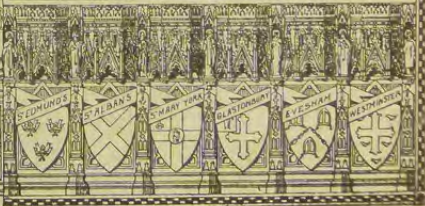


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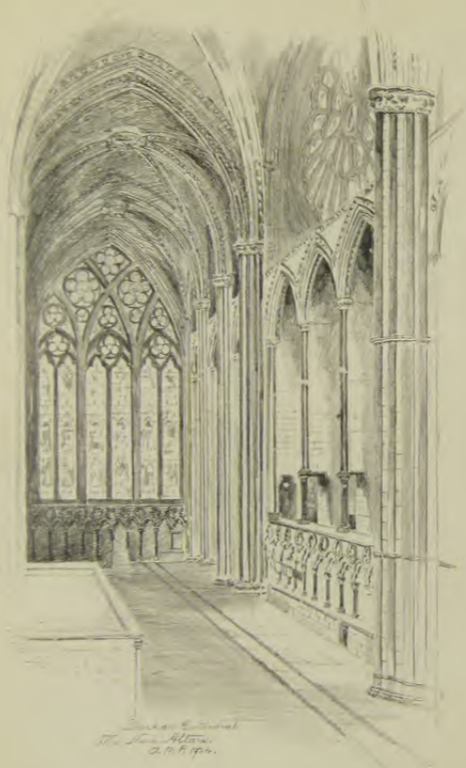
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No. 1

ST CUTHBERT'S RELICS

THAT English Benedictines claim to have a secret tradition as to the hidden burial-place of St Cuthbert's body is well-known, if only from Scott's allusion in *Marmion* (canto II).

"There, deep in Durham's Gothic shade
 His relics are in secret laid;
 But none may know the place,
 Save of his holiest servants three
 Deep sworn to solemn secrecy
 Who share that wondrous grace."

It is equally well known that considerable doubt has been cast on the tradition through later investigations made by the authorities at Durham. Evidently nothing but the revelation of our secret and consequent researches can settle the question satisfactorily. When will it be judged prudent to make public the tradition?

Sir Walter's verses are sufficiently accurate, allowing for poetic license as to the precise number of the holders of the secret or their special holiness. The poet had probably heard of the story from Catholic neighbours on the Border. A secret of some kind has certainly been handed down in our body from an indefinite period, probably from the revival of the English Congregation early in the seventeenth century; the secret is not however confided to only three monks, it is not held under oath; it is contained in a written description as well as in a plan; and it has been treated with scant respect by the Durham officials and others. In *Shrines of British Saints* (Antiquary Series, 1905) Mr Wall sets aside our claim in a rather contemptuous manner, writing of the examination of the tomb in 1827, "This should dispose once for all of the reported tradition that the resting-place of St Cuthbert is a secret known only to three Benedictine monks of the Roman obedience, a tradition unheard-of until the early part of

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last century" (p. 199).¹ Mr Wall is too easily satisfied. It is no argument against a secret to have been unheard-of; one hardly expects a secret to be proclaimed from the house-tops; and under penal laws and persecution it would be only common prudence not to boast of such a tradition. But D. Serenus Cressy at least hints at the claim in his "Church History," and in a Downside MS. D. Anselm Mannock explicitly records that it was known to him in 1730.

Let us recapitulate some accepted facts.

Throughout England in Catholic times it was commonly believed that the body of St Cuthbert, venerated in the great Shrine at Durham, had remained incorrupt, and of this belief curiously strong confirmation was afforded at the Visitation ordered by Henry VIII. When the Shrine was being dismantled and the *feretrum* was opened, workmen saw and handled the flexible limbs of the Saint's body; the Royal Commissioners themselves bearing witness that the body was apparently still incorrupt (1537). A new grave was made a little later beneath where the Shrine had stood and the remains buried therein. This was in 1541, and the bill for making the grave has been found.

On the suppression of the monastic community at Durham a Chapter of secular Canons was set up, of which the Prior became Dean, and several of the monks, including the official Guardian of the Shrine, were made prebendaries. The accession of Queen Mary restored Catholic worship for some years, and even during Elizabeth's reign the Cathedral came into Catholic hands for a few weeks in 1569 during the rising of the Earls.

Did the Durham clergy, at some time during these years of change, take up their Saint's body, substitute another in its stead, and conceal their treasure in another part of the Minster known only to a few faithful? Something of this kind is implied in the Benedictine tradition; it could easily have been carried out and seems a natural thing to do.²

¹ This was published in 1905, but was perhaps written in the previous century, in which case it would not be so clearly inaccurate.

² Lingard, the historian of the Anglo-Saxon Church, accepts our tradition. See also for full consideration of the question, Archbishop Eyre's *History of St. Cuthbert* (1887), and Ahlsson's MSS. at Ampleforth.

St Cuthbert's Relics

On May 17th, 1827, the accepted tomb of St Cuthbert was opened, and its contents carefully examined by the Cathedral authorities, no Catholic being present at the investigation. No incorrupt body was there, but fragments were found of several coffins and of human bones, a skeleton swathed in a silken shroud, and a cloven skull, surmised to be that of St Oswald which had formerly been buried with St Cuthbert. Other minor relics of the Saint were there—a superaltar of silver, an ivory comb, a burse, a stole, etc.; but many things were found of which no mention is made of their being in the original coffin, whilst many things were not found that it is well known were buried with St Cuthbert. There were also signs that the grave had been disturbed at some time subsequent to the burial in 1541. This chest of relics was replaced in the same grave.

On March 1st, 1899, the grave and chest were again opened, this time in presence of Catholic representatives; the contents were carefully examined and catalogued, and the whole reverently replaced in the same tomb on March 17th of that year.

Voicing the opinion of many others, Mr Wall considers that this detailed investigation "leaves no loophole whatsoever for the existence of that (Benedictine) tradition."

Which of the two views is correct can only, of course, be settled after the monastic secret has been revealed, and has been followed, if *anything at all is discovered*, by an expert and full examination. The researches of 1827 and 1899 have, without question, thrown doubt upon our tradition, and justify some scepticism as to its having any valid foundation. Yet the tale is not lacking in probability. Relics of Saints have often been hidden from spoilers, have been translated to fresh places, and even stolen by misguided devotees; they have been rediscovered after many years or centuries through visions, dreams or otherwise. We recall the great veneration that England felt for St Cuthbert as the *Thaumaturgus* of England, and the opportunity for secret removal of his remains by the very men who had been their guardians. Warned by the earlier suppression under King Henry, fearful of further profanation from triumphant Puritans the monks could easily

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remove their treasured heritage; it was not beyond their simplicity to devise means to deceive their enemies, and they had for encouragement the example of their Lindisfarne ancestors who during two centuries of wanderings had safeguarded the body of their Father. The true relics would be taken up and hidden in some safe spot not likely to be searched by fanatics; as a further precaution the bones of another body, with well-known genuine relics of St Cuthbert and St Oswald would be replaced in the known grave; and it was easy to transmit a tradition through the half-century between Elizabeth's accession and the Benedictine revival, for the Bishopric was full of faithful Catholics and was the home of many priests and martyrs.

II.

Has the time at length arrived for the Benedictine secret to be revealed and for a final search for St Cuthbert's remains? I submit considerations in favour of such a course.

There is no purpose in keeping a secret just because it is a secret, or an ancient one, particularly if it be a matter of public interest. To make a mystery just for its own sake is not dignified, nor to maintain this secret to avoid the chance of the Saint's body proving to be no longer incorrupt. The tradition has been handed on for some definite, serious purpose, presumably to preserve the relics from profanation, and safeguard them for renewed veneration. This implies that as it was a duty to maintain the secret in the past, it will equally some day become a duty to declare it; and the only question is, when that time shall arrive. Is it to be when England becomes Catholic again and the Minsters are restored to the monks; or is it when altered circumstances offer all reasonable security against profanation or irreverence? That we must await the actual conversion of the country and the restoration of Durham to Catholic worship can hardly be contended; neither of these desirable objects may be within God's designs, and St Cuthbert's signs, if renewed, may be for the conversion of infidels not for the consolation of the faithful. We could not expect to be allowed, perhaps we should not wish, to remove relics from Durham. And as to reasonable

St Cuthbert's Relics

security against profanation we surely have that now. No fanatic would be permitted to desecrate St Cuthbert's grave; public opinion would revolt against such dishonour to the dead; and the guardians of the Minster as Christian gentlemen would think it an honour to have in their keeping the undoubted remains of Northumbria's most famous Saint.

Judging from what happens in parallel cases freedom of access to the tomb would be permitted, and all reasonable opportunities for at least private veneration. The tomb of the Unknown Warrior, the Cenotaph of the Fallen, Beaconsfield's statue on Primrose-Day, and the uplifted crosses by the wayside mark the decay of intolerant Puritanism; and those who have seen the crowds kneeling round the tombs of St Edward or St William can imagine the multitudes that a shrine of St Cuthbert would draw to Durham.

We must be prepared for eventualities and disappointments. Our tradition, like others, might prove to have no solid foundation, to be a legend born of hope rather than of facts; no remains at all, or only doubtful ones might be discovered, in which case the balance of probability, or even certainty, would revert to the present grave beneath the old shrine. Or again, genuine remains might be found, but the miracle of incorruption may have ceased; even then we could accept the Divine disposition without throwing doubt on the earlier belief, for when a nation has abandoned the faith and rejected veneration of its Saints a marvel of this kind may well have been withdrawn.

If, on the other hand, in God's providence the portent should continue and the sacred body be found, as in the days of Henry VIII, incorrupt, with supple, flexible limbs, then let the marvel be made manifest to the glory of God and of His Saints. Grave would be the responsibility of hiding so great a miracle, or checking the gracious results that might be expected to ensue.

Some twenty-five years ago, shortly after the researches of 1899, informal discussions on the subject were opened with the Durham authorities, who—it was understood—would give every facility for testing our tradition. There should be expert and impartial investigations at which we should be

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duly represented. They could not permit relics to be removed from the Minster, though if found, some secondary objects of interest might be assigned to us in recognition of our valuable co-operation. For all genuine remains honourable sepulture within the Church should be provided and a suitable memorial set up, to which access should be permitted at reasonable times for private devotion. The matter was discussed at General Chapter in 1901 but it was allowed to lapse; another quarter of a century has gone by with its changes and increased toleration, and the question can again be raised.

The English Benedictines hold their secret, whatever its worth, as a trust for the Catholics of England; they may hesitate to decide on their own authority whether the time has come for testing their venerable traditions. In these circumstances an expression of opinion from the English Hierarchy or from the Bishops of the Northern Province would weigh heavily with our General Chapter, and would relieve its responsibility. The matter might even be informally submitted to the Holy See. Only authority can decide, after due consideration, whether existing conditions warrant the disclosure; but until it be disposed of, one way or another, our tradition remains an obstacle, *perhaps the only one*, to the existing tomb and its relics being acknowledged as genuine. Unless valid reasons continue—and that they were valid two centuries ago is no proof that they are valid now—it seems desirable, if not a duty, to remove this obstacle. St. Cuthbert's is still a name to conjure with in the North. Authoritative recognition of his tomb might rekindle the faith that still smoulders in the nation; it would at least rouse our own people's devotion, and the shrine of Northumbria's Wonder-worker would become as popular a pilgrimage as those of the Royal Confessor at Westminster or of St. William at York. If God so wills, it might even revive the glory of miracles that once shed lustre on Saint Cuthbert and Durham.

J.I.C.

A LADDER OF FOUR RUNGS

HERE BEGINNETH A LADDER OF FOUR RUNGS BY THE WHICH
LADDER MEN MAY WELL CLIMB TO HEAVEN.¹

AS I was occupied on a day with bodily travail, and thought of ghostly works that were needful to God's servants, four ghostly works came soon to my mind, that is to say: Lesson, Meditation, Orison, and Contemplation. This is the ladder of cloisterers, and of other God's lovers, by the which they climb from earth unto heaven. This is a long ladder and a marvellous, though it have but four rungs; for the one end standeth on the ground and the other end thirleth² the clouds, and sheweth the climber heavenly privities.³

1. Of the four rungs of this ladder.

Understand now what the four rungs of this ladder be, each by itself. Lesson is a busy looking upon Holy Writ, with intention of the will and the understanding; meditation is a studious ensearching with the mind to know what erst was hid, through guidance of proper reason; prayer is a devout desiring of the heart for to get that that is good, and for to do away that that is evil; contemplation is a rising of heart unto God that tasteth some deal and savoureth of heavenly sweetness.

Lesson seeketh, meditation findeth, orison asketh, contemplation feeleth. Whence it is said: *Quaerite, et inveniatis; pulsate, et aperietur vobis*. "Seek, and ye shall find; knock, and the gates shall be opened to you." (Matthew vii, 7). That is: Seek reading, and ye shall find with holy meditation

¹ Extracted and arranged, with some modernisation, from a fourteenth century version (MS. Douce, 322) of the *Scala Clausicalium*, a work which has been ascribed both to St. Augustine and to St. Bernard and is printed twice in Migne, with the works of these Fathers, but which has recently been reclaimed by Dom Wilmart for its true author. It was written about the middle of the twelfth century by Guigo, afterwards Prior of the Grande Chartreuse, for Ger vase, afterwards Prior of the Charterhouse of Mont Dieu. The covering letter and epilogue may be read in Migne (P.L., clxxxiv, 473 ff.).

² Pierceth.

³ Secrets.

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thinking; and knock praying, and the gate shall be opened to you, to have the entry through heavenly contemplation to feel that desire.

Lesson putteth, as it were, whole meat to the mouth; meditation cheweth and breaketh it; prayer findeth savour; contemplation is the liking sweetness that so much comforteth. Lesson is without-forth in the bark; meditation within-forth in the pith; orison in the desirful asking; and contemplation in the delight of the great sweetness.

2. Of the first rung, that is to say Lesson.

In lesson I heard read this: *Beati mundo corde, quoniam ipsi Deum videbunt.* (Matthew v. 8). Lo there a little word! but it is of much sweetness and of great effect, and maketh way unto life. When a man with bodily ears this little word heareth, and with ghostly eyes of his heart hath seen it, he speaketh to his soul and saith: "It seemeth that this word may make way to God. I will (he saith) essay in mine heart and try with His help how I may understand and win to have cleanness. For rich thing it is and blessed, that maketh them that have it to win the bliss of heaven. And God Himself promiseth them that they shall see Him, the which sight only is fulfilling of all joy to all God's friends." When man this lesson hath heard—*Beati mundo corde, quoniam ipsi Deum videbunt*; that is, "Blessed be those that be clean of heart, for they shall see God"—he beginneth to chew it and break it with his reason busily, how he may come to this cleanness that is so precious and so mighty that it maketh the havers to see God.

3. Of the second rung, that is to say Meditation.

Then goeth meditation and ensearcheth quickly and findeth truly that He saith not, Blessed be those that be clean of *body*; but, that be clean of *heart*. For it is not enough for to have hands clean from evil deed, unless the heart within be clean of foul thoughts. Therefore asketh David in the Psalter

A Ladder of Four Rungs

where he saith: *Quis ascendet in montem Domini, aut quis stabit in loco sancto ejus?* (Ps. xxiii, 3). That is, "who shall climb up to the high hill of God?" that is, shall come to heaven; and "who shall stand in that holy place?" that is, there to see Him in His Godhead. David answereth and saith: "Those that none evil done with hands and be clean of heart within." Yet more, in meditation he thinketh deeply how the aforesaid prophet David, God's darling, fervently prayeth after this cleanness where he saith: *Cor mundum crea in me Deus.* "Lord, make Thou in me a clean heart." (Ps. l, 12). And also he saith: *Iniquitatem si aspexi in corde meo, non exaudiet Dominus.* That is, "If I see or know any wickedness in mine heart, God will not hear my prayer." (Ps. lxxv, 18). He bethinketh him further of the holy man Job, how feared he was lest he should be filled with foul thought, when he said: *Pepigi fœdus cum oculis meis, ne cogitarem de virgine.* That is, "I made covenant with mine eyes that I should think of no woman." (xxxv, 1). Lo! how straitly the holy man refrained himself, that shut his eyes that he should see no vanities, lest he unwittingly should cast his eye on that thing that after might make foul love to rise and to fordo the cleanness of the heart.

When he is thus feared to lose this cleanness through vain sight, he beginneth to consider the great meed that thereof riseth: that it is so delectable, so joyful to see that glorious face of God that fairest is before all those that ever were—not loathly, grisly, nor deadly, as our cursed sins made Him; but goodly, graciously, and lovely, and crowned all with joy, and clad all with bliss, as His Father clad Him at His Rising. He thinketh that in this blessed sight shall be all the perfection of all joy, of the which the prophet saith: *Satiabor cum apparuerit gloria tua.* That is, "Lord, I shall be fulfilled of all manner of joy, when Thou shewest Thy glorious face to me, and surely not ere then." (Ps. xvi, 15).

Seest thou how much sweetness cometh of so little a word? how much a fire quickeneth of so little a spark? how so little a lump as that is, *Beati mundo corde, Blessed be the clean of heart*, is beaten out, hot as it is, and drawn out on breadth and on length?

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When the soul by glowing brand of this fire is enflamed, and so is ravished in desire to that thing that is as the sure meed to cleanness of heart, that is, God for to see: then the alabaster with the sweet ointments beginneth for to break, and soon anon he feeleth the sweet smells come. But not with tasting, but as it were with smelling, he understandeth the sweet smells, he understandeth the sweet savour; and joyful it were to feel this sweetness. Verily (as it said in the meaning thereof) such seeking men may find.

But what shall man do that desireth this liking to feel and findeth not by himself how he may it have? For the more that man fasteneth his meditation thereon, the more of mourning he findeth, for that he findeth not the sweetness of cleanness of heart. Meditation him sheweth, but not him giveth. For neither through reading, nor through thinking of meditation, cometh man to feeling of this sweetness, but through gift that cometh from above. For ever to read and be in meditations is common both to good and evil. For the philosophers, through guidance of their reason, found what thing was the goodness of God. But because they knew God and His goodness, and loved Him not nor worshipped as God, therefore they were unworthy to have that sweetness and that liking of God that should have risen of that knowing. And therefore God withheld it from them as from unworthy. And herewithal turned to nought that study of man's wit, that gave not to them the Spirit of Wisdom, who ghostly giveth wit and savour to that soul that He cometh to, and stirreth them here with liking, and furthereth them wit ghostly joy.

This wisdom is only the gift of God, that He hath holden to Himself to give to those that He will. As the office to christen children God hath given to many; but the power in Baptism to forgive sin He hath holden only to Himself. Therefore Saint John saith of Himself: "Here is He that christeneth"; (1, 33) that is, that truly forgiveth sin. Thus we may say of Him, that it is He that giveth wisdom to feel and to taste how sweet He is, how good He is. But as the wise man saith: *Sermo datur multis, animi sapientia paucis.*¹

¹ From the *Distichs of Calo*:

*Contra verbosus noli contendere verbis;
Sermo datur cunctis, animi sapientia paucis.*

A Ladder of Four Rungs

That is, many have grace of word; but this wisdom is given but to few, that God giveth to whom He will and when He will.

4. Of the third rung, that is to say Prayer.

Then when man seeth that to the knowing, nor to the feeling of this wisdom, he may not come nor reach through himself, and the more he thereabout travaileth thither to climb, the more he seeth the Godhead what he doth!; then he seeth that his might nor his wit is nought, and beginneth to know himself as a poor wretch and needful, loweth himself and falleth down meekly with a low heart to pray and saith: "Lord, Thou that wilt not be seen but by those that be clean of heart: I have done that in me is, read and deeply thought and ensearched what it is, and on what manner I might best come to this cleanness that I might Thee know somedeal. Lord, I have sought and thought with all my poor heart! And, Lord, in my meditation the fire of desire kindled for to know Thee, not only the bitter bark without, but in feeling and in tasting in my soul. And this worthiness I ask not for me, for I am wretched and sinful and most unworthy of all other. But, Lord, as a whelp eateth of the crumbs that fallen from the board of his lord: of the heritage that is for to come, a drop of that heavenly joy to comfort my thirsty soul that burneth in love-longing to Thee!"

5. Of the fourth rung, that is to say Contemplation.

With these and other such desires the heart is enflamed, God is called and prayed as dear Spouse to come to the mourning soul that languoreth in love. What doth God then, whose help is ever on the righteous and His ear at their prayer? He abideth not till the prayer be full ended, but He presseth in amidst of the burning desire to that thirsty soul, and with a secret hallowing of heavenly sweetness softeth the soul and comforteth it, and maketh it so overtaken with

¹ He sees how much depends on God.

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liking and joy, that for that time it forgetteth all earthly thing; and maketh it to lose upon a wonder wise (as it dead were) from knowing of itself. And as in fleshly works man is so overcome that he loseth the leading of reason and so becometh all fleshly: right so, in this high stair of contemplation, the fleshly stirrings of man be so fordone that the flesh in nothing gainsayeth the spirit, but he is become all ghostly.

6. *What be the tokens of the coming of this grace*

But, Lord, by what thing may men know when Thou this dost, and what is the tokening of Thy coming? Whether sighings and tears be messengers of this liking and of this comfort? And if it so be, it seemeth wonder. It seemeth not commonly wholly in accord: comfort with sighings and joy with tears. It seemeth it should not be called tears, but a heavenly dewing that cometh from above, that wetteth without and cleanseth within the soul, as it befalleth in the sacrament of Baptism. The outer washing of tears without betokeneth the inner washing. They be blessed tears, through the which outer washing the inner spots be fordone and the fire of sins quenched. Blessed be those that thus weep, for God saith of them that they shall laugh.¹ In these tears the soul knoweth God, her true Spouse. This is thy solace that thy loving Spouse giveth to thee, sighing mingled with tears. But, dearworth Lord! since these sighings and these tears be so sweet that come of Thy meaning and liking of the great joy:² what joy, Lord, and comfort shall Thy lovers and Thy chosen have of Thee, when they shall know Thee and see Thee such as Thou art?

But whereto of a thing that is so hid and so unknown to us, make we speech to other to understand? Since none may understand it but they that have felt it,³ as those to whom God hath sent a joy and a liking of Himself, as to taste what kindness He is and shall be in sweetness to His lovers without end. For all that men read, or may here, in books that ought to be read, unsavoury it is unless the heart understand it.

¹ Mt. v. 5.

² Ex memoria et desiderio sui.

³ Inexpertis talia non intelligunt.

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7. *That this grace cometh and then it goeth, for our good.*

Now, my soul, long have we drawn this word on length. Me thinketh it is good and merry to us to be here, with Peter and John, for to have mirth and joy with our Spouse, and make (if we may) our dwelling with Him.¹ It is no need three houses to make, for one is enough to harbour us all, in which we may together be and have our talking in mirths in mean. But what saith our Spouse? Let me go, He saith, for the light of the morrow-tide is here.² The light and the comfort that thou desirest, thou hast it. After the blessing is given, and sinews in the loins be dried and dead, and the name of Israel to Jacob is turned: anon the Spouse, that with jealous loves was desired, glideth away and withdraweth that sweetness that He in contemplation to His lover sent. And He nevertheless with him is, through dearworth grace and demeaning³ of will, as with His dearworth spouse.

Therefore dread thee not that He hath forsaken thee, though He for a little while withdraw Him. For all this He doth to help thee and for thy good. This coming and this parting is winning to thee; and wit thou well that there-through greatly thou winnest. He cometh to thee and He parteth from thee, that thou be the more ware thou art not foolish for that comfort and liking, and that thou throw not that thou wert privy with Him, and ween that He sendeth it to thee for thy holy life, and there-through let goodly be thyself, and so anon leap into pride.

Also, if thy Spouse were ever with Thee, thou wouldst hold the lighter of Him. And if this liking and this comfort, that thou divers times takest and feellest, were always lasting, thou wouldst ween that it were of nature and not of grace. Therefore wit thou for certain that this grace and this comfort, God, thy dear Spouse, specially giveth when He will and to whom He will, not as heritage ever to have it in this life. For it is said in old English: "Overmuch fellowed maketh men otherwhile to be despised."⁴ Therefore He departeth from thee that His long dwelling with thee make Him not

¹ Mt. xvii. 4.

² Genesis xxxii. 26.

³ Governance, guidance.

⁴ Familiarity breeds contempt.

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unworthy to thee, and that thou, when He departeth from thee, desire Him and mourn after Him more heartily and seek Him the quicker that with more grace thou may Him find. And if it so were that our Spouse, the liking that He to His lovers sendeth in contemplation, let them have it here at their will, such liking they would have therein that the less they would desire to the great liking that is to come in heaven, that shall last with joyful life without end. Therefore, that they shall not trow of the exile—that they be cast in their penance for to do—that it were heaven that is place of woe, therefore our Spouse now He cometh and now He wendeth, now He bringeth comfort and now He withdraweth it, and leaveth us in our feebleness to know what we be. And he letteth us somedele feel how sweet He is; but ere we may Him fully feel, He withdraweth Him.

8. *That the soul must be wary when this grace is withdrawn.*

But ever, thou God's lover, be watchful and wary, and understand in what wise He withdraweth Him from thee, thy dearworth Spouse. Wit well for sooth He withdraweth Him not far from thee. If thou see Him not ever alike, He seeth thee; for He is full of eyes, both before and behind. Thou mayest nothing from Him hide. He hath on thee His spies set, that they watch by day and by night how thou bearest thee while thy Spouse is from thee. They be set for to bewray thee, if they may overtake thee, or any gesture or token find in thee to any evil. Jealous is thy Spouse of thee, if thou any other love take, or to any 'other semblaunt' make. Soon He will thee forsake, and turn Him from thee, and withhold Him till that thou truly love Him. For He will no rival have in men; He would all have or all leave. He would have all thy love here, if thou in bliss will be his fere.² Purchased He is not, but He be bought dear. Delicious³ is thy Spouse, full noble and full fair, before all those that ever were born of mother. Therefore He will not but fair. If He see in thee any tokening of evil or of wantonness,

¹ Overtures.

² Friend.

³ Fastidious.

A Ladder of Four Rungs

soon from thee His bright eyes He turneth, as He that none uncleanness may suffer or see. Therefore, if thou desire of thy Spouse liking to have, and between His arms sweetly to be clasped, modest and chaste must thou be.

9. *How the four rungs of this ladder be close joined, each to other.*

Lesson is the first ground,¹ that goeth before and leadeth forth to meditation. Meditation seeketh busily, and always with a deep thought graveth and diggeth deep, and he wendeth to find that treasure. But for he may not wend thereto by himself, therefore he sendeth us to prayer, that is mightful and strong. And so anon prayer riseth up unto God; and there he findeth the treasure that he so fervently desireth, that is the sweetness and the liking of contemplation. And then cometh contemplation and rewardeth the travail of the other three, through a sweet heavenly dewing that the soul drinketh in liking and in joy.

The first degree is of beginners, the second of profifiers, the third of them that be devout, the fourth of them that be holy and blessed with God.

These four degrees be so bound together and each of them serveth so to other, that the first, as lesson and meditation, helpeth little or nought without those that be following, as prayer and contemplation. Also, without the two former men win late to the latter. What helpeth it to spend thy time in lesson, reading or listening the deeds of holy fathers, unless we them break or chew through meditation, and draw out somewhat and swallow it and send it to the heart? so that we may find, and by them understand, our own defaults; and after such knowing that we may enforce us so warily to work, that we may win to the virtues that in them were. But how may we thus think and beware us that no false nor unclean thought make us in meditation pass the bounds stabled by our holy fathers, unless we first, either by hearing or in reading, be lawfully taught? Also, what helpeth it a man, though he see through meditation what is to do, unless he through help of prayer and God's grace do that in him

¹ Base, foundation.

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is to win and to hold what he in meditation hath found and understood that were to do the soul good. For, as the apostle saith: "All good gifts and all perfection cometh from above, from the Father of lights" (James i, 17), without whose help we be powerless any good deed to do. But the good that is in us (if there any be), He doth it in us; but not without us. For, as saith the apostle: *Co-operatores Dei sumus* (1 Cor. iii, 9). That is, "We be God's helpers to our good"; that is, if we open our heart when He sendeth us the gifts of His grace, and also do that in us is to keep and to hold it.

10. *That we must pray for this grace.*

But God wills that we pray after this grace, and He would that we opened the gates of our heart against His coming. And that is that we assent with our free will to receive His grace. This assent asked God of the woman Samaritan, with whom He spake at the well, as she stood there to draw water.¹ To whom our Lord said: "Call thine husband." As if He had said: "I will give Thee of My grace, if thou wilt assent with thy proper will." Also He asked prayer of her when He said: "If thou knew the gift of God and what He is that saith to thee, Give me drink, peradventure thou would ask of Him if He would give thee water of life." When this woman heard these words of God, anon she considered in her heart that good it were and meedful to drink of this precious water of life that God spake of. Anon, with fervent desire to have of this water, she gave her to prayer and said: "Lord, give me of this water." See how hearing of God's word, and following thereon meditation with deep thought of heart, stirred her to pray after this water. How should she have been so busy for to pray, unless meditation of heart had stirred her thereto? Or what should the forethought of meditation have brought to her, unless prayer following had won what she desired of God? If thou wilt then that thy meditation be fruitful, it behoveth that the devotion of prayer follow, through the which thou mayest win to sweetness of contemplation.

¹ John iv.

A Ladder of Four Rungs

Through this then mayest thou understand that lesson without meditation is idle; meditation without prayer is without effect; but prayer with devotion winneth to contemplation. To win to the high stair of contemplation without help of prayer, it were wonderful or miracle. The power of God Almighty is endless, and His mercy is above all His works (Ps. cxliv, 9). Otherwhile He raiseth of the hard stones Abraham's children, when those that be hard as stone and evil He eggeth and stirreth to love God. And so, as who saith, He "giveth the ox by the horn."¹ That is, when He not called offereth His grace, and neither sought nor desired joineth Himself unto them. If we read that it is befallen thus unto any, as St Paul and to such other, whatso they were, nevertheless we shall not tempt God and throw that God will do so to us lying in our sin. But we shall do that falleth to us: read or set deeply our heart on God's holy Law, and heartily pray Him that He help our feebleness, and that He would with eyes of His mercy see our wickedness, and always hold ourselves unworthy and wretches. Be we ever untrusty of ourselves, but lean all on Him, with heartily love making our moan to Him. Therefore saith He to us: *Petite et accipietis* (John xvi, 24). That is to say, Travail with holy love after My grace, and thou shalt have what thou desirest. This grace men must win with strength.²

11. *A warning against unfaithfulness.*

Lo! now I have told thee sundrily the properties and the four degrees of the four stairs of this wonderful ladder. Blessed be all those that leave vanities and spend their time and their occupation in these, and those that sell all and buy the field wherein lieth their precious passing treasure: *Vacate et videte quam suavis est Dominus*. This is, "Bethink thee utterly and see how sweet God our Saviour is." Thus shall men climb by this ladder from degree to degree, from

¹ I.e. belies the adage: "God helps those that help themselves," as expressed in the Latin complex:

*Ipse laborato! Non dico: 'Dai Deus auxilium'.
Dai Deus omne bonum, sed non per carnalium auxilium.*

² The kingdom of heaven suffereth violence, and the violent bear it away. (Mt. xi, 12).

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stair to stair, and from virtue to virtue, always, till they see God of gods in Sion, that is in the bliss of heaven.

But be thou ever ware, whatso thou be, that after thou art raised into contemplation so high this sweetness for to feel, that thou thinkest that thou claspest thy Spouse with mirths in heaven, that thou from the highest stair fall not downward to hell, that thou after that blessed sight of God turn thee not to none wanton works nor fleshly lusts. But since it so is that in meditation of man's heart that is ravished on high with ghostly liking, God's lovers may feel the feebleness of flesh that ever draweth downward and through this heavy weight will not suffer that liking to be fulfilled, nor the brightness of the true light will not be seen : therefore, since he must fall downward from so high a stair through weight of the flesh, it is good that he make his descending warily and gently (so that he hurt him not) into some of the degrees by the which he climbs upwards, and anon rest him in one, and anon in another, according as his free will stirreth him, or place or time forceth. And as near art thou to God, as thou the higher climbest from the first degree.

12. Of four causes that draw men down.

But four causes there be that otherwhile downward draw from these degrees. The first is need that here may not be avoided, that other is lovely work and honest, the third is feebleness of nature, the fourth is vanity of this world. The first harmeth not, the second may be suffered, the third is wretched, the fourth is worthy penance to suffer. And especially to them that to the highest stair of this ladder have climbed, and of that dearworth liking wisely have felt, and before other of that heavenly sweetness have tasted : that from so high freedom descended to so low, to the thralldom of this world, liking to have therein. Where they thought any were, they find bitter gall. Wellaway ! bitter bargain may men this call ; for better were it of God no knowing to have, than after the knowing of Him to leave and start back.

What defence have they against God for their sin ? For God may with them rightfully meet and say : " What should I do to thee, and I have it not done ? When thou wert nought,

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then made I thee ; and after thou sinned and made thyself thrall that were so free, then with the price of Myself out of thralldom bought I thee. And afterwards with the sinful in this world thou ran, and I from them delivered thee and before other gave thee My grace. And I would that thou wert privy to Me. And when I would make My dwelling with Thee, thou shut Me out as stranger from thee. And when men spake My words to thee, lightly thou cast them behind thee, and followed the vanities of the world and the likings of thy flesh."

But, dearworth Lord, sweet Friend, wise Counsellor, and Help so strong ! foolish and unhappy is he that casteth Thee, so mildful and so meedful, from his heart. Ah, wellaway ! so baleful change : our Maker and our Lover, and that All is, and nought is that good is without Him, when we cast Him from us and foul thoughts and evil draw unto us, and that privy bedding of the Holy Ghost ! that is man's soul, that a while before was lusting in heavenly mirth, so soon shall be cast to wicked thoughts and to vanity ; and where were the hot-foot steps of thy Spouse, to bring in on Him lecherous desires ! No ! it is not seemly that those ears, that right now heard those words that be not lawful for men to speak, should bow them to vain tales and to backbiting ; and the eyes that right now with holy tears were baptized, anon should turn to see vanities ; and the tongue that a little before, with loving and praising and other love boons, hath drawn her Spouse to her bower and brought Him to her chamber, to clasp and to kiss Him sweetly and to have her mirths in mean by one and one, should be turned to vanity and to foul speech, to cursing, forswearing, and to other jangling !

But would God, for His pity, that all such evil, and all that be to Thee misliking, far be from us ! And if it so betide that we in any of these stumble and fall, turn we us soon again to our true Leech, that healeth the sick and comforteth the sorry of heart. To Him heartily we pray that He us help, and that He do away from us all evils that might hinder us to love Him. Amen.

¶ Illud secretum cubile Spiritus Sancti

HERE ENDETH THE LADDER.

TWO SONGS FOR MUSIC

I

Down in the woods, where none can pass
For the thorns of the briar rose,
Lost in the depths of the swaying grass
Dancing a fairy goes,
Smaller than ever yet was seen.
Just big enough for a fairy Queen ;
Just, for a fairy Queen !

Singing a tiny fairy song,
Dressed in their green and blue,
Two little pages dance along,
Looking, to me and you,
Smaller than ever yet was seen,
Just big enough—for a fairy Queen ;
Just—for a fairy Queen !

These are all that are left to-day,
Only the two remain ;
Fairies' courts are fallen away ;
Yet will she not complain,
Prouder than ever yet was seen,
Just proud enough for a fairy Queen ;
Just, for a fairy Queen,
Just, for a fairy Queen !

II

Gleaming white amid fresh grasses,
Running as another passes,
Lambs at play !
Making April May
All the windy day ;
Dancing as another passes
Near that way.

Never heed the winds and weathers
Dancing there as light as feathers,
Lambs at play,
Making April May
All the windy day !
You'll be solemn ewes and wethers
All—some day !

N.F.H.

A MUCH QUOTED PASSAGE

THE passage is in a letter of St Gregory the Great to St Augustine of Canterbury, to be found in St Bede's Church History, Bk. I, ch. 27.

Sed quia tua fraternitas monasterii regulis eruditae seorsum fieri non debet a clericis suis, in ecclesia Anglorum, quae auctore Deo nuper adhuc ad fidem adducta est, hanc debet conversationem instituire, quae initio nascentis ecclesiae fuit patribus nostris ; in quibus nullus eorum ex his quae possidebant aliquid suum esse dicebat, sed erant eis omnia communia.

In English, the passage and its context are translated by Edmund Bishop as follows (" Bishop Hedley and Dom U. Berlière," p. 13).

The first question of the Blessed Augustine, bishop of the Church of the Kentish men. Of bishops, how they should live with their clergy ; and how many parts the oblations made by the faithful to the altar should be divided into ; and how the bishop should conduct himself (agere) in his Church ?

Gregory, the Pope of the city of Rome, answered : [this] Holy Scripture (which no doubt you know well) declares ; and especially the letters of St Paul to Timothy, in which he was careful to instruct him how to live in the house of God. But it is the custom of the Apostolic See to give it in charge to [newly] ordained bishops to divide everything received into four parts—one, that is, for the bishop and his household for hospitality and receiving guests ; another for the clergy ; the third for the poor ; the fourth for repairing churches.

But because you [as one] trained in monastic rules, ought not to live separately from your clerics, you ought to establish in the church of the English, which, *Deo auctore*, has but just now been brought to the faith, that kind of life which existed among our fathers at the beginning of the nascent Church, none of whom called anything which they possessed their own, but all things were common among them. But if there are any clerics not in sacred orders who cannot contain, they should marry and receive their *stipendia* apart. For we know it is written of the same fathers of whom we made mention above, that "*dividebatur singulis prout cuique opus erat.*" On the score of their *stipendium* consideration must be taken and provision made for keeping them under ecclesiastical rule, that they live a good life, be sedulous in psalmody, and *Deo auctore*, keep heart and tongue and body from all unlawful things.

But as regards those leading the common life, what need is there for us to speak of assignment of portions, or giving hospitality, or

1 "exterius"—living in their own dwelling outside the common house.

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performing works of mercy; since all that is superfluous is to be expended in pious and religious uses; our Lord, the Master of all, teaching, "Quod superest date elemosynam et ecce omnia munda sunt vobis."

The part we are interested in is the paragraph beginning "But because you, etc." It has been interpreted in two senses: one "Because you are a monk and your clerics are monks, the question of dividing income among you does not arise"; the other, Mr. Bishop's interpretation, that the Pope's words "have no reference whatever to monks, and refer to St Augustine in his special character of bishop." The number of people who have quoted the passage in the first sense is astonishing. We may begin with St Bede, though presently we shall meet an earlier reference. St Bede quotes it as justifying St Cuthbert's manner of life at Lindisfarne, a bishop living as a monk among monks (*Vita Sti Cuthberti*, c. 16).

Let none wonder that in this isle of Lindisfarne, tiny as it is, we said above there was room for a bishop, and now say there was room for an abbot and monks. For so it is. For one and the same house of God's servants holds both; in fact all it holds are monks. Aidan, who was the first bishop of the place, was a monk, and used always to live the monk's life with all his household. Whence all the bishops of that place from him till this day so exercise their episcopal office that, while an abbot whom they with the brethren's advice have chosen rules the monastery, all the priests, deacons, cantors, lectors, and other ecclesiastical orders in all things keep the monastic rule with the bishop himself. This manner of life [norman vivendi] the blessed Pope Gregory showed that he greatly loved, in his answer to the letter of Augustine whom he had sent to be the first bishop of the English, asking how a bishop should live with his clergy: he answered among other things, "Sed quia tua fraternitas . . ."

Next let us pass on to Lanfranc's time. Eadmer, St Anselm's secretary and biographer, tells the story¹ (with a good deal of literary gloating) of an attempt to end the cathedral priories. William the Conqueror's bishops were bringing the English Church into line with their own ideas; and those of them who were seculars decided to eject "the monks who in some sees occupied the cathedrals from ancient times." The King had consented. Bishop Walchelin of Winchester had nearly forty clerics gathered, tonsured and robed as canons, ready

A Much Quoted Passage

to enter when the monks left. He only awaited Lanfranc's leave, which he thought to get "quicker than he could ask it," dicto quoque citius impetraret. But Lanfranc was horrified, and declared that never while he lived would he consent to any such thing. So the would-be canons went home, and the monks stayed. But the plotters tried again; tried again, "pari voto, simili conamine, uno consensu, concordi animo"—such conspiring minds they had! From Canterbury at least the monks must go, for special reasons affecting the "sedes primas." Its "persona" have to watch the arranging and correction of all the churches in England, and do many other duties befitting seculars rather than monks,—so they argued. Canterbury changed would be a new argument for changing the rest. The King and princes were convinced, and Lanfranc again had to stand out alone. Foreseeing new attempts after his death, he ended the matter by "the authority of the Roman and Apostolic See to confirm the monks' abode in that church [of Canterbury] and keep it unshaken for ever while the world shall last." Pope Alexander II's letter granting the desired decree is interesting to us. He has heard from Lanfranc's messengers the scheme to drive from Christ's Church at Canterbury, and from every bishopric, the monks, as having no authority in Church government, "quasi in eis non vigeat auctoritas Religiosis." He thereupon directed a search into the privileges of these Churches, and there came to hand St Gregory's letter directing Augustine to put in the metropolitan see men of the same order that he is known to belong to (eiusdem ordinis viros cuius et ipse noscitur esse). Quoting the passage *Quia tua fraternitas*, etc., which prescribes community of goods, Alexander II says: "No one doubts that this rule of common property most of all belongs to the monastic order." Then there came to hand the other early authority above mentioned; a letter of Boniface, fourth Pope after St Gregory, to Ethelbert the King who had received St Augustine, and to St Lawrence the then Archbishop of Canterbury. He authorises the King to establish in the monastery at Canterbury, which "sanctus Doctor noster [? vester] Augustinus" consecrated, a dwelling of monks living by rule; "directing by our Apostolic

¹ *Historia Novorum*, Bk. I.

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authority that these monks who have preached salvation to you shall gather round them a family of monks." And he pronounces anathema on any who shall try to undo this decree, be he Pope, king, bishop, cleric, or layman.¹

Alexander II, seeing it is good for the peace of the Church confirms the decree of his predecessors and renews the anathema.

So we have Boniface (or pseudo-Boniface), and St Bede, and Alexander II, all reading St Gregory's words in the same sense, that St Augustine is to live in his cathedral with monks like himself. John Selden, editing Eadmer, agrees. His comment on "præcipit Augustino ut eiusdem ordinis viros, cuius et ipse noscitur esse" is simply "Monachos nempe Benedictinos," men of the same order as himself means Benedictine monks. In like manner Father Baker (*Sancta Sophia*, p. 190): "our first holy converters of England . . . when they were consecrated and exalted to the episcopal function, yet they still retained both the exercises and fashions of monastical contemplative persons, as St Bede declareth." As a sample of modern Protestant writers, the author of "Chronicles of the Ancient British Church" (London, 1851, p. 156) interprets our passage in the same sense: "As the pastors were all monks, they were to live in common." And finally, Leo XIII adopts the same view (*Religiosus Ordo*, p. 18): "St Gregory had ordered the children of St Benedict to be at once apostles and monks, so as to have monasteries for the home of their apostleship; and the abbots to have complete charge of the churches which the monks (for in those regions there were no other clergy) were to build as the faith spread." Statuerat S. Gregorius alumnos Benedictinos simul apostolos simul monachos agere.

In face of this consensus of interpretation, it is fair to let Mr Edmund Bishop state his own view in his own words (Bishop Hedly and Dom U. Berliere on the history of the English Benedictines, p. 13).

"On turning to the 'very words' of St Gregory from which the distinguishing character of the English Benedictine congregation

¹ Edmund Bishop told Dr Hedly that the genuineness of Pope Boniface's letter had been questioned; Dr Hedly answered that Alexander II did not question it.

A Much Quoted Passage

is thus deduced, it is found that they have no reference whatever to monks, and refer to St Augustine in his special character of bishop. Several writers of repute have used the very document here quoted as an argument to prove that St Augustine and his companions were not monks but clerics. And indeed if it does really relate to the persons who were sent by St Gregory, and who accompanied St Augustine from Rome, the conclusion is inevitable that they were not Benedictines at all." . . . (p. 14) "we are referred to a document which deals, not with the monk companions of St Augustine, but with what we now call 'the secular clergy.'"

Mr Bishop does not add anything which helps me to see how he justifies this interpretation. Indeed he evidently thinks no justification is needed; we need only look at St Gregory's words and "it is found that they have no reference whatever to monks"; the document deals with what we now call the secular clergy,—though the other authors thought there were none then in England; if it really refers to the companions of St Augustine, "the conclusion is inevitable that they were not Benedictines at all."

Clearly, persons of whom the Pope could write this much-quoted passage fall short in some way or in all ways of Mr Bishop's ideas of Benedictines. One possible light on the problem occurs to me. Dr Hedly quotes St Wilfrid as claiming to be the first to introduce the full Rule of St Benedict into England. From which a rigorist might argue that before St Wilfrid there were no Benedictines in England. And perhaps not elsewhere. For St Benedict's rule bristles with "in abbatis pendeat arbitrio," and "quod utilius iudicaverit faciat," and "si cui forte hæc distributio displicuerit, ordinet si melius aliter iudicaverit." St Benedict's idea of making a rule was to establish principles firmly and then leave the Abbot to settle what food, what drink, what clothing the monks should have, what penances they should do, whether they should be governed by deans or by a prior, and many other such questions. And doubtless early Abbots used this discretionary power as freely as St Benedict gave it, and variety rather than uniformity would mark the monasteries. St Gregory's wish for the new English Church was not uniformity with Roman customs, but a thoughtful selecting of the best: "præcipua, quæ de multis ecclesiis colligere potuisti, infundas" he tells

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St Augustine, St Benet Biscop says he had thus selected monastic customs for his monks, in the same speech in which he tells them too to observe the rule of St Benedict.

Ex decem quippe et septem monasteriis, quæ optima comperi, hæc universa didici, et vobis contradiidi.

And later,

Sed juxta quod regula magni quondam abbatis Benedicti, juxta quod privilegii nostri continent decreta, perquiratis. . . .

Now if we require a standardised uniformity of practice as essential to Benedictine life, the "regula" with no "privilegium nostrum," we shall have to say that the Benedictine Order did not begin for ages after St Benedict. And if we look carefully to see when it did begin, and notice how constantly the actual life of monks has been thought abnormal and unBenedictine in early ages and middle ages and modern ages, we may be driven to conclude that the Benedictine Order has not begun yet.

J.B.McL.

NOTES

WHILE we are in the press Father Abbot has died. It is impossible for us in this number to attempt to estimate the value of Father Abbot's life and achievements, but we hope to devote a large space in our next number to him. In the meantime we ask the prayers of all friends of Ampleforth for our late Abbot who has been to us more than we can well say in cold print. He has not been merely a superior, he has been a father, a friend and a pattern of many virtues. That others beyond these walls have realised this has been not the least of our consolations. From every side tributes to his memory have poured in, from religious, from men of the world, from local public bodies. Most surprising to us and entirely unprompted have been the eulogies which the non-Catholic press have printed. Such tributes as that of the *Yorkshire Post* which filled a whole column on its chief page, or that of the *Morning Post* and even the *Daily Despatch*, far exceeded in their estimates of Father Abbot anything printed in the Catholic press. From the *Journal* our readers will expect more than from any of these and they will therefore pardon us if we leave our duty to Father Abbot's memory unfulfilled until our next number. May he rest in peace.



WHIT-TUESDAY this year witnessed at York an unprecedented and significant event, when a body of Benedictine monks headed by Abbot Cummins, titular Abbot of York, walked through the streets of York, and sang Mass in St Mary's ruined Abbey; the altar was set up within the Norman apse of William Rufus, religious women of various institutes occupied the transepts, and the nave was filled with a crowd of the faithful and others in number nearly three thousand. It was the first time that a titular Abbot has sung Mass in his church, and the first Mass in St Mary's since its destruction—a happy omen if not of England's return to the Faith, at least of the growing tolerance and fuller sympathy of our neighbours. The grounds and ruins belong now to the York Philosophical Society to whose good feeling the celebration was due, and the function was arranged by the Guild of Ransom in connection with their annual pilgrimage to Knavesmire, this year more numerously attended than ever.

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"KNARESBOROUGH CAVE-CHAPELS" is the title of an article in the Yorkshire Archaeological Society's new *Journal*, contributed by Abbot Cummins. These interesting shrines are now in Catholic hands, and the writer straightens out the tangle of their rather confused history.

