was overwhelmingly in favour of redress for the corruption and barbarity of Turkish rule.

Dom Felix opposed. The argument from history did not prove that it was possible or even politically desirable to remove the Turks immediately. In fact, this step, if taken at present would involve the Allies in very serious embarrassment and might even be disastrous to the Empire. It was necessary to consider Mohammedan feeling, and it was folly to force on issues that might endanger the peace which we were securing only with great difficulty.

Mr E. H. George said that the policy of retaining the Turks was a betrayal of national sentiment.

Mr E. Bagshawe emphasised the danger of discontented India, and said that after all History is rather a landmark than a signpost.

Mr M. L. Smith said that the Turks had no right to Constantinople, which was properly a Christian city; moreover Mecca was the true centre of the Moslem Faith.

There also spoke Messrs Keeling, Toller, Hague, Cary-Elwes, Pearson, Mannion and Greenwood.

The motion was won by 25 votes to 15.

On March 21st Mr Vanheems read a paper on Christopher Marlowe and his audience. Marlowe, he said, has not received the recognition he deserves. He laid the foundation for the building subsequently raised by Shakespeare. He was the first poet to make blank verse a popular vehicle for drama; his stage technique, though crude in some respects, was well adapted for a strongly-knit plot and rapidity of action. In the lyrical field, also, Marlowe has several well-known songs and "Hero and Leander" is possibly the finest narrative poem in the language. Mr. Vanheems ended by a vivid description of the character and behaviour of a typical Elizabethan audience.

In the subsequent discussion there spoke Messrs Hague, Mannion, FitzGerald, E. H. George, Hunt, Davies, Toller, Haidy, Cronk, King and Cantwell.

JUNIOR DEBATING SOCIETY

IT often happens that in the course of a session the debates gradually improve in quality till the middle of the term, and then interest slackens. This time the zenith was reached in a "jumble" debate. Such a debate has this advantage, that any one of a number of motions handed in may be picked out at random by the chairman, and members are then called upon by lot to defend or oppose it, so that all speeches are *extempore*. The two first speakers have to face a critical house for a minimum of three minutes. The first motion which chanced to come before the House was that a long neck is better than a short one. This speculative but highly interesting question was discussed in all its bearings. Even the moral aspect was not lost sight of, Mr T. Hardwick-Rittner insisting that a long neck inevitably denoted pride. It is doubtful whether the advantage of being able to see over a higher wall with a long neck (Mr Scrope) really outweighs the disadvantage of having a greater distance from your plate to your mouth.

Mr Falkiner's suggestion that the air was better higher up might have settled the question in favour of long necks, had not Mr Taunton pointed out that this was balanced by the difficulty of getting your head under the clothes on a cold night. The voting was no doubt chiefly influenced by considering how length of neck affects a forward in the scrum.

Other subjects which came up for discussion at this debate were the future of England, whether quality is better than quantity and whether stockings are better than socks, in which last Mr George baffled the house by proposing the enigma, "When does a sock become a stocking."

A jumble debate is intended to be a little less serious than other meetings, and as a rule we only have one on the first day of each session. This one was forced upon us by the sudden retirement to the infirmary of our Secretary, Mr A. Maxwell. He was with us only a few weeks but during that time he withstood with perfect equanimity and good humour such

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a bombardment of criticism on technical points of notice and minute writing as few secretaries have suffered. Only those who were near enough to hear his asides could fully appreciate his skill in debate. While he was away his place was very ably filled by Mr L. Pearson.

The chief contributions to the debates have come from Mr T. Rochford, who has appeared in a new and unexpected light as the champion of past times. His most conspicuous effort was when we debated the happiness of ancient and modern times. He waxed eloquent over the joys of savagery—no rules, no laws and consequently no wrong. You got your sermons from stones and learnt your lessons from someone ten times better than any masters—from Dame Nature herself. You worshipped a great big idol which you thought might some day eat you up, which appeared to Mr Rochford a very exciting process.

Mr. Rochford made a particularly good speech in the debate on Pessimism and Optimism. On this occasion the Society never really got quite clear to answer Mr Massey's argument against the optimists, that if they were, as they professed to be, optimists, they should think well of pessimists and cease to abuse them. When somebody mentioned Caesar as an example of optimism, Mr Croft thought it was high time to join the pessimists if it was optimism that induced Caesar to write his Commentaries in such very hard Latin. During the course of the discussion Mr. J. A. Lacy tried to illustrate matters by relating the story of Bruce and the spider. Unfortunately the effect was somewhat marred by his getting entangled in that other noble story of King Alfred and the cakes.

It was Mr Lacy who argued in favour of turning the Turks out of Constantinople on the novel ground that it might afford some relief to the housing problem. On this occasion Mr T. Hardwick-Rittner made a very telling speech. He has spoken consistently well and never leaves us in doubt as to his meaning.