* * *

THE Librarian wishes to thank Dom M. Bluté for the gift of a rare and valuable book on the Benedictine Missions in Australia, entitled: "La Nouvelle Nursie," by Dom Berengier of the Solesmes Congregation. Also for a collection of some two hundred photographic reproductions of paintings and frescoes by the old masters illustrating the "Life and Rule of St Benedict," together with Dom Bluté's notes on the history and iconography.

* * *

We have received the following letter from the Bishop of Sebastopolis.

Very many thanks for your kind notice of my little book on *Venial Sin*. There is, however, just one sentence upon which, with your kind permission, I would like to make a few remarks. You write: "To some it *seems* the real evil of sin) may appear exaggerated, from the rather great prominence given to a passage from Cardinal Newman, viz., 'The Church holds that it were better for sun and moon to drop from heaven, for the earth to fail, and for all the many millions who are on it to die of starvation, in extremest agony (so far a temporal affliction goes) than that one soul, I will not say should be lost, but should commit one single venial sin.'"

I grant that the statement may appear exaggerated, but let me offer three reasons for maintaining that (in spite of what it may appear) it is not in reality exaggerated at all.

1. Our Lord has set the Church to teach us infallibly, the truths of His holy religion. Now, if Cardinal Newman, so far above the average in intellectual ability, is not able to make out accurately what she teaches, surely the multitudes of Catholics would be in a far worse plight? So I conclude that what he has affirmed is strictly true. Observe he does not say: "I am of the opinion," nor does he even say: "Great theologians think, etc.," but he calmly says: "THE CHURCH teaches, etc." If the Church speaks so indistinctly that even Cardinal Newman himself cannot understand her correctly, why, then we may as well close our ears to her voice. Therefore I conclude that the sentence quoted from him is to be taken as it stands, and that he has rightly understood her.

Notes

2. My second reason for not considering it an exaggeration is that well known and proved theologians, have expressed themselves even in yet stronger language. Thus Giuseppe Frassinetti, whom Ballerini used to recommend us, as students at Rome, to read carefully, as he was "so clear and so sound in doctrine," writes, as follows about venial sin:—

"Un solo peccato veniale è un male peggiore di una pestilenza che facesse morire tutte le persone del mondo, di un terremoto che spazzasse tutte le città della terra; che è un male peggiore di quel diluvio di acque che, ai tempi di Noè, eccettuata la sua famiglia, annegò tutti gli uomini, ed anche di quel diluvio di fuoco che prima del giudizio universale ridurrà in cenere tutto il mondo."

(Vide "Il Conforto dell'Anima Divota," page 36.)

3. My third reason is that although the very greatest theologians, like St. Thomas, Suarez, etc., do not help us by examples to estimate the gravity of venial sin, they nevertheless lay down principles of which such examples as those of Newman and Frassinetti are merely illustrations.

Thus all theologians are agreed that "*Peccatum est magnum malum in se, quia est pejus quid omnibus mundi malis collectim sumptis* : . . Nam omnia haec mala non nisi creaturae mala sunt; peccatum vero, etiam veniale, malum Dei est. QUANTUM ERGO DISTAT CREATURA A CREATORE, TANTUM MALITIA HUIUS SUPERAT MALIGNITATEM ALTERIUS."

Newman and Frassinetti do but illustrate doctrine, common to all.

* * *

We have received from Mr J. P. Smith of Arndene, Barrow-in-Furness, a pamphlet entitled: "Pedigree of Bishop Cornthwaite." From Mr Smith whose work for the Catholic Records Society has been so valuable we have a careful record of the late Bishop's family. All who are interested in Catholic genealogy will do well to get a copy from the author.

* * *

We are asked to say that all Father Abbot's books except a few of the earlier Meditations, may be purchased from the Secretary of Ampleforth Abbey, York. His volume entitled: "Conferences on the Epistles to the Ephesians" is in the press. The following is a list of Father Abbot's devotional books:—

Meditations on the Sacred Passion; The Spirit of Our Lady's Litany; An Easy Way to use the Psalms; Our Lord's Own Words in the Gospel of St. John, Vols. I, II, III; Meditations for the Holy Hour; The Litany of the Holy Name; The Litany of the Sacred Heart; The Ordinary of the Mass as Food for Prayer (new Edition); Retreat Conferences; Conferences on the Epistle to the Ephesians.

NOTICES OF BOOKS

St Gregory the Great. His Work and His Spirit. By the Rt Rev Abbot Snow, O.S.B. and edition. Burns, Oates & Washbourne. 7s. 6d.

The first edition of Abbot Snow's work came out in 1892 and it has been out of print at least since 1909. The new edition revised by Dom Roger Hudleston is therefore very welcome, for it still remains the only Catholic work, which, within reasonable compass, depicts the character and work of the great monk-pope. It does not pretend to be a biography in chronological order, but rather a character sketch, and that made chiefly from St Gregory's own writings. Of his letters, nearly eight hundred are still extant, and it is one of the principal charms of the book that such frequent and judicious quotations have been made from them. St Gregory had undoubtedly a great gift for expressing himself in writing, hence it is that one is introduced to him directly, and not as is usual, through the medium of the biographer.

His attitude to the assumption of the title of "Ecumenical Bishop" by the Patriarch of Constantinople and his general teaching on the authority of the Holy See, are of peculiar interest in our own day. But Chapter XIII on the English mission is perhaps the most stirring. The discouragement of Augustine and his companions at Aix on hearing the dismal reports of England and its barbarous inhabitants, and the actual return of Augustine to Rome, predicted anything but success in the enterprise. But the gentle "pushfulness" (or obstinacy as the prudent would call it) of the great Pontiff overcame all difficulties, and one realises with gratitude that the work which he himself would so gladly have undertaken, was in fact brought to a successful issue by his own dominating personality and fatherly tenderness, so that in no merely sentimental sense, he is, as St Bede justly calls him, the Apostle of the English.

Kinds of Prayer. A Key to Spiritual Writings. By Father J. B. McLaughlin, O.S.B. Carlisle: Chas. Thurman & Sons. 3d.

To say that these fourteen pages are worth their weight in gold were indeed poor praise! As usual, Father Benedict has, by his clear thought and simple illustrations, produced a key to a realm that is but a maze of difficulties for the average reader. Treatises on prayer are generally most difficult to understand, partly perhaps for the reason that no soul goes through precisely the same experiences, and partly owing to the lack of any fixed terminology. Nevertheless, the human soul, though in one sense individual, does possess powers which are common to the whole race, and Father Benedict distinguishes four of these:—I, The Imagination (in the senses), II, The Under-

Notices of Books

standing (in the soul), III, The Feelings (in the senses), IV, The Will (in the Soul). He shows both their use and hindrance in all kinds of prayer, from the simple Paternoster to Contemplation; but what he has made so pleasingly clear is the fact that only the fourth, viz., the Will is absolutely essential to prayer, and even if all the first three faculties are being exercised without the fourth, there is no prayer.

A boy was once heard to say he was sorry the organ was no longer played during the Low Mass, because it was the only time he was ever able to pray! If he read Father Benedict's excellent pamphlet he would quickly realize his mistake.

Where we got the Bible. By the Rt Rev Henry G. Graham. Sands & Co. 1s. 6d. (2nd edition).

We welcome the second edition of this work which was first published in 1911 as a Catholic contribution to the Tercentenary of the Authorised version of the Bible set forth by King James I in 1611. It is a popular and very readable résumé of the manner in which the Holy Scriptures were collected and transmitted to us throughout the ages. Such a work is well worth the perusal of Catholics who frequently find themselves a little unprepared to meet the showers of "texts" from a non-Catholic adversary. Bishop Graham shews very clearly how "to cut off the supply." In other words he states the position of the Church to Scripture and demonstrates the absurdity of quoting Scripture against the Church. It will be found most useful to put into the hands of converts during their course of instruction.

Catholic Liturgy. By the Very Rev. Gaspar Lefebvre, O.S.B. Translated by a Benedictine of Stanbrook. Sands & Co. 7s. 6d.

This work sets forth admirably the purpose and grandeur of the Church's Liturgy from many points of view. Indeed it might very fittingly be called the Church's Plan of Salvation, since it is a compendium of Christian life as ordinarily nourished by Prayer and the Sacraments. The author naturally could not pretend to write an exhaustive treatise in the compass of three hundred pages, but he introduces his readers very subtly into a liturgical atmosphere, he points out large principles, which are so necessary before the mind can attempt to digest the mass of detail. Somehow there is abroad among us the feeling that "Liturgy" has to do with ceremonies, or the exact rendering of Plainsong, or the comparison of ancient missals and breviaries. Dom Gaspar deals indeed with these things in passing, and points out the superiority of Plainsong, the value of orderly ceremonial, the magnificence of High Mass, the glory of Latin as

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the language of Western Christendom, especially when pronounced in the manner traditional to the country which gave birth to it. But he soars far higher. He shews that the end of man is to know God as revealed in the mystery of the Holy Trinity, to love Him, and serve Him, that all public worship is directed principally to this end; that the Liturgy or public worship of the Church, is the Church's way of attaining this end. Some of the chapters will possibly not appeal to all, simply because tastes in these matters differ so much, but we feel sure the book as a whole will be helpful to many. The rather frequent quotation from French writers is a little vexing to English readers; this might have been minimised by restricting the name to a foot-note instead of placing it in the text itself. Otherwise the book is well translated and printed and will be a useful addition to popular liturgical works.

G.S.

The Roman Missal. In Latin and English, by Dom F. Cabrol, O.S.B. (Mame & Sons, Tours), Maurice Vanpouille, Westminster. 5s. 6d.

ABBOT CABROL'S Missal has this outstanding feature which so many other editions lack, viz. it is complete. Everything, except the rubrics, is given both in Latin and English, and moreover the Masses proper to the dioceses of England and Scotland, to the Order of St Benedict and the English Congregation, and certain other Congregations of Religious, are also given. It has always been to us a matter of regret, that editions of the Missal should constantly be issued without any apparent attempt to consider the needs of the Benedictine Schools and Parishes, where the Latin-English Missal is in constant use. And there are few things more irritating than to find the greater festivals of an Order wanting in an otherwise well translated and well bound volume. We mention this particularly because the whole "Proprium" of the English Benedictines is relatively a small thing (it is only thirty-five leaves in the present edition), yet one which adds so greatly to the convenience of a not altogether negligible fraction of Catholics, who use a Missal. In the present edition the Benedictine supplement will be added without extra charge.

The first edition of Abbot Cabrol's book was a well bound and well printed volume, but beyond the reach of many on account of its price. This second edition, though naturally lacking the gracefulness of the first, owing to a cheaper method of binding having been adopted, possesses all the other good qualities of the first and is now within the reach of far more Catholics. We wish it every success.

G.S.

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The Letters of Saint Teresa. Vol. IV. Translated and annotated by the Benedictines of Stanbrook. (Thomas Baker).

THIS last volume of the letters of Saint Teresa contains her correspondence during the last two years and eight months of her life. Apart from the sound and inspiring spiritual advice that we naturally look for and find in it, there is here a vivid picture of the multifarious interests that filled the last days of the saint, anxiety about the affairs of her family, solicitude for new born foundations, careful plannings for fresh ones, wise counsel for temporal administration, sound advice to superiors not to press their subjects too hardly. Her striking common sense is everywhere seen, and in the midst of her ill-health and great sufferings her quiet humour shows itself as when she excuses her long delay in answering a letter by her desire not to put her correspondent to the trouble of sending a reply.

The excellence of the translation and production reaches the high standard which we naturally expect in a volume that bears the name of Stanbrook.

PART II
THE SCHOOL

SCHOOL NOTES

The School Officials in the Summer Term were as follows—

Head Monitor	F. M. Sitwell
Captain of the Games	R. P. H. Utley
Monitors	H. L. Green, B. Dee, J. S. Somers-Cocks, D. E. Walker, G. J. H. Nelson, J. B. Massey, H. J. Grisewood, H. R. Welsh.

Librarians of the Upper Library	G. J. H. Nelson, L. H. George, G. Bond
Librarians of the Middle Library	W. H. Lawson, J. Nelson
Librarians of the Lower Library	A. D. Macdonald, A. A. J. Boyle
Games Committee	G. Bond, G. J. H. Nelson, E. H. King
Journal Committee	H. J. Grisewood, W. G. Birkbeck
Master of the Hounds	F. M. Sitwell
Whipper-in	A. C. Scrope
Hunt Committee	R. P. H. Utley, F. H. French Davis

Captains of the Cricket Sets—

1st Set	R. P. H. Utley, G. J. H. Nelson
2nd Set	J. B. C. Browne, T. O'C. Robinson
3rd Set	B. J. Collins, R. Riddell
4th Set	F. V. J. Farrell, P. H. E. Grisewood
5th Set	W. J. Romanes, G. L. Hicks
6th Set	F. Tong, N. J. de Guingand

* * *

The following boys left at the end of the Lent Term—E. C. Drummond, T. A. Hardwick-Rittner, C. Raynes, H. F. S. Todhunter, R. F. Medlicott, A. J. Bevan.

The new boys were R. H. Wild, J. E. Taylor, G. E. Taylor, W. H. I. Mackenzie.

* * *

For the first three weeks of the so-called Summer term cricket was impossible. But we had a matting wicket prepared near the "Ball Place" where Denis Hendren did invaluable work in discovering talent and stimulating interest. Hendren has been more than an enthusiastic coach, he has been successful because he had the gift of exposition and because he could practise what he preached. Like his brother, Pat Hendren, he is quick on his feet and he has never failed to insist on the importance of footwork. E. H. King learnt this lesson well and demonstrated it on many occasions, but never better than when he played at Lords or in his innings against Liverpool when playing in the holidays for the Craticulac.

* * *

Utley proved a good Captain. He displayed judgement in matches and instilled energy off the field. The games were well "run" and enthusiasm was keyed up by visits and displays from such as P. Hendren, Hearne, Woolley, Tate and Sandham.



1st ELEVEN
J. R. Wild, A. J. Bevan, E. C. Drummond, J. Nelson, T. A. Hardwick-Rittner, D. B. Massey, A. J. Macdonald,
D. E. Walker, G. J. H. Nelson, R. P. H. Utley (Captain), B. H. King, G. Bond.

School Notes

THE fielding of the Eleven was sound and G. J. H. Nelson, E. H. King and D. R. Morgan were all above the average, while H. R. Welsh improved so much as wicket keeper that in the home match against the Yorkshire Gentlemen he was almost brilliant. Hendren taught bowling as well as batting—a wise policy too often neglected by coaches. The result was we had eight men who could bowl a tolerably good ball. J. Nelson, a slow left arm bowler only wanted more body work in his delivery to make him, in the opinion of Woolley, a good bowler. Knowles headed the bowling averages and after term in the Craticulae tour did much damage. King at the beginning of the season was innocuous, but found his form against St. Peter's, taking six wickets for thirty-eight runs. G. Bond bowls googlies but is too slow and tosses the ball too high. Hendren discovered a slow leg-break bowler in A. J. MacDonald, and A. Ainscough sometimes bowled—once against Durham with success, taking four wickets for eighteen. Utley, who was our chief fast bowler, did not come up to the high expectations of the School. He is certainly the fastest bowler we have had for some years. He was perhaps overworked as our other fast bowler, G. J. H. Nelson took some weeks to find his form. Against the Yorkshire Gentlemen in Utley's absence he took five wickets for thirty-five.



THE Eleven were a good batting side and so even that Utley had difficulty in finding the right order for them. Even the last men were capable of a stand as at Scarborough where the last wicket by sound cricket took the score from sixty-three to a hundred and forty-two, or against the Yorkshire Gentlemen when the two last batsmen added nearly eighty runs. King and Utley both made centuries. King was the best batsman, treating the bowling on its merits, and "making up by his quickness for what he lacked in height." Utley was a free scorer—an exhilarating batsman not always quite correct and generally losing his wicket through impatience. Walker has improved much and was a consistent scorer. Ainscough was too slow. Welsh, although unorthodox, made runs.

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Morgan's innings against Scarborough showed how much we missed by his absence in the middle of term. The stand for one hundred and fifty for the first wicket against Mr Greenwood's XI was the best of its kind on the new ground. Finally we apologise to our opponents for having four left handers on our side and we congratulate the Eleven which really had only one "off day" against Durham when they unaccountably collapsed. It is true Utley and Morgan were absent but nobody quite did himself justice on that day.

* * *

UTLEY gave the following their Colours during the season :-

A. L. Ainscough, G. J. H. Nelson, D. E. Walker and H. R. Welsh.

Cricket bats were awarded to the following :-

Batting Average	.	.	.	R. P. H. Utley
Bowling Average	.	.	.	T. C. Knowles
Fielding	.	.	.	G. J. H. Nelson
Best all round Cricketer	.	.	.	E. H. King
Highest individual score	.	.	.	R. P. H. Utley
Highest individual score in School matches	.	.	.	D. E. Walker
2nd XI batting	.	.	.	C. E. Wild
" bowling	.	.	.	H. L. Green
Junior XI batting	.	.	.	J. W. Ainscough
" bowling	.	.	.	J. G. Knowles

* * *

The following were the batting and bowling averages :-

BATTING.

	No. of Innings.	Total Runs.	Highest Score.	Times not out	Average.
R. P. H. Utley	11	270	130	1	27.0
E. H. King	14	366	100*	1	23.54
A. J. MacDonald	9	82	44	5	20.5
D. E. Walker	14	216	49	3	19.64
A. L. Ainscough	14	238	44	1	18.3
J. Nelson	10	105	32*	4	17.5
D. R. Morgan	5	52	41*	2	17.33
G. Bond	9	175	45	2	16.43
H. R. Welsh	8	127	49	—	15.87
T. C. Knowles	10	92	20	—	9.2
G. J. H. Nelson	14	108	46	—	7.71

School Notes

BOWLING.

	Overs.	Mdns.	Runs	Wkts.	Average
T. C. Knowles	77	17	218	20	10.9
R. P. H. Utley	133	29	350	25	14.0
A. J. MacDonald	19.1	—	91	6	15.16
D. R. Morgan	10.4	1	46	3	15.33
G. Bond	29	2	144	8	18.0
E. H. King	67.3	12	221	12	18.41
J. H. Nelson	112	16	406	22	18.45
G. J. H. Nelson	85	13	298	15	19.2
A. L. Ainscough	17	1	81	4	20.25

* * *

THE School was inspected by the Oxford and Cambridge Board at the beginning of July. Mr A. W. Pickard-Cambridge, Fellow of Balliol, and four others carried through the inspection. Inspection suggests ceremonial drill and rigid attention. But these inspections are nothing of the kind. The School go about their daily routine while amiable gentlemen seat themselves in the corners of class rooms or stroll about the corridors apparently indifferent and unobservant. We hope that they reported well of us to their Board.

* * *

TENNIS, after a timid and almost furtive childhood, has emerged into a lusty adolescence. Despite the markings of the court, which often had a whimsical charm all their own, tennis was seriously and sometimes hilariously played. F. M. Sitwell won the tennis championship. D. O. Young was the "runner-up."

* * *

THE day fixed for Goremire passed off in glum despondency with work indoors and rain without. The next day, however, was fine and the usual cavalcade set out. To recite the details of a Goremire day to an Amplefordian is as if we instructed a Cockney how to get to Marble Arch. We count our Goremire days as a veteran counts his campaigns.

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A notable feature of this term has been the revived interest in photography. Many cameras have been bought and still more films and many an honest penny has been turned developing and printing in the dark room. We respectfully suggest an enlargement of the dark room.

* * *

The School Staff was constituted as follows:

Dom Edmund Matthews, M.A. (Headmaster)	
Dom Wilfrid Willson	Dom Stephen Marwood, M.A.
Dom Placid Dolan, M.A.	Dom Louis d'Andria, B.A.
Dom Paul Nevill, M.A.	Dom John Maddox
Dom Dunstan Pozzi, D.D.	Dom Raphael Williams
Dom Herbert Byrne, B.A.	Dom Gregory Swann, B.A.
Dom Sebastian Lambert, B.A.	Dom Ignatius Miller, M.A.
Dom Hugh de Normandie, B.A.	Dom Augustine Richardson, M.A.
Dom Iltyd Williams	Dom Felix Hardy, B.A.
Dom Bernard McElligott, B.A.	Dom Christopher Williams, B.A.
Dom Ethelred Taunton, B.A.	Dom Leo Caesar, B.A.

Dom Clement Heskest, B.A.

H. G. Perry, Esq., B.A., F.R.C.O. (*Piano*)
 H. Cass, Esq., A.R.C.M., L.R.A.M. (*Violin*)
 John Groves, Esq. (*Violoncello*)
 Edward Walker, Esq., A.R.C.A. (*Ari Master*)
 J. F. Porter, Esq., O.B.E., M.D., M.R.C.S.
 Sergeant-Major C. E. Ott (late Aldershot Staff)
 Sergeant-Major J. E. Eason, M.M. (late Grenadier Guards)
 Nurse Meyer (*Matron*)

THE EXHIBITION

THE Exhibition was held on June 16th and 17th. The name "Exhibition" has other associations this year, and perhaps it would have been tactful of us to change the traditional title in deference to the more protracted and less unassuming entertainment at Wembley Park. But, after all, a certain conservatism is inherent in the Imperial idea, and we did not abandon our "pron" title. We could not, indeed, hope to emulate what the excellent Kai Lung would call the refined and discriminating agility of our bulldogging cousins of the Rodeo. The Highland cattle would have played their part with spirit, but unfortunately the recent substitution of a Buick car for the station steeds gravely embarrassed our supply of bronchos.

There remained, however, Shakespeare.

"Macbeth" was played on Monday evening, June 16th, to a large number of visitors. A serious effort was made this year to bring the production into line with the best modern ideas of staging. The unsightly false-proscenium and all the old "wings" were abolished, and the stage was hung instead in grey and black curtains. This gave height and depth to the scene and the stage seemed far more spacious than before. These colours gave the right sombre background to this grimmest of tragedies; and when colour-relief was wanted, it could be obtained easily and effectively by throwing upon the broad spaces the required combination of colours provided by the excellent electric light installation, now used for the first time. A particularly good scheme was obtained for the Banquet Scene, and the appearance of the Ghost of Banquo, by leaving the front stage lit with white and red, and throwing a cluster of blues on to a grey backcloth.

In some of the scenes four pillars appeared across the stage with an archway in the centre which could be curtained off—an adaptation of Mr. Bridges Adams's method of obtaining continuity of action. In this setting, the whole action acquired dignity and speed; it became possible for all the scenes to be played through without any tedious waits. There were only two intervals. The dresses were well-conceived on broad lines

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and in neutral tones, and there was, we were grateful to find, no attempt at Caledonian local colour. A glimpse of subdued tartan, a hint of a broadsword, was all the concession made to Holinshed.

That is entirely as it should be. There is nothing Scottish in the play except the names of the characters, and a few stage directions which were not in the Folio and have been foisted upon the text by eighteenth century editors. There are a few expressions which mean no more than that Shakespeare had perhaps had to answer, at the Stratford Grammar School, some such searching question as: *Item. Describe ye habits and constitution of a Gallowglasses*. It is true that Forres, Inverness and Dunsinane are mentioned in the text, but with that charming vagueness which characterised Shakespeare in his dealings with such inessential things as geography.

Macbeth has in fact more affinity with the heroic figures of early Russian story than with a Scottish general of the time of Edward the Confessor. He is the savage emerging from barbarism, a noble nature still in the grip of strong primitive forces and dowered with an imagination of Oriental richness and violent imagery, running naturally to splendid poetry. He is some Prince Igor or Ivan the Terrible wading in blood, but consumed by an inward dread of the vengeance of heaven's cherubim "horsed upon the sightless couriers of the air." The part was so played by H. J. Grisewood, who stressed convincingly the deep supernatural fear which informs the whole character. He never let go of this central conception, and the result was a unity of idea carried out with the greatest attention to detail. There was character in every one of his lines, character which was wrought out in face, hands and body. His voice was excellent and his understanding of blank verse admirable, though perhaps he had a tendency to break the rhythm too much upon occasion. His acting in the murder scene completely gripped the audience, and the "To-morrow" speech at the end of the play was a joy to listen to. Altogether his was a remarkable performance; in the opinion of many, the best we have had on our stage. We shall hope to hear of successes in the O.U.D.S. when Grisewood goes up to Oxford in October.

The Exhibition

"Lady Macbeth" was played by P. H. E. Grisewood. That the rôles of partners in crime should be played by brothers is not perhaps anomalous. It is in the best nursery tradition. These two had the right note of intimate complicity. There was an assurance and a rhythm about their scenes together that carried the first half of the play along as on the crest of a wave. P. H. E. Grisewood was a Lady Macbeth of quiet intense force, with a biting tongue but a strong vein of tenderness for her husband. His movements combined grace and decision, and his sleep-walking scene was very good, quiet but full of horror.

Of the other characters, J. F. Marnan made a resolute and even a moving Macduff, L. L. Falkiner a gracious Malcolm, and W. Browne a really good second witch. Dressed like the Baba-Yaga of Russian folk-lore, he managed to transform his voice into a thin querulous tone that spat malignancy without the loss of a syllable. Indeed all three witches were admirable, and their performance as a whole came second to that of the two leading characters. R. H. Wright invested the porter with a rich individuality, and we were glad to see this scene retained. Played as Wright played it, with a certain blowy humanity, it seemed pure Shakespeare. Sitwell had some good moments as Banquo, but his best scene had to be cut on the night, owing to the absence of D. R. Morgan. One word of praise must be given to Marnan, Falkiner and Drummond for their handling of the difficult scene wherein Ross tells Macduff of the slaughter of his wife and children. The production and *ensemble* were strikingly good. The ease of the grouping and the perfect smoothness of the action could not have been achieved without hard team-work, and in this respect the performance set a standard that will not easily be surpassed.

The scenes were all linked together by music which was designed to comment on the scene just played or to "prepare" the coming scene. Thus the theme representing Lady Macbeth was played before the Letter scene and again before the Sleep-walking, but with a slightly different tempo and phrasing. One of the most characteristic pages of Delius was drawn upon for this purpose, a web of strong but delicate harmonies,

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with an undercurrent of the sinister. The prelude to the same composer's "Hassan" score was played before the rise of the curtain. It is full of the sense of the theatre, with a mysterious opening, a wild cry of foreboding in its climax, and the voice of fate in the dying harmonies which ushered us on to the gloomy heath and the first words of the witches. The orchestra had mastered its difficulties and played throughout the evening with a delicacy of phrasing that did not preclude a rousing volume where it was needed.

One of the *Entr'actes* was a short Rhapsody for orchestra, composed by Mr Perry on the Scotch tune "The Flowers of the Forest." This was a charming little work, full of harmonic invention in the modern manner and effective use of orchestral tone-colour, and perfectly adapted to our small orchestra. We hope to hear it again.

MUSIC

PRELUDE	The Prelude to "Hassan"	<i>Delius</i>
FIRST ENTR'ACTE	"The Flowers of the Forest" <i>Traditional Scotch</i> Arranged by H. G. Perry	
BEFORE THE "BANQUET" SCENE	March from "Othello" Suite <i>Coleridge-Taylor</i>	
SECOND ENTR'ACTE	Dance from "Othello Suite" <i>Coleridge-Taylor</i>	
FINALE	"Scots wha ha'e" <i>Traditional Scotch</i>	
	The "Witches" theme is taken from "In the South" <i>Elgar</i>	
	The "Lady Macbeth" theme is taken from the incidental music to "Hassan" <i>Delius</i>	

THE ORCHESTRA

Violins :	Violoncellos
W. H. CASS	J. GROVES
MISS GROVES	H. L. GREEN
T. V. WELSH	J. T. CONROY
L. I. C. PEARSON	M. F. OGILVIE-FORBES
F. P. J. HARRISON	
Organ :	Pianoforte :
H. G. PERRY	J. S. SOMERS-COCKS
Drums, etc. :	
DOM FELIX, G. J. EMERY	

The Exhibition

CHARACTERS OF THE PLAY

Duncan, King of Scotland	L. H. GEORGE
Malcolm	{ L. L. FALKNER
Donalbain	{ J. C. TUCKER
Macbeth	Generals in the King's Army { H. J. GRISEWOOD
Banquo	{ F. M. SITWELL
MacDuff	{ J. F. MARNAN
Lennox	{ J. H. ALLEYN
Ross	R. P. DRUMMOND
Fleance, Son to Banquo	E. KEVILL
Siward, General of the English forces	N. J. CHAMBERS
Seyton, an Officer attending on Macbeth	J. W. TWEDDIE
A Doctor	O. G. TREVILL-PETRE
A Wounded Soldier	E. ELLIOTT-SMITH
A Porter	R. H. WRIGHT
A Messenger	F. H. FRENCH-DAVIS
1st Murderer	D. R. MORGAN
2nd Murderer	J. HARRIGAN
1st Witch	F. H. SIMPSON
2nd Witch	W. BROWNE
3rd Witch	T. O'C. ROBINSON
Gentlewomen, attending on Lady Macbeth	{ B. J. MURPHY
Lady Macbeth	{ W. WILLIAMSON
	P. H. GRISEWOOD

LORDS, SOLDIERS, ATTENDANTS, APARTISANS :
J. B. C. Browne, D. O. Young, G. H. March-Phillips,
E. T. E. Cary-Elwes, F. Senni, P. Raddin.

SCENES: ACT I

Scene i	The Witches
Scene ii	The Camp near Forres—Duncan's Pavilion
Scene iii	The Heath
Scene iv	The Camp near Forres
Scene v	Inverness—Macbeth's Castle
Scene vi	A Room in the Castle
Scene vii	The Court of the Castle

ACT II

Scene i	Forres—The Royal Palace
Scene ii	A Road near the Palace
Scene iii	The Banqueting Hall

ACT III

Scene i	The Witches' Cavern
Scene ii	England—The Court of St. Edward the Confessor
Scene iii	Forres—A Room in the Palace (Midnight)
Scene iv	The Battlements
Scene v	The Battlefield

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On Tuesday morning Father Abbot sang Pontifical High Mass. The choir sang William Byrd's Mass for five voices, and the same composer's *Ave Verum* at the Offertory.

The Prize-giving took place in the Theatre at 11.30. There was a considerable programme of music and speeches. The speakers and instrumental soloists were: H. J. Grisewood, J. S. Somers-Cocks, H. L. Green, L. I. C. Pearson, B. J. Collins and G. T. Grisewood. The most extended piece was the French speech, acted by members of the Higher III Form. This was a dramatisation of "La Barbe Bleue," after Perrault. Dresses were used, and the little piece delighted the audience. M. Anne made a resplendent and jovial tyrant, and whetted his knife with an un-selfconscious eagerness which would have disarmed the most righteous moralist. J. W. Ward invested Fatima with the conscientious curiosity of her sex, and showed a keen appreciation of the humour of impending decapitation. The Master of Lovat was an *insouciant* Sister Anne, P. J. Stirling effected a diversion as "une domestique," and R. E. Chisholm and R. H. Grattan-Doyle, as Fatima's Brothers, used their *papier-maché* scimitars with fine effect upon the much misrepresented *Barbe Bleue*.

After the Prize distribution, the Headmaster made his report. The health of the School, he said, had been very good. We had escaped illness except for a couple of troublesome appendices, now removed, and a mild visitation of "varicella."

The Rugby Football season had again been highly successful; the 1st XV had won all their School matches, though the bad weather had unfortunately prevented the Sedbergh match from being played. The cricket XI had considerably improved under the careful coaching of Denis Hendren and showed excellent promise for the present season. The Officers Training Corps had won high praise from the Camp authorities. Reviewing the work of the year, the Headmaster commented on the good results obtained by the School in last year's Higher and School Certificate examinations. During the last term H. J. Grisewood had won a History Scholarship at Worcester College, Oxford, and B. D. Dee a Mathematical Scholarship at New College. Previously to that C. J. R. Stewart had won a Mathematical Scholarship at Peterhouse, Cambridge.

The Exhibition

There were now two Leaving Scholarships of £60 each, one given by Mr J. P. Smith, the other by the Old Boys' Society, on the initiative of the Secretary, Captain Abney-Hastings, and the Treasurer, Mr E. F. C. Forster. These would be awarded on the results of the public examinations. The subject of education, Dom Edmund continued, was receiving more and more attention from the general public. Here at Ampleforth our roots strike deep into the past. Westminster and Dieulouard had handed on to their living representatives at Ampleforth the ideal of a classical and literary education. Modern thought, as exemplified by certain reports issued in this country and the recent public action of France, showed a decided reaction in favour of this tradition. And yet, he said, in no other school known to him was more scope given to scientific subjects in the curriculum. In last year's Certificate examinations practically every boy offered some branch of science, and they all passed in it.

Behind all the activities of school life, concluded the Headmaster, lies Religion. There is no need to say more than that here the Supernatural is at home.

A cricket match occupied the afternoon and tea was served from the pavilion. Dinner was followed at 8.30 p.m. by Pontifical Benediction, and at 9.0 p.m. the School Concert was given in the Theatre.

The Orchestra played two pieces by J. H. Foulds, the composer of the "World Requiem." They were played in a neat and attractive style, but the pieces themselves were rather slight. The Orchestra deserves high commendation for its work during the Exhibition. Its members have achieved not only correct and lively playing, but a subtlety of phrasing and interpretation that was most marked in their handling of the difficult music of Delius. Somers-Cocks and Green played well, as may be expected of such veteran soloists. In Liszt's arrangement of the Liebestod, Somers-Cocks had chosen a piece which is a severe test of technique. Yet he was never in any difficulties with it and played with considerable ease and purity of tone. Dom Stephen's two Dunhill songs, especially the robust "Fiddler of Dooney," were much enjoyed, as also were the three sung by T. V. Welsh. Roger

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Quilter's "Morning Song" was sung by A. H. Blake, and he gave a good account of it despite some nervousness. "It was a Lover and his Lass" is perhaps the most charming of a new set of Shakespeare songs recently published by Mr Quilter. In this Blake was joined by six top trebles and the Orchestra. The orchestral parts are not published, but Mr Quilter very kindly sent them to us for this performance. The Choir, augmented by several of the Sixth Form as tenors and basses, sang the two delightful madrigals of Thomas Morley in just the right spirit, with clean phrasing and an exhilarating swing. "My Bonny Lass" proved especially attractive and had to be repeated. But undoubtedly the success of the evening was the singing of T. V. Welsh and the Choir in Sir Richard Terry's arrangement of several "Sea Shanties." The choruses had been harmonized by Mr Perry. These fine broad tunes have an irresistible lilt in their gay moods, as in "Whisky Johnny," and all the tenderness of a Schumann song as in the more meditative "Shenandoah." They were much enjoyed by the audience.

At the close of the concert cinematograph films of the School Sports, some "Rugger" matches, and various other incidents of school life were thrown upon the screen. It is hoped to preserve these for the interest and amusement of future generations of Amplefordians.

PROGRAMME:

- 1 "A GAELIC DREAM SONG" J. H. Foulds
THE ORCHESTRA.
- 2 TREBLE SONGS (a) "Morning Song" Roger Quilter
(b) "It was a Lover and his Lass"
J. G. KNOWLES, J. M. HORN, A. D. MACDONALD,
A. QUIRKE, P. E. L. FELLOWES, A. H. BLAKE,
I. MACKENZIE.
- 3 PIANO SOLO "Isolde's Liebestod" Wagner-Liszt
J. SOMERS-COCKS.

The Exhibition

- 4 SONGS (a) "At the Well" (Rabindranath Tagore) Hageman
(b) "The Lake Isle of Innisfree" (W. B. Yeats)
H. G. Ley
(c) "As ever I saw" (Anon.) Peter Warlock
T. V. WELSH.
- 5 (a) MADRIGAL TO FOUR VOICES "Clorinda False"
(b) BALLET TO FIVE VOICES "My Bonny Lass, She Smileth"
Thos. Morley.
THE CHOIR.
- 6 INTERMEZZO FOR SMALL ORCHESTRA "Pierrette" J. H. Foulds
THE ORCHESTRA.
- 7 SONGS WITH ORCHESTRA
(a) "The Cloths of Heaven" (W. B. Yeats) } T. F. Dunhill
(b) "The Fiddler of Dooney" }
DOM STEPHEN MARWOOD, O.S.B.
- 8 'CELLO SOLO "Czardas" Carl Fisher
H. L. GREEN.
- 9 SEA SHANTIES (Choruses arr. by H. G. Perry). arr. Sir Richard Terry
Selected from "Billy Boy"
"Shenandoah"
"Whisky Johnny"
"Lowlands Away"
"Sally Brown"
"Haul away Joe"
"Johnny Come down to Hilo"
T. V. WELSH AND THE CHOIR.

THE VISITORS PRESENT AT THE EXHIBITION WERE:—

Captain Abney-Hastings, Mrs. Anne, Mrs. Alleyn, Mrs. J. and Miss Ainscough, Mr. and Mrs. T. Ainscough, and Mrs. M. Ainscough, Mrs. Arkwright, Mr. and Mrs. Aumonier, Mr. and Mrs. F. J. Burge, Mrs. and Mr. R. T. Browne, Dr., Mrs. and the Misses Browne, Mr. and Mrs. Barton, Miss Bodenham, Mrs. and Miss Bond, Mr. and Mrs. Birkbeck, Major Bower, Captain and Mrs. Bower, Captain Chamberlain, Mrs. Collins, Captain W. and Miss Fairfax Cholmeley, Mr. Creighton, Mr. and Mrs. Carroll, Rev. J. Chadwick, Mr. F. Corbally, Mrs. de Guingand, Mr. H. Dees, Mr. C. Davidson, Mrs. Duncombe, Mr. and Mrs. Farrell, Lady Falkiner, Miss Falkiner, Mr. E. F. Forster, Mrs. French-Davis, Viscount and Viscountess Feilding, the Misses Forman, Mr. and Mrs. Fattorini, Mrs. George, Sir Nicholas and Lady Grattan Doyle, Mrs. Greenlees, Mr. and Mrs. H. Greenwood, Mr. and Mrs. Geipel, Mr. and the Honble. Mrs. Harding, Mrs. Hudson, Mr. and Miss Hodgkinson, Abbot Hunter-Blair, Mr. and Mrs. Hayes, Captain K.

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and Mrs. Hunter, Miss Hunter, Mr. and Mrs. Horn, Mr. and Mrs. Kelly, Mr. and Mrs. Miss King, Mr. C. F. Keeling, Captain and Mrs. Lyons, the Countess of Loudoun, Mr. M. Liddell, Lady Lawson and Miss Lawson, Mr. S. Lancaster, Miss Lightbound, Major Levin, Mr. and Mrs. Murphy, Mrs. Mackenzie, Dr. Marnan, Colonel, Mrs. and Miss MacDonald, Mr., Mrs. and the Misses Martin, Mr. and Mrs. J. L. Morgan, Mr. and Mrs. Milburn, Rev. P. McKernan, Mrs. Marcel, Mrs. Nevill, Dr. and Mrs. Neilan, Mr. and Mrs. A. A. Pearson, Mr. A. F. Pearson, Mr., Mrs. and the Misses R. Pearson, Dr., Mrs. and the Misses Porter, Mrs. Quirke, Mr. and Mrs. Riddell, Mrs. Romanes, Mr. and Mrs. Rabnett, Mr. and Mrs. W. Radcliffe, M. J. P. Raby, Mr. W. J. Roach, Mr. and Mrs. Simpson, Major and Mrs. Sitwell, Mrs. E. Shaw, Mr. and Mrs. Stephenson, Mrs. and Miss Scrope, Mrs. Tweedie, Mr. and Mrs. Tucker, Mr. and Mrs. Taylor, Mr. and Mrs. Tong, Mr. J. D. Telfener, Miss Villiers, Mr. and Mrs. Whitfield, Dr. and Mrs. Welsh, Sir William and Miss Worsley, Miss Williams, Mr. T. V. Welsh, Mr. and Mrs. S. J. Young.



SWIMMING

There were no results of outstanding merit in the Swimming Sports, which were held during the last week of term.

The diving was rather below the average and many competitors failed quite to reproduce the form shown in practice. The medal was awarded to J. T. Conroy.

T. C. Knowles won the Championship Race in the very good time of 92½ seconds, while the Junior School and Learners' Races were won respectively by E. B. Tucker and N. J. Smith. There were sixteen entries for Swimming Colours, but only five of these were successful in passing the test, viz., R. C. Fuller, E. W. Fattorini, H. J. Hammond, J. M. Hay and G. W. A. Nevill.

OFFICERS TRAINING CORPS

THE following joined the contingent at the beginning of term: J. R. Macdonald, the Hon. S. J. Fraser, B. B. Carroll, D. W. Humphrey, W. H. I. Mackenzie.

The following promotions were posted under date, May 7th, 1924:

To be Under Officer	D. E. Walker
To be C.S.M.	G. J. H. Nelson
To be Sergeants	H. L. Green
	A. L. Ainscough
	G. Bond
	B. D. Dee
To be Corporals	L. H. George
	E. H. King
	J. S. Somers-Cocks
	R. H. P. Utley
To be Lance-Corporals	E. E. Elliott-Smith
	G. J. Emery
	L. L. Falkiner
	R. B. Hodgkinson
	D. Mortimer
	A. C. Scrope
	R. P. Tong
	D. O. Young

The War Office inspection took place on the 23rd June. Major S. H. Green, D.S.O., M.C., was the Inspecting officer. The report on the contingent was as follows:

Drill.—Very good. Cadets march well. Arm drill good, but inclined to be too hurried. March Past and advance in review order, very good. Company drill—the Senior Under Officer drilled the Company well. Platoon Commanders quite good, but inclined to be a little slow to act on unexpected word of command. One platoon exercised in Battle Drill. Section Commanders require more practice.

Manoeuvre.—A tactical scheme was not carried out, but from questions asked, the cadet N.C.O.'s have a fair knowledge of the tactical handling of sections, formations, and use of ground. More instruction should be given in the Lewis gun, and in the handling of a Lewis gun section. Fire direction

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and control also requires more practice. Section Commanders have evidently been instructed in the correct method of giving a fire order, but they are a little lacking in self-confidence, and some cadets were rather slow in adjusting sights.

Discipline.—Excellent. The general tone of the contingent is all that could be desired. All cadets were steady in the ranks and tried their utmost to do their best. The Cadet Under Officers and Platoon Commanders commanded their units well, and orders were readily obeyed.

Turn-out.—Very good indeed.

Arms and Equipment.—Arms in good condition. Equipment—leather belt. It is recommended that the web equipment be adopted.

Buildings.—Open range six miles distant, used by the School VIII only. Miniature range in grounds—satisfactory. If an open range cannot be constructed it is recommended that a thirty yards range be constructed. Armoury and Store Room very small.

General Remarks.—The contingent is organised into four platoons, each of which is composed of cadets of varying ages. It is considered that the organization of the school is well adapted for having the contingent formed into "graded platoons," i.e. according to age. This system would enable more advanced training being given to the senior cadets, such as Lewis gun, sand-table work, etc., and would tend to make the work more interesting.

(b) The contingent has a very good drum and bugle band. They play well, march well, and are well turned out.

(c) The contingent is well commanded by Captain Maddox, who receives the full support of the Headmaster. The result is a really good contingent. The number of Certificate "A" obtained show that the instruction is very good, and all that is now required is more practical work over broken ground.

Shooting.—The shooting this term was a little disappointing. Matches were fired on the open range against Cheltenham, Sedbergh, Denstone and Repton. Of those we lost three and won one. In the Ashburton Shield competition at Bisley we gained a few places on last year, but the VIII did not shoot up to their practice standard. The Bisley VIII was as follows:

Officers Training Corps

Sergeant G. Bond	...	...	...	...	...	58
Corporal E. King (Capt.)	...	...	...	...	...	56
Lance-Corporal J. Taunton	...	...	...	...	...	55
Lance-Corporal D. Young	...	...	...	...	...	51
Cadet T. Knowles	...	...	...	...	...	51
Lance-Corporal A. Maxwell	...	...	...	...	...	51
Lance-Corporal P. Whitfield	...	...	...	...	...	45
Cadet R. Drummond	...	...	...	...	...	34

The Stourton Cup for the highest aggregate score in the Ashburton Shield competition was won by Sergeant G. Bond.

The Cadet Pair, B. J. Murphy and G. Young, scored 86. In the competitions on the Miniature range, the Anderson Cup was won by Lance-Corporal A. Maxwell, the Headmaster's Cup by Cadet G. Romanes, the Officer's Cup by H. D. King.

Camp.—This year we went to the "experimental" camp at Stobs. Stobs is in Roxburghshire and we have no hesitation in saying it is the moistest spot in the British Isles. The camp arrangements were excellent—in some respects almost luxurious. But even dining huts and *bains de luxe* scarcely compensated for bad weather. As we are grumbling let us also say that while the green hills with their flocks of sheep feeding on them were picturesque and even interesting, we missed a good flat space for games in the evenings. Saving Somers-Cocks, and the O.C., we scarcely contributed our share to the sing-songs, but at the sports on Sunday we won one "first," three "seconds" and three "thirds." Our battalion commander was again Lieutenant-Colonel A. G. Paterson, D.S.O., M.C., K.O.S.B. We have to thank him not only for his instruction and work while on parade, but also for the interest and care he showed in all which concerned the contingents under his command. Captain Corballis, M.C., was the adjutant. To him also we are greatly indebted. We have also to record a defeat 3—0, in a Rugby game of a quarter of an hour against Stonyhurst, played in "Gym" shoes on the side of the "brae."

Our two sergeant instructors, Sergeant-Major Eason and Sergeant-Major Ott were indefatigable. To both we tender our thanks for many services rendered.

CRICKET

AMPLEFORTH v. THE NORTHERN COMMAND

On May 24th the cricket season opened with a match against the officers of the Northern Command, captained by the General, Sir Charles Harrington.

The wicket was very soft and as events proved it suited the School slow bowlers very well. With the exception of Colonel Ferneyhough, the visitors could make nothing of Utley's and Knowles' bowling, the former taking 4 wickets for 16 runs and the latter 6 wickets for 4!

After the School had passed the visitors' total of 45, with eight wickets in hand, they began to hit for runs with a view to declaring. King batted admirably for his 54, his off-driving being particularly good. Most of the other batsmen were victims of the hitting-out policy, but they got sufficient runs to enable Utley to declare and dismiss the Command a second time for 34; J. H. Nelson, a left arm slow bowler, taking 3 wickets for 5 runs and A. J. McDonald, right arm slow, 4 for 10, the School thus winning easily by an innings and 30 runs.

OFFICERS NORTHERN COMMAND

Colonel H. C. Ferneyhough, c Utley, b T. Knowles	24	c Welsh, b Knowles	1
Captain T. R. Howo, b Utley	2	c Welsh, b McDonald	3
Captain G. R. Roupell, c Knowles, b Utley	0	c Welsh, b J. Nelson	1
Captain E. C. Becker, c Bond, b Knowles	0	b MacDonald	7
Lt.-Gen. Sir Charles Harrington, lbw, b Utley	1	c Knowles, b McDonald	17
Major Curry, lbw, b Knowles	0	c G. Nelson, b J. Nelson	6
Captain Wülberforce, b Utley	3	c Knowles, b McDonald	0
Lt. G. E. Wild, b Roupell	4	run out	3
Major A. E. W. Salt, b Knowles	0	c Bond, b J. Nelson	1
Major Grant, b Knowles	0	b Utley	1
L. Kendall, b Knowles	2	not out	0
Extras	0	Extras	0
Total	45	Total	34

AMPLEFORTH

G. J. H. Nelson, b Roupell	3
A. L. Ainscough, lbw, b Roupell	5
E. H. King, c Wülberforce, b Kendall	54
J. Nelson, b Kendall	10
C. E. Wild, b Roupell	5
R. P. H. Utley, b Kendall	0
A. J. McDonald, not out	4
D. E. Walker, not out	4
H. R. Welsh, b Roupell	5
G. Bond	
T. C. Knowles } did not bat	
Extras	10
Total (for 7 wks.)	109

Cricket

1ST XI v. SCARBOROUGH

On May 28th we played at Scarborough. Most of our batsmen were beaten by the surprisingly fast wicket, and we had nine wickets down for 63 runs. Then ensued a good last wicket stand which was greatly appreciated by the spectators. Welsh hit with great vigour and freedom, and Morgan continued to play sound cricket. The latter batted with such delightful ease and nonchalance that one felt confident that he would make a big score. Unfortunately the Scarborough professional tempted Welsh to a reckless stroke, for which he paid the penalty. Our opponents eventually won an exciting game by six runs. Utley, our fast bowler, was quite out of form.

AMPLEFORTH

A. L. Ainscough, c Huggan, b Green	14
G. J. H. Nelson, lbw, b Green	1
E. H. King, lbw, b Harrison	1
R. P. H. Utley, b Harrison	10
T. C. Knowles, lbw, b Green	15
G. Bond, b Green	0
D. E. Walker, b Green	0
D. R. Morgan, not out	41
J. Nelson, b Green	1
A. J. McDonald, lbw, b Green	1
H. R. Welsh, at McReynolds, b Green	41
Extras	17
Total	142

SCARBOROUGH

R. A. Smith, c and b J. Nelson	6
G. W. Appleby, lbw, b J. Nelson	5
E. Lowensborough, lbw, b T. Knowles	13
E. Barker, lbw, b J. Nelson	28
J. McReynolds, b King	5
G. Allen, b McDonald	52
W. S. Robinson, b Morgan	14
J. T. Green, c Bond, b R. P. Utley	18
H. Huggan, b McDonald	0
G. A. Harrison, not out	0
J. Wilson, b Morgan	0
Extras	2
Total	148

AMPLEFORTH v. BOOTHAM SCHOOL

After a few days of practice on comparatively dry wickets, an overnight downpour provided us with another very soft, lifeless wicket for this match on May 31st.

The visiting batsmen did not seem at all home with J. Nelson's deliveries and Utley's fast bowling 'popped' at times. When eight of their men had been sent back to the pavilion for 38 runs it looked as though the XI were to be set a very small total to face. However, the last men managed to score more freely than the more orthodox players, and a total of 79 on such a wicket was not altogether to be despised.

The School innings did not open auspiciously, Ainscough and Nelson both failing. It was not until King and Bond

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came together that all anxiety was removed. The former hit out with unusual vigour and his 29 was a most useful contribution. On his departure, a very fine catch in the long-field being responsible for his dismissal, with Walker and Bond together the rate of scoring slowed down very much. Neither seemed able to get the ball through a set of well-placed and very capable fielders. A loose over from which Walker scored three successive boundaries gave both batsmen more confidence, and when Walker was bowled for a capital innings of 34 the School had secured a lead of 23 runs with 4 wickets in hand. Rain then stopped further play.

BOOTHAM		AMPLEFORTH	
W. Nicholson, c Welsh, b R. P. H. Utley	10	G. J. H. Nelson, c G. K. Grubb, b Duckworth	11
J. B. Grubb, b R. P. H. Utley	3	A. L. Ainscough, c G. K. Grubb, b Duckworth	6
D. Poppe, c and b J. Nelson	2	E. H. King, c Nicholson b Bowling	29
G. Eyres, b J. Nelson	0	R. P. H. Utley, b Bowling	8
G. K. Grubb, c Welsh, b J. Nelson	10	G. Bond, not out	18
B. S. Ough, c McDonald, b J. Nelson	1	D. E. Walker, b Eyres	32
H. Taylor, c J. Nelson, b Knowles	0	T. C. Knowles, b Eyres	5
W. A. Rowat, b Bond	5	D. R. Morgan	27
G. Halliday, c Bond, b Morgan	17	H. R. Welsh	did not bat
A. F. Bowling, b Knowles	27	J. Nelson	0
S. Duckworth, not out	4	A. J. McDonald	0
Extras	0	Extras	6
Total	79	Total (for 6 wickets)	109

AMPLEFORTH v. VILLAGERS C.C.

The weather on Whit-Sunday was unkind for our annual match with "the Villagers," whom our readers will recognise as the former London Amplefordians. The Club has now been thrown open to other Public School boys, and fights under another flag. Unfortunately the lower cricket field was unfit for play, so wickets were pitched on the old ground, which also was in a parlous state.

With the exception of J. E. Toller the visitors could not make much of the School bowling, Bond's googlies proving particularly effective, and they were all dismissed for 77.

The XI knocked off the runs easily enough for 3 wickets. King was not in his best vein, but Ainscough played very nicely for a carefully compiled 29. The fielding of both sides left something to be desired, several catches being dropped, but allowances must be made for the dreadful under-foot conditions.

Cricket

"VILLAGERS"

Captain A. F. M. Wright, lbw, b R. P. Utley	10
A. G. Barnard, c Knowles, b R. P. H. Utley	4
J. E. Toller, st Welsh, b G. Bond	31
H. Dees, b R. P. H. Utley	1
B. R. Bradley, c J. Nelson, b Knowles	6
B. M. Wright, b G. Bond	9
C. H. Gilbert, b G. Bond	0
H. Carter, b G. Bond	4
V. J. Hanson, b J. Nelson	4
R. W. G. Douglas, st Welsh, b J. Nelson	1
E. P. Connolly, not out	0
Extras	4
Total	74

AMPLEFORTH

G. J. H. Nelson, b A. F. Wright	10
A. L. Ainscough, lbw, b Wright	29
E. H. King, b H. Carter	34
R. P. H. Utley, not out	6
D. E. Walker, not out	5
G. Bond	1
T. C. Knowles	1
D. R. Morgan	1
H. R. Welsh	1
J. Nelson	1
A. J. McDonald	1
Extras	2
Total (for 3 wickets)	86

1ST XI v. YORKSHIRE GENTLEMEN

The Yorkshire Gentlemen entertained us at York on June 11th. Our batting broke down so badly that in spite of a good innings by King and some free hitting by Wild we were all out for 115 runs. As our opponents had an abnormally strong batting side, our defeat was a foregone conclusion. An encouraging feature of the match, however, was the excellent bowling of G. Nelson, who took five wickets for 35 runs. He bowled fast right arm with excellent effect. Unfortunately Utley, the Captain of the side, was absent and was greatly missed.

AMPLEFORTH

G. J. H. Nelson, b G. Newborn	0
A. L. Ainscough, b G. Newborn	3
E. H. King, b O. C. Thompson	40
D. E. Walker, b G. Newborn	3
T. C. Knowles, lbw, b G. Newborn	20
G. Bond, st Thompson, b G. Newborn	3
D. R. Morgan, b G. Newborn	6
H. R. Welsh, b J. Tasker	2
J. Nelson, b C. Thompson	1
C. E. V. Wild, b G. Newborn	21
A. McDonald, not out	4
Extras	12
Total	115

YORKSHIRE GENTLEMEN

Captain Tasker, lbw, b G. Nelson	57
D. C. F. Burton, c A. Ainscough, b G. Nelson	70
S. G. Newborn, b G. Nelson	9
E. C. Thompson, b G. Nelson	7
G. D. Newborn, c Welsh, b Knowles	6
S. Sowerby, c Bond, b G. Nelson	3
R. E. Warner, not out	21
Lieutenant-Colonel Crossman, not out	13
J. H. Jones	1
J. Payne	1
C. W. Thompson	1
Extras	3
Total (for 6 wickets)	185

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PAST V. PRESENT.

On Exhibition Day, June 12th, the Past turned out a weak side. Had the School batsmen shown more enterprise they must inevitably have won the match. As it was, G. Nelson was unable to leave more than an hour and twenty minutes in which to dismiss his opponents. The Past, seeing the position of affairs, attacked the bowling light-heartedly and were almost beaten in consequence. In fact they would have been defeated had two chances offered by M. Ainscough been accepted. G. Nelson took five wickets for 35 runs.

PRESENT		PAST	
G. J. H. Nelson, at Keeling		G. H. Chamberlain, c G. Nelson,	
b Chamberlain	2	b Knowles	11
A. L. Ainscough, b Chamberlain	44	P. J. Carroll, c Welsh, b Knowles	9
G. H. King, b Rev. G. A. Richardson	5	M. Ainscough, not out	18
D. E. Walker, c Ainscough,		Rev. G. Richardson, b Knowles	8
b Rev. G. A. Richardson	37	H. Dees, b G. Nelson	9
T. C. Knowles, b Ainscough	14	A. F. Pearson, at Welsh, b	0
G. Bond, not out	20	G. Nelson	4
J. Nelson, not out	4	C. F. Keeling, b G. Nelson	4
H. R. Welsh		H. C. Greenwood, c King, b G.	0
C. E. V. Wild		Nelson	0
A. J. McDonald	did not bat	W. J. Reach, c King, b G. Nelson	9
B. Dee		T. V. Welsh, not out	4
Extras	14	E. C. Forster, did not bat	7
Total (for 5 wickets)	149	Extras	7
		Total (for 8 wickets)	79

1ST XI V. DURHAM SCHOOL

Owing to the absence of Utley and Morgan we sent a comparatively weak side to Durham on June 14th. G. Nelson again bowled well and had he received any assistance from the slow bowlers he might have repeated his York success. In desperation, he tried A. Ainscough as his seventh bowler. The change met with immediate success, and Ainscough finished off the innings by taking four wickets for 18 runs. He owed his success to the recognition of the obvious fact that for a slow bowler the half-volley is a far more useful ball than the long-hop. G. Nelson and Ainscough opened the innings in a manner which suggested that they were nothing daunted by our opponents' total. They put on 45 runs for the first wicket. Then followed a most unaccountable collapse

Cricket

and, before moderate bowling and on a perfectly plumb wicket, we were all dismissed for the wretched total of 77.

DURHAM SCHOOL

A. Youngman, c Knowles, b	
J. Nelson	57
J. Askew, lbw, b J. Nelson	12
b, c Adamson, b Knowles	13
B. Arvold, lbw, b Knowles	0
E. Wright, c Knowles, b Ainscough	6
R. W. Smeddle, c G. Nelson, b	4
J. G. Anderson, b G. Bond	39
A. D. Arvold, c Bond, b G. Nelson	36
J. A. Adamson, b Ainscough	23
R. M. Turnbull, not out	19
R. B. Cardale, c King, b Ainscough	3
Extras	6
Total	217

AMPLEFORTH

G. J. H. Nelson, b Smeddle	18
A. L. Ainscough, b Askew	25
E. H. King, c Adamson, b Smeddle	2
D. E. Walker, c J. Adamson,	
b Smeddle	1
T. C. Knowles, lbw, b Youngman	3
G. Bond, b Turnbull	3
J. Nelson, lbw, b Youngman	1
H. R. Welsh, b Turnbull	0
C. E. V. Wild, hit wicket, b	
Turnbull	2
A. J. McDonald, not out	2
B. Dee, b Turnbull	2
Extras	7
Total	77

1ST XI V. COLONEL CROSSMAN'S XI

On June 22nd we had an excellent match against Colonel Crossman's team. One of our opponents met with a motor accident on the way here and was unable to turn out against us. W. Lawson, our twelfth man, who took his place, seized his opportunity with both hands. In fact our defeat was mainly due to his enterprising innings of 56. E. H. King made the first century of the season. After an unconvincing start he settled down to score his runs in finished style. Major Lupton bowled fifteen exceptionally good overs, and took six wickets for 31 runs.

AMPLEFORTH

G. J. H. Nelson, c Crossman,	
b Lupton	7
A. L. Ainscough, lbw, b Lupton	11
E. H. King, not out	100
D. E. Walker, c sub, b Lupton	0
R. P. H. Utley, c Crossman,	
b Lupton	15
G. Bond, b Lupton	2
T. C. Knowles, b Elmhirst	3
H. R. Welsh, c Crossman, b Lupton	9
C. E. V. Wild, run out	2
J. Nelson, c Lowson, b Elmhirst	21
B. Dee, b Elmhirst	2
Extras	18
Total	192

COLONEL CROSSMAN'S XI

R. E. Warner, c Bond, b R. P. H.	
Utley	48
G. B. Clifford, c G. Nelson,	
b Knowles	32
J. Elmhirst, b G. Nelson	8
S. H. Green, b Bond	1
W. H. Lawson, not out	50
Major A. W. Lupton, c Dee, b	
J. Nelson	41
Captain J. Foster, b Utley	1
Captain D. W. Daly, not out	0
Lieutenant-Colonel D. L. Crossman	
did not bat	
B. Dodsworth, b Utley	5
R. F. Kirby, did not bat	
Extras	6
Total (for 7 wickets)	196

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1ST XI v. ST PETER'S SCHOOL

This match was played on our ground on June 25th. The issue of the game was in doubt until the last of our opponents had been dismissed. Both our best batsmen and our regular bowlers chose this for their "off day." Walker stopped the rot in the batting by an excellent innings of 49. When our opponents went in King, who has been quite out of form as a bowler this season, came to our rescue by taking six wickets for 38 runs; and so, in spite of two bad mistakes in the field, we eventually won by 13 runs. A tribute must be paid to Utley's captaincy. He kept his head in trying circumstances, and managed his bowling with great skill and sound judgment.

AMPLEFORTH

A. L. Ainscough, lbw, b Crawford	3	J. Scholefield, b King	10
G. J. H. Nelson, b Crawford	7	C. Yeomans, b G. Nelson	12
E. H. King, b Dainty	3	A. Sellers, c Ainscough, b King	36
R. P. H. Utley, b Dainty	2	J. N. Bullen, run out	6
T. C. Knowles, c Scholefield, b Dainty	0	H. Burroughs, st Welsh, b J. Nelson	12
D. E. Walker, c Troop, b Sanders	49	E. Bollen, lbw, b King	7
W. H. Lawson, b Dainty	3	J. Troop, b R. P. H. Utley	0
G. Bond, lbw, b Sanders	24	G. Delgado, b King	0
J. Nelson, c Dainty, b Sanders	0	R. Crawford, b King	15
H. R. Welsh, c Burroughs, b Dainty	17	R. Sanders, c J. Nelson, b King	2
B. Dies, not out	0	P. Dainty, not out	0
Extras	9	Extras	4
Total	117	Total	104

1ST XI v. FREE FORESTERS

On June 28th we played the Free Foresters. Unfortunately the match was ruined by frequent showers of rain. In order to brighten our batting Utley tried the experiment of opening the innings himself with Ainscough. The experiment proved very successful, for the score had been taken to 67 before Utley was stumped. When we had made 114 runs for four wickets Utley declared and gave the Free Foresters an hour in which to get the runs. They accomplished their task on the stroke of time.

Cricket

AMPLEFORTH

R. P. H. Utley, c Sir A. White, b Lupton	37	G. Clifford, c Bond, b J. Nelson	24
A. L. Ainscough, c Sir A. White, b Joy	26	Sir Archibald White, b R. P. H. Utley	18
E. H. King, b Lupton	8	Captain W. Syngé, b R. P. H. Utley	2
G. J. H. Nelson, b Lupton	0	Captain W. Worsley, not out	22
D. E. Walker, not out	12	T. W. White, not out	37
A. J. McDonald, not out	17	J. R. Evington	
G. Bond		Major A. W. Lupton	
T. C. Knowles		G. W. Daly	
W. H. Lawson		T. G. Mayhew	did not bat
C. E. V. Wild		C. E. M. Wilson	
J. Nelson		F. D. H. Joy	
H. R. Welsh		D. C. F. Barton	
Extras	14	Extras	14
Total (for 4 wks.)	114	Total (for 3 wks.)	117

Innings declared closed.

1ST XI v. YORK AMATEURS

This match was played on July 2nd. The bowlers on both sides seemed to be unable to get any work on the ball or any life out of the pitch, and scores consequently reigned high. Mr Greenwood declared at 240—a total which seemed to assure him immunity from defeat. Utley and Ainscough, however, created a surprise by putting up 150 runs for the first wicket—a record for the new ground. Afterwards the remaining batsmen hit at every ball in their endeavour to snatch a victory. This they managed to do just before time was called. Utley's century was a very fine innings, and one felt sorry that he got out just before the winning hit was made. Walker, by the way, hit the finest six that we have seen on this ground—a perfectly-timed straight drive.

YORK AMATEURS

R. E. Warner, b J. Nelson	31	R. P. H. Utley, st Lund, b Warner	130
F. Nottingham, c McDonald, b Knowles	33	A. L. Ainscough, b Warner	39
F. C. Foster, c Lawson, b J. Nelson	4	E. H. King, st Lund, b Warner	4
R. H. Moulton, not out	95	C. E. V. Wild, c Lund, b Warner	11
O. L. Chamberlain, run out	62	H. R. Welsh, b Warner	4
K. R. Greenwood, c Ainscough, b King	5	D. E. Walker, c Lambert, b Warner	31
H. Lund		G. J. H. Nelson, c and b Warner	1
P. Lambert		A. J. McDonald, not out	
H. Street		T. C. Knowles	
R. Lund		J. Nelson	did not bat
H. C. Greenwood		W. H. Lawson	
Extras	12	Extras	21
Total (for 5 wks.)	240	Total (for 7 wks.)	242

Innings declared closed.

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IST XI V. YORKSHIRE GENTLEMEN

We played the Yorkshire Gentlemen in a return match on July 12th. Our batting was poor until Welsh again came to the rescue. The last wicket put on 75 runs. A feature of the innings was G. Nelson's return to form. We were unable to get our opponents out in the time at our disposal, and the match ended in a tame draw. Welsh was in great form behind the stumps. His dismissal of R. E. Warner was a very smart piece of work.

AMPLEFORTH

R. P. H. Utley, c Anson, b	
E. A. Thompson	14
A. L. Ainscough, b G. W. Newborn	3
E. H. King, c Warner, b Hansell	5
G. J. H. Nelson, c and b Crossman	46
D. F. Walker, c Anson, b Crossman	17
A. J. McDonald, b Newborn	1
W. H. Lawson, c Sowerby, b	
Crossman	9
T. C. Knowles, b Newborn	4
D. R. Morgan, b Crossman	5
J. Nelson, not out	26
H. R. Welsh, c Foster, b Newborn	49
Extras	9

Total 179

YORKSHIRE GENTLEMEN

C. E. Anson, c J. Nelson, b	
R. P. H. Utley	7
C. Forbes-Adams, not out	59
W. N. Hansell, st Welsh, b J. Nelson	3
Colonel Crossman, c Lawson,	
b R. P. H. Utley	24
G. L. Sowerby, c Ainscough, b King	22
R. E. Warner, st Welsh, b R. P. H.	
Utley	20
J. B. Ainscough, st Welsh, b	
J. Nelson	10
G. W. Newborn, not out	6
E. C. Thompson	
J. B. Foster	did not bat
B. W. Thompson	
Extras	1

Total (for 6 wks.) 152

IST XI V. ALL COMERS

On July 20th the Eleven gained a convincing victory over a strong All Comers side. They did well to score over 200 runs against good bowling, but they did still better when they dismissed a strong batting side on a perfect wicket for 74 runs. It is true that the All Comers were trying to get 202 runs in the very short time that Utley allowed them. Nevertheless credit must be given to the XI for a fine performance.

Cricket

AMPLEFORTH

R. P. H. Utley, c Wild, b Knapp	4
A. L. Ainscough, b Knapp	11
E. H. King, run out	10
G. J. H. Nelson, c and b Knapp	1
D. E. Walker, run out	0
A. J. McDonald, lbw, b Rev.	0
R. C. Hesketh	44
G. Bond, c Hendren, b Welch	45
J. Nelson, not out	32
T. C. Knowles, c Rev. W. F.	
Williams, b Hendren	19
D. R. Morgan, not out	1
H. R. Welsh, did not bat	

Extras 23

Total 202

ALL COMERS

D. Hendren, c McDonald, b	
R. P. H. Utley	9
Rev. W. F. Williams, run out	33
J. Welch, b R. P. H. Utley	6
C. E. V. Wild, run out	1
W. H. Lawson, c G. Nelson,	
b J. Nelson	0
Rev. R. C. Hesketh, c G. Nelson,	
b King	4
Rev. G. A. Richardson, not out	16
Mr. F. Knapp, b G. Nelson,	2
L. L. Falkiner, b King	0
R. A. Rapp, c G. Nelson, b King	0
L. H. George, run out	0

Extras 3

Total 74

IST XI V. COLONEL CROSSMAN'S XI

This match was played at Ampleforth on July 27th. Our opponents were able to declare with their score 210 for six wickets. Utley scored 35 runs in his usual free style, but afterwards the batting completely changed. Ainscough was incredibly slow and his style seemed to affect the later batsmen. If they had played their usual game they would have made many more runs. As it was they gave a very tedious display and just managed to avoid defeat.

COLONEL CROSSMAN'S XI

D. C. F. Burton, b Knowles	38
R. F. Kirby, c King, b G. Nelson	14
R. E. Warner, c Knowles, b Utley	23
A. S. Beck, c McDonald, b Bond	29
E. S. Rould-Clarke, c J. Nelson,	
b Utley	4
Lieutenant-Colonel G. L. Crossman,	
b Utley	23
Captain G. R. Roupell, not out	53
H. P. Carey, not out	17
B. Dodsworth	
J. Elmhirst	did not bat
A. D. Elmhirst	

Extras 9

Total 210

AMPLEFORTH

R. P. H. Utley, lbw, b Roupell	35
A. L. Ainscough, not out	23
E. H. King, c and b Roupell	2
D. E. Walker, c Elmhirst, b	
Warner	21
G. J. H. Nelson, hit wicket, b Warner	1
G. B. Bond, b Elmhirst	0
T. C. Knowles, lbw, b Warner	2
A. J. McDonald, c and b Elmhirst	1
D. R. Morgan, lbw, b Elmhirst	0
J. H. Nelson, not out	7
H. R. Welsh, did not bat	

Extras 7

Total (for 8 wks.) 99

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AMPLEFORTH 2ND XI V. BOOTHAM 2ND XI

This match was played at York on May 31st and resulted in a victory for the School by two wickets.

Bootham batted first, and with the exception of three men they failed rather badly, Falkiner, in particular, with his slow left arm bowling proving too much for them. A score of 108 did not seem a formidable total to face, but until Wild set about the bowling in his characteristic way there was some anxiety. His hitting was fine and all the bowling changes failed to keep him quiet. Rapp stayed in with him a long time and showed very good style. After the game had been won at the fall of the fifth wicket, the remaining batsmen had a "dip" at the bowling and lost their wickets cheaply.

BOOTHAM SCHOOL		AMPLEFORTH	
B. Eyres, c Tweedie, b Taunton	0	B. Dee, b Blakeborough	16
D. Williamson, lbw, b Harrison	22	F. P. J. Harrison, c Eyres, b Moore	19
J. Robson, run out	30	P. H. Whitfield, b Moore	25
R. Moore, c Taunton, b Falkiner	3	H. L. Green (Capt.), c Eyres,	
P. Blakeborough, c Martin, b		b Moore	0
Falkiner	4	R. A. Rapp, b Seager	13
D. Seager, b Falkiner	0	J. F. Taunton, lbw, b Rowntree	0
H. Shackleton, b Taunton	2	J. W. Tweedie, c Seager, b	
K. Hoyland, lbw, b Falkiner	0	Rowntree	2
M. Flatts, c Dee, b Falkiner	5	C. E. V. Wild, not out	50
O. Stansfield, b Lawson	25	W. H. Lawson, b Seager	0
T. Rowntree, not out	8	L. L. Falkiner, not out	1
		J. Martin, did not bat	
Extras	7	Extras	6
Total	108	Total (for 8 wks.)	132

AMPLEFORTH 2ND XI V. RIPON SCHOOL 1ST XI

This match, played in beautiful weather on June 14th, at Ampleforth, ended in a victory by 54 runs.

Batting first the earlier School batsmen could make nothing of Flintoff's good length bowling. Four wickets were down for 14 runs and 5 for 20. Green, who played a useful innings of 17 left at 35, then Lawson and Scott took the score to 76 before the latter was bowled. He was very uncertain in his timing and seemed to have no off-side strokes. The best cricket seen was when Falkiner joined Lawson. The former batted well and forcefully and certainly deserved a higher place in the order. Lawson was last man out for a very useful 35.

Cricket

Ripon made a good start with 40 runs for the first wicket. After four wickets had fallen for 62 no further runs were scored, the last five runs being byes. Green, the Captain, came out with an analysis of five wickets for two runs.

AMPLEFORTH 2ND XI		RIPON SCHOOL 1ST XI	
P. J. F. Harrison, b Flintoff	0	H. J. Riley, lbw, b Scott	25
R. A. Rapp, b Wattean	0	R. Evans, b Rabinett	11
P. H. Whitfield, b Wattean	11	C. A. Watson, run out	12
J. F. Taunton, lbw, b Flintoff	1	J. C. Cooke, b Green	4
H. L. Green, c Watson, b Flintoff	17	E. E. Wattean, hit wicket, b Green	0
E. W. Whitfield, b Flintoff	3	J. T. Hymas, b Green	0
W. H. Lawson, b Wattean	35	R. C. Bell, lbw, b Elliott-Smith	0
E. J. Scott, b Watson	14	R. F. Flintoff, b Elliott-Smith	0
E. E. Elliott-Smith, b Flintoff	1	C. K. Hudson, lbw, b Green	0
L. L. Falkiner, b Hymas	22	P. B. Buscombe, lbw, b Green	0
J. Rabinett, not out	8	S. Mosley, not out	0
Extras	7	Extras	13
Total	119	Total	65

AMPLEFORTH 2ND XI V. ST PETER'S 2ND XI

This match was played at York on June 25th. Ampleforth won the toss and the first few batsmen gave the side a good start. McDonald played a capital innings, scoring freely all round the wicket. Falkiner, also played an invaluable innings, but the tail failed to wag. But a total of 203 seemed sufficient for victory considering the bowling talent at Green's disposal.

St Peter's started well, putting on 43 runs for the first wicket, but then the bowlers established a definite superiority and well managed by the captain, they dismissed the rest of the side for a further 120 runs thus winning the match by 43 runs. The fielding on both sides was very good.

AMPLEFORTH		ST PETER'S SCHOOL	
F. P. J. Harrison, b Sutcliffe	31	R. Chadenor, run out	27
A. J. McDonald, st Lewis, b		J. Clox, b Green	23
Sutcliffe	32	C. Bennett, c Rabinett, b McDonald	9
C. E. V. Wild, c and b Sutcliffe	28	W. Elliott, c Elliott-Smith,	
R. A. Rapp, c Elliott, b Sutcliffe	17	McDonald	14
P. H. Whitfield, run out	0	W. Clarke, b Harrison	8
L. L. Falkiner, not out	30	N. Sutcliffe, c Wild, b Harrison	6
J. F. Taunton, run out	3	B. Alderson, b Harrison	9
H. L. Green, lbw, b Stuart	9	T. Stuart, b Green	22
E. E. Elliott-Smith, run out	0	C. Wilcox, lbw, b Green	15
J. Rabinett, b Stuart	0	T. Lewis, lbw, b Falkiner	4
L. H. George, lbw, b Wilcox	1	A. Holliday, not out	0
Extras	25	Extras	18
Total	203	Total	160

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JUNIOR SCHOOL CRICKET

AMPLEFORTH V. AYSGARTH SCHOOL.

The game was played at Aysgarth on Saturday, June 21st. We batted first and faintheartedly, with the exception of Ainscough, who played through the innings for 26, the whole side being out for 47 runs. Aysgarth scoring 148 for 5 were a striking contrast. Burgess and Balfour, for the second wicket, both played with great freedom. We made some costly and indefensible mistakes in the field, Burgess and Balfour being missed before they reached double figures.

AMPLEFORTH JUNIOR XI		AYSGARTH SCHOOL	
J. W. Ainscough, not out	26	M. Balfour lbw, b Knowles	68
H. D. King, c Kirk, b Straubenze	1	R. Kirk, c Roche, b french-Davis	0
B. B. Carroll, b Straubenze	1	P. Burgess lbw, b french-Davis	65
P. C. french-Davis, b Straubenze	0	D. Brathwaite, not out	9
W. H. M. Fawcett, b Burgess	0	T. Thompson not out	1
G. P. D. Roche, b Straubenze	1	T. Stansfield	1
J. G. Knowles, lbw, b Johnson	3	H. Whittingham	1
G. F. Young, c Tate, b Straubenze	0	K. Lawrie	1
J. W. Ward, c Tate, b Straubenze	0	B. Straubenze	1
C. E. Raddin, c Whittingham,	8	T. Tate	1
b Straubenze	0	R. Johnson	1
F. E. Burge, b Straubenze	0	Extras	3
Extras	2		
Total	47	Total (5 wks.)	148

AMPLEFORTH V. BRAMCOTE

The Colts' match against Bramcote was played at Scarborough on the 2nd July. Winning the toss we batted first and made quite a promising start. The score had reached thirty when King was out to a fine catch by Rendel. King batted in very promising style, though he is inclined to raise the ball too much. He plays straight, hits hard and uses his feet; the three essential things for a young batsman to learn. A much slower batsman, Ainscough played well, and with more confidence should develop into a good player. A sad procession followed King's exit, but great credit is due to Rendel who bowled a good length into the wind, managing to swing the ball. He was helped by the jerky nerves of an inexperienced side.

Cricket

Bramcote did not start well, and at the tea interval hopes of victory were considerable. Half the wickets were down for thirty runs; Knowles was bowling well and the fielding was good. Roche caught a fine catch at coverpoint. After tea Wright and Knapp soon shattered our hopes. Wright's innings was a very good one at a critical time. After he was out the remaining wickets fell quickly.

AMPLEFORTH JUNIOR XI		BRAMCOTE	
J. W. Ainscough, c and b Rendel	15	H. T. Crosthwaite, b Knowles	1
A. A. J. Boyle, c Crosthwaite,	7	W. Thorburn, c King, b Knowles	0
b Kidd	0	A. M. Rendel, c Roche, b Knowles	2
H. D. King, c and b Rendel	14	G. W. Markham, lbw, b french-Davis	13
G. L. Falkiner, hit wicket,	0	M. Gibson, b Knowles	5
b Rendel	0	F. Wright, c and b Boyle	29
G. P. D. Roche, b Rendel	0	G. A. Knapp, not out	18
G. T. Grisewood (Capt.) c Gibson	0	A. Wright, b Roche	1
b Kidd	2	P. C. Kidd, run out	1
G. F. Young, lbw, b Markham	3	C. Campbell, b Grisewood	5
I. G. Knowles, b Rendel	2	C. A. Howitt, b Grisewood	0
N. K. McDonald, c and b Rendel	3		
P. C. french-Davis, not out	0		
N. J. W. Smith, c Carter-Campbell,	0		
b Rendel	0		
Extras	7	Extras	8
Total	53	Total	94

AMPLEFORTH V. AYSGARTH

We played a slightly stronger side than the one so badly beaten at Aysgarth. Winning the toss we made a poor start. King was out in the first over and Ainscough followed him shortly afterwards. A useful stand by Boyle and Falkiner followed. Boyle batted with confidence and will develop into a good player. Falkiner held his bat in the way of straight balls and was lucky to get thirteen. As a batsman he has a lot to learn. Roche made a merry but unconvincing twenty-two; Knowles showed more promise.

Aysgarth found the bowling of Boyle too good for them. Burgess and Thomson alone played with any confidence. Burgess is a fine cricketer for a small boy and scored all round the wicket. His back play was well timed and accurate. Thomson though not equal to Burgess was a sound bat and pleasant to watch.

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AMPLEFORTH JUNIOR XI

J. W. Ainscough, lbw, b Straubenzees	0
H. D. King, lbw, b Burgess	2
A. A. J. Boyle, b Thompson	26
G. L. Falkner, b Thompson	13
G. T. Grisewood (Capt.), b Straubenzees	2
C. F. Young, c and b Straubenzees	4
G. P. D. Roche, b Ralston	22
J. G. Knowles, c and b Straubenzees	22
R. Kevill, b Straubenzees	7
P. C. French-Davis, not out	8
B. B. Carroll, b Burgess	0
Extras	10
Total	112

AYS GARTH

B. D. Ralston, b Knowles	1
T. Bransfield, b Boyle	6
M. Burgess, c Roche, b King	12
M. Thompson, lbw, b Boyle	17
D. Whittingham, run out	0
H. Branthwaite, b Boyle	0
R. Carruthers, b King	0
B. Wilson, b Boyle	0
P. Stansfield, b Boyle	0
W. Milbank, run out	0
T. Straubenzees, not out	0
Extras	2
Total	54

AMPLEFORTH D. BRAMCOTE

The return match against Bramcote was played at home on the 19th July. Our batting was marked by greater freedom and more confidence. Ainscough played an excellent innings. He attacked the bowling and timed his strokes well. His footwork was also good. It was altogether a more promising display than the one he gave at Bramcote.

Of the rest Grisewood perhaps deserves special mention. He is rather a nervous batsman, but he plays straight and takes advantage of the loose ball. He may develop into a useful player.

Our declaration was delayed too long to give us a fair chance of victory. Bramcote were unfortunate in losing two wickets in the attempt to snatch short runs. After this Markham and Wright batted well until stumps were drawn. The former was exceptionally good.

AMPLEFORTH JUNIOR XI

A. A. J. Boyle, c Rendel, b Markham	14
J. W. Ainscough, b Rendel	33
H. D. King, lbw, b Markham	13
H. C. Barton, c Wright, b Markham	6
P. C. French-Davis, lbw, b Henley	2
G. T. Grisewood (Capt.), c and b Rendel	20
G. P. D. Roche, b Kidd	18
J. G. Knowles, c and b Rendel	12
C. F. Young, c Howitt, b Rendel	4
R. Kevill, not out	17
B. B. Carroll, not out	2
Extras	11
Total (for 9 wks.)	152

Innings declared closed.

BRAMCOTE

W. Thorburn, lbw, b Knowles	2
G. W. Markham, not out	27
A. M. Rendel, run out	2
H. T. Crowthwaite, run out	0
P. C. Kidd, b Barton	14
S. P. Wright, not out	27
G. A. Henley	
A. C. Nicholson	
G. A. Knapp	did not bat
F. Wright	
C. A. Howitt	
Extras	5
Total (for 4 wks.)	70

OLD BOYS

E. J. MASSEY is playing "Rugger" for Leicester. He also played for the County against the "All Blacks." P. E. Hodge has played several times for the Harlequins, L. P. Twomey for Woolwich and T. M. Wright for Derbyshire.

* * *

M. W. L. SMITH and P. W. Mills are in Hong Kong. C. M. Mills is in South Africa.

* * *

FATHER CLEMENT ROCHFORD has been appointed parish priest at St Edmund's, Ware. H. R. Welsh is studying for the priesthood at St Edmund's.

* * *

A. F. DE ZULUETA was president of the Newman Society in the Summer term. At the Newman dinner at which he presided, the Headmaster was his guest.

* * *

We ask the prayers of our readers for John J. Murphy who died of infantile paralysis on September 10th contracted in the performance of his professional duties. For a week he was kept alive by artificial respiration. The cuttings from the Newfoundland papers which we have seen bear testimony to the extraordinary respect in which he was held by all classes. He was the youngest son of Hon. J. J. Murphy and came to Ampleforth in 1908. He studied medicine at London University and obtained his degree in 1916. Thence he went to Macedonia with the Rifle Brigade and was on active service for the rest of the war. He leaves a widow and three children to whom we offer our sincerest condolences. His contemporaries at School will remember in John Murphy a boy of honour in whom thoroughness in all that he undertook was the chief characteristic. He died fortified with the last Sacraments and was buried by the Archbishop of St John's amid the universal mourning of his native city.

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

W. Swarbrick, Dom Laurence Powell, o.s.b., W. R. Emery, W. J. Roach, T. M. Wright, J. W. Hawksell, H. Carter, Captain A. F. M. Wright, B. R. Bradley, C. H. Gilbert, E. P. Connolly, J. D. Telfener, H. Dees, V. Hansom, A. J. Hansom, A. R. Fors, B. M. Wright, J. E. Toller, G. B. King, E. J. Keogh, R. W. S. Douglas, Father B. Pike, o.p., H. C. Greenwood, K. Greenwood, E. F. C. Forster, L. Cadic, F. de Guingand, G. P. Cronk, J. Ainscough, O. S. Chamberlain, G. F. Ainscough, F. J. Ainscough, L. Rigby, A. W. Sandeman, A. de Zulueta, G. W. Bagshawe, R. Wilberforce, C. E. Cary-Elves, C. P. Liston, L. P. Twomey, H. V. Dunbar, Captain N. J. Chamberlain, S. Lancaster, R. H. Lawson, K. G. R. Bagshawe, E. J. Bagshawe, J. H. Ruddin, L. H. Rochford, Dr. W. Magoris, L. V. Milburn, Captain C. R. Simpson, Captain Denis Travers.

* * *

WE offer our congratulations to Sidney Rochford who was married to Miss M. Moverley on June 4th, by Father Clement Rochford at St Joseph's Church, Great Malvern.

* * *

NORMAN Henderson has composed the music for a small play entitled "Our Fairy Godmother," which has been played in Liverpool and in France in aid of the Civic Hall at Givenchy.

* * *

THE news of the death of Doctor Jerome Vassalli on October 28th and of Gerald Edmund Smith on November 3rd has reached us while we were in the press. We ask the prayers of all for the repose of their souls. R.I.P.



Photograph by Kinross

1st ELEVEN

J. R. Stanton, M. S. E. Petre, R. N. Prescott, P. Ainsworth, M. W. Blackmore, C. A. Mills,
R. F. Gave, F. N. Hayes, G. A. J. Bevan, R. P. Leeming, A. G. Russell.



Photograph by Kinross

2nd ELEVEN

S. J. M. Scott, M. J. C. Monteith, D. G. C. MacFarrow, G. J. Maxwell Stuart, Hon. W. R. S. Feilding,
D. J. C. Monteith.

THE PREPARATORY SCHOOL

The new boys at the beginning of the Summer term were:
P. S. Thunder, L. R. Leach and A. D. C. Cassidy.

* * *

The Captain of the School was G. A. J. Bevan and the Captains
of the Games were G. A. J. Bevan and A. C. Russell.

* * *

P. E. HODGE, the first Preparatory School boy to win his
colours for both Cricket and Rugger at the College, has
presented a cup for the Champion athlete of the year. We
tender our best thanks to him. This year the Hodge Cup was
won by E. N. Prescott.

* * *

E. N. PRESCOTT also won the Boxing. His opponent in the
finals was C. Macdonald. In the Junior Competition D. J. C.
Monteith was victor and O. A. J. Cary Elwes "runner-up."

* * *

The Sports Cup was won by G. A. J. Bevan and the Swimming
Cup by I. S. Nevill.

* * *

The Scouts had plenty of outdoor work throughout the
term. On July 2nd the troop was inspected by Captain W.
Coates, Commissioner for the North Riding, who distributed
badges and delivered an address. A fortnight later the Troop had
its annual field-day in Shallowdale. Each Patrol constructed
a temporary hut from the materials at hand and cooked its
own food. The heavy rain which fell towards the end of the
day showed that the huts were solidly constructed and weather-
proof. On the way home the trek-cart squad was able to
render First Aid to a badly injured horse.

Patrol-Leader Petre won the cup awarded to the best all-
round Scout of the year.

The result of the Competition for the Inter-Patrol Challenge
Cup was as follows:

1. Wood Pigeons (Patrol Leader Prescott) ...	...	1158	Points
2. Peewits (Patrol Leader Petre) ...	...	1123	"
3. Owls (Patrol Leader Bevan) ...	...	895	"
4. Wood Peckers (Patrol Leader Russell) ...	...	822	"
5. Hawks (Patrol Leader Leeming, 2)	700	"
6. Cuckoos (Patrol Leader Feilding, 1)	674	"

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THIS year we have been coached at cricket by Denis Hendren. In all, the first Eleven played eight matches with Aysgarth, Bramcote, Red House, Terrington Hall and the College Juniors. Our most successful effort was against Aysgarth, when we scored 106 for two wickets. In this game P. Ainscough and R. P. Leeming batted for an hour and a half for 77 and 14 respectively. Cave's effort of 35 against Bramcote was also good. Hayes accomplished the best bowling feat, taking ten wickets for 41 against the College Juniors. Although we lost more games than we won many of them were very exciting—three runs on one occasion and one run being the deciding factor. The Second Eleven played three games of which they won two. In their first game with Bramcote they collapsed for ten runs, but they managed to defeat the same team on the return game.

* * *

BISHOP SHINE visited the School this term and confirmed several boys. We have to thank Dom Laurence Powell for his interesting retreat.

* * *

WE must also thank Mrs Read Davis who presented two very beautiful altar cloths to the new chapel.

* * *

AN Entertainment was given at the end of term. The following was the programme:

1. PIANO SOLO . . . " Cynthia "
 M. S. E. PETRE
2. RECITATION " The Wreck of the Steamship Puffin "
 E. F. RYAN
3. PIANO DUET . . . " Hide and Seek "
 P. A. DAWES and D. V. S. STEWART
4. RECITATION . . . " The Chameleon "
 H. A. V. BULLEID
5. SONG . . . " Some Folks Do "
 FIRST FORM AND PREPARATORY
6. PIANO SOLO . . . " In Sherwood Forest "
 F. N. HAYES
7. RECITATION . . . " Jones Minor's Recitation "
 D. V. S. STEWART, R. E. W. TODDHUNTER, HON. D. C. FEILDING,
 O. A. J. CARY ELWES

The Preparatory School

8. PIANO SOLO . . . Valse
 T. C. GRAY
9. RECITATION . . . " The Donkey "
 J. R. STANTON
10. SONG . . . " The Vicar of Bray "
 LOWER THIRD AND SECOND FORM
11. PIANO SOLO . . . " Italian Mariner's Song "
 R. P. CAVE
12. RECITATION . . . Short Recitation
 THE PREPARATORY FORM
13. PIANO DUET . . . Waltz
 G. A. J. BEVAN and F. N. HAYES
14. RECITATION " The Bishop and the Caterpillar "
 P. F. GLADWIN
15. SONG . . . " Ye Banks and Braes "
 LOWER THIRD AND SECOND FORM

* * *

The School Prize List was as follows:

	LOWER III	2ND FORM
Religious Knowledge	R. P. Cave	T. A. Longueville
English	R. P. Cave	J. S. Dalglish
History	J. C. Freeman	J. R. Stanton
Geography	A. C. Russell	J. R. Stanton
Latin	M. S. E. Petre	T. A. Longueville
French	M. S. E. Petre	J. S. Dalglish
Mathematics	M. S. E. Petre	T. A. Longueville
Drawing	H. G. Waugh	J. R. Gladwin
	1ST FORM	PREPARATORY FORM
Religious Knowledge	E. F. Ryan	P. F. Gladwin
English	E. F. Ryan	P. F. Gladwin
History	R. E. W. Todhunter	C. E. Wolseley
Geography	R. E. W. Todhunter	C. E. Wolseley
French	Hon. D. C. Feilding	P. F. Gladwin
Mathematics	J. P. Rochford	J. H. Fattorini
Drawing	E. F. Ryan	C. E. Wolseley
	Hon. D. C. Feilding	R. J. T. Dormer
	EXTRA PRIZES	
Music	M. S. E. Petre	
Carpentry	Hon. W. R. S. Feilding	
Natural History	R. P. Leeming and M. W. Blackmore	

* * *

The two entrance Scholarships to the College were won by M. S. E. Petre and A. C. Russell.

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THE SIMPLEFORTH JOURNAL

FLOREAT COLLEGIUM SANCTI LAURENTII



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ABBOT SMITH

THE last number of the Journal was in the press when Father Abbot died. The Editor wrote : " It is impossible for us in this number to attempt to estimate the value of Father Abbot's life and achievements . . . , and our readers will pardon us if we leave our duty to his memory unfulfilled until our next number." Writing nearly three months after his death the fulfilment of our duty seems as impossible as at first. We cannot view his life from the outside ; we were in it and of it. Abbot and Community are one whole, knit together by the most intimate and sacred ties. Yet, to the alumni and friends of Ampleforth we owe some record, however inadequate, of his life and work.

In the late forties of last century, through the good offices of Bishop Wiseman, Father Dominic, the Passionist, was brought into touch with John Smith of Sutton, Lancashire, who proved a true friend, and founded the church and monastery of the Passionist Fathers at Sutton, where the Venerable Dominic lies buried. He died in 1849. Five years later on May 25th, 1854, was born Joseph, the only son of John Smith and his wife, Ellen Nightingale, whose brother, Fr Peter Nightingale, was one of the " Martyrs of Charity " in the great pestilence that ravaged Liverpool in the forties. No doubt the heroic example of these two holy priests was an early influence in the life of Joseph Smith. He used to tell how, as an infant, he met with a serious accident through the carelessness of a nurse-maid, which the doctor said would leave him a cripple for life. His mother carried him to the church and prayed to our Lady and Father Dominic, and he was completely cured.

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hearing of them long after his position as an Abbot debarred him from playing them himself.

In 1864 he was sent to Ampleforth, and so began his long connection of sixty years with the home of his life. He was a thorough boy. One who was in the school with him and then lost touch with Ampleforth came on a visit shortly before the War. He was presented to the Abbot who said: "You don't seem to know me; don't you remember Joe Smith?" The visitor exclaimed in utter astonishment: "What! Joe Smith Abbot of Ampleforth?" And how the Abbot enjoyed it!

In 1872, on St Michael's day, Joseph Smith received the monastic habit at Belmont which was then the general novitiate and house of studies of our Congregation. He took the name of Oswald, his patron being St Oswald, Bishop of York and Worcester. He made his simple profession on October 3rd of the next year, and pronounced his solemn vows at Ampleforth in 1876 on the feast of the Immaculate Conception. He was ordained priest at Middlesborough on February 1st, 1880, being the first priest ordained by our venerable diocesan, Bishop Lacy. For six years Father Oswald remained at Ampleforth, occupying the position of Prefect of Discipline, in which office he is said not to have been a great success; and then that of Prefect of Studies.

In 1886 he was sent to Belmont to teach Philosophy, but finding the need of higher training himself, he obtained leave to study abroad, and spent seven months in Perugia and Rome, taking his Doctorate in Philosophy in June 1888. That he was able to obtain his degree in so short a time shows his power of intellect and concentration. Returning to Belmont, he was made Canon of the Diocese of Newport and Menevia, and spent the next ten years as Professor of Philosophy. His students always found his lectures clear and interesting; indeed, clarity of reasoning was one of his special gifts. One who was himself a philosopher of a high order used to say that Father Oswald had a colossal mind.

During his time at Belmont he had charge of the small parish, and endeared himself to all by the interest he took in each individual. No act of kindness was too small for him

Abbot Smith

to do, and he was always on the look-out for cases of distress that he could relieve. He would obtain toys for an idiot girl, and try to amuse her with them. He constantly helped a poor woman whose husband was bed-ridden. True priest that he was all his life, he was the friend of the poor and the sick.

On January 10th, 1898, a body of twelve electors met at Malvern under President O'Gorman to choose a successor to Father Anselm Burge, who had resigned the Priorship of Ampleforth. The choice fell on Father Oswald, and so he entered on his long term of office lasting nearly twenty-seven years, more than half of his religious life.

When our monasteries had been raised to the rank of Abbeys, and the revised Constitutions had received the approval of the Holy See, it was possible to hold an abbatial election by universal suffrage according to the Rule of St Benedict. On October 3rd, 1900, Prior Smith was elected first Abbot of Ampleforth by an overwhelming majority. He was re-elected in 1908, and again in 1916 for a further period of twelve years. If our superiors were chosen for life a reign of nearly twenty-seven years would not be particularly remarkable; but to have been elected four times, and on three occasions by so large a body of electors, proves beyond doubt the confidence that the Community placed in him.

Before he left Belmont to be installed as Prior it was noted as appropriate that the antiphon he intoned at Vespers was 'Fidelis servus'—"a faithful and wise servant whom the Lord hath appointed over his family". A mere coincidence? If you will; but Father Abbot never forgot it. He set the words before him as a motto, an ideal to strive for. And we who know how well he fulfilled it can confidently trust that he has heard: "Well done, good and faithful servant . . . enter thou into the joy of thy Lord."

The last quarter of a century has been a period of wonderful growth and development at Ampleforth in every department of our life. Yet when we try to estimate the extent of Father Abbot's influence, the task is as difficult as to analyse a father's influence over a large family. Some months before the end came the Abbot of Fort Augustus said: "I do not think it will ever be realised how much Ampleforth owes to Abbot

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Smith, and it is all due to his personal holiness." And he has since said: "He was the holiest man I ever knew." The influence of holiness can never be adequately described; it can only be experienced. And all who have lived for any time at Ampleforth under his gentle sway will agree that he lived up to St Benedict's admonition that the Abbot "should show forth all goodness and holiness by his deeds rather than by his words."