Other members deserving mention are Messrs Moloney, McDonald, who moved the motion on the proverb, "Spare the rod and spoil the child," Scrope, who opposed it, Grise-wood, Jago, Dillon and Tweedie.

SCIENTIFIC CLUB

AT the first meeting of the Club on February 8th, Mr Emery read a paper on "The History and Manufacture of Pottery." He divided pottery into three classes, which roughly marked its historical evolution. First earthenware, which is fired at a low temperature and retains its earthy texture; second stoneware, fired at a high temperature; finally, porcelain, a semi-fused, vitreous and translucent substance, produced at the highest temperatures. Each of the processes of manufacture—heating, glazing, turning, moulding—was described in detail, and many slides both of the *modus operandi* and the finished products were shown.

In his paper on "Some Applications of Photography," read to the Club on February 20th, Mr Ogilvie-Forbes used a remarkable series of slides. The subjects dealt with ranged from the infinitely small to the infinitely great, from *infra-worlds* to *supra-worlds*, in both time and space. Times rose from the one-thirteenth millionth of a second exposure for the rifle bullet photos to the hours over a nebula or the pin-hole camera; sizes from the microbes of the ultra-microscope to the worlds of the galaxy revealed by the telescope. He also showed photos taken by invisible light, photos of things invisible, photos of events that happened before photography was heard of. In further explanation of parts of his paper he used a projection of the spectrum, and demonstrated in an effective manner (which was encoored), the instantaneousness of an electric spark. The appreciation of the Club was evident in the discussion. In this Messrs Davies Vanheems, A. F. Pearson, G. F. Ainscough, J. E. Smith, H. W. Greenwood, Harding and Roach took part.

The session concluded on March 14th with a paper by Mr Vanheems on "The Weight of an Electron." After a short explanation of modern ideas on the structure of the atom, he described Thomson's original procedure for deriving the

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velocity of the electrons and the mass-charge ratio, and Wilson's condensation method which gave the number of the electrons. These factors enabled a determination of the mass of the electron to be made. A demonstration was given of the condensation experiment, and the paper concluded with an account of Millikan's recent work with the "balanced-drop" method.

Through the courtesy of Messrs Cooke & Sons, the Club was enabled on March 22nd to visit their optical works at York. An interesting and instructive time was spent in seeing the details of this highly scientific and technical industry.

B. W. HARDING, *Hon Sec.*

SCHOOL SOCIETIES

THE MUSICAL SOCIETY

E. M. VANHEEMS was elected Secretary for the term.

On February 18th I. G. Forbes read a paper on "The Ring." He described the circumstances of composition, and the plot of Wagner's great cycle, with a preliminary account of some of the earlier works, to show the development of technique. The overtures to "Rienzi" and "The Flying Dutchman," "The Ride of the Valkyries," and "The Rhine-Maidens' Song" were played by A.V. N. Henderson played Siegfried's "Journey to the Rhine," and the "Funeral March."

On March 10th the President read a paper on "Modern French Music." The use of the whole tone scale and the new view of harmony were described, and the qualities of poetic feeling and sympathy with Nature were shown to be distinctive traits of the work of Debussy and Ravel.

On March 17th Mr A. R. M. Perring read a paper on "Piano Technique." He showed how the piano is an instrument capable of the most sensitive expression. Technique enabled the pianist to realise the capacities of his instrument. An account was given under the various heads of technique, including accentuation, crescendo, touch, and pedalling. Several records by Pachmann, Moisevitsh, and others were played by A.V.

On March 24th H. W. Greenwood read a paper on "The Operas of Gilbert and Sullivan." After a brief sketch of the lives of the celebrated partners, the fascinating story of the productions of the operas was told. Selections from the "Gondoliers" were played by A.V. Dom Stephen sang the Judge's song from "Trial by Jury"; J. W. B. Fitzgerald sang the Mikado's song, and these singers combined with M. K. Livingstone in the "Mikado" trio, "I am so proud." Subsequently Dom Sebastian and Dom Stephen sang the Luiz and Casilda duet from the "Gondoliers," and the latter concluded with "Tit Willow."

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The Society has also listened to the following works:

STRING QUARTET IN G (No. 2)	Bethoven.
FOLK SONG FANTASY	Waldo Warner.
PRELUDE TO L'APRES-MIDI D'UN FAUNE	Debussy.
CLAIR DE LUNE AND LA CATHEDRALE ENGLAOUTIE	Debussy.
SLOW MOVEMENTS FROM QUARTETS	Debussy and Ravel.
JEUX D'EAUX	Ravel.

"Request" nights have also been held which have proved successful.

E. M. VANHEEMS, *Org. Sec.*

THE PHILATELIC SOCIETY

At the meeting on January 28th, the Secretary of last term was re-elected. Mr T. Robinson was admitted as a member of the Society.