First and foremost, Father Abbot was a man of prayer. God was the absorbing interest of his life. He was a model of regularity at conventual duties, and never missed an Hour of the Divine Office if he could help it. It is true that he was endowed with a splendid constitution, and used to say that he never missed a night's sleep; yet to be constant at Matins at 5 a.m. until seventy years of age is a proof of strength greater than physical. Especially in his last years, when his powers were failing, his unswerving devotion to religious duties stood out all the more prominently, and was a constant source of inspiration to his monks. A true Benedictine, he "preferred nothing to the work of God." The praise of God in the sacred liturgy was the foundation of his spiritual life; the psalmody and prayers of the Church were his constant study; the food of his mental prayer, the matter of his instructions to the Community. It was one of his great joys when growth of numbers made it possible to sing Vespers, and a still greater when he was able to establish the daily singing of the conventual Mass.

His great zeal for the *Opus Dei* found a wider scope than among his own monks. He constantly addressed communities of nuns on the spirit of the liturgy; and on the occasion of his monastic jubilee in 1922 his Eminence Cardinal Bourne said that in his opinion Father Abbot had had more to do than any other man with giving the Divine Office its rightful place in the lives of the secular clergy, and that the whole Church in England owed him a debt of gratitude.

The source and term of the *laus perennis* is the perfect praise offered in the Holy Sacrifice. And so the beginning and end of Father Abbot's life was the Mass, and the Abiding Presence in the Blessed Sacrament. Before starting on a night

Abbot Smith

journey to Scotland he was grieving that he would not be able to say Mass the next day, as he would not reach his destination till after mid-day. Someone informed him that by belonging to a certain confraternity he had a privilege of saying Mass till two o'clock. He went off quite delighted, and said Mass on his arrival at 1.30. The long fast did not trouble him. He would put himself to any inconvenience if by so doing even one person should not miss Holy Communion, and he gave proof of this only a few months before he died. A friend recalls the delight he expressed at finding that the chief solicitude of a priest, whom he thought to be too keen about money, was whether his people were growing in the practice of frequent Communion.

Public functions and congresses he avoided if he could, and it was only with difficulty that he was persuaded to go to the Eucharistic Congress at Westminster. But once there he was carried away with enthusiasm at the triumph of our Lord, and it was with great regret that he left before the Sunday, in order to supply for one of his own priests who was there.

The outstanding feature of his spirituality was his personal love for and friendship with our Lord present on the Altar. In 1909 he joined the Association of Priest Adorers, and from then till his last illness he never missed making his weekly hour's Adoration; frequently he made five or six hours in the week (the writer can vouch for this), and in the last year or more before he died he may be said to have almost lived before the Blessed Sacrament.

His love of our Lord was shown too by his great devotion to the Sacred Heart, and to the Blessed Mother of God. For the last twelve years of his life, from the time that he visited Lourdes, he never failed to say the fifteen mysteries of the Rosary every day. As he went about the house or walked outside his beads were constantly in his hand. When he was seized with his death agony he was saying the Rosary with his nurse.

Those who wish to understand his spirit will find it in his published meditations. These works represent his own personal daily meditations spread over a period of many years, re-edited

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and somewhat generalised for publication. As a Canon at Belmont he began to write his meditations whenever he was away from the monastery, in order to ensure regularity and concentration; the habit grew, till in the end he consistently wrote them. There is at times in his writings a curiously fanciful ingenuity which jars on certain minds as forced and strained, but the broad outlines are extraordinarily simple and direct, and may be reduced to the truly Christian ideal of seeing Christ everywhere, and of seeking His guidance and looking to His example in the smallest details of daily life. In his Belmont days the Abbot was a wide reader and a lover of good literature. He seems to have deliberately abandoned any attempt at style and polish in his own writings. One cannot but regret this, yet despite their ruggedness, and a certain prolixity at times, there is no doubt that his books have been of immense assistance to many souls. It was always a great comfort to him when, as often happened, he had letters from bishops and priests saying what great help they derived from his writings.

It would be difficult to find a character which illustrates more clearly than our late Abbot's the real struggle for perfection demanded of certain natures; and the means chosen by God for his sanctification was to place him in authority. Among the great virtues and natural qualities which distinguished his long rule at Ampleforth there were also certain human failings, which only a false sense of reverence would attempt to overlook. They account for the apparent contradictions in his character, and for somewhat startling differences of opinion about him.

The characteristic which most struck visitors and acquaintances, and which was irresistibly borne in on those who lived with him, was his sheer honesty, so downright as to be at times disconcerting. He never could pretend, and he never said what he did not mean. Thus, while some were struck with his charming courtesy and graciousness of manner, others would get the impression of indifference, almost of rudeness; and it was only we who knew him as a father who realised that his brusqueness was never intended. Until he got to know others well he sometimes had the strongest, almost



Abbot Smith

unreasonable prejudices. But if acquaintance proved that his estimate had been wrong, no one could be more generous in admitting it. If he thought that there was any self-deception or false conceit in another, he was most trenchant and unsparing. What he most disliked was any kind of insincerity. Once he knew a person to be genuine, he never spared himself any trouble in order to give help, and would show the greatest patience in listening to another's difficulties. Now and again he would make some remark in his honest, straightforward manner that proved how completely he understood, and which threw a flood of light for future guidance. His quickness in grasping a point of view, even in very difficult matters, was truly marvellous. Though he could be downright in correction, yet he was never crushing; the whole trend of his spiritual direction was to uplift. If he was satisfied that our entire dependence on God was realised, then his whole effort was to encourage complete trust in Him. "Can you not trust the good God?" were words most frequently on his lips. His own humility was profound and utterly sincere. Here is his answer to one of his monks who was bemoaning what he deemed his inefficiency and uselessness: "But I feel just the same. Here am I superior over a number of men who are my betters by far in intellect and training; I am nowhere in knowledge compared to many of the younger men. Yet I have to go on. I can only trust in God." He meant every word of it. Another proof of his humility is the patient way in which he accepted unreasonable criticism. And this is the more striking because by nature he was a man of violent temper. How very few of us would even have imagined such a thing. Yet the writer is assured by one who knew him in early life that it is true. Those who knew him in his younger days as a somewhat impatient, short-tempered master realise best the great change that came over him when mellowed, not so much by age as by union with God.

In the external relations of his Abbey, and still more in the life of the Community, Father Abbot always stood for peace. The happy and united spirit of the brethren has been one of the greatest blessings of his long rule, and he was the bond of unity. His temperament was habitually cheerful, in keeping

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with the happy smile that all his friends knew so well. Sometimes when the weightiest anxieties were upon him he appeared unusually cheerful. He had a keen sense of humour, and could enter into a joke with the youngest. Indeed, he associated with his monks on terms of charming familiarity, without loss of dignity. Only in the last year or so, when his fatal malady was creeping on, did he seem at times weary and low-spirited.

Father Abbot never dealt with his monks without deep consideration for each one's needs and character. The interests of all, whether living in the Abbey or on the missions, were constantly in his thoughts and prayers.

In the choice of his officials he showed great discernment, and one of his highest qualities as a ruler was that he completely trusted his subjects. He was never suspicious, and never showed the least favouritism. He chose the right men who served him loyally, and he honestly believed that the entire credit for the great developments that took place under his rule was due to them; yet his was the guiding hand.

Something must be said of his personal influence on the School. It is difficult to describe, but it was very real. He did not see much of the boys: usually he appeared on state occasions when he would be greeted with thunderous applause. What boy of the last twenty-six years will ever forget Father Abbot reading the order of the School at the end of term? The boys knew him better than he knew them. Generally they regarded him as of patriarchal age, dwelling on Olympus, yet they realised somehow that he was in the truest sense the father of the whole family. A correspondent writes: "In the course of a long career at Ampleforth I never heard anyone speak of Father Abbot with disrespect, and I have often been struck by the esteem that old boys express for him. To me Ampleforth without Abbot Smith is unthinkable."

The short sermons which he preached to the School, especially his farewells to those who were leaving at the end of the summer term, will always be remembered by those who heard them; they were so homely and practical.

Though he did not interfere directly, and kept in the background, yet his interest in the School was constant. If a member of the Community went to consult him about some-

Abbot Smith

thing connected with the School, it was often a surprise to find how much more he knew about the matter than the speaker did himself. Yet, when all is said, his influence on the School was just himself. This was admirably expressed in the Address read by the Head Monitor at the jubilee celebrations in 1922: "You have often spoken to us of the spirit of Ampleforth. To us, Father Abbot, you are Ampleforth."

His relations with servants, workpeople and those whom he met on his walks and journeys were the happiest. Throughout the countryside "th' Abbot" was a familiar figure always welcome. And he accomplished a great deal of public work for the welfare of the people. For some years he served on the Parish Council, and for many years on the Helmsley Rural District Council. For close on twenty-five years he was a member of the North Riding Education Committee. On his death the Chairman wrote: "I am sure I may truthfully say that he was loved and respected by all the members. His loss is deeply felt by all of us, and by no one more than myself."

In April, 1921, at General Chapter he was elected Abbot President of the English Benedictine Congregation. His election was hailed with universal satisfaction, and though it brought him additional work and anxiety, he valued very deeply the confidence placed in him.

The celebration of his golden jubilee as a monk and his silver jubilee as Superior in the Summer of 1922 was a wonderful demonstration of the loyalty of Amplefordians, and of the high regard of friends. To him it was a source of amazement. In his humility he kept saying: "I cannot understand how everyone can be so kind to me." The most valued tribute was a letter from his Holiness the Pope.

For a year or more Father Abbot's health had been failing. He was subject to paroxysms of pain, and during one was heard to say, "How glorious to have something to suffer for the good God!" He was advised that he must undergo a serious operation, but said he could not spare the time. For a while treatment gave him some relief, but not for long. One might almost say that in the last months of Father Abbot's life God took into His own hands the perfecting of his soul. The way of purification lay through the rough places of intense physical

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suffering. All human frailties were purged away, and the true spirit of the man shone out with supernatural brightness. He persevered in his duties till nearly the end of September, and how strenuous and exacting they were—long sessions of General Chapter, then of Conventual Chapter and Council, attendance at meetings of the public bodies he served, and last the Community Retreat. Before its close he was taken seriously ill. Those who tended him were struck by his fervour in prayer, his sweetness and gentleness, and his gratitude for the smallest service; most marked of all was the patience of one who was by nature impatient when unwell. To one who would obtain him relief from his agonies of pain by sending an emergency message for the doctor, he said: "You shouldn't have done that; I deserve every moment of it." He was taken to a Nursing Home in Leeds, and a serious operation was performed. For a day or two all went well; then he showed signs of collapse. Father Prior hurried to him, and administered the last Sacraments. We expected to hear the end had come. Then he rallied, and for a time the danger passed. But slowly his strength ebbed away, until in the early hours of November 4th while he prayed with his nurse his death agony came. Canon Mitchell, who had constantly attended him, was sent for. He came, bringing the Blessed Sacrament. Father Abbot could not receive; he joined in the prayers, and quietly he died about 3 a.m. away from his brethren, alas! but at home, because his Lord was there. He was buried at Ampleforth on November 7th, for the present in the cemetery on the hillside, until the new church is ready, where it is hoped that the remains of our first Abbot may find an honoured place. So shall we and those who follow us be reminded to pray at Mass and Office for him to whom Ampleforth owes so much. And may he obtain for us a lasting spirit of peace and concord, such as was seen on the day, so full of promise, when his successor was chosen.

There was a part of Fr Abbot's work which though perhaps unknown and unnoticed, was yet of great importance and of great fruitfulness. During the twenty-five years he was Abbot of Ampleforth, he took the greatest interest in the spiritual

Abbot Smith

and temporal well-being of the Convents belonging to the English Congregation of St Benedict and of many others. He gave numerous Retreats, made visitations, and wrote books of edification. To some he was Superior, to others Extraordinary Confessor, and to all a father and friend. All who were in difficulties would write fully to him and he never failed to give his prayers, his advice, and his practical help when it was possible.

Very few knew this side of Fr Abbot's work. He rarely spoke of it, and seemed to think of it as belonging to the region of his own interior life rather than to the public work of his responsible office.

He loved to go apart from the busy life of ordinary times, and from the customary burdens of everyday life to the quiet and peace of some enclosed Community where he had more time to meditate, and could speak to devout souls of the love of God in familiar speech. This rested him in mind and body, and strengthened that calm which became so characteristic of him. He was now merely a Father and not a Ruler; here his sweetness and charity could freely work, and his strength be laid aside. He lived with God at all times, and came very close to Him in times of difficulty, but here he enjoyed God; here he tasted and saw that the Lord was sweet.

The Lady Abbess of Stanbrook writes: "One of us remembers him in the words from St Martin's Office: *O beatum virum cujus anima paradysum possidet*. He truly lived with the good God and delighted to speak of Him. In ordinary conversation he was interested, kind, and had a joyous keen sense of humour, but let the subject turn on the things of God, then his countenance at once lighted up, and a radiant smile would beam upon his face. As a director we all felt the strength of his counsel and the confidence he inspired, so that his visits brought peace and left a blessing behind."

The Lady Abbess of Holme Eden writes as follows: "It is very difficult to say what Father Abbot's memory means to Holme Eden, because it means so much, and so much that you could not use if I wrote it. As you know, he was very much more than an ordinary Superior to us; he was really a father to this house. It was his gift to be a father, and even if we did

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not see him often, and if his words were few when we did, we knew he was there, that we had only to apply to him in need, and that the advice he gave would be wise and the help practical. He must have given us quite ten or eleven retreats, and his retreats were not like anyone else's. It was not that they were eloquent, for the thoughts were sometimes quite simple, but they were part of himself. You knew that he never preached anything in them that he did not do himself; and it was that that told . . . He had a wonderful insight into character, and comprehension of those who differed from him most widely in temperament. I have sometimes seen him change a whole spiritual life by one or two apparently simple maxims—perhaps I ought to say "often" instead of "sometimes," for it was the general effect of his direction . . . I do not know if he was a saint, but I am quite sure that he was the nearest approach to a saint that I have seen in real life, and I suppose everyone who really knew him would say the same."

The Lady Abbess of Talacre writes: "It is so difficult to write what one feels about Fr Abbot and to avoid oversentiment on one side and too much dryness on the other. You know what we feel about him and how much I personally miss him; but I am thankful to have known him and to have had his friendship; for above all I always felt he was such a friend. . . . Externally, this community owes Abbot Smith an immense debt of gratitude for his unfailing friendship at a time when we had very few friends, and also because it was mainly through his exertions that we had the great privilege of being elected into the English Congregation.

What he has done for us *interiorly* it is impossible fully to express, as it is far too deep and sacred to put into words, but the first retreat he gave us marked an epoch in the spiritual life of many of the nuns. Later on, he became our Extraordinary, and was a most helpful Confessor, but it is the teaching of his retreats that has left the most lasting impression on us. The memory we have of him is that of a great but most human saint, whose whole life was stamped by the intensity of his devotion to our Lord, a devotion which, in its simplicity and tenderness, was akin to that of the old English mystics.

Abbot Smith

Our Lord, as portrayed by him, was our most intimate Friend, Who had had each one of us actually in His mind in every little detail of His life on earth, which consequently became full of the greatest significance and most vital importance for us. Truths which we had known before sank into our minds with a new force through the enthusiasm of the Abbot's own conviction, and his close personal union with the good God. He never tired of impressing on us the kindness and tenderness of our Lord, the simplicity and easiness of access, and His craving for our love. By this he revolutionised the lives of many of us, giving a new ideal of the Religious Life, and a deeper reverence for our vocation. His practical, common-sense way of dealing with the difficulties that arise in community life was most helpful, and all his teaching—especially on the subject of prayer—based as it was on that of St Thomas and perfectly unassailable in its dogmatic accuracy, yet had something about it very fresh and original, and unlike that of anybody else. He used to make us wonder why we had never thought of those things before—but we hadn't!

Abbot Smith will always be held in our memories with the deepest gratitude, affection and veneration, and we pray that by our faithfulness to all he has taught us we may merit for him the reward of his labours among us."

As Fr Abbot drew near to his end his memory failed and his interest in affairs grew fitful, but his love of God and of souls grew stronger, and his interest in the spiritual life was even steadier than before. The work he had done for the nuns for so long he could still have done and would have rejoiced to do. But God his Father took him home, leaving many to cherish his memory, to mourn his loss, and to pray for his soul.

THE CLOUD OF UNKNOWING¹

IF anyone will weigh not the obscure but the clear parts of this work, he will agree that the author of the *Cloud* had done a great deal of hard thinking; hard, clear, thinking, prolonged over many years. If thinking is the highest natural activity possible to man, we must not pass lightly over the fact that in a contemplative we find thinking at its highest. For a contemplative is supposed to gaze, not to work. He is inactive, he has abandoned the active life. And this particular contemplative tells of a Cloud of Unknowing hiding God from him, a Cloud of Forgetting—hiding creatures from him. What then can he think of? But more: "If any thought rise . . . say 'Go thou down again,' and tread him fast down again," he bids his pupil (p. 25). Thought is a hindrance to his work. We should expect a quietist, a numbed and lazy mind. And instead we find the most intense activity of thought and the keenest insight into truth. What is the key to this riddle? I think we shall find this: that the more intent a man is on his highest work, the more perfect is the action of all his faculties.

But first let me make good my saying that in this author we have thinking at his highest. For you will tell me there is thinking and dreaming; thinking of practical things and dreaming of visions. And I answer that his thinking is of practical things. For tell me, what things call you practical? Thinking what best to do, and how best to do it. A good answer; and he is thinking what best his soul should do, and how best to do it; which is higher thought than if he thought what his body should do. Not higher, say you; for a man thinking how he shall mend his garden does a higher work than one studying how he shall busy his soul. How can you say that? for if it be a high thing to mend a garden, is it not a higher to mend the gardener who rules the garden? Here again you have an answer for me, the answer of a materialist: you tell me the garden governs the gardener, since the garden can of its nature grow only certain things, and therefore the garden imposes its own limits on the gardener.

¹"The Cloud of Unknowing," and other Treatises by an English Mystic of the Fourteenth Century; with a Commentary on the Cloud by Father Augustine Baker, O.S.B. Edited by Dom Justin McCann, Monk of Ampleforth. Burns Oates & Washbourne, 1924. 5/- cloth, 7/6 leather.

The Cloud of Unknowing

A half truth that, or a quarter-truth. The whole truth being that the nature of the garden guides the gardener to know what the garden *may* do; but what it *shall* do the gardener chooses. Yea, and from his knowing of other soils, he may so change the nature of the garden that it shall grow what before it could not. Confess therefore that the gardener governs the garden; and if it be a high thing to govern the life of the garden, it is a higher to govern the life of the gardener. And in like manner in the gardener himself there are body and soul; and if he take thought what best his body should do, this is well and high; but better and higher to take thought what best his soul should do. For in the first the soul governs the body, but in the second the soul governs itself, that is the governor of the body.

Therefore of all practical thinking the highest is this, that a man take thought what best his soul should do, and how best to do it. Consider also the hardness of this study, beyond any other. For the soul in ruling the garden or the body can stand and watch the changes of each, itself unchanging; a judge weighing which of two things before him were best to choose. But in the ruling itself, the soul itself is changed by every thought and effort. As a man balancing himself on a rope has a new problem at every movement he makes. The thing to be ruled, the soul, changes at every thought; the hardness is that the would-be ruler changes too at every thought, for the soul is ruler and ruled. A changing judge in a changing court.

For remedy, the soul has memory. By memory it makes an unchanging court behind the changing court of now. To the court of memory it brings word of the thoughts now come upon it and the wishes now stirring it. From the court of memory it hears judgement whether these be ill or well thought and wished; judgement also and counsel how best to amend them.

Therein begins a further hardness, the hardness not of seeing but of doing. For unless a man do faithfully that which now should be done to amend his thoughts, he shall gain no new knowledge of how to amend them nor new strength to rule them; rather his gain shall be new weakness to be

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rossed by his thoughts and new blindness to forget what he had learned of ruling them. And since at every moment of the day there are thoughts to be ruled, and at each a man is either gaining or losing mastery of them, only he who is steadfastly faithful can grow to a high and deep knowledge of how to master them. Here differs the doer from the dreamer, who in sin and laziness can yet see visions of high virtue and so write of them that simple souls shall think he abides without effort where they with all their efforts may not come. But a doer, such as he that wrote the *Cloud*, tells not of the garden of his dreams but the garden he has tilled.

The clear and plain things that he tells us prove, as I have said above, that he has done much hard thinking in the course of his faithful striving. There are many forms of tending to God; he has come to see plainly which is the highest. There are endless virtues: he has disentangled the root virtues from which all others will grow. There is in man a large household of powers and activities; he has found the due rank and right treatment of each. More, he has from these firm facts thought out the clearing up of dark doubts and the ways to master difficulties. All this hard and high thinking has been done by a contemplative, on his way to his proper work which is not thinking. The thinking was not a neglect of his work; it was essential to his work. And therefore I think we are driven to see that he who best strives to do our highest work of loving God, he it is that likewise gets the Best and the healthiest work out of all his faculties highest and lowest. A truth which St Antony taught when he said that sanctity keeps all our powers in their natural state as God made them.

It is probably impossible to state shortly the teaching of the *Cloud*, for the author's own simple words gather for the reader more and more meaning as the book goes on; like the burden of a poem or the theme of a sonata which at the opening seems a commonplace and at the close sums up all the beauties that have sprung from it.

He teaches his pupil that the highest form of tending to God is "a meek stirring of love," which, though it be the characteristic work of contemplatives, is also "the substance of all good living" (p. 118). So the explanations of it given

The Cloud of Unknowing

to contemplatives will be a light to all who would live well. "Lift up thy heart unto God with a meek stirring of love; and mean Himself and none of His goods" (p. 11). In this there is the meekness and the love; the love for God as God, not for any gift of God. This meek stirring of love "is nought else but a good and according will unto God; and a manner of well-pleasedness and a gladness that thou feelest in thy will at all that He doth" (p. 118). Every word is picked to give the author's exact meaning: "in thy will" the gladness is not in any felt joy. It is the will's desire towards God. "All thy life must all ways now stand in desire" (p. 10).

How obtain it? By God's doing, not by man's. "This desire must all ways be wrought in thy will, by the hand of Almighty God and thy consent" (p. 10). "The stirring of love—that is the work of only God" (p. 73). "And keep thou the windows and the door from flies and enemies assailing" (p. 10).

The virtues of this life—that lead to it and grow from it—are meekness and love. And "whoso might get these two clearly, he needeth no more: for why, he hath all" (p. 43). We have to work to obtain meekness; love will be given by God. Meekness in to-day's Catechism, means the opposite of anger; but in that day it meant the opposite of pride, humility, "a true knowing and feeling of a man's self as he is" (p. 43). It comes from two causes: "One is the filth, the wretchedness and the frailty of man . . . Another is the over-abundant love and the worthiness of God in himself. . . . The second cause is perfect . . . And the other before is imperfect" (p. 44). Imperfect, because not by it is produced the perfect humility of the blessed in heaven and of the Mother of God on earth—this comes from seeing the worthiness of God. Yet the meekness that comes from knowing our sin and frailty, imperfect though it be, "nevertheless it is good and must be had; and God forbid that thou take it in any other manner than I say" (p. 45). For the imperfect is not the foe of the perfect, but the foundation of the perfect. "Therefore swink and sweat . . . for to get thee a true knowing and a feeling of thyself as thou art; . . . soon after that, thou shalt have a true knowing and a feeling of God as He is" (p. 46). To get meekness, we must swink and sweat; then will God give the

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stirring of love, in which a man "neither reckett nor regardeth whether he be in pain or in bliss, but only that His will be fulfilled whom he loveth. And thus . . . God is perfectly loved for Himself" (p. 68).

He, having travelled it, tells of a fruit to be found on this high path that none surely would have guessed or foreseen, nor any man understand when he hears of it save those few who have tasted it. They find, he tells us, a sorrow that they *are*. "He may make sorrow earnestly that knoweth and feeleth not only what He is, but that He is. All other sorrows in comparison with this be but as it were game to earnest" (p. 106). "For it is the condition of a perfect lover, not only to love that thing that he loveth more than himself; but also in a manner to hate himself for that thing that he loveth" (p. 104).

When he comes to explain what the contemplative's toiling is to consist in, we are at the parting of the ways between contemplative life and active life. All the thinking of "full fair and wonderful points of His kindness, . . . of His Passion . . . [of] thine old wretched living" (p. 25) which "it be full profitable sometimes to think of," all this it is the active liver's work to remember but the contemplative's to tread down under a cloud of forgetting,—not always, but when at his proper work of contemplation. For these thoughts are the higher part of an active life, the lower part of a contemplative life (p. 31). The lower part of an active life is outward bodily works, holy in themselves. The higher part of contemplation "hangeeth all wholly in this darkness and in this *cloud of unknowing*, with a loving stirring and a blind beholding unto the naked being of God Himself only" (p. 31). "And just as it is an unlawful thing, and would hinder a man that sat in his meditations, were he then to consider his outward bodily works . . . surely it is as unlawful a thing, and would as much hinder a man that should work in this darkness and this cloud of unknowing with an affectionate stirring of love unto God for himself, were he to let any thought or any meditation of God's wonderful gifts, etc. . . . press betwixt him and his God; although they be never so holy thoughts" (p. 32). This makes plain the deadly mistake of one not yet called to contemplation who thinks he is called;

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for he will seek to forget the very things he should remember. He will avoid "to think of the kindness of God, nor on our Lady, nor on the saints or angels in heaven, nor yet on the joys of heaven" (p. 22), though these thoughts are the higher part of this life and should be his daily bread. But they are not daily bread to the contemplative. "For although it be good to think upon the kindness of God, and to love and praise Him for it: yet it is far better to think upon the naked being of Him, and to love Him and praise Him for Himself" (p. 23). We must do the good before we can do the far better; and follow the call of God. But whom God calls to the far better, if he shrink back to the bare good, he is like the young rich man who was told how to be perfect and went away sorrowful.

For beginners our author suggests two devices, which show well the deeps of his knowledge. For it is the way of true principles to seem simpler and simpler as one follows them downwards; so that he who sees them at their roots feels there is nothing to say of them that cannot be said in two lines. Yet when practical problems arise, these same principles at once push out to every trouble and take shape in a remedy for any ill whatever; like the sap in a tree or the flow of blood in the body that build and mend every member, each in the way it needs. To the beginner looking to God hid in the cloud of unknowing there arise persistent thoughts of his sins, past or possible; which "if they rise oft, put them down oft . . . And if thou thinkest thy travail is great, thou mayest seek arts and wiles and privy subtleties . . ." (p. 79). One device is, pretend not to know they press so between thee and thy God: look over their shoulder to Him. The other is, when feeling hopelessly beaten, strive no longer with them, and yield thyself to God in the hands of *thine enemies* (p. 80). Now, remember his discovery that this work is just two things, charity and humility (meekness); and behold, the first device turns out to be just charity, "a longing desire unto God, to feel Him and to see Him as it may be here"; and the second to be meekness, "a true knowing and feeling of thyself as thou art, a wretch and a filthy thing."

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Although the *Cloud* is the chief thing in this volume, it occupies but 175 out of the 406 pages. The other works are an *Epistle of Privy Counsel*, a leaflet on the likeness of the soul to the Holy Trinity, and a translation (and expansion) of *Denis' Hid Divinity*, faced by the Latin text; together with Father Baker's commentary on the *Cloud*. To this Father Justin has rendered the same service that Father Serenus Cressy did to *Sancta Sophia*—"extracted it" and "methodically digested it" into a form that makes serviceable all its contents. One cannot help feeling that Father Baker is on a different level from the author of the *Cloud*. Father Baker writes as a student; the *Cloud* was written by a master. For Father Baker in the growth of his contemplative life, feeling the need of guidance, read many mystic writers and learned but slowly to see from his own experiences the meaning of their words—as might happen to a new student of any science trying to find in a high text-book what passages describe the experiments he has himself devised. And he wrote while he was still learning; probably learned by writing. He saw in passages of the *Cloud* a number of possible meanings, and felt his way to choose hesitatingly between them. He saw apparent conflicts of teaching with other mystics, and tried to clear them up. All his gropings, and the light he at length found, he writes at large to guide his nuns. And, being himself a contemplative, he puts us in touch with what he had touched and felt, and not merely with deductions from other writers. His dealing with doubts and possible misunderstandings may be to some the very light they need. To others, the author of the *Cloud* may be the clearer guide; for he wrote not till his doubts and darkneses had all become plain to him.

Father Justin's own introduction gives all that learned information which modern scholarship expects an editor to set down for the guidance of editors to come. He then traces the influence of other mystical writers on the author of the *Cloud*; and is at his best when he comes to summarize the teaching of the *Cloud*. These pages by themselves suffice to give not only an understanding of the contemplative's work, but a love and reverence for it. Of the editing and modernizing of the book we can say shortly that in no point would one wish it to be other than it is.

MONKWEARMOUTH

AN article under this title appeared in *THE AMPLEFORTH JOURNAL* of December, 1901. It was written by Bishop Hedley, and was one of those papers contributed by him so regularly to these pages for nearly twenty years, some of which, together with his *Dublin* articles, we still hope to see published in collected form.

The excuse offered for writing a second article under the same heading is the recent celebration of the 1250th anniversary of the foundation of Monkwearmouth by St Benet Biscop. In June of last year the town of Monkwearmouth, and Sunderland, its greater partner, commemorated with some ceremony the beginnings of their history, and the Church of England joined in doing honour to the great monk and saint, the founder. In September the Catholics of the town and district united in paying homage to St Benet, and did so in a manner that admittedly surpassed the earlier celebration, at least in numbers. It must be acknowledged, however, that general interest was diverted at the time from the Saint and his work to the controversy which arose from the outspoken words of his Eminence Cardinal Bourne, on Continuity. Moreover, the celebration at Canterbury in the same week of the coming of the Franciscans to England overshadowed Monkwearmouth and its Saint. At the present moment it so happens that much attention is being given to a contemporary of St Benet, St Cuthbert himself, perhaps the most honoured and loved of the saints of the north. Nevertheless, no one will question the truth of what Bishop Hedley has said of Monkwearmouth and Jarrow: "If Canterbury and Holy Island claim to be the primary sources of that great religious campaign which made England Christian, the two monasteries of the Tyne and Wear, so intimately united that they were looked upon as one, are certainly the cradle of English literature and English art."

It may be worth while then to give here a few particulars concerning a place so famous as St Peter's Church at Monkwearmouth, and the more so because the Bishop, while writing with all his customary distinction and learning about St Benet and his influence on St Bede, makes a statement about the Church which is at variance with the opinion of

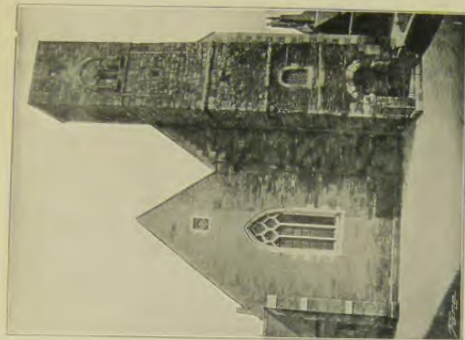
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archæological experts. He asserts that no portion of St Peter's except possibly the foundations of the tower, can go back to St Benet's time. This statement may be seriously questioned, if not actually denied.

Before saying more on this point it will not be out of place perhaps to mention the chief features of the celebration in September. The Cardinal on his arrival in the town was received by the Mayor and Corporation with the usual ceremony. The next day, Sunday, he was present at the High Mass in the large church dedicated to St Benet, which stands not far from his own monastic church of St Peter. The Redemptorist Fathers have served St Benet's for many years and the organization and success of the celebration were due in great measure to them. In the afternoon the main demonstration of Catholic devotion and strength took place. This was a procession from the West Park in Sunderland across the river and through Monkwearmouth to the St Bede Memorial at Roker, which lies on the sea front at the northern side of the Wear. The monument, a tall stone Cross, stands in a large open space on the low cliffs, where there was room for the thousands who had walked in the procession. All the parishes of the town, and others from county Durham and the Tyneside were drawn up before the Cross and from its base the Cardinal gave his address on Continuity. It was estimated that 15,000 people took part in the procession, and thousands more were in the streets. On Monday night a meeting was held in the Victoria Hall, in Sunderland, at which the Administrator of the Diocese, Mgr Rooney, presided. The Cardinal, Bishop Shine, and Mgr Moyes were the chief speakers. All this was told of in the newspapers, but there was one incident not mentioned in the press which was in some ways more interesting than anything else. This was a private visit made by the Cardinal and Bishop Shine with a few priests to St Peter's Church. It was shown to them with great courtesy and care by the Vicar, Canon Brown, who is himself an archæologist, and his knowledge and his devotion to the church gave the visit an interest and value it could not otherwise have had.

That which gives to the Church its high historical import-

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ance and makes it so worthy of veneration is the fact that in it we have walls, arches, and carvings which are the actual work of St Benet's masons, and portions of one of the first of the churches built of stone in the Anglo-Saxon England. It seems likely that St Wilfrid's Church of stone at Hexham, which Eddi, his biographer, describes with so much pride, was built a little earlier than Monkwearmouth, but it is interesting to note that so important a church as the cathedral of Lindisfarne, built only twenty years before St Peter's, was constructed of oak with a roof of reeds, Scottish fashion, so St Bede tells us. The parts of the present church which were built in A.D. 673-674 by St Benet are the lower stories of the tower, and the west wall of the nave against which the tower stands. The two illustrations will give some idea of the general appearance of these ancient walls. That they are really parts of the original church may be spoken of as a fact, for the verdict of archaeologists seems to be agreed on the point. In his *Notes on the Remains of the Original Church of St Peter, Monkwearmouth*, printed at the University Press, Cambridge, the Rev G. F. Browne, B.D., writes: "There can be no real doubt that a considerable part of Biscop's work remains to this day, practically the West porch and West wall of the church," and again, "We cannot doubt that it (the porch) and the storey above it are Biscop's work, the 'porch of entrance,' and one of the 'upper chambers' mentioned by Bede." (This pamphlet is now out of print and the writer of this article owes it to the kindness of Canon Brown, Vicar of St Peter's, that he is able to use the valuable information it contains). A Sunderland antiquarian, Mr James Patterson, in his *Handbook to the Church of St Peter*, writes in the same way concerning the "Portus Ingressus" and the wall adjoining it, and quotes other authorities on the matter.¹ To this book also the writer is much indebted. Unfortunately it has not been possible to consult Professor Baldwin Brown's work on *The Arts in Early England* which has a good deal of information on Monkwearmouth and its remains.

¹ The two illustrations are taken from this "Handbook" and are reproduced here by the courtesy of the publishers, the Hills Press, Sunderland, who have lent blocks for the purpose.

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By what term is the style of St Benet's Church best described? St Bede tells us that the indefatigable Abbot went to France to obtain stone masons who could build him a church in the style of the Romans, which he greatly admired. Hence the writer of *Notes* already quoted calls the church Romanesque. No doubt it is often spoken of as Saxon, but the authority just referred to when mentioning other churches of the same period, such as that at Escombe, near Bishop Auckland, or Bradford-on-Avon in Wiltshire, puts the word Saxon in inverted commas, presumably to mark it as less correct than Romanesque. In an article in *THE JOURNAL* for July, 1900 on the famous little church at Bradford-on-Avon, dedicated to St Lawrence, and built by St Aldhelm about A.D. 700, Dom Leo Almond quotes Professor Freeman, who says of it: "So perfect a specimen of Primitive Romanesque is certainly unique in England."

Mr Patterson says in his *Handbook* that Monkwearmouth, unlike most other early stone churches, Hexham for example, has with one small exception, no fragments of Roman remains built into it. As Roman remains were abundant in the neighbourhood he takes this as proof of St Benet's piety which refused to allow heathen stones in a Christian building. This may be so of course, but it cannot be considered certain when it is remembered how familiar with Rome, and how devoted to its ways was St Benet. He must often have visited, for instance, the Pantheon, that great pagan temple, consecrated by Pope Boniface IV on May 13th, A.D. 608 as the Christian Church of St Maria ad Martyres. It is worthy of note by the way that the feast of All Saints owes its origin in part to the same Pope, who wished to commemorate the dedication and to Christianise the name "Pantheon."

As to the dimensions of Monkwearmouth it is known that the length of the nave was 68 feet, this was determined when the foundations were examined before the rebuilding of the mediæval chancel in 1874. The breadth was 22ft. 8in., the measurement of the old west wall, so that the length was three times the width, a proportion recognised as a good one. The author of *Notes*, etc., suggests that the rule of "three cubes" may have been followed; if so, the height of the

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walls would have been also 22ft. 8in. He mentions an interesting Romanesque church at Ledsham near Leeds, just the same breadth as Monkwearmouth, and like it rectangular, and without aisles. There the original walls with small windows high up on each side still exist, and also the Western "porch" and the Romanesque arch at the Eastern end which opened into another "porch," the sanctuary. At Monkwearmouth, as has been said, nothing is left of the old nave but the West wall. Here, however, we have the very stones which echoed in ancient days the voices of St Benet, St Ceolfred, and Venerable Bede, Saint and Doctor of the Universal Church.

The lower part of the tower containing the porch is perhaps the most famous part of the remains. The original height can be seen faintly in the illustration. The pointed roof-line, rising from the second string course and ending below the third is just made visible by the darker colour of the stones. Probably the tower was not part of the first design of St Benet's Gallo-Roman masons, but was added by them a little later, for the stones are not tied into the west wall of the church but built against it. The main entrance to the porch now is the archway shown in the illustration, but it is thought that this originally opened into a smaller chamber, the baptistery. There are archways at the north and south sides of the tower also, the former being perhaps the people's entrance, the latter leading to the monastic buildings. Carved in the porch, but sadly time and weather-worn are the celebrated beaked snakes with intertwining tails, which have relations, ruder, but of almost equal interest, in the Saxon crypt at Lasingham. The porch also has quaint representations of animals carved in low relief, and other details described fully by the Rev G. F. Browne, who mentions similar work to be found in the churches at Grimston and Barton-le-street near Malton. There are other valuable remains, a tombstone, carved lions, etc., built into the walls of the modern vestry. One fragment only can be mentioned here, the corner of a sculptured slab of yellowish stone. It is a beautiful bit of work, a design of interlacing lines, and the authority just quoted has much to say of it. "It comes nearer," he writes "to a representation in stone of

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one of the marvellous pages of the Lindisfarne Gospels than anything else which can be shown." This famous volume of the Gospels is in the British Museum, and was drawn and painted twenty-five years after St Benet built his church. When it is considered how small was the number of those who could have brought their art to such perfection, it is not unreasonable to suppose, Mr Browne thinks, that the same great artist may have designed the wonderful illuminations of the Gospels and the slab, of which the corner alone remains at Monkwearmouth. He suggests that possibly the stone was that laid over the grave of St Benet hard by the altar of his church. In connection with this stone Mr Browne gives a drawing of an almost complete slab of equal beauty, which when he wrote in 1886 was in the wall of St Gregory's Church at Kirkdale, near Kirbymoorside, but was then fast perishing.

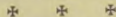
This short and inadequate account of St Benet's Church of St Peter must end here, but perhaps enough has been said to show that it is well worthy of a visit from any pilgrim, especially if he have antiquarian leanings.



NOTES

ABBOT MATTHEWS.

It is the duty of THE JOURNAL, conscious though it is that the announcement will be news to no reader, to state that Father Edmund Matthews was elected Abbot of Ampleforth on December 17th, 1924. It would be pleasant to embellish that bare record with many comments, but it is wiser perhaps to leave them to our readers,—wiser, and quite safe. Not all our thoughts about our late head master, but more of them than we could decorously print, are familiar to all who have watched or shared in the history of Ampleforth during his twenty-one years of office. It was a period of swift and unbroken development, the tangible signs of which are clear enough; the number of boys is three times what it was when he became head master, the School buildings twice as large, organization and equipment enlarged and elaborated to an extent as great though less easily measurable. But the last twenty-one years at Ampleforth cannot be appraised by measurement of this external growth. Their most valuable and representative results are in the region of intellect, character, spirit, and it is because of their effect on these "imponderables" that retrospect is pleasing. Decorum dries our pen when it would write further on such matters.



ONE drop of ink escapes, however, to record a conviction that the development of these years has not been a departure from old aims and old policies. The lines laid down long ago have been produced, further perhaps than their designers contemplated; but they are the same lines; there has been no break, no change of aim or essential character: and if our predecessors could revisit Ampleforth they would recognize it as their own. Richer in wisdom for their subsequent experiences, they would not regret that some of their institutions

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have been absorbed into larger ones, some of their coping-stones now support higher storeys, parts of their horizon now lie in the foreground. They would agree that the movements they initiated have been wisely maintained, and they would share our prayers and our confidence that Father Abbot's labours will be blessed in their new and larger sphere as they were in the direction of the School.

* * *

Of the Blessing of Father Abbot we shall give an account in our next number.

* * *

FATHER ABBOT has appointed Father Paul Nevill head master of the School. THE JOURNAL has many pleasant things it could say of Father Paul, but could scarcely say them without entangling "ego" and "non ego" as inextricably as in any Oxford lecture room. A tempting solution is to offer as an interim epitaph "Si monumentum quaeris respice,"—at our last twelve volumes. Yet we must admit that our pages have been no more than one of their editor's many *parerga*. Our eponymous village, now plunged in melancholy, mourns the loss of an untiring Parish Priest, and the School has long benefited by his enlightened and vigorous enthusiasms. We have no fear of petrification under Father Paul, and we wish him many happy laborious years of fruitful self-sacrifice.

* * *

WE have received the following from Abbot Cummins: The article on St Cuthbert's resting-place in our last number roused considerable interest, especially in the north of England, and several leading papers discussed it. The result is a formal offer from the Dean and Chapter of Durham to test by investigation the historical value of our tradition whenever its custodians think fit to divulge it; and a definite promise by our Superiors to discuss the matter at the forthcoming General Chapter,—which is about as much as can be expected at the present stage. Catholic opinion is divided on the subject; some are strongly opposed to the revelation of our secret lest sacred relics be profaned by irreverent officials; the majority regard

Notes

such fears as groundless. It must be remembered that our tradition is not beyond question. We may really have nothing worth revealing! Though enjoying a measure of probability the treasured secret might prove to be as baseless as the secular tradition, revealed, investigated and disproved in 1867; of which ancient tradition ours may only be an echo or variation. Further, this parallel secret handed down carefully among the secular clergy was divulged, by authority, sixty years ago. It was not then considered imprudent to trust the good feeling of modern Anglicans; there is less reason to refuse investigation now. In any event it is always open to us to make our own conditions, which, unless unreasonable, would be accepted by the authorities at Durham. The following may be thought sufficient:—

(1) The investigation to be complete and impartial before Catholic witnesses of historical and scientific standing.

(2) A promise from the Durham Chapter to give honourable sepulture in the Minster to any undoubted remains that may be discovered.

(3) A further promise if the relics can be identified as those of St Cuthbert, to allow access to his tomb for private devotion at reasonable times.

It now rests with our General Chapter either to maintain the secrecy of a venerable but somewhat discredited tradition, or to throw it open to full and final examination. Meanwhile St Cuthbert's clients may pray that the decision, whatever it be, may redound to the glory of God and of his Saint.

* * *

THE weather at Ampleforth during 1924 was hardly worthy of any permanent record, though it will probably come as a surprise to most to be told that the total rainfall and the number of days over which it was distributed were both less than in the previous year. If any one should challenge this we can only quote human and fallible observations; but self-recording instruments can tell no lies, and our meteorological station, which has carried out serious and regular work since the beginning of the century, has recently had

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added to its equipment three such instruments—one for the duration of sunshine, one for the hygrometric state and one for the pressure of the atmosphere. Also an anemometer,—the only inland one in Yorkshire, we are told, has been erected on the tower. For all these instruments our very grateful thanks are due to Abbot Burge.



We have to thank Abbot Cummins for presenting us with a fine picture. It is only a few months since he gave us the fine Richard Wilson landscape which hangs in the hall. The recent donation, a painting by Hollyer, was given to commemorate his Diamond Jubilee as monk of Ampleforth. He has sent us the following concerning the picture.

"Highland Cattle"—an oil painting by P. Hollyer (signed), was exhibited in Glasgow Academy 1875. The picture has great merits, but may never command a fair price because of the poor reputation of the artist." An artist of great promise, he was of the same school as and contemporary with Watson who kept straight and made a name; whereas Hollyer gradually became a "pot-boiler" and lost his chances and lessened the market value of all his works (even the better earlier works).

NOTICES OF BOOKS

My Cousin Philip. By Roger Pater. Burns Oates & Washbourne, 1924. Price 6s.

This is the life story of Father Philip Rivers Pater, who in *Mystic Voices* (recently reviewed in THE JOURNAL) appeared in the humbler and less exacting rôle of subject of odd experiences. It is bold of Roger Pater to present him again without any such extrinsic claims to interest, relying now, mainly at least, on the quiet appeal of a beautiful and spiritual character. The boldness is justified however. The book, far more difficult to write than its predecessor, and heavier in its demands on the author, is extremely pleasant. Here are interesting glimpses of Prior Park under Dr Brindley and of the *Rome of Pin Nono*. But the main interest lies in the human story and charming character of the old priest, supported by the good sense and agreeable style of his cousin.

The Last Letters of Sir Thomas More. Edited by W. E. Campbell. Manresa Press, Southampton, 3s. 6d.

There are few stories more worthy of being read and re-read in our own day than those of the English Martyrs of the Reformation. Blessed Thomas More was one of the first to see the truth amid the mists of the politics, worldliness and corruption of the age, and he bought it as the pearl of great price. Hence this little volume of his last letters is valuable from many points of view, but what should not fail to strike readers is, first, the extraordinary charity he showed in his judgement of others who took the oath, and secondly, the wonderful humility with which he held his own opinion, united to an unwavering conviction that it was a truth revealed by God. At this distance of time, it is hard for us to realise that the Divine institution of the Papacy should ever have been called into question by those brought up in the Catholic Faith. It is, however, no less important to realise in our own day that what we know to be revealed truth, by the light of faith, is to multitudes outside the Church entirely unknown, or a mass of apparent contradictions. By the lamp of charity, Blessed Thomas has shown us how to recognise the light of our own faith, and also the darkness which does not comprehend it.

G.S.

Pagan and Christian Rule. By Dom H. G. Bévenot, O.S.B., B.A. With a Preface by Hilaire Belloc. Longmans, Green & Co. 5s. net.

Human associations have always been directed to "good-living." The philosophy of the pagan, the theology of the Christian have aimed at effecting the good of the human race. To test the comparative

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value of pagan and Christian governance Dom Bévenot has chosen to study three striking periods within twenty-five centuries. The Augustan age represents the highest expression of pagan rule; the age of Theodosius the Great shews the two rules side by side, in the Thirteenth Century St Louis and our own Edward I typify the highest expression of Christian rule—that fruitful amity between the two great lights of the Christian world—the spiritual and temporal powers.

A concluding part gathers up the lessons of history to form an historical "apologetic" against the anti-social disintegrating criticism of modern thinkers who are blind to the true and necessary authority of the Church over the individual mind and over the nations. The highest community—said Aristotle—is that which embraces all the rest and aims in a greater degree than any other at the highest good. The learned author has provided a useful handbook which fully illustrates how the Church has succeeded in the past as a civilizer, and the many ways in which she alone is building up a still richer form of "the good life," thus fulfilling Aristotle's definition of the perfect society.

The book is well indexed and the variety of the bibliography will suggest to the reader many illuminating new points from which to study the vast significance and reality of a Christianity too often and too ignorantly dismissed as a failure, or an "escape."

The Pastor According to the New Code of Canon Law. By the Rev P. Chas. Augustine, O.S.B., D.D. Herder, 10s. 6d.

The Codex Juris Canonici contains 2414 canons, and even with a satisfactory index to these it is a great labour at times to settle a point at issue, as the matter treated may involve many cross references, and in such a subject as Censures, for instance, it is necessary to sift many canons that come under various titles. It is therefore a work of charity to facilitate the study of these laws. Father Augustine has faced this task in this volume and we must recognize that it is a great labour to condense in 304 pages all the matter that concerns the Pastor and his work.

In using this book it is well to keep in mind the author's Foreword, in which he says, "A summary . . . is generally meant to whet the appetite for 'more.'" The "more" that we suggest as essential for use with this work is the text of the Code itself, for it will clear up difficulties arising from condensation or other causes. Take for example the remark on page 3 that "peregrini are bound to observe particular laws if these bind also in their own territory, or if they concern public welfare or legal formalities." Check this by the first two paragraphs of Canon 14, and the need for the comparison will be evident. Two cases of unusual phraseology are corrected by reference to the Code. On page 6 we find a use of the verb 'to ignore' which became obsolete at the end of the seventeenth century. This verb now means 'to refuse

Notices of Books

to take notice of,' and does not render the word 'ignorant' of the canon. Again in ordinary parlance the expression 'holydays of obligation' (page 126) does not include Sundays, and we suggest that 'duo dies festi de praecepto' in canon 1025 does comprise Sundays.

While admitting the difficulty of selection of matter from so vast a field, it may be urged that a Cardinal's power of granting indulgences 'in aliis locis' (canon 239, 24) is of more importance to the Pastor than the powers recorded on page 104. The facilities granted to sick nuns to obtain confessors (canon 523) are worthy of attention, and, by the way, is it not the superior, rather than the confessor, who must not inquire into the reason for 'the quieting of conscience,' (page 53)?

These few points are mentioned to enforce the need for using the text of the Code, and if this is done we are sure this work will be of use to those for whom it is intended.

H.D.P.

ACKNOWLEDGMENTS

WE beg to acknowledge the receipt of the following: *The Oscotian, The Ushaw Magazine, The Beaumont Review, The Anselmian, The Tauntonian, The Pauline, The Downside Review, Gbimes, The Stonyhurst Magazine, The Journal of the Honourable Artillery Company, The R.M.C. Magazine.*

PART II
THE SCHOOL

SCHOOL NOTES

THE School officials for the Autumn term were as follows :

Head Monitor	D. E. Walker
Captain of the Games	H. L. Green
Monitors	H. L. Green, J. S. Somers-Cocks, J. C. Tucker, A. C. Scrope, P. H. Whitfield, G. Bond, A. J. McDonald, A. L. Ainscough, C. V. Wild, T. C. Knowles.
Librarians : Upper Library	A. L. Ainscough, R. P. Tong,
	E. Elliott-Smith
Middle Library	W. Stirling, A. Boyle
Lower Library	J. Ward, D. Humphrey
Games Committee	D. E. Walker, G. Bond, J. W. Tweedie
Master of Hounds	P. H. Whitfield
Hunt Committee	C. V. Wild, F. H. French-Davis, R. Riddell, J. Nelson
Whipper-in	A. C. Scrope
Captains of the Football Sets—	
1st Set—H. L. Green, G. Bond	
2nd Set—L. I. C. Pearson, A. Cagiati	
3rd Set—G. C. Romanes, H. Y. Anderson	
4th Set—G. F. Young, J. W. Ainscough	
5th Set—P. C. Tweedie, A. D. Macdonald.	
6th Set—M. Anne, P. J. Stirling	

* * *

The following boys left in August :

A. G. Bevan, B. Dee, E. Drummond, G. Emery, L. George,
H. Grisewood, E. King, J. A. Loughran, W. Loughran, J. Massey,
A. Maxwell, E. Menken, G. Nelson, P. Rudden, F. Sitwell,
J. Taunton, R. Utley, H. Welsh, J. Wilkinson, R. Wood.

* * *

THE following boys entered the School in September :

B. J. F. Stenson, C. J. L. G. Bonnington, D. Carroll, D. C. White,
O. Cadic, M. S. E. Petre, A. C. Russell, R. P. Cave, G. A. Bevan,
I. G. Greenlees, T. M. Riddell, R. P. W. Leeming, G. P. de P. Leeming,
K. G. V. Bulleid, H. G. Waugh, C. A. Mills, E. N. Prescott, H. G.
Watson, B. Kevill, J. C. Mee-Power, M. W. Blackmore, O. M. Scott,
P. Ainscough, A. J. K. Appleton, N. J. Horn, J. G. Costelloe, H. Wilson,
P. G. Dudley-Taylor, B. J. Burfield, N. G. Glynn, A. F. L. Hammond.

* * *

WE congratulate H. J. G. Grisewood on gaining an Open Scholarship in History at Worcester College, Oxford, and J. S. Somers-Cocks who won the Brassey Italian Scholarship at Balliol College.

School Notes

IN December L. L. Falkiner, D. Mortimer and J. W. Tweedie passed the entrance examination to Sandhurst, and A. W. Sandeman and D. O. Young the entrance examination to Cranwell.

* * *

THE Captain of the Games gave 1st XV colours to the following :
T. C. Knowles, J. Martin, R. P. Tong, W. H. Lawson, E. W. Whitfield.

* * *

WE were entertained pleasantly by the collectors for the London Hospital. Miss Daisy Pickering and Miss Ethel Dunford played and sang. Mr Leslie Scott's recitations and jokes were amusing. The collection amounted to £16.

* * *

THE plantation west of the monastery has been under condemnation for some time, and there came an autumn day when axes gleamed and fell, cross-saws rang, the sons of the soil vociferated, and the plantation vanished. It is sad to see trees destroyed, but the housing problem is urgent. We hope the new building will rise in closer conformity with the timetable than the church, which has taken more than twice the time estimated by its sanguine builders.

* * *

MEANWHILE a more modest building has risen further west, and the lane to Ampleforth, that victim of cacophonous nomenclature, is not now a mere short cut, but a road leading to houses.

* * *

THE aviary is untenanted and will soon be removed. For some of its occupants we have no regrets. The eagle especially showed no geniality. One must be cautious in passing judgement. "I know that many are thought cold and proud, specially among strangers who judge by the eye only," said Medea (or seemed to, but her syntax was shaky; probably she gave up Greek for chemistry in Colchis) "And sometimes from mere indolence one gets an ill repute." In spite of this warning, we felt a strong antipathy towards that uncompanionable bird. But the cockatoos are missed. Their cheerful if crude music, their warm welcome to visitors, their ingenuous delight in showing off their agility, kept them in high favour.

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To few is it given both to make history and to write it. That perhaps explains the silence of our hunting correspondent in the midst of the most successful season on record, or possibly his dramatic sense shrinks from a half-told tale and he awaits the end of the season. Less patient we rush in to state that the hounds have given excellent sport on almost every hunting day.

* * *

PROBABLY many of our readers have seen in the illustrated papers pictures of the kale and other vegetables with which Mr Perry, our farm bailiff, carried off the most coveted prizes at the London Horticultural Show. Mr Perry constantly outstrips our efforts to record his successes, but we congratulate him heartily.

* * *

THE School is indebted to Father Edmund, O.F.M., for the discourses he gave in the autumn retreat.

* * *

THE School Staff was constituted as follows:

Dom Edmund Matthews, M.A. (Head Master)	
Dom Wilfrid Willson	Dom Louis d'Andria, B.A.
Dom Placid Dolan, M.A.	Dom John Maddox
Dom Paul Nevill, M.A.	Dom Raphael Williams
Dom Dunstan Pozzi, D.D.	Dom Gregory Swann, B.A.
Dom Herbert Byrne, B.A.	Dom Ignatius Miller, M.A.
Dom Sebastian Lambert, B.A.	Dom Augustine Richardson, M.A.
Dom Hugh de Normanville, B.A.	Dom Felix Hardy, B.A.
Dom Iltyd Williams	Dom Christopher Williams, B.A.
Dom Bernard McElligott, B.A.	Dom Aelred Perring
Dom Ethelred Taunton, B.A.	Dom Vincent Unsworth
Dom Clement Hesketh, B.A.	Dom Leo Caesar, B.A.
Dom Stephen Marwood, M.A.	Dom Antony Spiller
H. G. Perry, Esq., B.A., F.R.C.O. (Piano)	
W. H. Cass, Esq., A.R.C.M., L.R.A.M. (Violin)	
John Groves, Esq. (Violoncello)	
Edward Walker, Esq., A.R.C.A. (Art)	
J. F. Porter, Esq., O.B.E., M.D., M.R.C.S.	
Sergeant-Major C. E. Ott (late Aldershot Gymnastic Staff)	
Sergeant-Major J. E. Eason, M.M. (late Grenadier Guards)	
Nurse Meyer (Matron)	

PUBLIC EXAMINATIONS

THE following boys passed the Oxford and Cambridge Higher, School, and Lower Certificate Examinations in 1924.

Name	Group	Distinction
W. G. P. Birkbeck	III Modern Studies	Mathematics
B. D. Dee	III Mathematics	
H. L. Green	II Modern Studies	English
H. J. G. Grisewood	II Modern Studies	
E. H. King	II Modern Studies	Latin, Ancient History and Literature
J. B. Massey	IV Natural Science	
L. I. C. Pearson	I Classics	Ancient History and Literature, Music
F. M. Sitwell	II Modern Studies	
J. S. Somers-Cocks	I Classics	Natural Science
J. C. M. Tucker	IV Natural Science	

SCHOOL CERTIFICATE.

JULY

Name	Subjects in which Pass with Credit was obtained
J. H. Alleen	English, History, French,* Elementary Mathematics, Additional Mathematics
W. H. Bayliff	English, History, Latin, French,* Elementary Mathematics, Additional Mathematics
W. J. Browne	English, French, General Science
A. Cagiati	History, Geography, Latin, French,* Italian, Elementary Mathematics, Additional Mathematics, Chemistry
B. J. Collins	English, Latin, French,* Elementary Mathematics, Additional Mathematics, Physics, Chemistry
R. P. Drummond	English, History, Geography, General Science
W. R. Harding	History, Latin, French,* Elementary Mathematics, Chemistry
J. Harrigan	English, History, Geography, Latin, French, General Science
T. C. Knowles	History, French,* Elementary Mathematics, Physics, Chemistry
J. F. Marnan	History, Latin, French,* Spanish,* Elementary Mathematics, Additional Mathematics, Physics
B. J. Murphy	Geography, French,* Elementary Mathematics, Physics, Chemistry
R. P. Tong	History, Latin, French, Chemistry

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Name	Subjects in which Pass with Credit was obtained
E. W. Whitfield	French*
C. E. V. Wild	Geography
R. H. Wright	History, French,* Chemistry
	*Oral Examination

DECEMBER

N. J. Chambers	Latin, General Science
D. O. Young	History, Geography, Elementary Mathematics, General Science

LOWER CERTIFICATE.

Name	Subjects in which First Class was obtained
T. M. R. Ahern	History, Geography, Physics and Chemistry

J. C. Aumonier	
J. F. Boyan	
P. F. Broderick	Latin, Greek, French, Additional Mathematics, English, Physics and Chemistry

B. B. Carroll	General Science
E. T. E. Cary-Elwes	General Science
F. V. J. Farrell	General Science
W. H. M. Fawcett	Latin, Greek, French, Additional Mathematics, English
R. C. Fuller	General Science

G. T. Grisewood	Arithmetic, Additional Mathematics, English, Physics and Chemistry
H. W. V. Heywood	

J. M. Horn	Arithmetic, English, History
J. A. Loughnan	French, English, General Science
A. J. C. Lowndes	French, Additional Mathematics, English, Physics and Chemistry
H. A. M. Lyons	

A. D. Macdonald	Latin, French, Arithmetic, Additional Mathematics, English, Geography, Physics and Chemistry
J. Rabnett	

M. Radziwill	English, Geography
R. A. Rapp	English, History, Geography, Physics and Chemistry

R. Riddell	Latin, French, Additional Mathematics, English, Physics and Chemistry
J. Sandeman	English

E. J. Scott	Italian
F. Senni	Additional Mathematics, General Science
G. J. K. Stapleton	
G. F. Young	

MID-TERM PLAYS

LORD DUNSANY'S "A Night at an Inn" was the chief feature of the Double Bill prepared for the visit of the Sedburgh Rugby XV. This proved to be an interesting little play with some thrills which gave opportunities for some good "character" acting. Marnan, Wright, Alleyn and Robinson evidently enjoyed their parts, and their intelligent performance created the right atmosphere of tension and suspense. Wright's slouch and artfully hardened voice as the Cockney "crook" were especially convincing. The Idol had in reality by far the hardest part, and the difficulty of it was increased by the use of the "spot" light, which hovered uncertainly and emitted a disconcerting hiss.

Senni's interlude as a conjurer was a distinct success. He seemed quite at home with the "patter," and, as a climax of his "turn" produced from nowhere a large Union Jack which he flourished with the abrupt patriotism of his fraternity. Moreover his tricks were excellent and deceived even the elect.

The burlesque of "Macbeth"—as grand opera, as a "crook" thriller, and a musical comedy, was infectious mirth from end to end. Simpson and Aumonier made the most of their opportunities, and were well supported by Harrigan, Marnan, Murphy and others. Aumonier's "Ballet Russe" *pas seul* brought to the mind of *The Journal* Dramatic Critic the stricken incredulity of Peter Quince's exclamation: "Bless thee, Bottom, bless thee! Thou art translated!"

Follows the programme and the cast. There must be many one-act plays like "A Night at an Inn," plays which combine literary and dramatic interest, which are suitable for production on our stage. It is an excellent *genre*, and we hope that the success of this will enable us to see more of the same kind.

Melodrama—"A NIGHT AT AN INN"—Lord Dunsany

A. E. Scott-Fortescue (The Toff), A dilapidated gentleman, a merchant sailor	J. F. MARNAN
William Jones (Bill) " " "	T. M. O'C. ROBINSON
Albert Thomas " " "	J. H. ALLEYN
Jacob Smith (Sniggers) " " "	R. H. WRIGHT
1st Priest of Klesh " " "	F. H. SIMPSON
2nd Priest of Klesh " " "	J. HARRIGAN
3rd Priest of Klesh " " "	W. BROWNE
Klesh, an Indian Idol " " "	E. ELLIOTT-SMITH

Scene: A DESERTED INN ON THE YORKSHIRE MOORS

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Professor Hoffman in a few simple tricks

F. SENNI

Revue—"HELLO, MACBETH"

PROLOGUE:

The Actor	D. R. MORGAN
The Ghost of Shakespeare	R. P. DRUMMOND
I "THE FLYING SCOTSMAN"—("Macbeth" in Grand Opera)	
Macbezzio	J. F. MARNAN
La Signora Macbezzio	R. H. WRIGHT
The Waiting Maid	W. BROWNE
Chorus of Witches	THE CAST
II "A CHINESE PUZZLE"—("Macbeth" in Modern Drama)	
Lord Archie Macbeth	J. H. ALLEYN
Hortense, Lady Macbeth	B. MURPHY
Lord Algonon Duncan	J. HARRIGAN
Ting-Tong, a Chinese Valet	W. BROWNE
III "BONNIE KING DUNCAN"—("Macbeth" in Musical Comedy)	
Macbeth	F. H. SIMPSON
Alice Macbeth	J. C. AUMONIER
King Duncan	T. M. O'C. ROBINSON
Macduff	J. HARRIGAN
Chorus of Harmless Idiots	THE CAST

GOD SAVE THE KING.

"MERCHANT OF VENICE"

WHEN Fr Raphael started his idea of co-operative drama last year, we feared that such an ambitious enterprise would not survive another year. However, this term posters in the best academy style heralded the "Merchant of Venice," another production on the same lines. The most striking features of this production were the *chiaroscuro* light effects and the artistic settings of the scenes. Here Mr J. Hawkswell again came to our rescue by presenting us with a complete set of brown curtains. The judicious use of these showed us the atmosphere in which Shakespeare ought to be played.

In pursuance of the democratic principles of the production, we shrink from dwelling on the acting of individuals; but we cannot pass over the excellent acting of Lowndes, who really seemed to get inside the character of Portia; and of Radziwill, whose interpretation of Shylock was remarkable, though we must not forget the interest that Elliott-Smith aroused in the same part earlier on in the evening. Simpson as young Gobbo was most amusing, and we are confident that Shakespeare would have appreciated his humour; but we might suggest that at times he was a trifle unrestrained. Old Gobbo was admirably portrayed by Morgan. We liked Robinson and Senni as Bassanio, the Antonios of March-Phillips and Ogilvie-Forbes, the Portias of Scott and Anderson (the latter in the Trial Scene) and Riddell's dignified if not word-perfect rendering of the Doge, French-Davies as the Prince of Morocco was black and dashing.

The singing of Blake, Fellowes, and Mackenzie received the appreciation it deserved.

H. GILES.

THE BEN GREET PLAYERS

ON Friday, October 31st, we were favoured with a visit from the Ben Greet players, who performed "Julius Caesar." Though it cannot be said that "Julius Caesar" is the flower of Shakespeare's art, we consider that the players did their work well.

The actors played in the traditional white sheets of ancient Rome, with the purple border of senators. The scenery was simple and unchanging. Caesar was true to the pomposity of the character, at times breaking into a roar like a lion, or a High Church clergyman. Cassius, Casca and Portia were admirable. Brutus, at first weak, steadily improved. Antony delivered his funeral speech with stirring gesture, to which the crowd, chosen partly from the School, rather too readily responded.

The murder seemed a little abrupt; its impressiveness was somewhat reduced by a lack of commotion. The audience were greatly moved by the scene in Brutus's tent, and the episode of Lucius was pretty and touching. This was the second time we welcomed Mr Ben Greet and his company, and we look forward to another performance next year.

BOSWELL.

SENIOR LITERARY AND DEBATING SOCIETY

THE Michaelmas Session has produced three debates and two literary papers. The debates have not been without stirring incident. The political world rocked to an Autumn gale, and the waves of Westminster rippled not idly on our northern beach. The votes taken at the preliminary business meeting returned Mr H. L. Green as Leader of the House, Mr D. E. Walker as Leader of Opposition, and Mr F. P. J. Harrison as Secretary. Mr Green announced his Government as a Labour Government, and ran up the Jolly Roger with a courageous gesture of consistency. He had led a thin but determined Third Party last year in the Labour interest and felt, no doubt, that the moment for enlightened democracy had arrived.

But in the first debate the partizans of Mr Macdonald were defeated in a thin House (the new members not voting), and Mr Green adopted the resolution of his prototype of Penzance who "was a pirate once, but who is out of his indentures to-day, and means to live a blameless life evermore." At the beginning of the next debate he announced that his party would be known as the Nationalist Party. This did not escape the Opposition, and Mr Walker, after a fortnight's grace, moved a vote of no-confidence in a Government which claimed the convenience of the chameleon whilst endeavouring to escape the disadvantages of the leopard. This was carried, with the help of Mr Pearson's Liberal Anti-Labourites, by 25 votes to 10.

A General Election ensued, which returned Mr Walker at the head of a Conservative Government and Mr Green as leader of Opposition. A declaration of policy by the leaders of the new groups followed, to which Mr Wright, as spokesman of Mr Pearson's Third Party, contributed a manifesto. The aim of their party, he said, was to expose the fallacies of Socialism. He deprecated the introduction of undigested and indigestible legislation. In home affairs he supported the increase of periodicals in the Upper Library (Freedom of the Press) and some measure of instruction to butlers in the art of carving (Domestic Science). Their party contained a capable touch-judge who would advise them in sporting

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matters. They would fight against class war, would support the exploitation of Imperial resources, and would encourage the extensive use of electricity, with the ultimate aim of eliminating the "black country."

The Session ended with a debate on the Egyptian crisis which reached a high level. The speeches had been well prepared and were well delivered. Mr Walker's opening speech and his winding-up of the debate were admirable. There was a good fighting speech by Mr Marnan, and some shrewd hits were made by Mr Wright, who always pleases the House.

On October 19th, Mr Harrison, the Secretary, read a paper on "Rudyard Kipling," in which, after some account of his author's career as a writer, he discussed several of the poems and short stories, reading extracts to illustrate his points.

On November 16th Mr. Walker read a paper on "The Re-birth of the World." This was an interesting account of the Renaissance, from many points of view. Mr Walker described the development of the movement in Italy, Germany, and England. He had many things, critical and appreciative, to say of the new spirit as it touched Religion, Art, Civic life, Music and Letters.

The debates of the Session were as follows:

October 12th. Government moved: "That the advent of Mr Ramsay MacDonald to power has been a blessing to this country." Speakers: Messrs. H. L. Green, D. E. Walker, L. T. C. Pearson, T. O'C. Robinson, J. F. Marnan, J. C. M. Tucker, R. H. Wright, W. H. Bayliff, H. N. Grattan-Doyle, P. H. Whitfield, L. L. Falkiner, B. J. Collins, W. H. Lawson, J. R. J. Quirke, J. Harrigan. Lost by 7-15.

November 9th. Government (styled "Nationalist") moved: "That the standard of public entertainment is as high as it has ever been." Speakers: Messrs. Green, Walker, Pearson, Robinson, F. P. J. Harrison, Whitfield, Collins, Wright, Marnan, Bayliff, Falkiner. Won by 22-11.

November 23rd. Private Business. Vote of No-Confidence. Won by 25-10. Resignation of Mr Green. General Election.

December 7th. Government (Mr Walker) moved: "That this House approves of the action taken by the British Government in the Egyptian crisis." Speakers: Messrs. Walker, Whitfield, Pearson,

Debating Societies

Marnan, Robinson, Bayliff, Wright, Collins, R. P. Drummond, Tucker, R. A. Rapp, Harrigan, Grattan-Doyle, Harrison. Won by 24-10.

The new members are: Messrs. N. J. Chambers, J. Rabnett, R. C. Fuller, H. W. V. Heywood, R. A. Rapp, G. J. K. Stapleton, H. Y. Anderson, A. J. C. R. Lowndes, F. V. J. Farrell, E. J. Scott, R. W. Fairfax-Cholmeley, P. J. Kelly, E. W. Fattorini, E. Kevill, E. R. Croft, J. T. Conroy, P. E. de Guingand, J. R. Quirke, R. A. Lyon-Lee, W. H. Lawson, A. J. Shea, A. J. Verney-Cave.

JUNIOR DEBATING SOCIETY

Debates were held as follows:

"The Pen is mightier than the Sword." Carried by 48 votes to 11.

"The Wembley Exhibition has benefited the Empire." Lost by 40 votes to 16.

"A Monarchy is better than a Republic." Carried by 29 votes to 10.

"Life in the Twentieth Century is to be preferred to life in the Fifteenth." Lost by 22 votes to 18.

"Wireless provides a more satisfactory amusement than the gramophone." Carried by 32 votes to 10.

The Wembley debate and that which dealt with the twentieth and fifteenth centuries were the most successful, and both had to be adjourned. The Wembley debate provided an insight into the character of many members of the Society; the serious minded could be easily distinguished from the flippant, for the latter had a working knowledge of the Amusement Park only. The debate on comparative civilisations was led by Dom Christopher and Dom Antony, to whom the Society's thanks are tendered. The discussion was vigorous and general, hovering mainly over the merits of efficiency and Chivalry.

The native eloquence of Mr A. G. Quirke deserves mention. He speaks early at each meeting, always after careful preparation and with great vigour. He is somewhat scornful of modern scientific developments, and stigmatises the modern world as a laboratory and all the men and women merely scientists. He would have lived happily in the romantic Middle Ages before the evolution of our modern confident

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frame of mind. We thought we detected some inconsistency in these views.

Mr A. D. Macdonald is thoughtful and provides the Society each week with a serious and carefully balanced critique of the subject for discussion.

Mr J. Sandeman can speak fluently but he is somewhat uneven. He was at his best in the Wembley discussion and showed that his visits thither had not been fruitless, but when he defended a Monarchical against a Republican type of Government, he was unduly diffident and almost nervous.

Mr P. Rooke-Ley is energetic and capable. He was much shocked by the confession of some members that at Wembley they had visited only the Amusement Park and the Palace of Beauty.

Mr R. J. de Guingand is persistently effervescent, but has strong convictions and courage to maintain them.

Mr E. E. M. Stephenson is inclined to "speak an infinite deal of nothing" and does not fully understand that a flow of words is no proof of wisdom. If he took himself more seriously the value of his speeches would be greatly enhanced.

Messrs. G. A. Bevan, H. G. Watson and I. G. Greenlees, of the Upper III, have spoken occasionally and ought to be heard more often. The same may be said of Mr P. E. L. Fellowes and B. G. F. Stenson, whose speeches have been few but always worthy of attentive and redolent thought.

Mr G. F. Young has served the Society faithfully as Secretary, whilst Messrs. A. G. Quirke, P. C. C. Tweedie and G. A. Bevan have formed a competent committee.

THE HISTORICAL SOCIETY

OUR first duty is to congratulate our Honorary President on his election as Abbot and to thank him for the interest he has always shewn in the Society since its foundation. The latest example was his stimulating lecture to us on the Homeric Question, his last lecture as Head Master. After a conspectus of its various phases, he explained the views of Professor Allen in his recent book, and the striking confirmation of Homer's historicity by the reported discovery of Atreus' name in the Boghay Keui cuneiform correspondence, a discovery accepted by the cautious Professor Breasted.

At the opening of the Session we missed the familiar faces of Messrs. Grisewood and Massey, veterans of many meetings. Our best wishes go with the former to Oxford where he has gained a History Scholarship, and with the latter to the Noviciate.

An inaugural lecture on historical study by the President was followed by a debate between Dom Martin and Dom Laurence on the question: "Is there a philosophy of history?" The former as a Platonist argued the affirmative, with special reliance on "cycles," the latter as a mathematician could see no plan or direction in the unscientific and haphazard results of human activity which make up the bulk of history. At a subsequent meeting after Guizot, Acton, Newman, Buckle, W. Reade, and Petrie had been discussed and the two hundred odd German philosophies of history dismissed *en bloc*, the Society voted by a narrow margin in favour of the affirmative. On October 28th Mr Turville-Petre gave us the fruits of an unusual study in a paper on "The Icelandic Sagas." Not the least interesting item was the revelation of his artistic skill in the form of a long roll reminiscent of the Bayeux tapestry depicting the events of an imaginary saga. We were interested also in his readings from the Icelandic, and grateful for humane translations of them. On November 1st the Society visited various historic remains at Knaresborough, and after secret rites at Mother Shipton's Well, listened at Crag Chapel to the custodians' "received version" of "St Robert's Cave," and were later given the true account by Abbot Cummins. The return journey, during which

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the chauffeurs lost their way in the rain and the dark, recalled the adventures of Mr Turville-Petre's vikings, while the motion of the cars on various bye-lanes was a superfluous preparation for Mr Harrison's paper on ships in history. We say superfluous because Mr Harrison's enthusiasm for his subject was quite sufficient to make his paper alive without such adventitious aids. Another meeting was given to the planning of the compilation and publication of some items of Ampleforth history, a scheme which we hope will produce some interesting results in the future. On November 9th we had the pleasure of listening to one of our old members, Mr A. de Zulueta, who in his inimitable style entertained us with a critique on Mr Lytton Strachey's vivid and inaccurate picture of Newman, and Mr Arnold Lunn's correction of it. We offer him our thanks both for his lecture and for the keen interest he shewed in the welfare of the Society. The late Head Master's paper referred to above was the last of the session and the 142nd meeting of the Society.

Though lack of available evenings deprived us of papers by Messrs. Tucker, Alleyn and Wright, their contributions to the discussions promise well for next term.

W. G. BIRKBECK, *Hon. Secretary.*

THE MEDIAEVALISTS

AT the first meeting of the Autumn Session Dom Louis read a paper on "Europe in 1492," which gave a survey of the political and social conditions in each country during that pivotal year. The secretary's paper on "Mediaeval Paris" told the story of the city which from the days of Lutetia Parisiorum to those of the Ville Lumière has always been in the forefront of every European movement. The fantastic character and eventful career of Charles the Bold of Burgundy furnished Mr Lowndes with material for a vivid picture of mediaeval pageantry and policy. Mr Heywood in a paper on the "Fall of Granada" unrolled that epic of chivalry by which the Catholic kings crowned the crusading efforts of seven centuries and established Spain as an international factor of the first rank. On November 7th the beginning of Spanish decline was dealt with by Mr A. de Zulueta in a lecture on Philip II. The lecturer was welcomed both for his own sake and as a founder of the Society.

Mr R. C. Fuller transferred our interest to the other end of Europe and gave us an outline of Byzantine history. We found it a fascinating story as the great imperial figures passed in procession before us, Constantine and Theodosius, Justinian and Leo the Isaurian, the Comneni and Palaeologi. We fear however that it will be long before even the recognition in the latest volume of the Cambridge Mediaeval History of the vital work for civilization done by the Eastern Empire removes the word "Byzantine" from journalistic vocabulary, as a synonym for corruption and inefficiency. A paper on "Canute" by Mr Brodenick restored us to more familiar ground, though the detailed exposition of that "weary-hearted" monarch's reign went far outside the familiar anecdotes of the classroom. A warm discussion followed Mr Lowndes' paper on "Creasy's Fifteen Decisive Battles," the rights of some half-dozen other conflicts to replace some on the author's list being strongly upheld. At the 82nd meeting Dom Louis closed the session with a lantern lecture on General Allenby's campaign in Palestine.

One or two of the papers by reason of their thoroughness required two meetings for reading and discussion, and in his review of the session the President said that the Society

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had easily surpassed its record in number of meetings and what was of greater importance, in the uniform excellence of the papers. He specially commended the maps which accompanied several of the papers. The help they gave to the listeners in following and remembering the lectures amply justified the time and trouble given to their preparation.

P. F. BRODERICK, *Hon. Secretary.*

THE J.A.H.S.

AT the beginning of term the following new members were elected to the vacant places: Messrs. C. J. Bonnington, P. C. Tweedie, D. M. Ahern, G. M. Drummond, I. G. Greenlees, N. J. Horn. The following officials were then chosen: Secretary, Mr A. G. Quirke; Council, Messrs. J. M. Horn (Upper IV), D. W. Humphrey (Lower IV), and I. G. Greenlees (Upper III).

The public business of the session was opened by Mr J. M. Horn's paper on the Second Crusade, that high enterprise which began with every material prospect of success and the blessing of St Bernard, and dwindled to such a pitiful conclusion through accident and mistaken policy. Mr A. D. Macdonald gave us an eloquent account of another historic tragedy—the Revellion (though the lecturer would perhaps not approve of this name) of '45. Excellent throughout, Mr Macdonald was at his best in describing the self-sacrificing loyalty of the humbler adherents of the lost cause. Mr T. F. Tong gave us an illustrated account of the historic buildings of Paris. The subject is interesting enough in itself, but was rendered doubly so by the lecturer's brightness of treatment and touches of personal experience. On October 23rd we held the "Founder's Day" meeting. To the roll of distinguished visitors whose lectures have illumined that annual commemoration we can now add the name of the Head Monitor, Mr D. E. Walker. He chose as his subject "The Renaissance." We thank him heartily, and we think none of his hearers

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will forget the picture he painted of those glowing times, or the vistas of learning and art he opened to us.

Two meetings were given to impromptu speeches on subjects drawn by lot, at which some of the new members distinguished themselves. The tournament for the Head Master's prize, which should have been held last term but was postponed through fine weather, occupied the end of the term. Of the sixteen competitors Messrs. A. Brayton-Slater, A. G. Quirke, A. D. Macdonald and P. E. L. Fellowes, survived into the semi-final, but ultimately after a fierce struggle the prize fell to the first-mentioned, who had been the victor in last year's tournament also. Our thanks are due to Messrs. Birkbeck, Turville-Petre, Wright, and Alleyn, former members of the Society, who acted as judges. Two more papers remain to be noticed. Mr P. E. L. Fellowes performed the remarkable feat of showing over a hundred slides of ships of all times in less than an hour, and making some appropriate comment on each without hurrying himself or bewildering his audience. Finally, at the 171st meeting Mr P. J. de Guinand enlivened the weary afternoon of the last day of term by an illustrated lecture on Old London.

A. G. QUIRKE, *Hon. Secretary.*

CHAMBER MUSIC CONCERT

THE Music Masters, Mr W. H. Cass, Mr J. Groves, and Mr H. G. Perry, gave a short concert Chamber Music on December 4th. Their well chosen programme contained the final Rondo of the Schubert B^b Trio with its clear cut tunes and lilting rhythms, played very crisply at a good swinging pace. This, with the grateful music of Gade, showed Chamber music in an attractive guise. The solos were admirably arranged and performed. We hope that it will be possible to arrange more concerts of this type. It was just of the right length, and though attendance was quite voluntary, very nearly the whole School was there.

PROGRAMME :

- | | | | |
|---|--|--------------------------------------|-----------------|
| 1 | TRIO IN F. (Op. 42) | Allegro—Andantino—Finale | Niels Gade |
| 2 | VIOLIN SOLOS | (a) Variations on a Theme of Corelli | Tartini |
| | | (b) Hymn to the Sun | Rimsky-Korsakov |
| | | (c) Tambourin Chinois | Kreiser |
| | | (d) Slavische Tanzweisen.... | Dvorak-Kreiser |
| | | J. M. CASS | |
| 3 | PIANO SOLO | Scherzo in B ^b minor | Chopin |
| | | MR. PERRY | |
| 4 | 'CELLO SOLOS | (a) Ave Maria | Schubert |
| | | (b) Etude Caprice | Goltermann |
| | | MR. GROVES | |
| 5 | RONDO FROM TRIO IN B ^b (Op. 99) | | Schubert |

MISS DOROTHY HOWELL

MISS HOWELL played some familiar and some unfamiliar music at her piano recital on November 30th, but those in the room, if there were any such, who were hearing Chopin for the first time, were fortunate in their introduction to his music. They heard it played with a warm sympathy, and yet with that measure of intellectual restraint which is necessary if Chopin is to mean anything more than a grey waith in the moonlight "chanting faint hymns to the cold fruitless moon." Her playing of the Studies in A^b and E will have taught many to have a kinder feeling towards that forbidding word.

In a group of her own pieces Miss Howell delighted the whole audience. Her "Humoresque," "Toccata" and "Minuet and Dance" are full of originality and charm, without any pursuit of these things for their own sake. They are rich in pianoforte resource, and, above all, they reveal a strong and subtle sense of rhythm which makes them immediately attractive. We thank Miss Howell for a most enjoyable evening.

PIANOFORTE RECITAL BY MISS DOROTHY HOWELL

- | | |
|--------------------------------|----------------|
| DANSE VILLAGEOISE | Boelly |
| DANCE IN D | Burcell |
| ALLEMANDE | Faradies |
| PRELUDE AND FUGUE IN C SHARP | Bach |
| IMPROMPTU IN F SHARP | Chopin |
| BERCEUSE | Chopin |
| ETUDE IN A FLAT | Chopin |
| ETUDE IN E | Chopin |
| IMPROMPTU IN A FLAT | Chopin |
| RHAPSODIE IN G MINOR | Brahms |
| FAIRY STORIES, NOS. 1, 2, 3, 4 | Poldini |
| "SOARING" | Schumann |
| CONCERT STUDY IN G FLAT | Rosenbloom |
| TOCCATA | |
| HUMORESQUE | Dorothy Howell |
| MINUET AND DANCE | |
| "HOBBY HORSE" | Leo Livens |

MUSICAL SOCIETY

J S. SOMERS-COCKS was elected as Secretary. The following new members joined the Society this term: A. J. Macdonald, W. H. Bayliff, J. W. Tweedie, D. Mortimer, T. M. O'C. Robinson, K. A. Rapp, M. F. Ogilvie-Forbes, E. Kevell, J. M. Hay, J. R. J. Quirke, P. J. Kelly, A. J. Shea.

On October 9th the first act of "H.M.S. Pinafore" was played on the gramophone. The Second Act was heard a week later.

On October 23rd portions of Wagner's operas "Tristan and Isolde," "Walkure" and "Die Meistersinger" were given.

On November 27th the President read a Paper on "Orchestral Colour, Old and New."

In addition, the Society listened to the following works:

CONCERT OVERTURE, "In the South"	Elgar
SUITE "Wand of Youth"	Elgar
SYMPHONY IN G MINOR—1st Movement	Mozart
URANUS ("The Planets")	Holst
DANA RHAPSODY	Debussy
SONGS	Rachmaninoff

J. SOMERS-COCKS, Secretary.

The choir have recently added to their repertory the following works:

William Byrd	Mass for Five Voices (ed. E. H. Fellowes)
Palestrina	Motet: Surge Amlen Mea
Bach	Choral: Jesu meine Freude (with Latin words)
A. A. Robertson	Te Lucis

The holiday on the Feast of St Cecilia was spent at Harrogate. The time-honoured solo, "Fiat cor meum," was sung by A. B. Blake. At "Punch" in the evening several of the younger members of the choir took part in songs. "Early one morning" was sung by J. M. Horn and G. A. Bevan; "To Anthea" by A. B. Blake and J. Mackenzie; and "Two Sea Shanties" by P. C. C. Tweedie, J. M. Lind and the Hon. S. C. J. Fraser.

The first four trebles are: J. G. Knowles, J. M. Horn, A. D. Macdonald, A. G. Quirke. The first four altos are: J. F. Boyan, G. T. Grisewood, A. Brayton-Slater, J. C. S. W. Neilan.

SCIENTIFIC CLUB

THE election of officials resulted in Mr R. P. Tong becoming Secretary, with Messrs. D. E. Walker and A. L. Ainscough on the Committee. Messrs. B. J. Murphy and W. Harding continued in charge of the meteorological observations, and Messrs. R. B. Hodgkinson and F. H. Simpson in control of the cinema and lanterns.

The first meeting was held on October 13th. Mr J. C. M. Tucker read a paper on "The Coin of the Realm." He dealt with what he had seen during a visit to the Mint, and described how the ingots are weighed and assayed before being melted and cast into bars half an inch thick. These are then rolled into fillets until they are of the right thickness, and subsequently annealed as the rolling tends to harden them. The next operation is the cutting of the blanks, which are automatically sorted by an ingenious machine. The final process is the stamping, accomplished by pressing the blanks between two dies. The paper was illustrated by photographs and diagrams showing the working of the various machines. Messrs. Marnan, Collins, Murphy and Hodgkinson joined in the discussion.

"The Panama Canal" provided great interest for a meeting on October 26th. Mr T. C. Knowles, with the help of a number of slides, described the course of the canal and explained the difficulties which forced the constructors. He then detailed the construction of the Gatun locks, each a thousand feet long and over a hundred wide, the formation of the Gatun lake at a level eighty-five feet above the sea, the cutting at Culebra, made through a hill 500 feet high, with the steam shovels, grabs, spreaders and track-shifters used in this operation; and finally the triple sets of locks at Miraflores to get down to sea level again at the Pacific end. The Club then adjourned to the theatre where a film was shown of all these works in process of construction. It gave an excellent appreciation of the magnitude of one of the world's greatest engineering feats.

A popular—in the best sense of that word—lecture was given by Mr A. J. McDonald on November 18th, when he dealt exhaustively and intimately with "Optical illusions." He elicited interest at the outset by testing various members

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on the Muller-Layer illusion, and he maintained the interest to the end. Illusions of every kind, common and uncommon, were considered. He divided his subject under five headings: illusions of size, perspective, line of reference, eye movement and colour. It is often difficult to make people see optical things, as you cannot point to them on their retinal image, but Mr. McDonald succeeded, and provided us with a most entertaining evening. A long discussion followed in which Messrs. Tucker, T. O'C. Robinson, R. H. Wright, M. E. Ogilvie-Forbes, R. A. Rapp, and J. Rabbett took the main part.

R. P. TONG, *Hon. Secretary.*

THE DUKE OF YORK'S CAMP

THE Duke of Yorks' camp was again a great success this year. Everyone had a delightful week, for the spirit of the camp was "team-work," everyone pulling together enthusiastically. The Prince of Wales visited us and showed that he understood why all was going so well. He also urged the importance of trying to understand "the other fellow," so as to discover his good points hidden somewhere in him, for understanding leads to sympathy and friendship. Certainly this camp, besides being enjoyable, is a great help towards sympathy and friendship between the different groups of society.

OFFICERS TRAINING CORPS

THE following joined the contingent at the beginning of term:

F. E. Burge, J. C. Aumonier, G. T. Grisewood, R. H. Wild, H. C. Barton, H. D. Greenwood, A. B. Tucker, P. E. L. Fellowes, C. J. Bonington, the Master of Lovat, P. J. Stirling, O. W. Cadie, S. Scrope, P. J. de Guingand, P. G. Taylor, B. J. Burfield.

The following promotions were posted under date 25-9-24:

To be Company Sergeant-Major: Sergeant J. S. Somers-Cocks.

To be Sergeant: Corporal J. W. Tweedie.

To be Corporals: Lance-Corporals C. E. V. Wild, D. Mortimer, P. H. Whitfield, A. J. McDonald.

The contingent has been issued with Web Equipment. It is undoubtedly smart, but just at present it is inclined to interfere with the punctuality on parade.

The following passed Certificate "A" examination in November:

Corporal P. H. Whitfield, Cadets T. M. Ahern, C. W. Ainscough, W. J. Browne, N. J. Chambers, R. P. Drummond, F. H. French-Davis, W. R. Harding, H. Hammond, F. P. Harrison, T. C. Knowles, W. H. Lawson, J. J. Martin, B. J. Murphy, G. H. March-Phillips, J. F. Marnan, J. H. Nelson, T. M. Robinson, L. I. Pearson, F. H. Simpson, E. W. Whitfield.

We offer them our congratulations.

Major S. H. Green, D.S.O. of the War Office has succeeded Colonel G. Crossman, D.S.O. in command of the West Yorks Depot at York. Major Green carried out the War Office Inspection last Summer and has always shown a kindly interest in the contingent. We are glad to welcome him to the Northern Command and we hope that we shall see him often, both officially and unofficially.

FOOTBALL

AMPLEFORTH V. YORK NOMADS.

The first match of the season on October 11th against the York Nomads, who were not at full strength, did not provide a good test for the new XV, though the game showed that the outsiders at least know how to use their opportunities. The School won by 8 goals 6 tries (56 points) to nil.

Morgan, who had been showing good form in trial games, played centre to Wild and Bond, was restored to the pack. E. Whitfield was tried at scrum-half and on the whole acquitted himself quite well, his chief fault being a certain slowness in getting the ball away when his forwards heeled.

Morgan was clearly nervous and several promising movements broke down through his mistiming his passes to the wing. Ainscough, the other centre, apart from a bad patch or two, played excellently, cutting out capital openings for Lawson on the wing which the latter used to full advantage. He is faster than he was last year and he makes good use of his strength.

On the other wing Wild showed himself to be as strong and elusive a runner as ever, nor did he look like being checked when once he got into his stride.

Walker played a clever game at fly-half in spite of a tendency to pass rather too soon. His varied modes of attack clearly rattled the defence. If anything he was too unselfish.

Considering it was the first game, the pack was well together, and Green the new captain showed discrimination in his leadership, always letting his men know exactly what he wanted. The forwards lack the services of a really tall man at the line-out, but the scrum is all the better for his absence. Some of the dribbling was first rate and so was the quick breaking away and backing up. Mortimer and Somers-Cocks were prominent in this manoeuvre. The heeling from the loose scrums was generally better than from the set scrums. In the first half cries were scored by Wild (3), Lawson (3), and Green kicked a penalty goal; in the second half by Lawson (3), Wild (1), Ainscough (2) and Somers-Cocks. Green converted seven and Wild one.

AMPLEFORTH.—T. C. Knowles; C. E. V. Wild, D. R. Morgan, A. L. Ainscough, W. H. Lawson; E. W. Whitfield, D. E. Walker; H. L. Green (*captain*), D. Mortimer, J. W. Tweedie, G. Bond, J. S. Somers-Cocks, J. Martin, R. P. Tong, F. H. French-Davis.

Football

AMPLEFORTH V. MIDDLESBROUGH.

This Club gave the School and the spectators an excellent game on October 18th. The score hardly indicated the run of the play which at times was most exciting, the School line having several miraculous escapes when the defence appeared to have been broken.

Lawson being unable to turn out, Knowles went right wing three-quarters and Nelson came in at full-back. The visitors were much heavier forward, though the pace and rapid breaking up of the School pack practically nullified that advantage. It was really an example of modern forward play versus ancient methods. Time and again the School forwards fell back and did heroic work in defence against their opponents' backs, and many times forwards were up to assist in three-quarter movements. The visitors' pack did their scrummaging and their rushing, but they stopped and when the School "threes" got away they had only the backs to circumvent.

There was fully a quarter of an hour's hard give and take before there was a score. Wild got away on the left but was held up, and the ball going loose Walker dribbled over and scored in the corner. Several good opportunities went begging through the failure of Morgan to time his passes to Wild who had no opportunities of showing his paces. Middlesbrough put in a spell of attacking and actually got over the line once, but were brought back for an infringement. Several dangerous movements by the visitor's backs were only just held up by resolute tackling, Nelson at full back bringing off one glorious tackle when the speedy right wing was well away.

Just before half-time Ainscough getting the ball outside the twenty-five threaded his way through the opposition and scored a good try under the posts which Green converted.

Middlesbrough went off with a rush after the interval and after a prolonged attack Hinton just failed to drop a goal from a free kick. Gradually the forwards worked the ball up the field and a long kick into touch by Whitfield put the School in an attacking position. Tong nearly got over in a forward rush and then a penalty being awarded for handling in the

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scrum Green put Ampleforth further ahead with a penalty goal.

The School backs came again, and an opening made by Walker and a rapid transfer on the right gave Knowles a chance and he went over in the corner. The place kick failed by inches. Further attacks on the School line were held up until from a scramble Lavine scored, the place kick going wide. Not long after the visitors scored again, Hinton cutting through in the centre when he ought to have been tackled. Shortly before the end Wild had his one real opportunity with plenty of room to manoeuvre in. Getting the ball at the half-way line he went off at a great pace and shaking off all opposition scored under the posts. Green added the points to both these later tries and so the game ended in a well-merited victory by 4 goals (1 penalty), 2 tries (24 points) to 2 tries (6 points).

AMPLEFORTH.—J. H. Nelson; T. C. Knowles, A. L. Ainscough, D. R. Morgan, C. E. V. Wild; E. W. Whitfield, D. E. Walker; H. L. Green, G. Bond, J. W. Tweedie, D. Mortimer, J. S. Somers-Cocks, J. Martin, R. P. Tong, F. H. French-Davis.

AMPLEFORTH V. HARRGATE OLD BOYS

For this match, played on the School ground on October 25th, the XV were without Ainscough and Lawson in the three-quarter line, and Morgan and Nelson took their places.

Ainscough's faculty for making openings and Lawson's pace were much missed, and it is likely that their absence cost the School the game.

It was a very hard fought game in which the visitors, who were strongly represented, showed much better combination and lasted the pace better than usual.

The forwards put up a great fight and were in every way equal to the much heavier pack opposing them. They relieved dangerous situations time after time with sustained dribbling and impetuous rushes. Green was conspicuous with his neat footwork and was well supported by Tong, Tweedie and Ahern. Mortimer and Somers-Cocks were more conspicuous in defensive work.

Harrogate's first try was due to weak tackling. Drake got the ball after a line out and brushing aside two forwards was able

Football

to get up pace and swerve through the defence for a capital try, which was not improved upon. Another try was gained by Moore before half-time, following upon a forward rush.

Six points down at half-time was not a big deficit to face, especially against Club side. But the visitors did not seem to tire and all the efforts of the School to draw level spent themselves in vain on the visitor's defence, though Bond managed to touch down for a try from a quick follow up after a tackle. Several chances came to the School backs but they were bungled, and a very strenuous game ended in a defeat for the School by 3 points. Ampleforth, 1 try (3 points), Harrogate Old Boys 2 tries (6 points).

AMPLEFORTH.—T. C. Knowles; C. E. V. Wild, G. Bond, D. R. Morgan, J. H. Nelson; E. W. Whitfield, D. E. Walker; H. L. Green, D. Mortimer, J. W. Tweedie, J. S. Somers-Cocks, R. P. Tong, J. Martin, F. H. French-Davis, T. M. Ahern.

AMPLEFORTH COLLEGE V. DURHAM SCHOOL.

Played at Durham on October 28th, this match resulted in a draw, the scores being Ampleforth four goals and one penalty goal (23 points), Durham one goal, 6 tries (24 points). The game was rather scrappy but full of incident. Both sides took a long time to settle down. After about ten minutes play Wild secured the ball and ran down the wing to score far out. Green converted with a very fine kick. After this Durham started the attack. Ainscough had been injured very early in the game and this left a weak spot in the Ampleforth defence. Durham scored twice before half time, neither try being converted. In the second half Ampleforth's weakness in defence became more apparent, Durham scoring three tries in rapid succession, one of which was converted. Ampleforth then took up the attack again and Wild scored well under the posts, for Green to convert. This was followed by a clever piece of combination by Aarvold and Nicholson, resulting in another try for Durham. This try was not converted. Shortly after this Walker cut through the Durham defence and scored under the posts. Green was again successful at the kick. One more try by Aarvold brought the scores to 23 points to 15 in Durham's favour, with twelve more minutes to play. The

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seriousness of their position seemed to strike Ampleforth at this point, and for the first time their forwards really got together. The game was carried into the Durham twenty-five and Green kicked a penalty goal. Shortly afterwards Wild made the scores equal with another try. Time found play still on the Durham line.