Both war and peace have given wider scope to the hobby of the philatelist, and it is hard to keep pace with the numerous new issues that claim his attention, for the 1920 catalogue shows an increase of no less than 2214 stamps over that of 1919. Strange names, such as Croatia, Sarre, Georgia, Latvia, tax his geographical knowledge. It was a relief to read in *The Times* that some countries have abandoned the idea of special Victory issues on account of printing difficulties.

The pictorial (1918) issue of the Mozambique Company provided interesting matter at one of the meetings, as it is a well executed series illustrating the various industries of this Portuguese colony.

The School collection can now show a good selection of the New Europe stamps, and has also received numerous additions from the gift of stamps kindly made by Mr F. W. Johnson, to whom we offer our best thanks.

H. G. GRISEWOOD, *Hon. Sec.*

THE HISTORICAL SOCIETY

The most important constitutional event has been the increase of membership, after a vigorous debate, from nine to eleven. May the original founders forgive us! The reasons were sound

School Societies

and even in its enlarged form the Society remains select. The following list of papers read since the last report in the JOURNAL shows its continuing vivacity.

The Tel el Amarna Tablets	Fr Louis.
The Pyramids	G. P. Cronk.
The Early Life of Chatham	R. W. Douglas.
The Spanish-American War	E. J. Bagshawe.
The Founding of the German Empire	M. L. Smith.
Historical Societies	Fr Louis.
Historic Spain	A. M. de Zulueta.
Maximilian the Dreamer	G. P. Cronk.
Cavour	E. J. Bagshawe.
The Heroic Age of Ireland	R. G. Hague.
The Normans in Sicily	M. L. Smith.

M. L. SMITH (*Hon. Sec.*)

THE MEDIEVAL SOCIETY

The following papers have been read during the last two terms

The Last Days of Glastonbury	C. E. Cary-Elwes.
Blessed Thomas More	D. Ogilvie-Forbes.
The Armada	G. T. Twemlow.
Richard Hakluyt	Dom Louis.
Mary Queen of Scots	S. A. Mannion.

Two very successful "Question evenings" were also held.

K. LANDER (*Hon. Sec.*)

THE JUNIOR HISTORICAL SOCIETY

The Society has to thank the Head Master and W. Rooke-Ley, Esq., for a gift of books and Mr J. W. Hodgkinson for a handsome bookcase. Its thanks are also due to the following visitors who gave lectures: The Head Master, Fr Hugh and Mr F. Ainscough. The chief papers by members have been as follows:

Caesar's Second Invasion of Britain	J. W. Hodgkinson.
Stanley's Trans-African Journey	T. Hardwick-Rittner.
The First Crusade	W. G. Birbeck.
William Caxton	J. J. Haily.
St Patrick	D. T. Cantwell.
Nelson	T. Hardwick-Rittner.
The Fall of Constantinople, 1453	J. B. Massey.

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Philip Augustus	C. F. Kocling.
Herodotus' Account of Egypt	C. Ryley.
William Duke of Normandy	G. Parr.
The Discoveries at Knossos	H. G. Grisewood.

Some debates and impromptu speech-nights were also very successful.

W. G. BIRKBECK (*Hon. Sec.*)

THE GEOGRAPHICAL SOCIETY

THIS Society has held fortnightly meetings during the term. On the first Monday evening Dom Ignatius Miller lectured on the Main Climatic Divisions of the World. Mr C. E. G. Cary-Elwes read a paper on Canada, dividing the area into its natural regions, and dwelling at length on the imperialistic aspect of the Canadian question. Dom Sebastian Lambert gave an account of the origin of Granite. Mr H. V. Dunbar described the distribution and use of the chief commercial minerals. All these meetings were accompanied by lantern slides, illustrating the topics under discussion. Finally the usual "Question" evening occupied the Society at a meeting towards the end of term.

ENTERTAINMENTS

SHROVE MONDAY induced an appropriate outbreak of the carnival spirit. The stage managers gave us an evening consisting almost entirely of burlesque. A troupe of silent humourists, led by Sleigh, produced an excellent imitation of the irritating piroouettings and strange cries of the stage acrobat. Vanheems and Harding performed a mysterious (and very effective) thought-reading act, the ulterior possibilities of which the VI Form were quick to appreciate. The Dickens monologues were both well done, and gave Greenwood a chance in a new direction. But the *chef d'oeuvre* was a well-sustained fantasia, showing how the attenuated ideas in it could supply the central motive of a Shakespearean drama, a modern society comedy, grand opera, and musical comedy. The Shakespearean part of this was quite

An Entertainment

irresistible. The dialogue was a triumphant medley of stray reminiscences from Hamlet, the Merchant of Venice, Romeo and Juliet, and A Midsummer Night's Dream. The chief success however fell to the grand opera burlesque. The most impossible situations of opera were faithfully reproduced; the necessity of immediate flight explained in repeated and lengthy phrases, the stage duel interrupted by concerted passages, and so on. The whole thing had to be repeated *en bloc*. Incidentally the tuneful music was written by Dom Felix and Geldart, Davies, and Fitzgerald sang it very well.