AMPLEFORTH.—J. Nelson; C. E. Wild, G. Bond, A. L. Ainscough, T. C. Knowles, E. W. Whitfield, D. E. Walker; J. W. Tweedie, D. R. Mortimer, J. S. Somers-Cocks, H. L. Green, J. Martin, R. P. Tong, F. H. French-Davis, T. M. Ahern.

AMPLEFORTH v. GIGGLESWICK.

For several years this match has been played at Leeds, but a revised train service having made home and home games again possible Giggleswick, paid us a visit on November 15th.

Rumours of their tackling prowess had preceded them and rumour in this case was no lying jade. Their superb defence was a feature of the game.

Wild and Ainscough being still injured Somers-Cocks played on the wing again and was partnered by Bond, while Morgan played in Ainscough's place at right centre.

The play was even to begin with, the School forwards getting perhaps rather more of the ball, and Ampleforth was the first to set up a dangerous attack, but Somers-Cocks was well tackled when making for the corner. The game drifted down the field and from a loose scrum Giggleswick intercepting a pass sent the ball out to Farrell on the right, and evading Knowles' tackle he scored under the posts for Glover to add the goal.

The lead was soon reduced, an excellent bout of passing among the home backs giving Somers-Cocks a chance and he forced his way over in the corner. The goal kick just failed. Ampleforth took the lead a few minutes after, quick passing among the backs after Walker had cut through leaving Lawson an opening through which he scored in the corner.

Giggleswick put in some excellent forward work but their rushes were well checked by the backs, Whitfield and Bond particularly. Walker turned defence into attack with a break through in his own twenty-five, a kick ahead and a smothering

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tackle before the Giggleswick full-back could get in his kick. Several forwards led by Green were up in support and the ball was dribbled right up to their opponents' goal where from a loose scrum Nelson dribbled over and touched down, and Green kicked a goal. Half-time: Ampleforth 11 points; Giggleswick 5 points.

In the second half the home forwards fell away somewhat in getting possession of the ball, though their rushing in the open was first rate.

A very good break away by the visiting forwards looked dangerous; sweeping past Knowles they actually dribbled over when Somers-Cocks, who had dashed across from the other wing first secured the touch-down—a capital piece of work. From the drop-out Mortimer and Tweedie led a forward rush well over the half-way line and the home backs attacked strongly, but the much-harassed defence held out. Then some good passing among the forwards brought the ball to within a few yards of the goal posts and from the maul Green went over with the ball at his feet and scored. The place kick failed.

A further success soon rewarded the persistent efforts of the backs, who were not having so many opportunities as their opponents. The ball went along the line to Lawson, who passed in again to Bond who was backing up well, and a final transfer back to Lawson enabled him to force his way over in the corner.

Lawson was given another opportunity after a good cut through by Morgan, and with a fine burst of speed he went through the defence, and coring under the posts added the goal himself.

Ampleforth won a good game by 2 goals 4 tries to one goal.

AMPLEFORTH.—T. C. Knowles; J. S. Somers-Cocks, G. Bond, D. R. Morgan, W. H. Lawson; E. W. Whitfield, D. E. Walker; H. L. Green (*Captain*), D. Mortimer, J. W. Tweedie, J. Martin, R. P. Tong, J. H. Nelson, T. M. Ahern, F. H. French-Davis.

AMPLEFORTH v. STONYHURST.

This match, played at Stonyhurst on November 2nd, resulted in a win for Ampleforth by one goal, 5 tries (20 points) to 1 try (3 points).

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Unfortunately the pleasure of this match both for players and spectators was greatly spoilt by the deplorable conditions under which it was played—a gale with driving rain persisting throughout the game. Stonyhurst won the toss and naturally elected to have the elements at their back during the first half. At the start the condition of the ground was quite reasonable and Ampleforth wisely opened out the game and developed handling movements whilst the ball was passable. Also, kicking against the gale was discouraging work. So far their tactics were sound, and as their running was straight, their movements varied and handling safe, three tries resulted.

In the second half they apparently failed to recognise that as the ground had become impossible and as the gale was now behind them, the best thing to do was to dribble or kick—every pass under such conditions invites danger. Bowling googlies at the opposing full-back in such circumstances was sure to pay. Knowles realised this and once helped by the wind made a prodigious kick from near his own twenty-five and the ball slithered through their full-back into touch near their corner flag. As it was our touch and Tweedie had backed up well a simple try resulted almost before it was generally realised what had happened. But the attempts to pass broke down regularly, and as Wild had gone lame and Morgan was generally out of position there was not much object in attempting it. Walker grasped this fact and began using the short punt or cutting through himself—a policy which gave him a pretty try near the posts. Green converted. The forwards had a great struggle throughout, with Stonyhurst the better in the tight and Ampleforth better together in the loose dribbles. It was from a forward rush, well sustained and backed up, that Stonyhurst got their try through Reidy. Christie was always prominent, and they all worked hard, but were not quite quick enough in backing up their defence. O'Brien at full-back was steady and safe, and could hardly be held responsible for the six tries scored against his side. Of the Ampleforth forwards Mortimer with his élan and abandon was always a joy to watch, whilst Green and Tweedie were always doing sterling work.

A detailed description of the scoring is unnecessary, but

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two events in the first half in which the Ampleforth wings participated are worth notice. In the first Wild, when left in possession, saw himself hopelessly hemmed in. So he stopped and flung a long one-handed pass to the centre of the field. There it was immediately transferred to Lawson who scored easily. The second was a return of the compliment, for Lawson on receiving the blind side of a scrum, instead of running towards the line, cut in and across, and went on cutting in till he faced their full-back with Wild on his left. We then had the unusual spectacle of one wing passing to another for a run in. Finally it should be noted the game was played without a single free kick being given, which is indication of the spirit in which Rugby should be played.

Our thanks are due to Stonyhurst for their kind hospitality, which made our visit very pleasant.

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STONYHURST.—D. E. O'Brien ; R. S. A. Hardy, J. C. Fletcher, J. M. Baker, F. J. McEvoy ; C. J. O'Connell, N. F. McGrath ; J. F. Walton, B. F. Brand, R. W. Beveridge, G. St L. Berkley, J. P. Reidy, A. G. King, F. R. Cape, J. E. Christie.

AMPLEFORTH *v.* ST PETER'S.

The match ground was in such a condition on November 29th that this match was played on the "Jungle," which was hardly better.

During the first half the Ampleforth pack controlled the game and exerted heavy pressure on St Peter's goal line. From a scrum on the "25" line, Walker cut through and scored a "solo" try. Soon afterwards he scored again, following some "blind-side" work.

St Peter's men worked up the field and their backs had a splendid opportunity of scoring but wasted it by a wild pass to nobody when the line was at their mercy. The home forwards came again and Ainscough made a long run, feinting through a wavering defence, and finally scored wide on the left. None of the place kicks succeeded, and the School led at half-time by 9 points to nil.

The Ampleforth Journal

The second half saw a more even contest, St Peter's having more of the game than they had in the first half, though they never really looked like scoring.

The School defence had a strenuous time from which it emerged successfully.

At length Walker pounced on a dropped pass and dribbled through to near the line, and from the ensuing scramble Somers-Cocks broke away and scored.

St Peter's began to get the ball in the tight, but they tried passing with no more success than the home backs.

From a line out the School forwards dribbled away, Green actually crossing the line for Somers-Cocks to touch down once again. Neither of these tries was converted, and the School won by 5 tries (15 points) to nil.

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AMPLEFORTH V. SEDBERGH.

Very bad weather preceded and attended this match on December 3rd. There was some doubt whether it was possible to play, but ultimately the game took place on the "Ram" field, the posts being shifted round to north and south as they used to be in the old "Soccer" days.

Large uninviting pools of water were generously scattered over the playing surface, which became increasingly treacherous as the game wore on. In these circumstances the play was surprisingly open and interesting, and the handling of the visitors' backs remarkably accurate. The home backs suffered in comparison in this respect and they were also outpaced. This fact being borne in mind every credit is due to the School defence for holding out so well, since both Lawson and Wild the two fast wings who had been hitherto responsible for most of the scoring, were practically passengers after the first ten minutes. This is not mentioned as an excuse for defeat—Sedbergh were undoubtedly the better side.

The game opened with no particular advantage to either side. Ampleforth started the first passing movement, which was

Football

held up, but the forwards carried on the movement and a line out took place in the Sedbergh "25." Annandale found touch well down the field and Sedbergh soon threatened danger, but Lawson saved and was injured in so doing. Play went on for some time in mid-field. Annandale broke away from a line out and faced by Knowles passed out to McTaggart, who scored wide on the right. The place kick failed.

Ampleforth rallied and a clever piece of "blind side" play by Walker nearly met with success, Wild failing to take a difficult pass with the kine at his mercy. After further even play Sedbergh scored again, Forrest slipping over in the blind side shortly before half-time. Just before the whistle went Ampleforth nearly scored again from a forward rush, Sedbergh just gaining the touch down. Green then failed with a not very difficult free-kick, so that the visitors led at half-time by 2 tries to nil.

The second half opened with furious forward play, both sides bring off rousing rushes. Mortimer broke away once and after a lazy run passed out to Wild, who however was too lame to show anything like his real speed, and the attack was beaten off. McTaggart then made an electrifying run but Knowles made no mistake, bringing him down with a beautiful tackle. Indeed his tackling and kicking throughout the game were of a very high order.

After twenty minutes play, from a maul in the home twenty-five Rea broke through and scored near the flag. Shortly after another attack on the right ended in Forrest scoring again in the same position. Neither try was converted.

Walker and Bond then made ground, but the latter's pass was intercepted, and Sedbergh again attacked but were driven back by a lazy kick by Knowles. Green was then prominent with a good dribble, and the ball was worked well up the field with a combined rush. No further scoring occurred till seven minutes from the end, when Stewart eluded Whitfield and slipped over from a scrum. In the last minute a splendid combined movement among the Sedbergh backs sent in McTaggart. None of the place kicks was successful so that the visitors won by 6 tries (18 points) to nil.

The Ampleforth Journal

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AMPLEFORTH COLTS V. POCKLINGTON COLTS

The Colts inflicted a severe defeat on Pocklington on December 9th at Ampleforth. Despite the bad conditions the handling of the home backs was good, and the forwards, playing with dash and energy, plied them unceasingly with the ball.

Whenever the home outsiders got the ball they made ground, and as often as not scored a try. The visitors' defence was very severely tried and though they stuck to their work like nobles they could not stem the flow of tries.

Collins led the forwards admirably and they responded well to his commands, heeling and wheeling like seasoned veterans, nor were they averse to good strong rushes. The halves had a good understanding and both showed individuality. All the three-quarters ran and handled really well and turned their passes splendidly.

A list of try-scorers probably indicates better than any description the run of the game: Nevill 5, Boyle 4, Rabnett 3, Purcell 3, Roche 3, Scott 2, Riddell 1, Cagiati 1, McDonald 1. Cagiati kicked four goals, F. Fuller and Purcell one each.

AMPLEFORTH COLTS.—A. Cagiati; L. G. Purcell, B. G. Stenson, J. Rabnett, G. W. A. Nevill; G. P. Roche, A. A. Boyle; B. J. Collins, R. C. Fuller, E. J. Scott, F. Fuller, R. Riddell, N. R. McDonald, R. Keivill, D. W. Humphreys.

OLD BOYS

WE ask the prayers of our readers for the repose of the soul of Thomas Heslop Hefferman, who died on October 11th, 1924, and offer our deep sympathy to his family.

* * *

CONGRATULATIONS to E. J. Massey who played for England in the Rugby match against Wales. *The Times* commended his strength in defence and said he deserved a medal for his valour in going down to Welsh forward rushes.

* * *

G. W. S. BAGSHAW has played for Christchurch in "Cuppers."

* * *

P. H. GRIEWOOD has won a scholarship at the Royal School of Dramatic Art.

* * *

W. J. MARSH has written music to Miss Gladys Wright's "Texas, our Texas," which has been adopted as the most appropriate Texas state-song. He thus wins the \$1,000 prize offered by the Governor of Texas.

* * *

WE append the first report of the activities of a new club, the Old Amplefordian's R.F.C., and wish it prosperity, good games, a suitable proportion of wins, etc., above all, ample man-power. It is to be hoped that all whom age and leisure permit will put themselves at the service of those who arrange the teams, or, at the very least, watch and acclaim the players.

THE OLD AMPLEFORDIANS' R.F.C.

FIXTURES FOR SEASON 1924-25

November 16th	.	.	The Oratory School
December 6th	.	.	St Edmund's School
January 10th	.	.	The Old Mountaineers
January 16th	.	.	A Public School XV
February 21st	.	.	Guard's Depot
March 7th	.	.	Hertford R.F.C.
April 12th	.	.	Ampleforth College

The game at Caversham Park was a very strenuous one. Our forwards were heavier than the School pack and gave the three-quarters many opportunities, but the School defence was very good. We eventually won by a penalty-goal to nil. At Ware, after a hard-fought game, we won by 7 points to nil. W. J. Roach dropped a goal and also scored a try. W. V. Lyon-Lee and P. E. Hodge, our half-backs, were the outstanding players on the field. At Streatham we were again victorious by 7 points to nil. W. J. Roach dropped a goal, and J. E. Toller scored the only try of the game. Owing to the heavy state of the ground, the game was for the most part a struggle between the opposing packs.

For the match against a Public School XV the secretary, T. M. Wright, was relying chiefly on players from the provinces, who were coming up to London for our Annual Ball. As the Ball was put off owing to the death of Abbot Smith, the match was scratched.

Those who have taken part in the matches are: W. J. Roach, H. V. Dunbar, C. H. Gilbert, J. E. Toller, S. A. Mannion, P. E. Hodge, W. V. Lyon-Lee, C. J. Mayne, T. A. Rochford, N. J. Caffrey, W. Moloney, D. Mortimer, G. Cronk, W. J. Connolly, T. M. Wright (*Captain*), C. J. Stewart, C. F. Keeling, B. M. Wright, K. G. Bagshawe, G. W. Bagshawe, L. P. Twomey, R. W. Wilberforce and B. D. Dee.

We congratulate the Secretary, T. M. Wright, and all concerned on the success which has attended their efforts so far, and we hope that they will win their remaining matches.

THE PREPARATORY SCHOOL

THE new boys in September were:

A. H. Cardwell, J. F. Coverdale, H. St. J. Yates, H. B. King, R. W. Perceval, D. N. Kendall, D. A. Stirling, J. H. Jefferson, A. J. Young, M. Rochford, B. C. Mawson, J. J. McCann, M. P. Fogarty, P. H. F. Walker, S. C. Rochford, A. Ogilvie, N. M. MacKenzie, C. P. Neeson, W. D. Farrell.

The Captain of the School was T. A. Longueville, and the Captains of Games, J. S. Nevill and J. R. Stanton.

* * *

We much enjoyed the performance of "Julius Cæsar" by the Ben Greer Company.

Our best thanks are due to Dom Hugh de Normanville for his interesting lantern lecture on "The Panama Canal," and to Dom Dunstan Pozzi for "Stories from Dickens" (1) and Martin Chuzzlewit (2), "Dotheboy's Hall," illustrated by lantern slides.

* * *

Under the careful coaching of Sergeant Ott we have improved considerably in our aquatic efforts, and there are several promising swimmers.

* * *

The first XV played two matches against Terrington. In the first we were beaten, the second resulted in a draw after an exciting game.

The following played: J. S. Nevill, J. R. Stanton, C. J. Maxwell-Stuart, J. S. Dolgleish, C. J. Hood, W. B. Murray, C. McDonald, M. D. Thunder, R. H. Riddell, L. M. Fuller, M. J. C. Monteith, P. Davies, P. J. M. Scott, D. V. S. Stewart, D. C. C. Mee Power.

The team are promising, and there is every sign that the present term will bring out the real qualities of the XV.

The Ampleforth Journal

The following is the programme of the Concert at the end of the term :

PROGRAMME :

- | | | |
|----|--|--|
| 1 | PIANO SOLO, "Goblin's Dance" | E. R. Waugh |
| 2 | FRENCH SONG, | First Form and Preparatory |
| 3 | RECITATION, "Jim" (<i>H. Belloc</i>) | W. M. Campbell, D. I. C. |
| 4 | SONG, "God rest you merry, Gentlemen" | Monteith
Lower third and
Second Form |
| 5 | PIANO SOLO, "The French Doll" | P. H. F. Walker |
| 6 | RECITATION, "The Death of Master T. Rook" | First Form |
| 7 | PIANO SOLO, "Beneath the Trees" | T. C. Gray |
| 8 | SONG, "Good King Wenceslaus" | Lower Third and Second Form |
| 9 | RECITATION, "From a High Tide on the Lincolnshire Coast" | F. J. Coverdale |
| 10 | VIOLIN SOLO, "Petits Divertissements" | I. H. Ogilvie |
| 11 | RECITATION, "The Story of Little Suck-a-Thumb" | Preparatory Form |
| 12 | PIANO DUET, "Frolic" | P. F. Gladwin |
| 13 | SONG, "The Ashgrove" | First Form and Preparatory |
| 14 | PIANO SOLO, "Little John" | F. J. Coverdale |
| 15 | RECITATION, "Santa Claus and The Mouse" | Preparatory Form |
| 16 | 'CELLO SOLO, "Chansonnette" | D. V. S. Stewart
C. Macdonald |
| 17 | PIANO SOLO, "Evening" | D. V. S. Stewart |
| 18 | RECITATION, "The Invalid" | First Form and Preparatory |

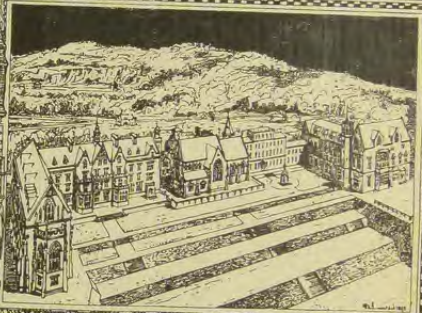
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Finally we wish to offer our sincere thanks to Dom Christopher Williams who gave us our Retreat.

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FLOREAT COLLEGIUM SANCTI LAURENTII



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SUBIACO

TO revisit Subiaco after almost a lifetime's lapse and to note its changes was not the least interesting experience of a recent Roman pilgrimage. Unchanged is the glorious panorama of the Apennines—the hills that St Benedict loved, or the narrow cleft through which the infant Anio brawls, far below the buildings that cling precariously to the mountain side. But surely the stony paths have grown longer during those forty years and the hills much steeper! If these be subjective impressions other changes are substantial. Four decades ago Subiaco was a desert, a holy, austere solitude peopled with mystic memories and a few aged monks,—the sparse community tolerated by a hostile government and in daily dread of dissolution; now the place seems alive again, its triple quadrangles and vast corridors are humming with busy life, not to mention the click of billiard balls and the tinkle of a piano! There is still no carriage road up to the abbey, but at least the railway reaches the town; the sounds that break the stillness of the cloisters are not only the litanies of infrequent pilgrims but the daily clamour of a crowded school. In the Renaissance church, spacious but uninteresting, the ample retro-choir is filled with monks, and the refectory with lusty, hungry school-boys.

This is at Santa Scholastica, the larger and lower of the two monasteries, and a fitting seminary for young scholastics. The Sacro Speco remains unaltered on its lofty perch, in its unbroken solitude, a school for the hermit life with which St Benedict began his career and many of his sons end theirs. Unaltered too was the fraternal welcome of old friends, and the surprised greeting of an erstwhile companion of many walks in Rome. Still survives the Holy Grotto, the courteous spirit of the boy anchorite who replied to the priest who brought him his paschal meal and reminded him of Easter,

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It may well be an Easter feast since I have the pleasure of your visit! Monte Cassino leaves impressions of majesty and dominion; mysticism and solitude are the notes of Subiaco.

The notable changes and the revival at Subiaco are mainly due to the enlightened policy of Pope Benedict XV who refused to nominate an Abbot in *commendam* and gave back to the Abbey its dependent diocese. Subiaco was perhaps the last survival of the old bad Commendatory system that was answerable for so much monastic decline during later centuries. Over the diocese formed in the Middle Ages from the extensive monastic possessions a Commendatory Abbot had long been appointed who was generally a Cardinal and seldom visited the place except for a few weeks' *villegiatura* in summer. To him were assigned the city with its churches and castle, the village parishes, the Seminary and most of the revenues; the monks restricted to cloisters and contemplation were cut off from active employment and the fruitful labours of the ministry. *Otiositas inimica est animae*,—St Benedict's warning that idleness can be a worse foe to monks than the world! Abolishing the last remnants of this abuse, Pope Benedict gave back their diocese to the monks, whose Superior is again an *Abbas nullius*, that is, an Ordinary with episcopal jurisdiction over his diocese, independent of any bishop but the Pope.

Subiaco has two cathedrals, one in the city served by Secular Canons, the other the abbey church served by the monks. The Seminary, transferred to Santa Scholastica, is administered and taught by the community; and if the empty cloisters sometimes echo with youthful sounds to compensate for inevitable distractions, there is the certainty of useful work and a prospect of needful vocations.

However advantageous to the abbey the change is not universally welcome, to judge by certain rude *graffiti* which we saw scrawled on roadside walls—Morte all' abbate! Viva il Cardinale! The discontent is due, we gathered, to a small minority who find the abbot on the spot less tolerant of abuses than a distant Cardinal.

The restoration of a monastic diocese is noteworthy from another point of view; for it shows the Holy See reconsidering

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later decisions, and reverting on cause shown, to an earlier policy. The ancient rights of an abbey or an Order, however long in abeyance, can be revived by the same authority that withdrew them. Cardiff may one day be restored like Subiaco.

The untimely death of Benedict XV was a severe blow to Subiaco, for the Pope's devotion to his patron was to have been shown in the restoration of the Holy Grotto, where signs of dilapidation are visible and scientific exploration is desirable. Hopes are entertained that similar work to that done at Cassino may be carried out at Subiaco. Perhaps the Order may take up the burthen or the privilege of restoring to safety, if not to splendour, its primitive sanctuary. "Look to the Rock from which ye were hewn and the pit from which ye were digged."

J.I.C.

"DETACHMENT"

THE second edition of Abbot Butler's *Benedictine Monachism* has reached the public. A short foreword by the author tells us that practically the text is unchanged; and the only addition to the work is found in the "Supplementary Notes." These Notes testify to the great interest aroused by the book, to the extensive circle of learned readers, and to a varied and wide-spread criticism. The Notes are short and mostly concerned with these criticisms. The subject of each criticism is marked by reference to the page on which it occurs. Apart from criticism there are things of interest in the Notes; for example, Dom Chapman is quoted as showing that the word "eligere," used in the Rule of the "Election" of an Abbot does not mean actual election by votes of the monks, but rather "nomination." The appointment was made by an outside authority. In practice this was recognised by our old Constitutions (eighteenth century). We young religious used to be somewhat aggrieved when we found General Chapter disregarding a majority of votes and putting in their own choice. We fancied, I suppose, that the Rule gave us the right to expect election. In another note the Abbot points out that historical Benedictinism is the result of three great tributary streams; one arising with Cassiodorus, to whom is due the introduction of study and intellectual culture; another arising with St Gregory who began the clericalizing of Benedictine monks; a third arising with St Benedict of Aniane who introduced Liturgical elaboration, and the emphasising of the Office. It might be enlightening to trace the development of these three influences in relation to the changes in Benedictine life. It would relieve the crudeness of the assertion, that the present-day Benedictine is a faithful presentment of St Benedict's ideal as found in his Rule.

I will not, however, dwell upon the criticisms and comments of the "Notes" in general, but only on two criticisms and the accompanying Comments. The two criticisms appeared in this journal and were written by myself.

"Detachment"

The one on which I will remark first is in reference to pages 53 and 54 of the text. I there give it as my opinion that Abbot Butler has misunderstood and misrepresented the teaching of St John of the Cross on "Detachment." He there says he wishes he could be converted to his critic's views. I wish I could convert him! In the "Notes," however, I think he treats St John with less consideration than in the text. He brings St John to task for not being in accord with "standard theologians" (shall we say "standardized"!) as if St John were not a "standard" theologian! He brings him to task for not agreeing with Gury (though I have no reason to think Gury does not agree with him). Gury compiled a Catechism of Moral Theology; it is a Catechism and nothing more, though a good Catechism. I have nothing against Gury, but I am not aware that anyone credits Gury with the great attributes of St John—St John is a philosopher, a poet, a genius, a theologian specializing in Mystical Theology. He wrote a difficult and original work with wonderful clarity, and wonderful graces; and surely for centuries he has had the emphatic approval of the Church. Further, the Abbot ranges against St John such names as Benedict, St Anselm, St Aelred, and particularly St Bernard with his letter of loud comment upon his brother's death. I am not much impressed by what he brings forward in evidence of their opposition; I do not recognise this opposition in this question of "Detachment." If two saints and masters like St Bernard and St John seem to differ in their teaching I think it wise to be slow in concluding there is a contradiction. Seek rather for a hidden harmony than rest content with what at first glance appears to you upon the surface. Let us search with a deeper understanding until the "rough ways are made plain." First let us remember St John is writing for those who are trying to follow the higher ways of the Spiritual life; for Religious; doubtless more particularly for his own Carmelites. This will account for the emphasising of a severe austerity. But he is writing for all who seek evangelical perfection: "be perfect as your Heavenly Father is perfect"; therefore in a sense for all. He pursues his theme with "unrelenting logic," as the Abbot says. We may "throw

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physic to the dogs"; we may throw logic to the dogs! but, in opposition to St John, it seems somewhat rash from an intellectual point of view, and it seems somewhat irreverent from a spiritual point of view. He was a great man intellectually as well as spiritually, and an unsurpassed master in Psychology. In the second place it is enlightening to remember the characteristics of St John's nature. His nature is delicately sensitive; alive to every artistic appreciation; his imagination glowing with every form of beauty. Every reader of his poems must recognise this. With all his austere strength and practised mortification we can sufficiently pierce the veil of his "Detachment" to perceive his body worn, his soul lonely under the difficulties and persecutions of his life: to perceive the fibres of his being vibrate with a keenness and a tenderness no less than that of St Benedict, St Bernard, St Anselm or St Aelred. "He had a capacity for passion, which humanized that intellect and enriched that imagination to a degree unparalleled perhaps even by St Augustine" (*Fr Martindale*).

Abbot Butler insinuates a contrast between St Benedict and St John by the relation of that Saint to his sister, exemplified by the beautiful story of their midnight colloquy. But there is a story to set against it, equally beautiful, in St John's life, when he and St Teresa—the "grille" between them—were discoursing together on the Blessed Trinity, till rapt in trance, they remained suspended, unconscious of the passage of time. He refers to the warm friendships of St Anselm and St Aelred—but what of St Teresa and St John's other friends? When St Teresa died St John burned her letters (he had kept them), becoming conscious, I presume, of some awakened sensitiveness outside the circle of entirely purified love. When he himself was dying we find him with letters of his friends under his pillow. He begged the Infirmary to burn them, lest his friends should suffer by intimacy with one suspect and persecuted. I could write many other things to illustrate the fact that St John's was not a nature apart from St Benedict and other saints and monks. Let me again borrow words of *Fr Martindale* to express the characteristics of St John: "Over all this manifold, in tendency tumultuous, yet in fact obedient nature, brooded the Spirit, reaching from

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end to end, and ordering all things in sweetness and in strength."

I have little to say of St Bernard's letter. It is hardly fair to extract from it St Bernard's theory of detachment; nor is it necessary to infer from it that St Bernard clearly does not come up to the standard of detachment required by St John. St Bernard's is a very human document; the cry of the torn soul; he makes excuse for himself; we need not refrain from saying, that perhaps he felt the need of excuse; that he felt too passionately moved; that he recognised a weakness, human indeed, but below perfection.

Our Saviour cried out in the loneliness of Calvary, but around that cry was a deep calm, an undisturbed recognition of the perfect harmony of all things. Would St John have written a letter like St Bernard's? Perhaps not. St Bernard was nurtured in a softer clime where emotion is less restrained. The Spaniard, more austere, burnt by his experiences, as the rocks of his own torrid zone, perhaps found self-mastery more easy. Any way we recognise this letter as the cry of a stricken soul, not the calm, didactic, reasoned treatise of a mystic theologian, to be compared with the treatise of St John.

One other thing I would call to mind, that St John knew and pondered many things, above all the words and acts of our Saviour, more deeply than we have ever done. He knew how Christ had groaned and wept over the tomb of Lazarus, till the bystanders said, "See how He loved him." He knew of those words: "My soul is sorrowful even unto death"; of that scene in Gethsemane and that cry, "If it be possible let this chalice pass"! It is likely enough he was acquainted with St Bernard's letter and the writings of St Anselm and St Aelred; yet he wrote as he did, in a weighty, scientifically thought out treatise; wrote with care and elaboration and clarity and subtlety of analysis truly wonderful. Certainly he was not regardless of those things that he had pondered.

Now let us touch more directly on what he did teach. The full discussion of St John's teaching on Detachment is too serious and elaborate a theme for this Journal. I can only extol the wonder of St John's writings, and oppose the reproach the author of *Benedictine Monachism* seems to throw

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against him. He endeavours to put St Benedict against him, by telling us that this great saint, always, when he speaks of renunciation (Detachment) refers to renunciation of the *seuil*. Nothing is said, the Abbot remarks, of the renunciation of the *affectiones*. But is there any philosophy which does not teach that the affectiones are activities of the will? Certainly St John teaches clearly: "The first of the affectiones of the will is joy," and "There can be no rejoicing in created things without the attachment of the will" (St John I, 254). So St Benedict is one with St John in demanding renunciation of the affectiones; there is no ground for the distinction made by the writer. When St Benedict warns the abbot of a monastery that he must not love one more than another "except him whom he finds better in good actions," I think he is writing in the mind of St John. All choice and special degree of love is not for the creature *in se* but for the added gifts of God.

I believe we shall get at the principle of St John's doctrine on Detachment more easily if we refer to his doctrine of Contemplation. This seems more generally known, doubtless because of repetition; and more readily accepted because it touches the tender spots in our nature less nearly. To arrive at the heights of Contemplation; to reach the vision of God as nearly as is permitted in this life, we must transcend the senses, those gates of knowledge, silence the imagination, and in the hush of all things wait the flash of God's revealing. So in the same way St John would have us silence all the desires of our heart, step by step, to perfect detachment; and so the soul is open to the perfect love of God.

St John divides joy into active and passive joy. In the passages complained of by Abbot Butler, he speaks of active joy. It is joy under our own direction and control. He defines it as "a certain satisfaction of the will joined to the appreciation of the object it regards." He will not allow this satisfaction in creatures; for there can be no such rejoicing in creatures without attachment of the will to them, and for the spiritual Christian seeking perfection, the heart must be cleared of all desires for created things. He speaks more strongly, as the Abbot complains, and says this joy is offensive

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to God. To enter on analysis of that word "offensive" would delay us too much. Only this St John makes very clear; that the least such joy in creatures opens out the way to a hydra-headed danger; and our common sense and experience witnesses that this is true. "Go not after thy lusts but turn away from thine own will. If thou give to thy soul her desires, she will make thee a joy to thy enemies" (*Ecclesi* xviii, 30 and 31).

The Abbot refers to that moral dictum *peccatum propter solam delectationem*, but thinks St John must not be deluded by this when he speaks of "this joy being offensive to God." He thinks that axiom requires for its explanation, that there be a positive act of the will excluding God. But has it not a wider scope? At least there is a certain exclusion of God so far as there is this satisfaction in creatures of which St John speaks; it is a practical result of it, even if it be an unconscious result.

The Abbot again complains of the harsh phrases of St John; "No joy is admissible in creatures, there is nothing in which a man may rejoice except in serving God," "it is vanity to rejoice in marriage," "to desire children," etc. Yet such phrases are equalled in their emphasis by the words of our Saviour, and surpassed: "If any man come to me, and hate not his father and mother, and wife and children and brethren and sisters he cannot be my disciple" (*Luke* xiv, 26). There is no need then to be frightened of those phrases, no need to be frightened that St John will make the world arid; strip it of its grace and beauty; wither its fairest flowers of friendship, love and tenderness. Rather it will adorn, fill with sunlight, pour through the veins of what is mortal the elixir of immortality; it will suffuse all partial beauty with the divine harmony of Absolute Beauty. Follow on a few pages further than that from which the Abbot quotes; read St John's admirable psychological logic, reflect on his conclusion. "Suppress all joy in created things, and you shall have the greater joy and comfort in creatures"—"Even in this life, for one joy denied through love of Him, and for the sake of evangelical perfection He will give them (joy) a hundredfold, according to His promise." With these

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words alone compare the Abbot's comments, and quotations from St John.

The matter of Detachment from joy in creatures is subtle and deceptive. From young days all reflective minds, in the insight of experience, or in observation have tried to analyse it. We have received a letter with this reserved subscription: "Yours affectionately in *Christ*" and we have perceived a certain irritation arise within at that reservation. We have in novels recognised the abhorrent abandonment to the creature, when a lover vows to his beloved that he would give his soul to win her—and she accepts the offering!

When we grow older we recognise the insincerity of our defences for some attachment; we are hurt and disappointed and a new light enters our mind; we recognise how a soul is made to languish in attachment; how its strength and fruitfulness increase when it is free. But there are hidden places in our soul, hidden from our analysis. Only a Saint John has strength to bare the soul utterly and suffer its ruthless purification. Yet learn truth from his doctrine even if we cannot keep pace with his steps. If I fix my desire, he will tell us, on a creature for its own sake there is a self-degradation in putting myself beneath it; allowing it to possess me, and make me prisoner. If I desire it for my own sake, it is claiming the idolatry of a creature for myself. "I grasp a fair creature of God—soil and bruise it—make it a victim to the idol of my heart." Doing thus there comes into my soul all those perturbations, of which he warns us, uneasiness lest we lose the creature; undue sensitiveness; unrestrained imagination. We are borne from the tranquil solitude of God! If we are detached, then we have a great freedom, are entirely generous with God; we are at peace, and further we have an unhampered charity and love for our neighbours. We are surrounded by the beautiful creatures of God; the beautiful inanimate world of sun and sky and flowers. We are surrounded with the fair creatures of God, gracious of form, spiritual of understanding, tender of heart; and we can appreciate them to the full. Who appreciated all this better than St John? He could not content himself with didactic exposition, but burst out into glorious lyric verse, overflowing with sympathy;

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careless in its rich abundance; I had almost said sensuous, except for its chasteness and aloofness. His soul was flooded with what he calls passive joy. He loved creatures not for themselves; not for himself, but in them he loved the beauty of God. The creature, whether the lily of the field, or a maiden in her bridal gown, or the bridegroom by her side, stand wonderful and exquisite, with the beauty of God shining through them—and the minds of man and maid are active, and their hearts aglow with love; but not for the passing shows of things; nor did they rejoice in the creature for its own sake, nor for their own sake, as desiring possession. What then? Is there no common relation between the two? Yes, they are both creatures clothed in the participated Being of God, beautiful with His beauty. They both stand before His face, and see themselves set in the diadem which crowns His head, and they are drawn together inexpressively by a ray of light. "Lo me! Lo you! Lo God!" Then the passion of love wells up in each, finds its level, meeting together in the great harmony of God's creation. But let me give at length an extract from St John's "Ascent of Mount Carmel." It will be far more luminous than any writing of mine.

"Moreover he (the detached in St John's sense) attains to liberty of spirit, clearness of judgement, repose, tranquillity, and peaceful confidence in God, together with the true worship and obedience of the will. He has greater joy and comfort in creatures if he detaches himself from them; and he can have no joy in them if he considers them as his own. He acquires also in this detachment from creatures, a clear apprehension of them, so as to understand perfectly the truths that relate to them, both naturally and supernaturally. For this reason his joy in them, is widely different from his who is attached to them, and far nobler. The former rejoices in their truth, the latter in their deceptiveness; the former in their best, the latter in their worst conditions; the former in their substantial worth, and the latter in their seeming and accidental nature through his senses only . . . The former has joy in all things, but his joy is not dependent upon them, neither does it arise from their being his own;

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and the latter in so far as he regards them as his own, loses in general all joy whatever. The former while his heart is set upon none of them possesses all as the Apostle saith, with great freedom: 'As having nothing but possessing all things.' The latter while in will attached to them, neither has, nor possesses anything, for rather created things have possession of his very heart, for which cause he suffers pain as a prisoner. All the joy he will derive from creatures will necessarily end in as many disquietudes of pains, in the heart which is in their possession."

I believe I have said what I wanted to say, but I fear I have not said it well.

J.A.W.

MANNERS AND CUSTOMS IN OLD ENGLISH SCHOOLS'

PART II (*continued*).

EDUCATION.

THE masters, to whose care was entrusted in days gone by the youth of England, were not only professors content to teach them letters and science, they were above all educators. The moral, religious and physical training, the formation of character, inculcating the rules of good manners, and an honest outlook on life, all this was comprised in their idea of education; and this was what each boy should learn to practise, before he could become an educated man. It was well expressed in the device of William of Wykeham, the great founder of Winchester College, and to this day held in great honour among Wykehamites, "Manners makyth man." The ideal of the founders of Grammar Schools is clearly expressed in the statutes and in the charters of their foundation. These men wished that their institutions should be for the purpose of forming children "in grammar and good manners." John Colet when founding St Paul's in the time of the Renaissance, explains his plan of education in the prologue to his statutes, in these words: "desyryng nothing more thanne educacion and bringing upp chyl dren in good maners and litterature."

We shall begin with the rules and customs that regulated the scholar's life in dormitory, refectory, and in their time of recreation; passing on to other subjects that affected their daily life, and as we shall see, all with a view to their moral and physical development.

1.—*The Dormitory.*

The scholars went early to bed, after saying their night prayers. "Who is it that calleth you for Mattins?" asks the master of the oblate, his disciple, in the "Colloquium" of Aelfric, who had to assist at the night office, and he replies:

¹ Continued from the Autumn Number, 1923.

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"Sometimes it is the bell, and I get up, and sometimes it is the master, who with a cane in his hand more forcibly urges me to leave my bed." This ascetic mode of calling up in the morning differs somewhat from the way we read the child Montaigne was awakened, to the sound of sweet music. At Winchester, at Eton, and at Westminster the boys rose at 5 o'clock, to the call of "Surge!"¹ A manuscript of the thirteenth century, preserved at Westminster Abbey, ordered the scholars to make their beds, as soon as they were up, and to wash their hands. And it was not only at Christ's Hospital, which chiefly drew its boys from the middle and even poorer classes, that the scholar had to make his own bed, but also at Winchester and at Eton.² The statutes at Eton in 1444 required that every boy from the age of fourteen should sleep by himself. The younger boys could sleep two in a bed. After the Etonian had made his bed, he had also to sweep out the place where he slept, into the middle of the dormitory, which in turn was swept out by four boys appointed for the purpose by the provost. After this they washed, and the provost had to see that this had been properly carried out, by a daily inspection of the hands and faces of the boys.

2.—*Meals.*

To the question "Quid manducas?" the oblate in the "Colloquium" replies that he does not yet eat meat, because he is still a child, and *sub virga*, but that he is fed on vegetables, eggs, fish, cheese, butter, beans, and other meagre food. To the question: "Quid bibis?" he replies that he drinks beer, and if there is no beer, he contents himself with water. He is not rich enough, he says, to take wine, the drink of "old and wise men."³ In the thirteenth century the monks of Westminster and of St Augustine at Canterbury drank beer and sometimes wine.⁴

The great colleges like Winchester and Eton had each their own brew-house. In the fifteenth century we find the

¹ The Public Schools. (Collins.) p. 91.

² The Blue Coat Boy. (By a former Master.) *Consuetudinarium Etonense*. (Mait.)

³ Customary of the Benedictine Monasteries of Saint Augustine, Canterbury; and Saint Peter, Westminster. (Ed. E. Maunde Thompson.)

Manners and Customs in Old English Schools

master of the Grammar School of the Cathedral Priory of Ely received every day a gallon of the best ale for the five boys who were his scholars.

As to the rules of polite behaviour and deportment at table, which were forcibly inculcated on boys at school, as well as at home, we have abundant information in a didactic poem that has come down to us in several Latin and English versions, and under different titles such as: "*Stans puer ad mensam*," "*De moribus pueri ad mensam*," "*De civilitate morum*." The original composition from which these are derived would appear to be by Robert Grosseteste, Bishop of Lincoln (1235—1253).¹ This contains chiefly the following points or rules of behaviour. The boy should not sit down to table without first washing his hands, not eat anything before grace, see that his nails are not dirty. It is only greedy people who eat bread and drink wine before being served. Not to swell out one's cheeks by taking too much food at one time into the mouth. To refrain from laughing, speaking or drinking when the mouth is full. To wipe one's mouth before drinking. Not to spit over nor under the table. Not to amuse oneself during meals by playing with the cat or a dog. A spoon and a knife are mentioned in the texts; the boy should put down his spoon in a way that will not soil the tablecloth; he must not make use of his knife to pick his teeth. No mention is made of a fork. This is because the fork was only introduced into England at a later period. Writers of the time of James I (1603—1625), Francis Beaumont, John Fletcher, and Ben Jonson, speak of it as having been brought into fashion by foreigners. The honour of having introduced into England the use of the fork is attributed to a scholar of Winchester College, Thomas Coryat, who died in 1617. In his memoirs, entitled "Coryat's Crudities," he describes how he had become accustomed in Italy to the use of the fork which had come into fashion in the best society of that country, and how, on his return to England, he could not bring himself to give up the use of this instrument, which gained for him

¹ The Homages of other days. (Thomas Wright). The Life of Robert Grosseteste, (Samuel Pegge.) *De civilitate morum puerilium*. By Erasmus, which was greatly in vogue in the schools of XVI century, and was translated into English in 1532 under the title of "A lytell Booke of good Maners for Chyldren."

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the nickname of "Furcifer."¹ Even down to the end of the eighteenth century, the Winchester boy had to provide himself with a table knife, having a rounded end which allowed him to carry food with it to his mouth.

3.—Obligation to talk Latin.

From the beginning of the eleventh century, the custom was introduced of obliging boys, who studied classics, to practise speaking Latin among themselves, as is shown in Aelfric's "Colloquium," which is simply a manual of Latin conversation. There were other collections of common Latin phrases in use among English schools, known under the name of "Vulgaria," or "Vulgars."²

The school regulations contained in MS. 6 of Westminster Abbey, belong to some unknown school of the thirteenth century. Among these is a rule obliging the scholars to use Latin in their conversation, to the exclusion of English and French. "*Item, quicunque cum socio, vel cum clerico aliquo, anglie vel gallicie latinum intelligens loqui presumpserit pro quolibet verbo ictum ferule sustineat.*" This quotation is interesting for several reasons. It shows, first of all, the importance they attached to the practise of talking Latin, since every word spoken in the vulgar tongue exposed the boy to a stroke of the rod. In the next place this passage shows to what an extent French was in use among the boys of that time, which of course is not so surprising when one remembers that after the Norman Conquest French had become the official language in England, and the common practice among the aristocracy.

On this subject, the testimony of Robert of Gloucester (about 1300) is of special interest. The chronicler tells us how England, having fallen into the hands of the Normans, the conquerors knew no language but their own, and continued to speak only their Norman-French, their children being taught the same language. Little was thought of a man who could not speak their language. Nevertheless the people of the lower classes (the "lowe men") remained attached to their own language. French was specially in vogue in England

¹ "Elizabeth is the first royal personage in the country who is known to have had a fork, and it is doubtful if she used it." (Rolph; Shakespeare the Boy).

² *Conquestidarium*. (Madin.) A History of Eaton College. (Maxwell Lite.)

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from 1250 to 1400. It is probable that the old saying, "Jack would be a gentleman, if he could speak French," goes back to this period.

Another MS. text, less known perhaps than that of Robert of Gloucester, and very significant of the way French had penetrated into England, is afforded us by the customary of Westminster Abbey, which was compiled in 1266 by William de Haseby, subprior and master of novices, in the time of Abbot Ware. In these regulations not only the boys of the claustral school, but even the novices and monks of the community were forbidden to speak Latin or English in their private conversations, but were enjoined to speak French:

"*In scola (noviciorum) sicut nec alibi in claustro debet anglico ydionate aliquid proferri; sed neque latino, nisi prior . . . latine quidquam velit exprimere; sed gallicie fugiter, sicut et in capitulo, ab omnibus et a singulis in claustro est loquendum.*"¹ From this it may be deduced that French was the language most in favour in the great Abbey of Westminster in the year 1266.²

Latin conversation continued to be recommended and even enforced in the Public Schools. At Winchester small privileges were granted to those who did not always make use of their mother tongue. We find in 1639 eighteen scholars of this college solemnly undertaking in writing to use only Latin in their conversation until the Pentecost of the following year. The text of this contract with the eighteen signatures is still preserved.³ For many centuries the regulations and notices were written in Latin at Westminster school. "It is only since the last generation or two," writes W. L. Collins in 1867, "that the rule obliging scholars and their masters to speak Latin in time of class, has fallen into disuse." The practise of conversing in Latin can also be attested as existing at Eton and at Gloucester. For the Grammar School at the latter place, we have the testimony of the Boy Bishop, who thus expresses himself: "If a scoler in the gramer scole speake false Lattyn or Englysh forbyddyn, he is taken withall

¹ E. Maunde Thompson (as above). Vol. II, p. 164.

² See Westminster Abbey (Francis Bond), on the French influence in Westminster Abbey, especially in architecture.

³ *Annals of Winchester College*. (T. F. Kirby). p. 325.

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of one or the other and warynd custos to be beatyn." The system of treating Latin as a living language, and of teaching it colloquially, as is done in our days with foreign languages, was lauded by Erasmus and Sir Thomas Elyot, but was objected to by others, notably Cleland. According to the opinion of the latter, this system had the unfortunate result of contenting the scholar with gaining a poor vocabulary, and a disjointed style, full of vulgar common expressions.¹

From the time of the Reformation school masters began to abandon the Italian pronunciation of Latin, and to adopt an anglicised system of pronunciation, which rendered the speaking of Latin by English students almost incomprehensible to foreigners. Sandys considers that this peculiar pronunciation was introduced first into Grammar schools, from which it crept into the Universities.

(To be continued).

¹ The Institution of a young Nobleman. (Cleland, 1607.) Studies in Education during the Age of the Renaissance. (William Harrison Woodward. 1900.)

CHURCH MUSIC

"CRITICISM," says Dr Johnson, "is a study by which men grow important and formidable at very small expense. The power of invention has been conferred by nature upon few, and the labour of learning those sciences which may by mere labour be obtained is too great to be willingly endured; but every man can exert such judgment as he has upon the works of others; and he whom nature has made weak, and idleness keeps ignorant, may yet support his vanity by the name of a critic."

In this vigorous passage the great lexicographer wields a lash long enough to curl round our collective legs. In particular, there are two subjects upon which any man, though he deprecate his knowledge on other matters, will speak with conviction and even heat. They are the Public Schools and Church music.

Stern as are the doctor's rods, he would have produced a few choice scorpions if the following letter in the *Sunday Times* of December 10th, 1924, had caught his eye. It runs:

Sir,—In these days of empty churches and scant congregations one wonders whether incumbents, who are ever prone to blame their parishioners, realise how near the remedy lies in their own hands . . . If, for instance, you and I were getting up a sing-song we should be careful to avoid "high-brow" music, and confine the programme to well-known ballads (preferably with a chorus) so that everyone might participate in the evening's enjoyment. I maintain that precisely the same conditions prevail in church. English people, taken as a whole, are an emotional race, with feelings easily moved. For that reason churchgoers, whose duties prevent their attending the House of God but once a week, never tire, but eagerly look forward to hearing the organ peal forth the old familiar tunes so reminiscent of their childhood days . . .

The best that can be said of such an attitude to religion, and to music as its handmaid, is that the writer, who signs himself "Country Layman," shows some desire for congregational singing. But of the idea of worship, of churchgoing

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as a common act of homage and praise to God, there is no trace. His ideal is frankly and merely sentimental and his aim is emotional enjoyment: one has a mental picture of the taut frames of strong men shaken by reminiscent sobs.