Programme:

1	The Ampleforth Acrobats	
2	Dickens Characters:	
	Sydney Carton	J. E. TOLLER.
	Fagin	H. W. GREENWOOD.
3	"Fashion in Song" (an Extravaganza).	
	Chorus	B. W. HARDING.
	Prologue	M. K. LIVINGSTONE.
	Hamlock	H. W. GREENWOOD.
	Duke of Venice	B. L. SLEIGH.
	Ophelia	N. A. GELDART.
	The Lady Francesca	J. E. SMITH.
	Sir Adolphus	H. W. GREENWOOD.
	Colinetta	N. A. GELDART.
	Parsifal	E. F. DAVIES.
	Siegfried	J. FITZGERALD.
	King of Picardy	B. L. SLEIGH.
	Primrose	F. JOHNSON.
	Pursuivant	B. W. HARDING.
4	A Thought-Reading Act	
	E. M. VANHEEMS.	

We were entertained on Easter Monday evening by a programme which was rather composite, but which served its purpose well. It was perhaps the equivalent of the April Monthly speeches. Falkiner and Beasley were successful in a couple of humorous recitations. The "Grand Opera" burlesque was repeated with the addition of another character enacted by Livingstone, and proved again a

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success. Some really excellent acting was seen in a scene from Molière's "Malade Imaginaire." It is a genuine tribute to W. Bagshawe, L. Twomey, and L. Pearson and the others who played in this little scene that the audience heard every word of the French, understood it (the admirable acting making it readily comprehensible) and laughed consumedly at all the right places. Under the circumstances the musicians had rather a difficult task. They had to create a musical atmosphere in the intervals of other things. But the audience helped them by their appreciation, and the musical portion of the evening was most interesting. Crawford played the difficult Prelude "De Profundis," by Balfour Gardiner, with more musical feeling than we have ever heard from him before. He has very greatly improved. Henderson also played better than we have ever before heard him. In clearness, in the use of the pianissimo, in pedalling, and above all in interpretation, he showed genuine improvement. Green was excellent in a couple of cello solos by Popper and Arnold Trowell. But particularly welcome was the singing of Fitzgerald, in Graham Peel's "Requiem" and "Bright is the ring of words," and of Livingstone in a setting of a Masefield lyric. Both these have good voices, which we hope to hear again. It only remains to say that Dom Stephen sang two folk songs imitatively.

OFFICERS TRAINING CORPS

THE following joined the Contingent in January :

E. P. de Guingand, J. W. Tweedie, J. Haidy, J. A. Browne, H. L. Green, E. Kimpton, A. C. Maxwell, P. T. Beasley, J. Taunton, D. Mortimer.

The strength is now 127.

The following were promoted under date 1st January :

To be Lance-Corporals : Cadets G. H. Gilbert and A. G. S. Johnson.

Seven candidates presented themselves for the examination for Certificate "A" in November. Good work was done in preparation for it and all passed. They were :

T. G. D. A. Forbes	M. W. L. Smith
P. E. Gibbons	J. E. Toller
G. H. Gilbert	E. M. Vanheems
A. G. S. Johnson	

The War Trophies Committee has made a further presentation to the School of a German 150 mm. Howitzer, a number of German helmets, German and Austrian rifles, and an aggressive looking little granatin werfer.

We have recently made changes in the staff of instructors. Sergt.-Major E. P. High, late Scots Guards, and Sergt.-Major C. E. Orr, late Royal Fusiliers and Army P.T. Staff, have now taken up their duties with the contingent.

RUGBY FOOTBALL

AMPLEFORTH V. DURHAM SCHOOL

THIS game was played at Durham on the County Ground on February 11th. A violent gale blowing directly down the field rather spoiled the game and the tactics of the Durham forwards in keeping the ball as close as possible, quite correctly too, for a few moments sufficed to show that Ampleforth was superior in the back division, turned the game into one of those dour forward struggles which rejoice the heart of the Yorkshire spectator! Durham's pack was heavier than the School's and in addition to this Ampleforth were unfortunate in losing the services of Forbes halfway through the first period through an injury to his knee. Although he very pluckily remained on the field, he was not able to take anything like his usually vigorous part in the scrummages and loose play. Ampleforth scored first after a long period of midfield play. The ball came to Crawford after some loose forward play and quickly getting into his stride, outpacing all opponents, he scored a fine try far out. FitzGerald's effort to place a goal against the gale went wide, Durham then pressed for some time and Mills and the halves were called upon to do a lot of saving. Durham were pushed back to the half-way line but coming back again with a splendid forward rush, Dorey picked up and scrambled over with a well-deserved try which was not converted. There was no further scoring before half-time. To the spectators it appeared that Ampleforth now had the game in their hands having so far kept the scores level, playing against a real gale of wind. But the second half produced a struggle every whit as hard as that of the previous period. Ampleforth soon gained the lead with a try from Crawford after a good round of passing, and FitzGerald placed a goal from an easy position. Durham were keeping the ball closer even than in the first half, seldom trusting it to their backs, and whenever it did get among them, their efforts were easily overcome by the strong defence of the Ampleforth backs.