This country layman, however, does represent a certain view of church music, which has not been entirely confined to the Anglican Church. There are Catholic Churches where the effort seems to be concentrated too much on the emotions of the congregation, where the place of Liturgy appears to be taken by the more subtle effects of the electrician and the florist, where the music is chosen to approximate as closely as is conventionally possible to the banalities of the ballad, and where the whole scheme of things has the effect of lulling the senses into a comforting complacency, the emotional response to which is a feeling of being good. The fallacy at the back of this is that the main purpose of attendance at Mass is the stimulation of individual feeling. And by the term "Church music" is often understood music in itself trivial, built on flaccid and superficial themes, joined to each other by familiar clichés, and achieving momentary effects by theatrical tricks which are common property in the world of commercial music.

One feels this atmosphere occasionally, the sense that the resources of Church art and decoration are appreciated, but that their orientation is towards the nave instead of towards the sanctuary.

And even when this feeling is happily absent, in the ordinary provincial parish church, the music is generally at the same dead level of the commonplace. There are many reasons for this. The priests cannot pay for a good choir director, and if they can, they cannot discover one; not all rectors have a knowledge of music; they are afraid, or cannot afford, to put anything better before their congregations; the singers are often immovable and even hereditary, and will not give time or enthusiasm to the practice of more austere works. In consequence of these and other real and formidable difficulties the voice of the mediocre German is heard in our land, and the ears of the just and unjust are besieged with *Glorias* and *Credos* which combine the qualities

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of an exercise in tautology with the interminability of a goods train crawling through a level crossing. Meanwhile, what has happened to the Liturgy? The practical difficulties just mentioned are some of the causes of the generally low level of church music in the country. But there are other causes which lie deeper, bound up with the history of music itself in England; these will find mention later.

At present we must consider what are the wishes of the Church with regard to church music and its place in the Liturgy. The mind of the Church is fully shown in the *Motu Proprio* on Church Music, issued by Pope Pius X on St Cecilia's day, 1903, and promulgated in January, 1904. We will take some of its main points.

"Sacred Music," the Letter says, "being an integral part ('*parte integrante*') of the solemn liturgy, participates in the general scope of the liturgy, which is the glory of God and the sanctification and edification of the faithful. It contributes to the decorum and splendour of the ecclesiastical ceremonies. Its proper aim is to add greater efficacy to the liturgical text, in order that through it the faithful may be the more easily moved to devotion and better disposed for the reception of the fruits of grace."

It is clear from this principle that though the Holy Father speaks of the devotion of the faithful, he does not think of the music of the Church as intended in the first place to stimulate the more superficial sensibilities of the individual worshipper. Rather he regards the solemn liturgy as a great public act of homage and praise to God, and would have music add to the splendour of that act by attention to the words of the liturgy, and an endeavour to set and interpret the meaning of those words to the best of its high power.

"Consequently," he proceeds in the next paragraph, "Sacred music should possess in the highest degree, the qualities proper to the liturgy, which are sanctity and perfection of form." He explains these two qualities thus: "Sanctity; it must exclude all profanity in itself and its presentation. Perfection of form; it must be true art, for otherwise it cannot exercise on the minds of those who listen to it that efficacy which the Church aims at."

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The proper aim of church music, then, we have seen. Its qualities, further, we have seen to be those of holiness and artistic perfection.

That it should be holy is self-evident. But it is perhaps useful to emphasise the second quality insisted upon by Pope Pius—that of artistic perfection. For it is not uncommon to find the opinion that provided the right music be sung, it does not greatly matter *how* it is sung. Such an opinion is seen to be erroneous.

Pope Pius next considers in what music these qualities are to be found.

1. "These qualities, in a supreme degree, are to be found in the Gregorian chant, which is, consequently, the chant proper to the Roman Church . . . the more closely a composition for church approaches in its movement, inspiration and savour to the Gregorian form, the more sacred and liturgical it becomes." Moreover, "Special efforts are to be made to restore the use of the Gregorian chant by the people, so that the faithful may again take a more active part in ecclesiastical offices." . . .

2. "The above mentioned qualities are also possessed in the highest degree by the classic polyphony, especially in the Roman school, which reached its greatest perfection in the works of Perluigi da Palestrina, and continued subsequently to produce compositions of excellent quality from the liturgical and musical standpoint. The classic polyphony agrees admirably with the Gregorian chant . . . and hence it has been found worthy of a place side by side with the Gregorian chant in the more solemn functions of the Church, such as those of the Pontifical Chapel. This too, must be restored largely in ecclesiastical functions, especially in the more important basilicas, in cathedrals, and in the churches and chapels of seminaries and other ecclesiastical institutions in which the necessary means are not lacking."

3. "The Church has always recognised and favoured the progress of the arts, admitting to the service of the cult everything good and beautiful discovered by genius in the course of ages—always, however, with due regard to the liturgical laws. Consequently modern music is also admitted

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in the Church." But it must "contain nothing profane, be free from reminiscences of motifs adopted in the theatres" and be free from kindred abuses.

Other important regulations are that the melodies proper to the celebrant and his ministers must be sung without the accompaniment of the organ, and that the priest must not be kept unduly waiting at the altar except at the Sanctus, but "the priest must here have regard to the singers."

A paragraph towards the end of the letter enjoins upon ecclesiastical institutions the cultivation of Gregorian chant and of a Schola Cantorum "for the execution of sacred polyphony and of good liturgical music." And teachers of Theology are exhorted in the following terms: "In the ordinary lessons of Liturgy, Morals, Canon Law, given to the students of theology, let care be taken to touch on those points which regard more directly the principles and laws of sacred music, and let an attempt be made to complete the doctrine with some particular instruction in the aesthetic side of the sacred art, so that the clerics may not leave the seminary unfamiliar with all those notions, necessary as they are for ecclesiastical culture."

The desire of the Pope is, then, that in parish churches where the resources are few, Plainsong should be cultivated with all possible zeal, and that in churches and religious and ecclesiastical institutions where resources are greater, classical polyphony should be practised side by side with Plainsong—not excluding good music in the modern style.

This vigorous pronouncement was urgently needed in 1904. Church music in Italy, France, America and England was in a wretched state, for different reasons in each case. In Italy the cause was love of music itself, or, more exactly, popular affection for one typically national aspect of the art. In America and England the reason was more nearly related to that which led Dr. Johnson in his Dictionary to define the word "pastern" as the knee of a horse. It will be remembered that a certain lady asked the Doctor why he had done this; to which, instead of a learned philological disquisition, came the startling reply: "Ignorance, madam, pure ignorance!"

The French may, for the purposes of this enquiry, be

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disregarded, as they have never really been a musical nation; that is, they have never produced a creative musical genius of the first order. Hector Berlioz and Claude Debussy accomplished more than half the ascent of Parnassus, but cannot be said to have joined the little band of men on the highest slope. Geniuses of the first order seem to spring from a more rich indigenous soil than France has been able to afford. France has in truth been a great clearing house for music, as New York is to-day; but her transplanted foreign blooms could not fructify the countryside.

Italy is in a different case; and the reason of her indifference to Plain-song and polyphony was, and is, her popular affection for her own children of the sun like Rossini, Mascagni and Verdi. The light operatic tradition is exceedingly strong, and they seemed unable to dissociate this from their church music. It must be remembered that their Rossini and their religion are both as natural to them as air. The same must be said of the Viennese, to whom their Haydn and Mozart are far more than a national possession. They are, very justifiably, all but a national life. There is, probably, no secular art in the world that is so pure and so close to the spiritual as the art of these two eighteenth century masters, and it is at home in Vienna. A Mozart Mass in Vienna is quite different from a Mozart Mass in a London church. In London it becomes "concert" music; in Vienna it is their beloved master speaking about God, revealing his deep but genial faith in their own musical language, and be it said, by means of the most attractive tunes. In America, if reports of church services and articles on church music can be trusted, the degradation of church music was all but complete.

I take one or two examples quoted in the Press. Thus, an advertisement appeared in a Boston paper in Holy Week, 1903, urging the Catholic citizens to go (tickets so much) to hear on Easter Sunday "the Prima Donnas of the Easter morning music." This notice was crowned by a photograph of eleven decolletées ladies. Another programme for April 21st, 1903, in New York announces that "Vespers will be celebrated at 8 o'clock. The musical programme will be as follows: Prelude, organ and orchestra, Pilgrim's March by d'Archa-

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baud; Dixit Dominus, quartet by Barnby; Laudate Pueri Gregorian; Magnificat, quartet by Gioza; Meditation, violin and organ, by Hauser; Chorus, 'Unfold, ye portals' sung by the St— Academy, Gounod; Tantum ergo, chorus by Rossi. Postlude, Festival March, Mendelssohn. The soloists are: soprano, Mrs. K—; tenor, Signor O.M.—; alto, Miss M—; basso, M. J. Jean—. The orchestra from the St— Academy will supplement the organ, at which Mme.— will preside. The Rev.— will preach. A procession in honour of Our Lady of Lourdes will be held."

Another programme, too long to quote, opens with a certain irony which the good Americans must have failed to perceive, with a choral on the words, "Father, forgive them, for they know not what they do."

The American way evidently was, like Jessica, to hold a candle to their shames. But in our own country, though the compositions sung were not very much better, a certain national reticence at least forbade their publication. This might by cynics be ascribed to the usual hypocrisy of Albion, but it was in reality due to the peculiar attitude towards music prevalent during the latter half of the last century. To explain this we must go a little way back into the past. In Shakespeare's day music was a national art. The ordinary educated man seems to have taken his part in vocal and instrumental music as a matter of course. The glorious profusion of men of genius like Wilbye, Gibbons, Fairfax, Tye, Taverner, and Shepherd made England the foremost musical nation in Europe. In William Byrd, a staunch Catholic as Dr Walker allows in the latest work on the subject, we produced a supreme master. A great part of the output of that great flowering time of English music was music for the church.

By about 1620 this period had spent itself. The Puritans demolished church music, and at the Restoration in 1660 the Stuarts brought back from France two things, a taste for the alien music of France, and a succession of French and Italian musicians. The destruction of music in the country districts by Puritanism had brought music into London. In general the art of the nation became centred exclusively

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in London and these new foreign protégés of the Court drew first that line of demarcation between foreign professional and English amateur which has been the curse of music in this country from 1660 till about 1910. Pope has some characteristically acid couplets on this subject:—

"In days of ease, when now the weary world
Was sheath'd, and luxury with Charles restored;
In ev'ry taste of foreign courts improv'd,
'All, by the King's example, liv'd and lov'd.'
Then peers grew proud in horsemanship t'excel,
Newmarket's glory rose, as Britain's fell;
The soldier breath'd the gallantries of France,
And ev'ry flow'ry courtier writ romance . . .
No wonder then, when all was love and sport,
The willing muses were debauch'd at court:
On each enervate string they taught the note
'To pant, or tremble thro' an eunuch's throat.'"

To the Frenchmen and Italians of the Stuarts succeeded the Italian and German musicians of the Hanoverians.

Eventually, in the reign of Queen Victoria, music was considered beneath a gentleman's notice. It was a dexterous but underbred accomplishment, an entertainment supplied entirely by paid foreigners of long hair and probably objectionable habits of person. One knew nothing of such matters; after all one could not possibly associate with the fellows, unless they had a European reputation which one could not conveniently ignore.

The daughters of the family might learn a few pieces by Mendelssohn, who seemed in his way quite a gentleman, and in fact a man of some substance. But that a younger son should wish to throw up his commission in the Guards in order to scrape on a fiddle or tinkle on a pianoforte like a miserable foreigner or a woman—Gad, sir! what is the world coming to!

Lovers of the novels of Jane Austen will not forget the scene in *Pride and Prejudice* where Mary Benet, aware that she lacks the charm of Elizabeth, strives to make up for it by dint of what were called "accomplishments." To that

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end she notes some well-modelled sentences in her commonplace book, and gets by heart some ballads upon the piano. She gets her chance at Mr. Darcy's house, and, with the gentlemen standing round with suitable expressions of polite vacuity, she sings through her repertory till her father, irritated by her lack of perception, stops the performance with "That will do extremely well, child! You have delighted us long enough! Let the other young ladies have time to exhibit!"

Whereupon the sublime Mr Collins delivers himself. "If I," said he, "were so fortunate as to be able to sing, I should have great pleasure, I am sure, in obliging the company with an air; for I consider music as a very innocent diversion, and perfectly compatible with the profession of a clergyman." Readers of Mr E. F. Benson will remember in "Mike," a novel of the war, the profound pit which yawned beneath Lord and Lady Ashbridge when their son decided to study music.

In such an atmosphere, what chance had the music of the Church to aim at, still less to achieve, its high ideal? The true music of the church was left unsung because it demands a standard of broad and high understanding equal to its own nobility.

This the nation in general had lost for some two hundred and fifty years. But by 1910 the long-delayed musical reawakening of the country was in progress. Music began to be the lifework of Englishmen and not solely of foreigners. The number of students, performers, and composers increased rapidly. An entire musical press sprang up. The movement brought to fame English composers such as Elgar, Vaughan-Williams, Arnold Bax, Holst, Frank Bridge, John Ireland, and many more.

This renaissance was not exclusively secular. Queen Victoria died early in 1901, and at that time Mr R. R. Terry, as he was then, was scoring from the original part-books in the British Museum the works of the great English composers of the sixteenth century. The *Downside Review* of July, 1901, contains a programme of fifteen polyphonic pieces which were sung in the Downside Church on July 20th, 1901.

They include, besides the eight-voice *Stabat Mater* and the eight-voice *Surge Illuminare* of Palestrina, a six-voice

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Agnus of Tye, the five-voice Sanctus and Agnus of Byrd, a six-voice Motet of Orlando Gibbons, a five-voice Lamentation of Tallis, and other works. To realise adequately the scale of the courage, enthusiasm and imagination of Sir Richard Terry in carrying through such an enterprise it is necessary only to remember that this was three years before the Motu Proprio of Pope Pius X was issued.

This recital was noticed in the *Saturday Review* of July 27th, 1901. The article concluded with the following sentences:

"I am wondering what Cardinal Vaughan intends to do about the music of the new Westminster Cathedral. Is he going to give Frenchified or Italianised services, or . . . sentimental German masses. Surely . . . there must be a few in high places who cannot stand the operatic fooleries which make ridiculous and irreverent half the services in London! In our church music, as in all our other music, are we never to shake off the yoke of the foreigner?"

This fear was immediately to be proved groundless. But the expression of it may serve to show how decisive was the musical policy inaugurated by Cardinal Vaughan when he appointed Sir Richard Terry to direct the liturgical music of the Cathedral. Westminster has set a noble example to the country. Within her walls the roots of the pre-Reformation Catholic tradition have flowered again. There is, moreover, evidence that the music of Westminster has exercised a real influence on the secular music of the modern British school. The perception of something distinctively national in the modal utterance and the lyrical spirit of Byrd, Tallis and the rest is part of the modern musical consciousness. British composers listening to the voice of Westminster have heard a direction to return to the rock whence they were hewn.

Progress among church choirs has been slow no doubt. But there must be now more than a dozen Catholic choirs in the country that have come into line with the ideals of the Church. Many more are probably only awaiting more accessible editions and a competent teacher of Plainsong. Even those to whom the beauties of Plainsong and polyphony make an inconsiderable appeal experience, perhaps, occasional twinges, like the peer in Mr Chesterton's poem, who

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"Sometimes in the giddy whirl
(Not being really bad at heart)
Remembered Shakespeare with a start."

It remains to consider briefly the new movement in the direction of congregational singing. This admirable ideal is of great significance and can hardly fail to have the best possible influence. It will help to bring back devotion to the Liturgy and it will advance the cause of church music. In many parish churches it should supply the music of the Mass. It will educate the people in the characteristic musical accent and atmosphere of true religious art, and it must be remembered that it was out of such unison singing that there grew the great schools of Plainsong and polyphony. In the churches where resources are greater it will not take quite so prominent a place, and in very large churches it may be almost impracticable.

It is unfortunately the case, however, that congregational singing fosters some of the less pleasing of human idiosyncrasies. Vocal and liturgical enthusiasm is not the sole requisite in this matter. A sense of tune and time and rhythm are necessary. Even more necessary is a sense of vocal discipline. In most congregations there will always be a few individuals with powerful voices and a yearning for self-expression denied them in their domestic circles. Mr Chesterton, *apropos* of the loquacity of Browning, remarks that there are two kinds of men who monopolise conversation. The first kind are those who like the sound of their own voice; the second are those who do not know what the sound of their voice is like. The sturdy independence of the Anglo-Saxon temperament bids fair to persist in congregations as in more secular assemblages, and when the field of its activity is that of congregational singing, the results will not be liturgically happy.

The remedy for this lies chiefly with the schools. If the Catholic schools take the school singing seriously, if they succeed in impressing upon their boys the necessity of vocal discipline in unison singing, the future of congregational church music, and of English church music generally, will be assured.

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The more important Protestant public schools are far in advance of us here. It is exhilarating to hear, for instance, six hundred boys at Harrow singing together with absolute unanimity of tune, time and rhythm, and with evident musical intelligence. This can only be achieved by constant practice and by the establishment of a fine tradition. This tradition was originally Catholic. But when the Catholic schools took root again in English soil in the nineteenth century, it was lost. It is incumbent upon us to build it up again.

In the same way the heritage of the works which are now universally recognised as the classics of religious music is *our* heritage. It is remarkable how fully this is admitted in the modern histories of music and by the modern critics who are not of our faith. In the work of men like Palestrina and Byrd they recognise a sublimity of religious feeling and a moving utterance of spiritual truth that has not been surpassed.

Dr. Ernest Walker, in the new edition, published in 1924, of his authoritative work on the history of music in England, writes of Byrd's "etherealised tenderness and mystic sublimity" and says that his works "are among the very finest music of the austere noble kind that England, or any other country for that matter, has ever produced." He says further that Byrd suffered considerable persecution on account of his faith, and speaking of the "O admirabile commercium" of Samuel Wesley he adds that "nothing by any Englishman since the days of Byrd is so full of that sort of tender austerity that marks the great masterpieces of the old Catholic composers."

Sir Henry Hadow, in his recently published book on music, says of Palestrina: "There has been no greater composer in the history of music," and later: "It is not too much to say that our music in the sixteenth century was of as great account as our literature: Palestrina is like Dante, Byrd is like Shakespeare." . . . In the *Observer* Dr Percy Scholes writes: "To Byrd and his fellows, the spiritual thought they set must surely have been spiritual truth. They believed in heaven, and saw it—clearly, though far off. Much of their music is serene, remote, mystical, with all human emotion wiped out save that of rapt devotion."

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And Ernest Newman, whom no one would accuse of excessive tenderness to composers or performers, writes: "It is in Byrd's religious music, or music that, if not intended specifically for the church, has yet something of the gravity of the religious life about it, that we see him at his finest . . . The ravishingly beautiful Motet 'Ave Verum' . . . and others of the same kind, can now be obtained for a few pence. The 'Ave Verum' sung the other night at the Aeolian Hall . . . moved most of us more deeply than we have been moved by any music during the last few months."

This generous recognition by responsible musicians, this perception of religious ardour and of high spiritual truth in the music which has been specifically prescribed for use in the solemn Liturgy of the Church by Pope Pius X, is surely a happy augury for the future.

But we have not yet arrived at the millennium. One immediate need is for cheaper Graduals and more accessible editions of polyphonic works. Only a small number of Latin motets by English Tudor composers are available and hardly any Masses. There must be a great number of compositions, copied and scored by a devoted few, but still in manuscript and without hope of publication in the ordinary commercial way. Is it out of the question to hope for a guarantee fund for the publication of these in separate numbers for choir use—provided, of course, that the owners are willing to publish the fruits of their industry? The Carnegie Trust grinds slowly and exceeding small. Meanwhile are there not manuscripts at Westminster and Birmingham?

There ought to be editions, by Catholic musicians who understand the practical difficulties of choirs, of things like the Byrd Gradualia and Cantiones Sacrae. Even the five-voice motets by Palestrina on words from the Canticle of Canticles seem to be unobtainable in this country.

With such works lying ready to their hands Catholic Choirmasters should be able to attract to their choirs the growing numbers of laymen who care for good music, and who would be willing to make sacrifices in the cause of real religious art. It is small wonder if those men who know good music from indifferent do not feel called upon to join choirs which

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extend themselves, to no purpose sacred or human, upon Gounod and Van Bree. Choir singing is natural to us in England, and volunteers will not be lacking among the people when they are asked to sing music which it is worth their while to practise and at the same time is known to be prescribed by the Church as an adequate expression of her sacred Liturgy.

THE NEW CHURCH

ARCHITECTURE, more than any other art, demands for its appreciation even in an amateur a certain understanding of technique—the fitting of means to end, the adaptation of structure and plan to the requirements of the site and other circumstances. To miss this is to lose half the pleasure of a building, the sense of that inevitableness which is a character of all great art. To begin with, then, it must be noticed that all our buildings lie upon a hill that slopes towards the south, the buildings themselves running east and west or across the slope and facing south. This means

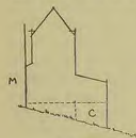


Fig. I

that structurally the church will be buttressed from the south and all along one side. This is a distinctive feature of which Sir Giles Gilbert Scott has taken full advantage. Right along the south side there runs a row of side chapels, and underneath them is the crypt. On the north side the church falls back almost into line with the rest of the buildings, so that the general plan dictated by the nature of the site causes no want of symmetry. Expressed crudely and in its simplest terms the building is, as it were, two terraces on the side of a hill.

This structure of the building is emphasized for anyone looking at it from the exterior by the fact that the line of roof, which comes out over the side chapels and crypt, scarcely slopes at all. It is almost a flat line taken at right angles from the side wall of the church and about half way up it, as may be seen in fig I where C marks the crypt, and M the monastery front.

The next most noticeable technical feature is that the church is supported by two immense corner buttresses on the south side, one at the east and one at the west corner. They were very evident as the building was in progress and we watched the masses of concrete being poured into the stone casing. These buttresses are not to be understood as external supports—there is only the slightest thickening of the

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wall to indicate them from the outside. They are just as much part of the internal economy of the building. Imagine then a solid concrete mass of—at a guess—ten by five yards in area. It embraces not only the four corners of St Benedict's chapel, but the two great pillars on the sides of the entrance into the choir opposite the chapel. It thus includes the whole of St Benedict's chapel and the corner piers of the choir together with the narrow aisle between. Strictly speaking, of course, only the St Benedict's chapel is the buttress, the part on the other side of the aisle being the direct support of the dome. It is only by understanding that the St Benedict's corner is a buttress that you can see why it is the peculiar shape it is—a very small square chapel twice as high as it is broad, and entirely shut in except for the doorway. Below it is a crypt



FIG. II

chapel different in shape from the other chapels of the crypt. It is square and enclosed except for the door. It thus corresponds to the chapel above, and the two are in reality only a narrow shaft running up the great corner buttress (Fig. II is a rough ground plan of the corner where the chapel is). It has been suggested that this chapel might have been better left open on the 'side which divides it from the memorial chapel, and a low wall put between the two. This, it was said, would allow of a longer vista when we stand in the side chapels. But this conflicts with the whole logic of the building; and also, if the complete wall were removed we should lose the exquisite proportions of the memorial chapel and the sense of rest which they give. It would change the peculiar character of our building for the ordinary Gothic, which tries to make up in energy and multiplicity of line and arch what it lacks

The New Church

in symmetry and repose. To preserve this extreme simplicity of the memorial chapel there is the simplest possible vaulting. The stone arches are carried from each pillar to the one opposite, but there are no diagonal arches.

The memorial chapel runs east-west, whereas the chapels of the crypt below it run north-south. This change of orientation is quite logical. The maximum of strength was wanted in the crypt and if the church is buttressed from the south then you only get that maximum by having the walls of the crypt running north-south and dividing it into narrow chapels. You may push a wall over sideways but it is not easy to push it over longitudinally. Naturally, too, the Roman arch was used in the crypt. The altar of St Benedict's chapel also faces south, but that is because its window was placed on the west end of the church where it was badly needed. The absence of the window on the south serves to indicate to one, who looks at the exterior from the south, the strength and solidity of the corner mass. From the west this was not necessary as the shape of the building sufficiently marks its structure.

One other distinctive feature of the church must be mentioned—the retro-choir. Whatever one may think about it in other respects, there can be no doubt that, from an architectural point of view, it is all to the good. The altar with its tall baldacchino will fall just under one of the main arches of the church. Such an arrangement obviously gives scope to an artist with an eye for line and proportion, which is quite out of the question when an altar is to be put under a window, and up against the end wall of the church. Anyone will realize what possibilities are opened both for good and bad proportions, who has seen the baldacchino of St Paul's-outside-the-Walls in its present state, and also as it was twelve years ago with the ill-fitting erection that was the gift of some Eastern potentate. The baldacchino for our church is not yet up. The altar stands by itself. It looks magnificent in its strength and simplicity. The steps which lead to it are low and broad. It is a massive block of solid masonry on a slowly ascending eminence, and it looks truly sacrificial.

The body of the church when built will consist of three equal square sections, the central one of which will be very

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much higher. The piers which support it will, as a matter of fact, be exactly twice as high as those of the other two sections, just as those are twice as high as the pillars supporting the side aisles. The section which has been built is given up entirely to the choir. The most striking features about it, and, indeed, of the whole church, are the nobility of its proportions and its colour. Four massive concrete pillars, cased in stone, and spanned by arches of the same stone, form the main structure. Above them springs the dome from a circular course of stone about two feet above the apex of the arches. The span of these arches is so great that the distance between the piers supporting them is greater than their height. With the simple dome above there is an effect of size, openness and lightness which it would be hard to match anywhere.

Whenever a dome is mentioned by anyone who writes about a building it is always said to appear to float in the air. To avoid platitudes, then, two reasons may be given for the peculiar lightness of the dome that Sir Giles has achieved. In the first place it is simple, unrelieved plaster, not weighted by any decoration. In the second place, over the arches which support it, and which spring from the capitals, there is a covering arch which does not spring from the capital but runs right through unbroken to the ground. The result is that the eye swings with the line up into the dome without any pause or break at the capital. There is a further result of this covering arch running right through the capital to the ground. It definitely breaks up each main supporting pier of the dome into two parts, each of which carries its own arch. Thus all effect of mere brute strength is overcome, and you have instead one of extreme lightness.

The stone used is a greenish blue, with veins of ochre, or copper colour, running through it. Its texture is extremely rough and has an effect that is strong, soft and pleasing to the eye. The depth of mortar set between the stones—about half to three-quarters of an inch—is part of the colour scheme. The blue stone is used only in the construction lines of the interior. The flat spaces of the walling, the dome, the spandrels and the vaulting of chapels are plaster of a pale heather colour. The plaster has a rough soft texture which matches that of

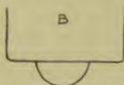
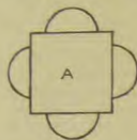
The New Church

the stone and the colours are a delightful combination. It would be impossible to insist too strongly on the advantages of the use of plaster in such a building as ours. Sir Giles has above all things an eye for perfection of line and proportion, and by picking out with the stronger stone colour all the main construction lines of the building, its whole beauty is emphasized in a way which would be impossible if it were all the usual monotonous stone structure of our Gothic buildings. Its simplicity and proportion are something very much beyond the usual Gothic—in which, if indeed there is any consideration for that most important of all elements in building, it is lost by multitudinous lines of other arches intersecting at haphazard and at the caprice of perspective, and thus confusing any given feature of the building. The simplicity of our church is extreme—even to severity, and nothing is lost or confused as you gaze.

Obviously the building is not Gothic in the ordinary sense of the term. It is, *The Builder* said, southern French Gothic with a touch of Byzantine. The use of this recipe might be thought to give us something Venetian, for at Venice the North, the South and the East fought out their architectural battle. That, however, would be a mistake; there is not much in the church to remind us of Venice. As a matter of fact there was extensive commerce carried on between the Eastern Empire and the South of France since as early as the tenth century, so that the influence of Byzantine architecture on that part of Europe was direct. At Périgueux, says Viollet-le-Duc, a church was being built in the tenth century which was Byzantine in form and plan and only Roman in its details. The triple dome is the Byzantine touch about our church and for the rest it is Gothic—but a Gothic modified by that feeling for proportion, simplicity and repose which are the characteristics of southern art—or, at least, were so, once upon a time. To mention a detail, it is a characteristic of Southern architecture to have its piers or shafts set square to the walls of the church; of Northern architecture, to have them set obliquely. This was considered by Ruskin one of the infallible tests of Northern and Southern influence in architecture. The shafts, which support the vaulting in the aisles

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of our church, can be regarded as either square or oblique to the walls of the church. There is a central square shaft, which



stands square to the walls, and which is exactly the same shape and area as the vaulting at the point where they meet. Round it are grouped four semi-cylindrical shafts which stand obliquely to the walls. They do not however, entirely remove the square effect. The larger shafts which support the main structure are as at B in fig. III where the square effect is more noticeable. There is only one semi-cylindrical shaft, as the covering arch, which has already been mentioned, is just where the others would have appeared. If a plan of the whole pier were taken it would be definitely oblique to the walls, but the covering arches effectually separate it into its component parts which are square to the lie of the building.

The capitals of the smaller pillars call for notice. They are beautifully carved and represent all manner of animals. Those of us who saw them worked could appreciate the spontaneity and skill of the artist who carved them. He seemed willing to put in any animal at the request of anyone who was standing near. There is probably truth in the answer he gave to someone who asked him what he did if he made a mistake. Being rather deaf, and not catching the question after the third repetition, he came slowly and carefully down the ladder from the scaffolding he was on, and then, when he heard it, he only replied, "I don't make mistakes," and climbed the ladder again at the same steady pace. These capitals have also a definite design which "carries" well, even when you are too far away to distinguish the animals, but they are inclined to be heavy or at least lack that sense of spring which is the essence of a capital if it is to express in its decoration the

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office of support which it fulfils. The capitals of the larger pillars have been criticised on the ground that they are not large enough. This criticism can hardly be justified, for if they were any larger the whole effect and value of the covering arches would be lost. At the same time it is true, I think, that they are not definite enough in design, and do not carry well. The same must be said of the carving on the high altar. It is not sufficiently deep cut, and, the stone being of such a rough texture, it is quite lost at a short distance. In general, it must be said, that the simplicity and massiveness of the building is such that nothing but the very boldest and simplest decoration could suit it. Only something intensely modern or even cubist could be effectually put into it.

It is hard to judge the exterior of the church from the section that has been built, but if you would recall your childhood's satisfaction in the simplicity, decision and cleanliness of line of a fortress, you should rest and gaze at this building before you enter it or turn to examine its details.

H.R.W.

IS GOTHIC STILL POSSIBLE?

By H. E. G. ROPE, M.A.

THE opening of the new cathedral at Liverpool, the work of a Catholic artist, though alas! not Catholic in destination, opportunely reminds us that the last word has not been said on the subject of Gothic as a living art. Gothic revivalism is dead, and we need not regret it, imitative Gothic is dead or dying, but creative Gothic—*si argumentum quavis circumspice*. Indeed we may well remember the late Professor Lethaby's judgment that "organic Gothic . . . must last for ever as a theory of building; phenomenal Gothic as it in fact existed in the past, was possible only to the moments that produced it" (*Medieval Art*, 1912, p. 188).

And it is difficult to believe that the Liverpool achievement will remain in splendid isolation, will be without its widening influence. Not that it will drive out other schools, nor would this be desirable. Westminster Cathedral, and the Oratories of Brompton and Edgbaston, Romanesque Churches like Beccles, and beautiful basilical shrines like that of Droitwich have also their example and their inspiration.

True, the late John Hungerford Pollen thought that Gothic could never truly live again; but he based his argument chiefly upon the modern failure to achieve it on a small scale. Gothic, he insisted, to be worth while, must be magnificent and costly. That it was impossible to have live design in Gothic in modern days he by no means suggested. The Redemptorist Church at Edmonton shows what can be done by following suitably proportioned models, English village churches rather than French cathedrals.

Indeed we may venture the opinion that it was not so much the change of fashion, or "the swing of the pendulum" that proved fatal to the Gothic revival in England, as the machine-like multiplication of imitative and commercial designs. It had been degraded into a trick of trade, and Gothic mannerism, like the laborious *naïveté* of Victorian stained glass figures or any other affectation, had become intolerable.

There were other reasons, among them the appalling vandalism of restoration and uniformity. We have heard of

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old glass being destroyed to make way for the "cheap fire-works" (as Ruskin aptly termed them) of Victorian commercials, of valuable windows taken out to make way for stillborn imitations of an earlier period, in order that the building might be "consistent." To what lengths "the modern Goth" could go the following quotation stands witness:

"To the south-west of Mob Quadrangle (of Merton College, Oxford) stand what are called the new buildings, at which Oxford has not ceased to hurl anathemas; for not only are they in the worst possible taste, but a delightful miniature forest called Merton Grove, was felled to make room for them: a grove of elm, chestnut, sycamore, and ash, which, with the venerable tower and buildings, combined to make one of the most beautiful pictures in the world. It is but poor consolation to know that in this evil day, that is, from 1861—4, Mob Quadrangle and the library only just escaped destruction."

Another reason is pointed out by a thoughtful writer in the *Edinburgh Review* of January 1908, namely the disastrous craze of Ruskin for the most abnormal and exotic, we might say the most spurious form of Gothic, the Italian, particularly that of Venice. The museum at Oxford is hopelessly at odds with local climate and traditions, as is the huge pile of Keble College near by, symbolic of the blatantly untrue continuity theory it supports. More recent perpetrations in terra-cotta and white brick have passed for "Early English"! Pseudo-Wesleyan would be a better name.

A champion of Gothic has well said "Of all the countries in Europe, Italy is that in which Gothic art, in its true character, least took root. It is scarcely an exaggeration to say that except as an importation, as in the case of the Duomo of Milan, real Gothic is not to be found there at all. It is no less amazing to hear the exclusive prophet of the style, to whom the Renaissance is but a "foul torrent," fall into ecstasies over Giotto's Campanile of Florence."²

¹ Rev. C. B. Dawson, *The Mirror of Oxford* (1912) p. 91.

² The new and newest buildings of Balliol are deservedly condemned *Ibid* 107.
³ An anonymous writer in the *Edinburgh Review*: Jan. 1908, page 69. The "prophet" is of course, Ruskin.

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Mere copying, mere waxwork imitation instead of living design and thoughtful adaptation, inevitably, in Bernard Whelan's phrase, "broke the strength" of nineteenth century Gothic; over and above this, to import imitative Venetian was suicidal folly.

More potent still, perhaps, was the surfeit of travesties supplied by the Goths and Vandals of commerce. An art that beyond all others was the outcome of religion was not likely to be rekindled by a passion for dividends. *Non tali auxilio!*

Commercialism caters for fashion, but fashion itself, as Pugin clearly saw, is a rotten foundation upon which to build. "Indeed, I fear that the present general feeling for ancient styles is but the result of the fashion of the day, instead of being based on the solid foundation of real love and feeling for art itself; for, I feel confident, if this were not the case, purchasers could never be found for the host of rubbish annually imported and sold—nor could persons, really acquainted with the beauty of what they profess to admire, mutilate fine things when they possess them, by altering their greatest beauties to suit their own caprice and purposes—a barbarity continually practised in what is called fitting-up old carvings." (A. W. Pugin, *Contrasts*, p. 32).

The present classical or pseudo-classical fashion will in its turn go the way of the Victorian Gothic it has ousted so contemptuously. *Hodie mihi, cras tibi* will be its doom.

To Pugin's words a suitable pendant may be found in the words of a great Catholic artist of to-day, Eric Gill, in the first number of the new quarterly, *Artwork*: "The revival of handicraft is dependent, not upon the will of men to revive it, but upon the will of men to live and work in a way that is reasonable both for the work itself and for the work as done by men."

Gothic lends more scope, surely, to a greater number of craftsmen than other styles, it has its roots too deep in English soil to be killed by changes of fashion or even by ignorant restoration; it is part, and a very great part, of our English heritage. "Where, I would ask, are the really fine monuments of the country to be found but in those edifices erected centuries ago, during the often railled at and despised period

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of the Middle Ages? What would be the interest of the cities, or even towns and villages, of this country, were they deprived of their ancient gigantic structures, and the remains of their venerable buildings? Why even in the metropolis itself the abbey church and hall of Westminster still stand pre-eminent over every other ecclesiastical or regal structure that has since been raised." (Pugin, *Contrasts*, p. 31). If anything could have finally killed Gothic the later eighteenth century would have done so.

It is not generally realised how strongly the Gothic tradition persisted in out of the way places even into the eighteenth century itself, quite apart from any conscious revival. There are houses in the West Riding of Yorkshire, for instance, which bear a date at least a century later than we would otherwise believe. I saw a fine example last June in the Heaton suburb of Bradford, close to St Bede's School, a small house dated 1682, with mullioned windows and Tudor doorway, solid enough to survive anything but the Vandals who widen roads to increase the fiendish din of trolleys and trams. At Conderover in Shropshire is a church tower which documents proved to have been built in 1701, though it would pass for a plain example of early sixteenth-century work. Even the church tower of Adderley in the same county, dated 1712, although quaintly mingled with classical effort, shows the persistence of the Gothic tradition and has a distinct beauty of its own; it is still alive, unlike the churchwarden Gothic of the body of the Church built in 1800. The tower of Warwick church may also be mentioned. Even better is the upper part of the tower of Moreton Corbet church, in the same county, which actually dates from 1769, just 230 years later than the lower part. Indeed it is astonishingly good work, retaining mediaeval feeling and tradition without attempting mediaeval detail; it is strong, well-proportioned and sincere, blending gracefully with the older work it completes. If we consider the revival itself, it will hardly be denied that St Cheadle, Pugin's masterpiece as most would admit,¹ and Downside

¹ This was still more pronounced in some Catholic lands abroad, notably in Brittany and in Westphalia.

² A writer in the *Ushaw Magazine*, March, 1914, points out that "Pugin's failures were largely due to the poverty and prejudice of his patrons: he can scarcely be held responsible for them. His real title to fame is essentially his own—of that we have no right to deprive him."

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Abbey, are great achievements likely to outlast and out influence the railway station of St Pancras and Chester town-hall ! At Brewood in the same county and at Great Marlow, Pugin added to the vital number of English country churches standing in their own grounds. Any fair-minded readers of his life must admit that, one-sided and unbalanced as he was, the motive of his work was no barren aestheticism, but a genuine zeal for the glory of God's house. (Nor will it be claimed that the ecclesiastical architecture prevalent from 1800 to 1845 deserves our regrets). And if those are enduring achievements not less so is the building which now forms the crown of Liverpool. Structures of such majesty and power are historical landmarks in the history of building, and almost inevitably gather round them a tradition and a school. If it were an exotic freak of genius the case would be very different, but who will venture to maintain such a proposition for a moment ? It holds of mediaeval Christendom in general and of England in particular.

No one will wish again for the apish pedantry that made the *Rambler* jibe at the pundits who knew every nicety "of the coiffure of a thirteenth century angel, and damned a moulding that was half an hour too late." We shudder at the thought of those rubber-stamp-like quaterfoils, those interminable stencillings, the mauve-and-water and cherry-pie stained glass, the lozenge and lancet windows that might be ordered by the gross, the clerestories that might be commissioned by the half-mile, or, as I have seen in a chapel that shall be nameless, Victorian fourteenth-century angels' carrying stone thuribles with gas burners under their noses.

The return of these horrors, an outrage upon the name of Gothic, is happily improbable. But it would surely be rash, in the face of the crowning achievement of Sir Giles Gilbert Scott at Liverpool, and his other achievements, dearer to us because Catholic, at Ampleforth, Hunstanton, Douglas and elsewhere, to pronounce that the Gothic inspiration has finally and irrevocably failed.

H. E. G. ROPE.

POETRY

THE NEW ABBEY.

Up the long vale the February rains
Have scoured and cleansed the hills, the naked woods
Crowd darkling and mysterious ; this day wanes
The triumph of the floods.

The sun gilds with pale balm the naked folds
Of fallow, and the blue air keen as wine
Swims on the æry height ; the distant wolds,
The glimmering lowlands shine.

The red-roofed hamlets under steep scarps cower ;
There is a virgin silence on the earth,
Ere spring come, and the brakes burst into flower,
And the young lambs have birth.

Rising above the vale the wondrous walls
Of the new Abbey shine with faith that spurns
The faithless past ; the first faint sunshine falls
In peace, the great apse burns,

White as a dream shaped by the holy mind
Of one who broods on beauty, like a heart
Of some awakening flower, a vision shrined
And guarded, set apart,

To be the haunt of brotherhood and peace,
To be the House of Christ, Who as of old
Shall reign here, with His flocks about His knees,
And ward them from the cold
Within His gentle fold.

WILFRED CHILDE.

VESPER AT WESTMINSTER

Westminster at the Vesper hour
Is full of light ;
Westminster at the Vesper hour
Is good to sight :
God in His might
Wards off the night,
Sends down from cupolas a show'r
Of rays that straight from Mary's bow'r
On jewelled figures dimly bright . . .
The pillar of cloud ascends
From them on meek return
In censers where it blends
Arabia's gums that burn
With cleansings of Isaiah,
Six darts of light
Spangled white
On sacrificial stone ;
Six psalms are toss'd
Their echoes lost
Thro' vaults to moan.

ALFONSO DE ZULUETA.

OBITUARY

BROTHER ERNEST O'DONOGHUE.

THE prayers of all are asked for Brother Ernest who died on March 7th, 1925, fortified with the Rites of the Church, in the 41st year of his age.

He was born at Haslingden, Lancashire, and he spent his days until he was 27 in the shelter of his home, as from childhood he had always been delicate. In the year 1911 he came to Ampleforth and till his death he lived as an Oblate Brother, doing his daily duties with fidelity and keeping peace within himself and with all. He was ever gentle and unselfish, and always tried to do what he could for the convenience of others.

To his parents and relatives his death was a great shock, for they loved him dearly, and we offer to them our sympathy and the promise of our prayers.

His Brethren miss his gentle presence and will not forget him. His unselfish life was edifying to all of us who knew him so intimately in the daily routine of the monastery, and we realise that "of such is the kingdom of heaven." May he rest in peace.

NOTES

THE blessing of Father Abbot by Bishop Shine, Coadjutor Bishop of Middlesborough, took place on March 12th—St Gregory's Day.

The assistant-abbots were the Abbot-President, and the Abbot of Downside. The occasion marked the informal opening of the new choir and sanctuary. On the previous day Father Abbot had blessed the interior of the Church extension, and High Mass had been sung. The solemn ceremonial of the blessing was particularly impressive in the space of the new sanctuary which is clearly seen by all, and as seen from the Tribune above the retro-choir the grouping of ministers and servers round the altar in the centre emphasized the sacrificial aspect of the action of the Mass.

The music was Palestrina's *Aeterna Christi Munera*, which sounded astonishingly well under the dome of the new choir by those who remembered the acoustic difficulties of the old choir. The clear resonance of the new choir is unmistakably an advantage from the musical point of view.

It was unhappily impossible owing to sickness and lack of room to invite all whom we should have wished to be present, and we could only welcome representatives of our Mission Fathers, Old Boys and parents. Luncheon was laid in the School Refectory. His Lordship Bishop Shine proposed the health and successful rule of the new Abbot, whom he knew to be a worthy successor of Abbot Smith, and that was the highest praise he could give. Father Abbot, in reply, declared that he was sensible of the honour and humility inspired in him by the prayers of the ceremonial; yet he preferred to dwell on the first when he reflected on the history of the House that led back to St Benedict in uninterrupted line. He welcomed the guests, "the old friends" of Ampleforth who were there to represent the many friends on whose prayers he relied. The Abbot-President, in wishing Father Abbot many years of happy rule, looked forward to his assistance in General Chapter, where his influence would be felt in the governance of the English Benedictine Congregation. Abbot Ramsay assured Father Abbot of the good wishes of all

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at Downside Abbey. He was the bearer of an assurance of friendship and co-operation between the two houses whose ends were the same. Himself a former headmaster, he paid tribute to the value of the work done by Father Abbot as headmaster. Father Prior thanked the Abbot of Downside for such a signal mark of cordial sympathy as his presence there on St Gregory's Day—the patronal festival of his own abbey. Abbot Burge as doyen of the Community, expressed the good wishes and loyalty of Father Abbot's subjects. Mr Chamberlain, speaking for all "Old Boys," happily recorded once more the spirit of family affection and co-operation which binds together the Community and alumni of Ampleforth in affection and service to "Alma Mater."



THAT the new choir and sanctuary should be ready for the blessing seemed impossible. In fact the stalls and wooden flooring were only in position twenty-four hours before the ceremony. Once again Father Procurator and his staff of optimists have achieved the impossible; in this case their success was the more remarkable considering the prevalent complications through sickness.

At present the crypt altars are temporarily furnished and in use. Mr Geoffrey Webb's windows for the crypt chapels of SS Oswald and John, and of Our Lady Mater Monachorum are already in position. It is hoped that the lighting pendants for the retro-choir will be ready in the autumn when the baldacchino of the High Altar will be erected.



PROGRESS on the new School-House is rapid. The walls at present rise everywhere some ten feet from the ground, and it is possible to trace the internal arrangement of rooms and halls. Meanwhile on the east of the school buildings many men with many barrows may be seen removing soil from a strip of the orchard running for 150 feet east of the window at the right angle in the Boys' Passage. This will be the site of the first part of the new central block of school buildings.

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To connect this with the road, a new lane has been made entering the orchard between the cottages, and descending steeply in a curve to the site of the new block. Here again energetic Fathers and Brothers have done "spade work" in the foundations.

* * *

EVEN in these days of oft-repeated jubilees, that three fellow-novices should survive to keep their Diamond Jubilee together may merit mention. Sixty years ago at Michaelmas, 1865, Dom Wilfrid Phillipson, an Edmundian monk, and the two Laurentian Abbots, FF. Anselm Burge and Ildefonsus Cummins received the monastic habit at Belmont from Prior Bede Vaughan. F. Phillipson was forced by ill-health to give up active work some years ago; our two venerable Titulars are still hale and active enough to continue to discharge their duties as solitary parish-priests. In such exceptional cases the customary greeting *Ad multos annos* seems a trifle futile; but their friends and brethren can at least offer willing tribute of congratulations and prayers.

* * *

IN January Father Abbot appointed Dom Wilfrid, Dom Ethelred and Dom Louis to the Mission. Dom Wilfrid is at Leyland, Dom Ethelred at Cardiff, Dom Louis at Brindle. Elsewhere will be found recorded the various departments and Societies who have to lament their departure. Here we wish them every blessing in their new work.

* * *

DOM AUGUSTINE RICHARDSON has been appointed Guest-Master.

* * *

WE print below the music used during Holy Week. WHEN the choir re-assembled for serious practice after influenza, there remained before Holy Week three weeks and a few days. There had been no Holy Week music last

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year, and practically all the works had to be learned afresh. Under the circumstances it appeared impossible to do more than a portion of the usual music, but eventually it was found possible, in spite of the shortness of the time, to do the full programme, which is appended. This must have involved a great deal of strenuous work for the Trebles and Altos, and many extra practices, and the choir are to be congratulated on their fine effort. The singing was well up to standard. We noticed a slip in one of the solo verses of the Ingegneri Responsories, but that was all, and one or two of the items, notably the "Impropria" and the Byrd Passion, were perhaps better than before. The first Treble was J. G. Knowles, and the First Alto, G. T. Grisewood. ?

MUSIC FOR HOLY WEEK, 1925

PALM SUNDAY.