SMITH GETS POSSESSION IN A 'LINE OUT'



CRAWFORD OUT OF ACTION.

Rugby Football

Ampleforth nearly scored again when FitzGerald kicked well up the field and the full-back fumbling near his own goal-line, was caught with the ball by the kicker and Crawford. However, he held on until his forwards rallied round him and after several rounds of passing among the backs had only just failed to penetrate the defence, the Durham forwards gradually worked the ball into midfield again. Several times play was carried close up to the Ampleforth line by forward play and the defence worked heroically in keeping their line intact. Smith was indefatigable and ubiquitous and the other forwards backed him up splendidly and are to be congratulated on holding out against superior weight and strength. Mills was very safe at full-back and the other backs never wavered. In spite of their untiring efforts the Durham forwards failed to add to their score and Ampleforth won a most interesting and hard-fought game by a goal and a try (8 points) to a try (3 points).

AMPLEFORTH.—*Full-back*, C. M. Mills; *Three-quarters*, J. R. T. Crawford, J. FitzGerald, N. A. Geldart, E. F. Davies; *Halves*, G. F. Ainscough, M. K. Livingstone; *Forwards*, M. W. L. Smith (Capt.), I. G. Forbes, P. E. Gibbons, G. H. Gilbert, C. S. D. George, T. M. Wright, M. D. Glynn, C. F. Keeling.

AMPLEFORTH v. HARROGATE OLD BOYS

This match was played at Harrogate on February 21st. Unfortunately the Old Boys were unable to field their best side and the School achieved a runaway victory by 50 points to nil. Plenty of scope was given to the School backs, who taking full advantage of their superiority in pace and cleverness, piled up try after try. Such a game hardly calls for description. Crawford scored 6 tries, FitzGerald 3, Davies 2, and Geldart 1. FitzGerald placed 6 goals and Smith 1.

AMPLEFORTH.—*Full-back*, C. M. Mills; *Three-quarters*, J. R. T. Crawford, J. FitzGerald, N. A. Geldart, E. F. Davies; *Halves*, G. F. Ainscough, M. K. Livingstone; *Forwards*, M. W. L. Smith (Capt.), P. E. Gibbons, H. W. Greenwood, G. H. Gilbert, C. S. D. George, T. M. Wright, M. D. Glynn, C. F. Keeling.

AMPLEFORTH v. PUBLIC SCHOOLS XV

A match had been arranged for the Easter holidays against a Public Schools XV as a trial match to assist the selectors

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in choosing their team for the South against the North, of which mention is made in the Notes. We quote the account of the match from the *Times* of April 8th: "Ampleforth College beat the Rosslyn Park Public Schools Fifteen on the Old Deer Park, Richmond, yesterday by one goal and three tries (14 points) to two tries (6 points). The game was one of several trials for the match between the Northern and Southern Public Schools at Liverpool next Saturday. Ampleforth had just "broken up" for the holidays, and they proved themselves a very excellent test of the ability of the fifteen players who joined forces under the style and title of the Rosslyn Park Public Schools. In seven years Ampleforth College appear to have established quite an excellent Rugby tradition, and their handling of the ball yesterday was above the average. It was the difference in skill between the passing of the two sides that decided the match. Ampleforth possesses a very fast wing three-quarter in J. R. Crawford, who took his passes well and got over with three tries that probably no other player on the field would have scored. If Crawford could add deception to his run and swerve from the hips he would be a dangerous player indeed: his defence, too, might be improved, for he let through Glyn, the Eton boy, to score a try that any resolute tackler might have averted.

"Glyn scored both of his side's tries, each in the second half, which was begun by Ampleforth leading by eight points. The Rosslyn Park players, however, did not take full advantage of their turn to play with the wind and, although the Ampleforth forwards tired visibly, the College also managed to score two tries in this half. One try was scored by Lord Encombe, one of several Old Boys who were assisting the School. Lord Encombe and M. L. Smith, the captain, were two good forwards and the former was well up to take Crawford's final pass—it is no joke following up Crawford. The two Ampleforth centres, N. Geldart and J. B. FitzGerald played a big part in winning the match. Geldart is on the small side, but early in the game he made a really excellent opening for Crawford to score and much of his handling and kicking was quite sound. FitzGerald who has played for Liverpool, is well built and he fed Crawford well. Davis, on the other



MILLS AND FITZGERALD BACKING UP.



CRAWFORD CLOSELY MARKED.

Rugby Football

wing is a second fifteen player but he did several things yesterday that suggest that he will not long remain in such comparative obscurity. The Rosslyn Park "threes" were not nearly so effective although it must be said they were not well served by their half-backs who in turn were not too well treated by their forwards. In the open, however, Lea, Seex, Sellicks, and Pollak did fairly well and were largely responsible for their side's most dangerous attacks."

If one may presume to criticise this account one would suggest that the criticism of Crawford, although accompanied by a generous mead of praise, is somewhat harsh. His tackling is by no means wanting in resolution and another paper of considerable repute commented particularly on his ability to swerve. He brought Glyn down many times during the game and the one occasion when he missed him was after a lengthy pursuit. Emphasis is rightly laid on Ampleforth's superiority behind the pack. This certainly gave them the victory. They were also the more clever side at the line out. Mills played a good sound game at full-back and the same may be said of his *vis-à-vis*, Joubert of Dulwich, who possesses a most delightful style. In a sense perhaps, the other backs were overshadowed by Crawford, but in reality he owed his success to their unflinching unselfishness. Ainscough and Livingstone played a strictly orthodox game at half and acted quite correctly in getting the ball to the "threes" whenever they possibly could, making no attempt at individualism and the same may be said of the two centres. Their passing was really beautiful at times, perfectly timed and meticulously accurate. It was a real treat to watch. The ball went out to Crawford invariably and there arose a shout of "Now, Crawford," from the enthusiasts on the Stand and on the touch-line. He was very closely watched after his first try and one questions whether it would not perhaps have paid if the centres had occasionally towards the end attempted the cut through "on their own." It would be unfair though to criticise: they were playing to their fastest man and seeing that he scored three out of the four tries, their policy was justified in its results. Among the forwards, who one and all played themselves to a standstill, Encombe, Smith and Green.

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wood stood out prominently. They had a formidable pack against them and may be congratulated on the fine fight they made.

PUBLIC SCHOOLS.—*Full-back*, M. Jonbert (Dulwich); *Three-quarters*, J. D. Parmiter (King's, Canterbury), C. Whitehead (Beaumont), J. Hall (Eastbourne) (Capt.), F. M. G. Glyn (Eton); *Half-backs*, F. H. Collier (Felstead), R. Hill (Cranleigh); *Forwards*, M. Bonaventura (Cranleigh), E. O. Pollak (St Paul's), T. S. D. Barrett, and C. A. E. Lea (Eton), L. Sellicks (Taunton), A. H. Page (Cranleigh), A. B. Williamson (Newton Abbot), E. B. Seex (K.C.S., Wimbleton).

AMPLEFORTH.—*Full-back*, C. Mills; *Three-quarters*, J. K. T. Crawford, J. B. FitzGerald, N. A. Gekkart, P. W. Davis; *Half-backs*, G. F. Ainscough, M. K. Livingstone; *Forwards*, M. W. L. Smith (Capt.), Viscount Encombe, Hon. M. Scott, J. W. Foley, H. W. Greenwood, P. E. Gibbons, G. H. Gilbert, T. M. Wright

THE BEAGLES

THE annual Puppy Show took place on Saturday, March 20th, on the ball place. The young entry of 15½ couples were judged by Ned Friend, huntsman of the Belvoir Foxhounds, and the prizes distributed by Mrs Abney-Hastings. Many local farmers were present and were afterwards entertained to tea by the Master.

The awards were as follows:

The Members' Cup.

Dexter (Manacle ex Dainty) 1st, walked by Mr Worthy, of Yearsley.

The Hastings Cup.

1st—Winsome (Author ex Wilful), walked by Mrs J. Gibbons.
2nd—Waverley (Author ex Wilful), walked by Mrs J. Gibbons.
3rd—Rachel (Rufus ex Crusty), walked by Mr R. R. Russell.

The Huddleston Cup (for the best couple).

1st—Winsome and Waverley, walked by Mrs J. Gibbons.
2nd—Crimson and Crocus, walked by Mr C. F. Keeling.

The Cravos Cup.

1st—Winsome, walked by Mrs J. Gibbons.
2nd—Waverley, walked by Mrs. J. Gibbons.
3rd—Rachel, walked by Mr R. R. Russell.

The outstanding hound was Winsome, which Friend awarded full marks on all points, and strongly recommended us to send to Peterborough Hound Show. Unfortunately she has since succumbed to distemper.

After the judging of the young hounds, the Master thanked those who had provided quarters for our puppies, and also Ned Friend who had been our constant adviser since our pack was formed and who had journeyed from Grantham that day after a hard day's hunting with his own pack. He congratulated him on his appointment as huntsman of the premier pack of the country.

Our thanks are due to Captain R. and Mrs. Abney-Hastings, Mr E. H. Huddleston and Messrs V. and S. Cravos for the cups they gave for the best hounds sent in from walk.

It may interest our readers to know that the Master has installed electric light in the kennel buildings—the first department of the College to be lighted in this way.

OLD BOYS

THE Headmaster, Dom Edmund Matthews, has been elected a Vice-President of the Public Schools Club. We are asked to insert a notice in this Journal that our old boys are eligible for membership to the club.

* * *

WE ask our reader's prayers for the soul of Egbert J. Corry, late Lieutenant Prince of Wales' Own (West Yorkshire Regiment), who died on March 14th from the effects of wounds. He entered the school in September, 1897, and stayed for four years. He was a boy of quiet disposition and reflective mind, who took however a lively interest and a full share in the school life and its excitements. His contemporaries will remember the air, and indeed the reality, of gravity and thoughtfulness beyond his years with which, quite unconscious of it, he would converse, and probably too, their own unsuccessful attempts to find a gap in his knowledge of cricket lore. He was seriously wounded in the battle of the Somme, and never recovered from the effects. We offer our sincere sympathy to Mr and Mrs Corry.

* * *

ON March 22nd Pierce J. Tucker, for some years Secretary to the Ampleforth Society, died suddenly. He was playing the organ at the evening service in the Catholic Church, Beverley, when he collapsed. The priest was happily able to administer the Sacrament of Extreme Unction before he died. He came to Ampleforth in September, 1882, and left in July, 1889. Always an exemplary Catholic, he retained, throughout life a characteristically genial personality and a devoted friendship for Ampleforth. May he rest in peace.

* * *

WE also ask prayers for Captain Patrick Murphy who died in London on March 28th. He came to Ampleforth in 1903 and remained five years in the school. He will be remembered as a promising cricketer who had an exceptionally fine action and bowled a fast ball. In 1908 he began by playing in the second eleven, but after a fine performance against St Peter's

Old Boys

when he took eight wickets for twelve runs, he was promoted to the first eleven and maintained his place throughout the season. He was a vivacious boy with a quick utterance broken by a slight stammer, and the author of many a school prank. Shortly after the war broke out he obtained a commission in the Hampshire Regiment and fought in Gallipoli and Palestine. At the end of the war he had been for some time on the G.H.Q. staff in Palestine. On his return home he had an appointment in the Cipher Department of the War Office. He died from heart failure after an illness of eighteen days, the result of a chill contracted while he was watching a football match. Complications arising from his old fever troubles broncho-pneumonia finally supervened. May he rest in peace. We offer to Mr J. Harvey Murphy, R.C., and Mrs Murphy our heartfelt sympathy.

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LIEUTENANT EWAN BLACKLEDGE, 1st King's (Liverpool) Regiment attached R.F.C. has been officially posted as killed on November 23rd, 1917. R.I.P.

* * *

WE take the following from *The Tablet*:

On January 27th, at St Peter's, Lytham, by the Rev T. A. Noblett, O.S.B., assisted by the Rev George Gorman, followed by nuptial mass, Stephen Augustine, youngest son of the late Leonard and Bridget Noblett, to Edith Isabel, second daughter of Richard Bond and Mrs Bond, of Blackpool and Chorley.

* * *

WE have received Nos. One and Two of the *Inter-University Magazine*. P. S. Blackledge and R. P. Liston are both promoters of this new literary Catholic effort. We hope that many of our readers will support this new magazine so well deserving of the Catholic public.

* * *

LIEUTENANT R. J. LYNCH, who, on leaving Wellington, Madras, was posted to 126th Baluchistan Infantry now attached to Northern Waziristan Militia. Needless to say he has not been unaffected by the troubles on the Afghan border, and has seen some exciting times of late.

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From the *Yorkshire Post* we take the following :

Northern sportsmen will hear with considerable interest that Sir William B. Austin, Bart., has been elected to the mastership of the Suffolk Hounds. A Yorkshireman by birth, Sir William was for a season or two master and huntsman of the Staintondale country, and was the first to kennel this old-established Yorkshire pack. It was a matter of great regret to the sportsmen in the Scarborough district when Sir William Austin left Yorkshire for Ireland. In that country he mastered the East Galway and Ormonde packs, and also had a successful reign in the West Kent territory.

* * *

THE Secretary of the Old Boys Golfing Society has asked us to remind Old Boys that this year's meeting will be held on the links of the Lytham and St Anne's Club on the last Wednesday of August. Any who wish to compete should communicate as soon as possible with the Secretary, Captain Basil Marwood, Pleasington Lodge, near Blackburn, who will forward detailed information respecting the arrangements. It is hoped that a match against a Stonyhurst team will be possible and in this case the meeting will extend over two days.

* * *

We hope to be able to publish in a forthcoming issue an illustration from Mr J. Pike's sketch book of Chester which is to be published by A. & C. Black, Limited.

* * *

MR J. G. SIMPSON, University College, Oxford, has been elected treasurer of the Newman Society.

We have received the first annual report of the Ampleforth Dinner at Oxford which was held at the Mitre Hotel, on February 12th, 1920. Nine Old Boys were present. The committee elected were the Master of St Benet's Hall, Mr. J. G. Simpson and Viscount Encombe. The following were also present : Hon. M. S. Scott, A. B. Gibbons, R. T. Browne, Rev E. C. Williams, J. P. Raby, T. V. Welsh. A number of resolutions were passed at the dinner and a telegram of greeting was despatched to the Headmaster. The following rules which we are particularly requested to print were framed :

1. That a committee of three be elected, one of whom is

Old Boys

ex-officio, the Master of St Benet's Hall, the others being elected biennially and retiring in rotation.

2. That only graduates and undergraduates of Oxford University be present, any exception being at the discretion of the committee.
3. That the Headmaster be always invited.
4. That a dinner be held annually and in the Summer Term.
5. That Foundation Members, whether "sent down," "gone down" or even graduated be always invited to the dinner.
6. That a red and black bow tie of uniform pattern be worn with evening dress, with the exception of clerics who shall wear a black and red rosette of uniform pattern.
7. That a Secretary be appointed who is a member of the Committee.
8. That the records of the business transacted be kept in the archives of St Benet's Hall and be read out at each dinner.
9. That an annual report be sent to the *Ampleforth Journal*.

S. ANSELM PARKER, O.S.B.

Master of St Benet's Hall.

J. G. SIMPSON, Hon. Sec.

* * *

PAUL LAMBERT who has gone out to Australia to farm paid us a visit before he left England. Hon. C. Barnewall now has a billet at Shanghai.

* * *

THE following Old Boys visited us during the Easter term :—
C. and S. Rochford, A. Pollock, B. J. D. Gerrard, R. W. S. Douglas, P. J. Lambert, E. B. O'C Robinson, T. Ainscough, Captain Abney-Hastings, E. Le Fèvre, W. R. Lee.

FOR the Holy Week Retreat and Easter there came :—

R. J. Cheney, O. S. & L. D. Chamberlain, A. F. Corballis, W. V. Clapham, Viscount Encombe, G. Farrell, A. R. Fors, A. B. Gibbons, F. L. Hayes, F. W. Hesketh, B. C., & G. Marwood, L. & S. Rochford, Hon. M. S. Scott, A. F. M. & B. M. Wright.

THE PREPARATORY SCHOOL

T. GADD joined the School in January.

* * *

THE Captain for the term has been J. H. Alleyn and the Captains of the Games W. H. Lawson and R. P. Drummond.

* * *

THE following lectures have been given this term :

Spain	Dom Louis.
Science and Photography	Dom Hugh.
Rome	Dom Dunstan.

We offer our best thanks to the lecturers as also to Dom Maurus Powell who gave the Easter retreat.

* * *

THE following were the results of the Billiard Tournament :

- 1st Tournament—W. H. Lawson.
- 2nd Tournament—O. W. Ainscough.
- 3rd Tournament—G. T. Grisewood.
- Bagatelle Tournament—J. Riddell.

* * *

WE were only able to play one football match this term but we are glad to be able to record that we beat Red House, Manton Moor by five goals to two. The match was for boys under four foot eight inches in height. The following boys played :

P. E. Grisewood (goal), G. W. A. Nevill, B. J. Murphy (backs), P. Ruddin, E. J. Scott, N. Grattan Doyle (half-backs), W. V. Haidy, E. W. Fattorini, R. P. Drummond, G. J. Emery, J. T. Conroy (forwards)

* * *

OUR patronal feast of St Aelred was celebrated by a visit from Father Abbot, who sang pontifical high Mass in chapel.

* * *

THE English Literature Prizes offered by the Headmaster for the term were won by G. H. March Phillipps, G. J. Emery, and the Second Form prize by J. Wood.

The Ampleforth Journal

THE Stamp Club, which has completed its second term of existence and is now firmly established, has revealed in the School a very keen interest in this hobby. Meetings have been held regularly every fortnight and the members' stamp collections have grown considerably. Alleyn has been a very energetic secretary. In the Description Competition the first prize was won by E. W. Fattorini, the second by G. W. A. Nevill.

* * *

THE aviary had to be vacated owing to a landslip in its neighbourhood. Opinion on the cause of this disaster has not been unanimous. The least plausible reason assigned was the building of a new wing to the aviary! It is true that its completion and the beginning of a perceptible movement did synchronise. However the aviary has been reconstructed to the south of the School with three departments—"English Birds," "Foreign Birds," and "Birds of an unsociable disposition." It cannot pretend to rival the dimensions of the College aviary, but we flatter ourselves on the great beauty, variety and number of its inhabitants. In the transitional stage a few British birds were lost.

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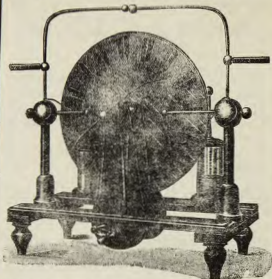
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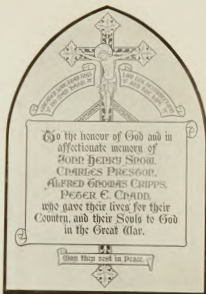
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