Hosanna Filio David (Six Voices)	Orlando Gibbons
In monte Oliveti	Ingegneri
Pueri Hebraeorum	Vittoria
Procession Music	Traditional
The Mass, "Aeterna Christi Munera"	Paestrina
The Passion:—	
Chant of St. Mary's Abbey, York.	
Turbarum Voces	Vittoria
Benediction:—Motet, "Ave Verum"	Byrd

TUESDAY AND WEDNESDAY

The Passion and Turbarum Voces	Plainsong
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WEDNESDAY AT TENEBRAE

Lamentation 1	Lombardic Chant
Jerusalem	Tallis
Lamentation 2, 3	Solesmes Chant
Jerusalem	Traditional
Responsories:—	
"In monte Oliveti"	Ingegneri
"Tristis est anima mea"	Traditional
"Ecce vidimus Eum"	Ingegneri
Christus factus est—Pt. I	Felice Anerio
Benedictus (Falsobordone)	Carolus Andreas

MAUNDY THURSDAY AT MASS

Kyrie, "O Quam Gloriosum"	Vittoria
Rest of the Mass	Gradual, Mass No. 2

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MAUNDY THURSDAY AT TENEBRAE

Lamentations 1, 3	Solesmes Chant
Jerusalem	Traditional
Lamentation 2	Lombardic Chant
Jerusalem	Tallis
Responsories:—	
"Omnes amici"	Ludovici Viadana
"Velum Templi"	Giovanni de Croce
"Vinea mea"	Traditional
Christus factus est—Pt. II	Felice Anerio
Benedictus	Andreas

GOOD FRIDAY AT THE MASS OF THE PRESANCTIFIED

The Passion:—

Chant of St Mary's Abbey, York	Byrd
Turbatum Voces	Paestrina
Impropria	

GOOD FRIDAY AT TENEBRAE

Lamentation 1	Lombardic Chant
Jerusalem	Tallis
Lamentation 2	Solesmes Chant
Jerusalem	Traditional
Prayer of Jeremy (4 men's voices)	Traditional
Jerusalem	Traditional
Responsories:—	
"Sicut Ovis"	Ingegneri
"Jerusalem surge"	Ingegneri
"Plange"	Traditional
Christus factus est—Pt. III	Anerio
Benedictus	Andreas

HOLY SATURDAY

Mass "Lux et Origo"	Plainsong
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EASTER SUNDAY AT MASS

Mass. Mass for five voices	Byrd
Gloria and Credo	Plainsong
Epistle. Proper Easter Tone	11th Century
Offertory Motet: Regina Coeli	W. A. Pickard Cambridge

EASTER SUNDAY AT VESPERS AND BENEDICTION

Magnificat at Vespers	Auctor incertus, 16th Century
O Salutaris	Bach
Motet: "O Filii et Filiae"	The "Cologne" Tune
Tantum Ergo	Bach

Notes

DOM HILARY WILLSON has recently presented to Ampleforth an English Pre-Reformation chalice and paten of silver-gilt. It was presented to him on his ordination day, March 23rd, 1884, and had formerly belonged to his great uncle, Bishop Willson of Hobart.

The chalice is $6\frac{1}{2}$ inches high, and has a hemispherical bowl $3\frac{1}{2}$ inches in diameter and $2\frac{1}{8}$ inches deep. The stem is hexagonal, with a knot of cast work with four-leaved roses on the points, and spandrels alternately plain and pierced. The foot is of the "mullet" form, with plain mouldings round the edge, and has never had any knops on the points. On the front panel is engraved the usual crucifix, with leafwork on either side.

There are no hall or other marks, but the date of the chalice is probably circa 1470-80. It belongs to the type Fa of Messrs Hope and Fallow.

The paten is $5\frac{1}{8}$ inches in diameter and has two depressions, the first circular, the second sexfoil with plain spandrels. In the middle is engraved the Manus Dei on a cruciform nimbus within a circle of short rays on a hatched ground. This central device is $1\frac{1}{8}$ inches in diameter.

There are no marks on the paten, which is of a date circa 1350. It belongs to type C of Messrs Hope and Fallow. (See *Archaeological Journal*, xliii, 147 and 155).

Nothing is known of the history of these vessels beyond what is inscribed on a modern plate fixed under the foot of the chalice.

"Calicem hunc cum patena A circa 1480 conflatum qui nuper fuit Revmi R. G. Willson, Epi Tasmaniae primi. T. J. et W. E. Willson eiusdem nepotes Dño Hilario Willson neosacerdoti monacho professo Abbatiae Amplefordiae.

Anno 1884. DD."

NOTICES OF BOOKS

Last Conferences based on St Paul's Epistle to the Ephesians. By Abbot Smith, O.S.B. Published at Ampleforth Abbey. 109 pp. 1s. 6d.

THESE Conferences given to a Community of nuns were in type when Abbot Smith died. Early in the year he wrote "This is the last book I shall publish." Those who have reaped profit from Abbot Smith's earlier books of meditation will find the same qualities of simplicity, of the seeing of Christ in the details of daily life, and a still clearer exposition of the divine vocation of each soul to a life of union with God. In addition to the usual subjects for Conferences, others deal with vocation, the Will of God, the re-establishment of all things in Christ, Thanksgiving in Prayer and Union with Christ, Appreciation of God, and Confidence in God.

The Conferences, though primarily intended for a religious Community, are well adapted for all who realize that they are chosen members of one Body.

Besford Court Catholic Mental Welfare Hospital for Children, Seventh Annual Report.

THIS is, in the words of the Bishop of Pella, "a remarkable and instructive document which should be read with great care by all interested in the problem of dealing with mental deficiency," and, we may add, by all who are interested in education, or in the vigorous and humanised conduct of what would a generation ago have been an efficiently run "institution," without despair and without hope, but is now a school with ideals and achievements like those of any other school in the country. The Report contains also an admirable and moderately stated summary of the advances recently made, especially in America, with regard to the study of children's intelligences and temperaments, defective and otherwise.

An Old Man's Jottings. By Joseph Rickaby, S.J. (Longman). 7s. 6d.

To those who have been brought into contact with Father Joseph Rickaby, either in person or through his previous writings, this his last-published (but not, one hopes, last) book will need no further recommendation beyond its title. For others it may perhaps be said that at an age when most men are content to shape and plan and then to murmur, *Si visitless powait*, Father Rickaby has presented us with the vigorous reflections of an aged and mature mind on things in general. It is not a book that is likely, one imagines, to come the way of Mr Arnold Bennett; but with its simplicity, sagacity and vivid directness, it would win from him the admission that he has a spiritual brother in the Society of Jesus.

N.F.H.

Notices of Books

Isotonic Notation. By Dom John Stéphan, O.S.B. (Exeter: Catholic Records Press). 5s.

THE Author, appalled by the number of "accidental" signs that cover the pages of modern music, proposes a mild reform of the conventional staff notation, so that each note as written and read may show by its shape whether it is sharp, natural, or flat. This he and an artist, Mr Paul Woodroffe, have ingeniously and beautifully achieved. The practical musician, however, will, we fear, remain unconvinced. The old music had no need of this notation; indeed the prominence of its accidental notation was one of its assets: and the new, if it goes any further along its present lines and leaves entirely behind the old notions of key and cadence, will call for nothing short of a new staff showing plainly and frankly twelve individual and unrelated notes to the octave.

N.F.H.

ACKNOWLEDGMENTS

We beg to acknowledge the receipt of *The Ratcliffian*, *The Edmundian*, *The Giggleswick Chronicle*, *The Sedburghian*, *The Ushaw Magazine*, *The Pauline*, *The Oscotian*, *The Georgian*, *The Cottonian*, *The R.M.C. Magazine and Record*, *Pax* (with *Index of Authors and Articles from No. 35 up to current issue*), *Journal of the Honourable Artillery Company*.

PART II
THE SCHOOL

SCHOOL NOTES

THE School officials for the Easter terms were :

Head Monitor	D. E. Walker
Captain of Games	H. L. Green
Monitors	J. S. Somers-Cocks, J. C. Tucker, P. H. Whitfield, J. Bond, A. C. Scrope, A. J. McDonald, A. L. Ainscough, D. R. Mortimer, T. Knowles.
Hunt Committee	J. H. Nelson, F. H. French-Davis, R. Riddell
Master of Hounds	P. H. Whitfield
First Whip	A. C. Scrope
Captains of the Football Sets—	
1st Set—	D. E. Walker, H. L. Green
2nd Set—	T. M. Robinson, R. P. Drummond
3rd Set—	J. Romanes, H. Y. Anderson
4th Set—	G. F. Young, J. W. Ainscough
5th Set—	M. Anne, P. C. Tweedie
Librarians, Upper Library	A. L. Ainscough, E. Elliott-Smith, R. P. Tong
Middle Library	C. J. Boyle, C. P. Roche
Lower Library	D. E. Humphries, J. W. Ward.

* * *

THE following boys left us in December :

C. E. V. Wild, D. O. Young, L. L. Falkiner, J. W. Tweedie, J. H. F. Simpson.

* * *

THE following boys entered the School in January :

N. J. Bayliff, F. W. Hime, P. P. Larios, C. M. Sheridan.

* * *

We ask the prayers of our readers for Ralph Riddell, eldest son of Mr and Mrs Riddell of Swinburne, who died at Ampleforth on February 22nd—a victim of the influenza, under the shadow of which we spent last term. Ralph Riddell entered the Preparatory School in May, 1919. Two years later he passed First for the Entrance Scholarship to the College. He was a boy of many interests but his passion was

School Notes

for country life. He loved nature, animal life, and country sport. Needless to say he followed the beagles with great keenness and had he lived he would assuredly have been the next Master of the Hounds. But his interests by no means stopped there. He had an active mind and a clear head both in the class room and out of it. If he had a fault it was that he was impatient of others' shortcomings, but those who knew him best will remember only his charming manners, his gentle voice and his strong upright character controlled by a lively faith in God and by the careful practice of his religion—even to his last conscious moments. The school could ill spare him. To those united by the more sacred ties of kinship we offer our heartfelt sympathy—the truer because we can in some way realise their loss. Requiescat in pace.

A Solemn Requiem Mass was sung by the Prefect, Dom Sebastian, in the presence of the Community and School.

* * *

THE chroniclers of last term would most accurately and briefly record its qualities by adopting the jargon of lexicographers: "consult references to 'influenza' in this number, *passim*." And in Herodotus' useful phrase, they would gladly "let it go to the Scythians."

However, it would be ungrateful if we failed to record our appreciation of the untiring care of our Medical Staff, of the Headmaster and his Staff, and not least of the College servants, during a time of great difficulty. It was largely due to their exertions that we have not to deplore other sad losses.

* * *

THE School is indebted to Father John O'Connor for the discourses he gave in the Easter retreat.

* * *

THE Librarians wish to record the gift of books to the libraries from Dom Aidan Crow, O.S.B., and from T. M. O'C. Robinson, for which they return grateful thanks.

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We were entertained on two occasions to an exhibition of the "black art," by Mr Berko, and by Mr D. Beaufort. The former gave an excellent display on traditional lines; Mr. Beaufort, omitting many of the simpler tricks, strove rather to intrigue us with a few that were specially ingenious and well-chosen.

* * *

We have to thank Mrs Bevan for a delightful song-recital of which our musical critic gives an appreciation on a later page.

Our thanks are also due to Mr A. A. Pearson for an unusually interesting recital of Folk Songs. This recital, which followed a brief sketch of the history of folk-songs, completely dispelled any misgivings the audience may have experienced. In all his songs which were unaccompanied, as should be the case in the folk-songs, Mr Pearson's interpretation did not fail to capture even his most unmusical listeners.

* * *

It is with pleasure that we record the opening of the two hard tennis-courts north of the gas-works. The work had been a bigger undertaking than had been anticipated. The height of the bank on the southern end is witness to the amount of soil shifted. The surface is smooth, plays well, and—most valuable quality—it dries with extreme rapidity after even heavy rain. The utility and popularity of the courts has already been proved by the number of players at all available times. They should soon produce some really good players.

* * *

READERS will look in vain for the results and records of this year's "Sports." In deference to the advice of our Medical Officer it was decided not to hold them at the end of the term. Indeed, few would have been able to compete with anything approaching their true form, and the risk of strain to those recently convalescent would further have reduced the entries.

School Notes

THE School Staff was constituted as follows:

	Dom Paul Nevill, M.A. (Headmaster)	
Dom Placid Dolan, M.A.	Dom Raphael Williams	
Dom Dunstan Pozzi, D.D.	Dom Gregory Swann, B.A.	
Dom Herbert Byrne, B.A.	Dom Ignatius Miller, M.A.	
Dom Sebastian Lambert, B.A.	Dom Augustine Richardson, M.A.	
Dom Hugh de Normanville, B.A.	Dom Felix Hardy, B.A.	
Dom Iltyd Williams	Dom Christopher Williams, B.A.	
Dom Bernard McElligott, B.A.	Dom Aelred Perring	
Dom Clement Hesketh, B.A.	Dom Vincent Unsworth	
Dom Stephen Marwood, M.A.	Dom Leo Caesar, B.A.	
Dom John Maddox	Dom Antony Spiller	
	W. Whitelaw, Esq., B.A.	
	H. G. Perry, Esq., B.A., F.R.C.O. (<i>Piano</i>)	
	W. H. Cass, Esq., A.R.C.M., L. R.A.M. (<i>Violin</i>)	
	J. Groves, Esq., (<i>Violoncello</i>)	
	E. Walker, Esq., A.R.C.A. (<i>Art</i>)	
	J. F. Porter, Esq., O.B.E., M.D., M.R.C.S.	
	Sergeant-Major C. E. Ott (late Aldershot Gymnastic Staff)	
	Sergeant-Major J. E. Eason, M.M. (late Grenadier Guards)	
	Nurse Meyer (<i>Matron</i>)	

KNARESBOROUGH CASTLE

[The following report was read to the Knaresborough Council on May 4th by the undersigned members of the Ampleforth Historical Society, at the conclusion of which a vote of thanks was passed by the Council. The proceedings were reported in the *Yorkshire Post* and *Yorkshire Herald* of May 4th].

REPORT UPON THE MASONS' MARKS AND *Graffiti* IN THE DUNGEON AND IN THE PASSAGE LEADING TO THE INNER BAILEY OF KNARESBOROUGH CASTLE.

Dear Sirs,

Thanks to the courtesy of your kind permission, we beg to bring before your notice the interesting discoveries which have been observed upon the above-mentioned site. Knaresborough Castle, as it will be remembered, dates back to the twelfth century, and the well known keep is still in a remarkable state of preservation. It was whilst making the usual tour of the Castle that we first noticed the wonderful vaulting of the dungeon, which caught our eye by reason of the peculiar crossing of the terminals of arches. These appeared to be especially placed in these positions, to take the thrust of the heavy masonry above them. The dungeon is believed to be unique in England, on account of the number, twelve, of these arches, which spring from one central pillar, 9 feet 3 inches in girth.

The chamber is lighted by one window cut through the 16 feet thickness of the wall, and which showed definite signs of having been barred on the dungeon side by crossed iron bars. The floor, the foundation of which is in the solid rock, is partly paved with cobbles and is much worn in places. The foundation blocks are visible round the walls of the chamber, where in some places they form a very distinct ledge of about one foot in breadth. Round the walls at regular intervals are the sockets which held the prisoner's chains at such a height that the maximum of discomfort must have been combined with the minimum of movement. To let one's imagination stray for a moment from the engrossing but hard archaeological facts of the case, one cannot help wondering what must have been the lot of those unhappy

Knaresborough Castle

prisoners incarcerated in a foetid atmosphere, and mephitic darkness, in the days when sanitation was as unknown as human misery was unpitied. If those grim limestone walls could speak, what a tale they could tell . . . but we diverge, and they speak to a certain extent, as far as the building is concerned. On a close scrutiny we discovered one of the most peculiar of the many marks upon the walls. This was on the central pillar and was somewhat worn away. In shape it was not unlike a sistrum, or rather two of them with long tails. We noticed a somewhat similar one on one of the votive altars at Isurium (Aldborough) where the same design appears on both sides of the stone in question, and is, we believe, connected with the worship of Bacchus. One hardly likes to refer to the date 1241, followed by an arrow, which is apparent on the wall on the right hand side of the incised mark already mentioned. But perhaps it should not be omitted. Before referring to the mason's marks in the dungeon it would be as well to pass to the *Graffiti* cut on the walls of the passage leading to it.

Those on the left side, descending the stairs, appeared to have been incised by huntsmen. They represent chiefly arrowheads. The best known of these is an arrow actually in the bow and pointing directly at the breast of a large stag. This perhaps was an oft-hunted beast, whose final demise brought joy and venison to the board of some *Serle de Burg* or Eustace Fitz John, and a *pourboire* to the lucky *verderer*. It will doubtless be remembered that Mr William Wheatier, in his work on Knaresborough and its rulers, says on page 102

"On the 30th November, 1315, the King orders the keepers of the forest to pay wages to the same yeomen, sent with a similar pack of dogs and men. They were to take 100 stags in the forest, their wages being paid so long as they remained in his bailiwick: also to deliver them salt for salting the venison and barrels and canvas for packing it, and to find carriage for it to Windsor."

The usage of these days was astonishing. Knaresborough had to furnish 100 stags, fifty being the greatest number drawn from elsewhere, so that Knaresborough may feel pride in it as a sporting ground. It is not unlikely that the stags por-

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trayed on these walls are those referred to in the document already quoted above. First on the right hand side comes the horse shoe. Below this on the next course a millstone and a man-at-arms. He is portrayed as wearing the typical dress of the period. One can easily recognise the helmet with the nose guard, and the waisted jerkin, beneath which his legs are bent at the knee in the correct position for the firing of the bow which he has just discharged. Beneath this are two horse shoes, the left-hand one having two legs in running position beneath it, the whole of this group being apparently a coat-of-arms. The next figure is another man-at-arms, full face in this instance. He holds in his left hand an indeterminate object of oblately spheroidal shape. In lighter vein, he might be putting the weight. Hargrove places these figures in the reign of Queen Elizabeth, but we are inclined to discountenance this owing to the confused state of the lines of the drawing.

We now pass to the Mason's marks, for such they appear to be. These, with few exceptions, are all within the dungeon. They are all of geometrical design, and one of them reminded us very vividly of a tear-stained Geometry in our preparatory school all on a summer's day. In most cases the marks appear concurrently on their several spans. We shall now turn elsewhere within the Castle, to the secret passage or tunnel leading to the moat from the inner Bailey. This was probably used as a sally-port through which the garrison could stream out of the Castle and make a surprise attack upon the besiegers, who had already taken the outer walls. It could also be used as a secret and most convenient way of conveying provisions to the besieged. In stress of circumstances messengers for aid could be sent out this way, and fugitives could also escape by this means. Observations in this passage have led to the discovery of three crosses, roughly cut on the stone work where the bottom left hand corner of the passage turns sharply to the right. This passage has been blocked up at the top end, and it was at this point in a heap of upcast which was searched that these exhibits, including a handmade nail, some mediaeval pottery, and a few bones were discovered. Operations might have been continued but for the lack of light, the illuminations consisting of two half burnt candles

Knaresborough Castle

which cast grotesquely shaped figures upon the dripping walls—a scene which may have represented a veritable Eugene Aram of Norman times burying the bloodstained victim of his dastardly crime at the dead of night. The humidity and the insistent dripping of water at the end of the passage only served further to wet our antiquarian appetite and our rapidly moistening clothing.

The hewing of the passage through the solid rock must have been a very onerous task, and fully testifies to the muscular development of the earliest inhabitants.

The passage in parts went under the foundations of the outer wall, and it was here that the stonework was clearly visible.

It will be of the greatest interest to have an expert opinion on these marks from one who has studied the subject at great length. Knaresborough Castle like that of Helmsley was besieged by Fairfax during the Civil Wars.

We take the opportunity of expressing to his worship and to the honourable members of the Council our appreciation of the courtesy accorded to us in asking us to read this paper to them to-night. It is with the greatest regret that we are obliged to leave Knaresborough on the 1st May.

We have the honour to be, Gentlemen,

Your obedient servants,

(Signed) CHARLES BONNINGTON,
AMBROSE SHEA.

Ampleforth College,
York.

SCHOOL SOCIETIES

SENIOR LITERARY & DEBATING SOCIETY

THIS Society started the session with D. E. Walker still leading a working Conservative majority, R. H. Wright leading a small but determined Liberal opposition and W. H. Bayliff succeeding F. P. J. Harrison in the arduous duties of "our popular and energetic Secretary." H. L. Green, ex-Socialist leader, with his ideals dyed a very pale pink, retired to his Lossiemouth in a dim corner of the room whence he surveyed the party strife with calm paternal eye. Despite the ravages of the epidemic it was possible to hold six meetings, of which the following three were debates.

1. "*The growth of Internationalism is a menace to Europe.*" Won by 17 votes to 11.
2. "*This House views with consternation the increasing prominence of women in the public affairs of the country.*" Won by 12 votes to 4.
3. "*Owing to the danger of war with the Yellow Races, further armament is necessary.*" Won by 13 votes to 11.

Of the three, the first was perhaps the best. This resolved itself into a struggle between the cynical pessimism of the Government and the lofty idealism of the Liberals. In vain did L. I. C. Pearson try to imbue with some of his own enthusiasm and hope for world friendship the minds that lay behind the stolid faces before him. "You are crying to the moon," they said.

In the next debate D. E. Walker vividly described the horrors of school life and the world in general with woman as the dominant sex. R. H. Wright refused to consider the possibility of such a contingency. In the course of the evening all woman's failings were laid bare, A. J. C. Lowndes being particularly exasperated by her fickleness.

In the last debate of the term, after W. H. Bayliff had carefully shown the possibility of war and the positive necessity of the Singapore base, the opposition, with the psychology of the Chinese mind as the basis of their argument, proved war to be a very remote possibility, and pointed out that

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armament was the quickest way to convert possibility into probability. They were unlucky to lose an interesting debate by two votes.

Of the three papers, it may be said that all were excellent. The first, by Mr Wright, was on Communism. In an eloquent torrent of oratory he pointed out the hopeless inconsistency of their principles. With almost Communist vividness he drew lurid pictures of Eastern London. He shattered their ideals: he wrecked their arguments and their character he tore to shreds. But we were not Communists; it was like pointing out to a fish that it would be ill-advised to walk about on the land; a very enjoyable evening, nevertheless.

In "Unfashionable People," L. I. C. Pearson delivered to the Society a provocative, but very efficient and slightly Chestertonian, defence of some sneered-at Victorians. Tennyson, Arnold, Dickens and others were all ably sketched. A most interesting discussion followed, practically monopolised by F. P. J. Harrison (the local Strachey), until Titan, in the guise of the Vice-President, arose, and we minnows were hushed.

The third and last paper, under the title of "Our Own Age," was read by W. H. Bayliff. The Secretary concerned himself entirely with the moderns, and showing an extraordinarily good critical faculty, he presented both fascinating and original views to the Society, who discussed them with some heat. This was one of the best papers the Society has heard for some time.

The speaking throughout the term was of a high standard, both in quality and quantity. D. E. Walker was a very good Leader of the House. He sets out a case clearly, attractively, and with commendable brevity. Though he has little mercy on opponents, he preserves a sense of balance and proportion, and in the cut and thrust of debate he is Hamlet, not Laertes.

R. H. Wright, the Leader of Opposition, maintained his position as an invigorating and stimulating speaker. With an excellent vocabulary at his command, he never failed both to interest and to amuse. On his right sat the thinker of his party—L. I. C. Pearson. A polished speaker this, with a horror of inconsistency and contempt for banality. J. H.

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Alleyen should have spoken more, and we expect a lot from G. T. Grisewood next year.

Of those who occupied the Government benches, W. H. Bayliff usually reserved an efficient fire of oratory until half way through the debate. F. P. J. Harrison must not croon; it is unconvincing; a little more *élan* and a little less talk would make a different speaker of him. J. C. M. Tucker and H. N. Grattan-Doyle both need more self-confidence. Of the younger generation, A. J. C. Lowndes was the most promising. J. Harrigan, R. C. Fuller, and R. Fairfax-Cholmeley spoke regularly, but they must learn that a speech is something more than a quiet but respectful chat with the President.

Outside the parties the only two regular speakers were T. M. O'C. Robinson and H. L. Green. The former should not confine himself to asking questions that are easily answered. Green, free from party worries, was always refreshing, his spirited defence of the "snappy novel" deserving special mention.

No account of the term's work would be complete without grateful reference to the unflagging enthusiasm (one had almost said punctuality) of the President and Vice-President, to whom the sincere thanks of the Society are due.

JUNIOR DEBATING SOCIETY

THE Society had a somewhat brief session this term owing to the indisposition of so many of its members. Dom Christopher has succeeded Dom Ignatius as Chairman.

A debate on the value of cross words provoked a certain amount of discussion. While some of the members considered that they were a waste of time, a large majority considered that they were of value from an educational point of view. We sincerely hope there is some truth in their verdict, as the members of the Society are to be seen daily spending many hours of their recreation either in composing or solving them.

E. M. Stephenson has been Secretary during the term. His minutes have, at times, shown a lack of that seriousness to which the Society is accustomed. He has not a very tactful way of recording speeches and has treated the members somewhat hardly.

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P. C. Tweedie in opposing the motion "That it was an advantage to have sisters," is thus dealt with by his Secretary. "Mr Tweedie then opposed and not having any sisters, had nothing to say." As far as we remember he said it very well.

A debate upon the conditions after the war as compared with pre-war days showed that the Society had a strange idea of the world as it was in the early part of 1914. The impression to be gathered from some of the speeches was that the war interrupted a millennium in which the people lived contentedly in a state of semi-civilization. It was something of a shock to hear of the invention of the motor-car as a war-invention until it was realised that most of the members of the Society had, in 1914, not yet mastered the art of nature's simplest mode of progression.

THE HISTORICAL SOCIETY

To all at Ampleforth the news that Dom Louis had been appointed to the mission at Brindle came as an unpleasant surprise, but to this Society it was a severe shock. In losing him we have lost our founder, president and guide. The suddenness of his departure prevented us from anything but verbal appreciation of his work for the Society at the farewell meeting, but since then we have presented him with a ritual and other material expressions of our esteem. We wish him every success in his new work.

Our new President is Dom Aelred and with him has come Dom Augustine with the title of Vice-President. The Society accords a warm welcome and promise of loyal support to both.

The blow the Society received at the beginning of the term was followed up by a severe visitation of influenza which seriously hampered its activities. At the few meetings we had, however, the papers were interesting and stimulating and were followed by lively debates. This Society is very much alive. The papers given were as follows:

- (1) "Europe since the War," Dom Augustine.
- (2) "Church and State in the Middle Ages," Dom Leo.
- (3) "Communism," Mr R. Wright.
- (4) "Julian the Apostate," Dom Aelred.

W. G. BIRBECK (*Hon. Sec.*)

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THE MEDIAEVALISTS

At the first meeting of the Lent session, the Society received the sad news that Dom Louis, who for many years had been President of the Society, could no longer hold that office, as he was appointed to the mission. His successor is Dom Aelred, with Dom Augustine as Vice-President.

Papers this term have been many and various, and the subjects discussed have not been strictly mediaeval.

Mr Boyan gave us a very interesting description of the Hanseatic League; this began as a mercantile union, and had for its object the diminishing of pirates and such-like dangers to trading ships.

Mr Lowndes recounted the Life of Charlemagne, and from his paper we gathered that this renowned Emperor did not lead such a blameless life as is sometimes thought.

Owing to the intervention of influenza, the regular course of papers was interrupted; Mr Broderick, therefore, gave a lecture, accompanied by lantern slides, on "British Cathedrals and Abbeys." The lecture consisted chiefly in naming the numerous slides, and giving some historical facts about the more important buildings.

As the numbers of the A.H.S. had also been diminished, a joint meeting of the two Societies was held on February 17th, when Dom Leo read a paper describing the struggle between Sacerdotalism and Imperium in the Holy Roman Empire. At the end of the paper, a rather fierce discussion took place on the subject of the Papal Coronation of Charlemagne.

At the next meeting Mr Broderick gave an account of the history of Carthage, from its founding by Dido to the commencement of the Punic Wars: Mr Fuller at the next meeting carried on the story of Carthage with the story of the three Punic Wars.

The next paper, given by Dom Augustine, took us forward to our own times; he dealt with the effects of the great war and the unchristian and uncharitable attitude we assumed towards Germany in the scheme for perpetual payments.

Mr Heywood took us back to the tenth century, and gave us an interesting account of the monastery of Cluny and its influence on Europe.

School Societies

The last meeting of the session was another joint meeting of the Mediaevalists and the A.H.S.: the President read a paper dealing with the attempt of Julian the Apostate to restore Paganism to the Empire.

In addition to the above meetings, the Society had a very enjoyable outing on March 1st, when they visited Hyland Abbey and Coxwold.

P. F. BRODERICK (*Hon. Sec.*)

J.A.H.S.

We cannot open an account of last session's proceedings without first mentioning the great loss we have sustained in the departure of our President and founder, Dom Louis D'Andria. He attended the first meeting of term and having inducted the new President, Dom Aelred Perring, and asked the Society to support him eloquently bade farewell, assuring us that he would keep up his interest in the Society. We wish him *ad multos annos* in his new work. At the election of officials—the same Secretary and Council as had acted in the previous session were unanimously re-elected. Dom Augustine was elected Vice-President, and Dom Stephen, Chaplain.

At the next meeting Dom Aelred delivered an interesting lecture on "Sir Walter Raleigh." Dom Augustine was present and added a few remarks at the end. Next week Dom Dunstan delivered an eloquent lecture on "Spain," illustrated by lantern slides. Mr Quirke (the Secretary), being laid up with the prevalent epidemic, Mr Slater acted in his stead. The thanks of the Society are due to him for his excellent work. At the next meeting Mr Bonnington gave us a lecture on "Castles"; he held the attention of his audience well, displaying extensive knowledge on this wide subject. Owing to a large number of the members being laid up, "impromptu" speeches were held the next meeting. There were many interesting lectures both from members and visitors. Next week Mr P. J. de Guingand sketched the life of St Aelred of Rievaulx, who is the patron of the Society. At the next meeting Dom Felix gave an illustrated lecture on "Greek Life." He was, as usual, original and amusing.

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On the last day of term the customary meeting took place; a large number of visitors were present: the first lecture was an illustrated one on "The Navy in War," by Dom Philip Egerton. Next, Mr Rowan gave a lecture on "The Navy in Peace," also illustrated by very good lantern slides. Dom Anselm gave a short account of some old English abbeys—including those in Yorkshire so familiar to Amplefordians.

A. S. QUIRKE (*Hon. Sec.*)

THE GEOGRAPHICAL SOCIETY

DURING the winter session the following lectures have been given.

Icefields	Dom Sebastian Lambert
Lumbering	R. B. Hodgkinson
West Indies	Dom Ignatius Miller
The Midlands	T. M. O'C. Robinson
The Malay Region	Dom Ignatius Miller
Gondwanaland	E. W. Fattorini
Active Volcanoes	R. C. Fuller
The Rocky Mountains	T. M. O'C. Robinson
Egypt	A. J. C. Lowndes
Newfoundland	A. J. O'Shea
The Transiberian Railway	N. F. Ogilvie-Forbes
The Age of the Earth	A. A. J. Boyle
The Channel Isles	A. J. Verney Cave

(The lectures were generally illustrated by lantern slides, sometimes by films).

The organisation of the Society has been largely in the hands of Mr Robinson who has accomplished his work with energy and efficiency. The Society owes him much and takes this opportunity of expressing its gratitude.

SCIENTIFIC CLUB

ONLY two papers have been read this term. In the first by Mr Ainscough, on February 2nd, the Engineering and Industrial aspects of the Wembley Exhibition were treated. A good series of slides helped first to give a general impression of the Exhibition grounds and palaces, then a detailed

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inspection was made of that devoted to Industry with its great cotton machinery, fascinating bread manufacture and modern distillery. Pottery, the gas exhibit, slate, cement, the Nobel industries, and the large section devoted to chemical products were also reviewed. Lastly, the huge Palace of Engineering, the largest concrete building in the world, was considered. Here types and models of general engineering, electrical engineering and transport were shown, and details given of the power station situated in it. The Club then adjourned to the theatre where a film of Wembley was shown and much appreciated.

On March 15th Mr Harding read an interesting paper on "Rotor ships and allied phenomena." He began with the phenomena, as they illustrate the principle so well, and explained with the help of a model that where a fluid is moving quickest relative to some other body there the pressure is always least. To illustrate the rather unexpected effects of this principle Mr Harding showed how a match box can be supported through atmospheric pressure by blowing down on it, how a filter pump and Bunsen burner secure their lateral inrush of air, and how a ping-pong ball maintains its position in a water jet or air stream. He then explained how various "spins" account for the antics of tennis and golf balls, and how a pitcher and bowler puts on swerve. In conclusion, the recent voyage of the rotor ship, of which a good slide was shown, was considered and its behaviour analysed. The ship has two cylindrical towers ten feet in diameter and sixty feet high. Each is rotated by a 9 h.p. engine. If the wind is coming say, from the East and the towers are rotating in a clockwise direction the position where there is least relative velocity between the towers and the wind will be on the South side so that the ship will be driven Southwards. Finally the possibility of securing greater "lift" for aeroplanes by the same principle was briefly discussed.

R. P. TONG (*Hon. Sec.*)

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MUSICAL SOCIETY

THE Society held six meetings this term. Two of these were devoted to Gilbert and Sullivan's Opera, "The Gondoliers," which was given complete on the gramophone. Papers were read by the President on Schumann's "Carnival" and "Style in Singing," and by the Secretary, J. S. Somers-Cocks, on "The Comic Spirit in Music." The Society also listened to the following works:—

Carnival (Suite for Pianoforte)	Schumann
Arias from "Figaro"	Mozart
Songs by Ernest Farrar, Graham Peel, and Purcell	
"Die Walküre"	Wagner
"Siegfried"	Wagner
"Till Eulenspiegel's Merry Pranks"	Richard Strauss
"Golliwogs' Cake Walk"	Debussy
"Die Meistersinger" (Final Act II)	Wagner

At one of the meetings was passed a vote of congratulation to J. S. Somers-Cocks on winning a Scholarship at Balliol. The proposer was D. E. Walker, who said that it was particularly gratifying to the Musical Society that the first Ampleforth Balliol Scholarship should have been won by the most prominent musician in the School.

CONCERT

AT the Concert on March 30th Mrs Bevan and the orchestra did most of the work. Mrs. Bevan sang Roger Quilter's "Three Shakespeare Songs," and, later in the concert, a group of songs from Dr Arthur Somervell's "Maud" cycle. As an encore she added the Hindoo song from "Sadko," sung, as were all her songs, with much beauty of tone and purity of style. We hope Mrs Bevan will sing for us again. The orchestra played the Prelude to "Tristan and Isolde," the waltz from "Lilac Time" (Schubert) and Roger Quilter's charming and melodious "Children's Overture." The Tristan Prelude was perhaps risky with a small orchestra, but came out surprisingly well, and the "Children's Overture" went with an infectious swing. Dom Stephen sang one of Roger Quilter's finest songs, "I will go with my father a-ploughing," with accompaniment for piano and strings, and a rollicking ditty by Peter Warlock called "Captain Stratton's Fancy." These formed an attractive and well-contrasted pair. The classics were represented by the first movement of Mozart's fine Piano Quartet in G minor, played by L. I. C. Pearson, Mr. Cass, H. L. Green, and J. S. Somers-Cocks.

OFFICERS TRAINING CORPS

THE following joined the Corps at the beginning of term :—

F. W. Hime, A. F. Hammond, G. E. Taylor, E. Croft, S. Croft, T. W. Riddell, P. P. Larios, A. B. Tucker, H. G. Watson.

The following promotions were posted under date January 21st, 1925 :—

To be Sergeants: Corporals P. H. Whitfield, A. J. McDonald, J. C. M. Tucker.

To be Corporals: Lance Corporals J. B. C. Browne, A. C. Serope, R. P. Tong.

To be Lance-Corporals: Cadets T. M. Ahern, W. Browne, N. J. Chambers, R. P. Drummond, T. C. Knowles, J. F. Marnan, B. J. Murphy, J. Martin, G. H. March-Phillipps, J. Nelson, L. Pearson, T. M. Robinson.

Owing to the influenza the nineteen candidates for Certificate "A" had to be withdrawn from the Examination. For the same reason field work was impossible and the work through the term consisted mainly of lectures in the theatre and on the sand table.

In the *Country Life* competition the shooting VIII scored 767, this score, though better than last year, was not good. It is only fair to say that four of the regular VIII were ill and unable to shoot. We won both the Stonyhurst matches. In the first the scores were: Stonyhurst, 705; Ampleforth, 783; in the second, Stonyhurst, 762; Ampleforth, 833. In the first of these matches the "landscape" target was rather indistinctly marked by the Ampleforth O.C. and this made the conditions rather more difficult for Stonyhurst.

RUGBY FOOTBALL

AMPLEFORTH V. DENSTONE¹

BY the courtesy of the Headingley Club this match was played in their splendid enclosure at Kirkstall on November 13th and both teams were entertained to lunch and tea by the County officials to whom we offer our thanks.

The Denstone pack was the heavier and at first obtained possession more frequently, but their backs appeared to be rather lacking in initiative and their attacks were easily checked. As soon as the School pack began to settle down and get a share of the ball the superiority of the Ampleforth outsidies became apparent.

Whitfield and Walker, the halves, quite eclipsed their opposite numbers. The fly-half was as elusive as ever both in his running and his methods of attack and his openings soon produced a score, Lawson scoring the first of his five tries after a strong run. Lawson's play was a feature of the game, his strong hand-off making the efforts to tackle him appear rather weak. His centre, Morgan, played better than he had ever done before, his selling of the dummy enabled him to cut through the defence over and over again.

The forwards, as usual, played with fire and energy and some of their rushes were really great. Green and Mortimer stood out prominently as leaders of these rushes and their handling was good as well.

Ultimately Denstone were completely out-played, their one solitary try being scored in the first half after good passing. Ampleforth scored seven times, the scorers being Lawson (5), Somers-Cocks and Mortimer. Five goals were kicked so that Ampleforth won by 5 goals 2 tries (31 points) to one try (3 points).

AMPLEFORTH.—T. C. Knowles; J. S. Somers-Cocks, G. Bond, D. R. Morgan, W. H. Lawson; E. W. Whitfield, D. E. Walker; H. L. Green, D. Mortimer, J. W. Tweedie, J. Martin, R. P. Tong, J. H. Nelson, E. E. Elliott-Smith, F. H. French-Davis.

¹ The Editor regrets that the account of the following five matches was unavoidably held over from the last number.

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AMPLEFORTH "A" v. PANNAL ASH COLLEGE

On November 19th the "A" team defeated Pannal Ash at Harrogate by a goal and a try to one try.

The game was contested at a fast pace and the tackling on both sides was very good. Ampleforth did most of the attacking and in addition to scoring twice through Morgan and Bond were nearly over on several other occasions. The packs were evenly matched and neither side was able to establish a definite supremacy forward. Pannal scored once in the second half, and as only one of the Ampleforth tries was converted the "A" XV won by a goal and a try (8 points) to one try (3 points).

AMPLEFORTH "A"—J. C. Tucker; G. W. A. Nevill, D. R. Morgan, G. Bond, J. S. Somers-Cocks; A. J. Macdonald, T. C. Conroy; J. H. Nelson, F. H. French-Davis, E. W. Fattorini, T. M. Ahern, J. M. Hay, G. S. Stapleton, J. C. Browne, R. C. Fuller.

AMPLEFORTH 2ND XV v. RIPON SCHOOL 1ST XV

Ampleforth scored an overwhelming victory over Ripon on November 26th. The visiting side were quite out-classed and though they stuck manfully to their guns they could not keep out their opponents.

The home pack played a splendid game, their loose rushing being a feature of the game, in which Nelson and Elliott-Smith were particularly prominent.

In the first half tries were scored by Macdonald (2), Chambers, Nelson, Harrison, Hay, Conroy (2) and in the second half by French-Davis, Elliott-Smith (3), Harrison, Fattorini and Hammond (2). Ripon failed to score so that Ampleforth won by 3 goals 13 tries (54 points) to nil.

AMPLEFORTH 2ND XV—J. C. Tucker; H. J. Hammond, A. J. Macdonald, E. F. Harrison, N. J. Chambers; E. Kevill, J. T. Conroy; J. Nelson, F. H. French-Davis, E. E. Elliott-Smith, E. W. Fattorini, P. H. Whitfield, J. F. Marnan, G. S. Stapleton, T. M. Ahern.

AMPLEFORTH v. MOUNT ST MARY'S

This match was played at the Mount on December 6th and resulted in an easy win for the School. Although the conditions were good, neither side seemed able to produce its

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best form, the work of the Ampleforth backs being decidedly below standard and the home backs, though they had a full share of the ball, seemed unable to produce a really good combined attack.

Ampleforth attacked at once and after Morgan had all but scored, another break through by him made a nice opening for his wing and Somers-Cocks scored far out. A lot of mid-field play then occurred and the forwards battled hard for supremacy. A capital break-away by Walker and a rapid transfer gave Morgan a chance to score under the posts, for Green to add the points. The Mount then had a short period of attack but Whitfield cleared his lines with a good kick into touch and the forwards then rushed the ball beyond the half way line. From a loose scrum the backs gained possession and a good combined movement ended with a try to Ainscough which Green converted with a splendid kick. The same player added a penalty goal before half-time, when the visitors led by 16 points to nil.

In the second half the Mount's defence improved considerably and an epidemic of dropped passes broke out among the School backs. Attack after attack broke down and no further score occurred for twenty minutes when Green picked up in the loose and dropped a good goal.

The Mount forwards were very lucky at this period and Tucker had a very busy time. His saving and tackling were both excellent. In the last few minutes the Ampleforth backs found their form again and Walker went through on his own account and scored far out. Mortimer then got away from a line-out and made tracks for the goal line pursued by five opponents. He won the race and touched down under the posts for Green to convert, Ampleforth thus winning by 3 goals, 1 dropped goal, 1 penalty goal and 2 tries (28 points) to nil.

AMPLEFORTH.—J. C. M. Tucker; A. L. Ainscough, D. R. Morgan, G. Bond, J. S. Somers-Cocks; E. W. Whitfield, D. E. Walker; H. L. Green, J. W. Tweedie, D. Mortimer, R. P. Tong, J. Martin, F. H. French-Davis, J. Nelson, E. E. Elliott-Smith.

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AMPLEFORTH V. YORKSHIRE WANDERERS

The Yorkshire Wanderers brought a strong side to Ampleforth on December 9th. The ground was in a very bad state and the weather was execrable. The game was fought out mainly between the forwards, and the School pack though heavily outweighed put up an exceedingly plucky fight. In the loose, admirably led by Green, the School pack was every bit as good as the visitor's pack but the Wanderers got the ball more often in the tight scrums. Though the offensive was in their hands most of the game the Wanderers succeeded in scoring only once in the first half, Tattershall breaking through in the centre and scoring near the posts for Oxley to place a goal.

Their lead was soon neutralised by a try from Whitfield who slipped over from a scrum near the line and Green placed a goal.

In the second half Currie scored an unconverted try for the visitors and though the School pressed hard, especially in the closing stages of the game, they could not pierce the defence again so that the Wanderers won by 1 goal, 1 try (8 points) to Ampleforth's one goal (5 points).

AMPLEFORTH.—J. C. Tucker; T. C. Knowles, D. R. Morgan, G. Bond, W. H. Lawson; E. W. Whitfield, D. E. Walker; H. L. Green, J. S. Somers-Cocks, J. W. Tweedie, J. Martin, R. P. Tong, J. Nelson, F. H. French-Davis, E. E. Elliott-Smith.

AMPLEFORTH COLTS V. ST PETER'S COLTS

This game was played at Ampleforth under very wretched conditions on December 13th.

The very heavy ground and sodden ball rendered open play extremely difficult. St Peter's were much heavier and got the ball more often from the scrums, but their backs attempted very little combination and the efforts made by individuals to break through were countered by keen tackling. In the loose the home pack more than held its own. There was no score in the first half. The visitors scored a try early in the second half and for a long time it appeared to be

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decisive, but in the last ten minutes the Ampleforth Colts established themselves in their opponents' "twenty-five" and hammered at the goal line. At length some capital passing gave Nevill a possible chance on the wing and brushing aside several would-be tacklers, he scored a splendid try near the corner-flag. The goal kick failed and the match was a draw. Ampleforth 1 try (3 points), St Peter's one try (3 points).

AMPLEFORTH.—A. Cagiani; G. W. A. Nevill, B. G. Stenson, J. Rabbett, L. G. Purcell; G. P. Roche, A. Boyle; B. J. Collins, E. J. Scott, R. C. Fuller, F. Fuller, R. Riddell, N. K. McDonald, R. Kevill, D. E. Humphrey.

AMPLEFORTH V. BRADFORD "A"

With a greatly depleted side the School XV succumbed to Bradford on the School ground on March 7th by 12 points to 3.

Bradford scored only once in the first half when Huntley cut through and scored near the posts. The try was not converted.

In the second half lack of training told more heavily on the School than on the Visitors and Bradford scored three more tries, Garnet getting over once and Huntley twice. All the kicks at goal failed. The only score to the School who never found their game was a penalty goal kicked by Green from near the touchline a few minutes before the end. The School forwards put up a strenuous struggle but the backs showed up badly and all attempts at concerted passing broke down. Final score: Ampleforth, 1 penalty goal (3 points), Bradford "A" 4 tries (12 points).

AMPLEFORTH.—J. C. Tucker; W. H. Lawson, A. J. MacDonald, T. C. Knowles, G. W. A. Nevill; E. W. Whitfield, D. E. Walker; H. L. Green, D. Mortimer, J. Martin, R. P. Tong, J. S. Somers-Cocks, E. E. Elliott-Smith, J. M. Hay, E. W. Fattorini.

AMPLEFORTH V. MIDDLESBOROUGH AND DISTRICT

A scratch side, composed of members of several North-Eastern Clubs, visited the School on March 17th and a very interesting game in which the School backs play was a feature, ended in a victory for Ampleforth by 13 points to nil.

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Though by no means at full strength the home XV more than held their own in a very strenuous game in which skill and science prevailed over brawn and muscle! Not that the visitors were wanting in the former attributes, but the School possessed them to a greater degree.

The only score in the first half was from a cut through and kick over the back's head by Walker who won the ensuing race by a short head. The kick at goal failed.

In the second half the home backs did more attacking and there were many clever movements, two of the best resulting in tries. They were both of the "scissors" type. Walker, receiving from Whitfield, cut across his centre, gave him a reverse pass, received from him again, and then returned the pass for Knowles to score. The other try was similar, except that Walker worked the passes with Ainscough. On both occasions the defence was beautifully outwitted. Green converted both these tries, the School thus winning by 2 goals 1 try (13 points) to nil.

AMPLEFORTH.—J. C. Tucker; G. W. Nevill, A. L. Ainscough, T. C. Knowles; E. W. Whitfield, D. E. Walker; H. L. Green, D. Mortimer, J. S. Somers-Cocks, J. Martin, R. P. Tong, E. E. Elliott-Smith, E. W. Fattorini, J. Hay.

AMPLEFORTH "A" v. NEWCASTLE GRAMMAR SCHOOL

With a team drawn from the 1st, 2nd and 3rd XV's the School met the hitherto undefeated Newcastle side at Ampleforth on March 28th and won by 18 points to 10.

As a scratch side the home team showed commendable cohesion, the forwards in particular being very well together. Knowles playing at fly-half for the first time was not altogether at home in attack though his defence was always sound. Kevill at scrum-half was quite a success, while the three-quarters, though their handling was not irreproachable, showed more cleverness in attack than their opponents, who were a faster lot.

The game was played under ideal conditions and the School soon took the lead with a try scored by Nevill after a capital run along the touch line. From an intercepted pass Jay made a good run and scored under the posts for Newcastle and

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added the goal points, but before half-time another good movement by the home backs enabled Nevill to put on a second try for the School which was not converted.

Soon after the interval Lawson placed a penalty goal for the School and then a capital round of passing from a loose scrum gave Nevill another opportunity to race over for his third try. Newcastle scored again through Pulley who took full advantage of a mistake by the backs and scored under the posts, and Jay added the points. After a period of pressure on the home line had been ended by a spirited forward rush, play settled down in the Newcastle "25" and Nelson threw himself over for a try from a scramble on the goal line. Lawson who had bad luck in not scoring on two other occasions forced his way over shortly after for a further try. None of the home tries, which were all scored far out, were converted though the shots at goal were good, so that Ampleforth won by 1 penalty goal and 5 tries to 2 goals.

AMPLEFORTH.—J. C. M. Tucker; W. H. Lawson, E. W. Whitfield, A. J. McDonald, G. W. A. Nevill; E. Kevill, T. C. Knowles; E. E. Elliott-Smith, R. C. Fuller, G. J. Stapleton, T. M. R. Ahern, E. J. Scott, J. Nelson, E. W. Fattorini, J. M. Hay.

AMPLEFORTH v. OLD AMPLEFORDIANS R.C.

The Old Boys who have had a very successful first season tried conclusions with the School XV on April 11th, but their hopes of winning this game for the first time in the series were brought to nothing, mainly by the dashing play of the School pack who, though they were giving away a lot of weight, more than compensated that disadvantage by their superior stamina and vigour. The Old Boys' pack appeared to consist of "six-footers" and perhaps this made them somewhat unwieldy compared with their opponents who packed much lower. The Old Boys were unfortunate in losing their "hooker" Moloney, who was injured during the first half, and another forward, H. George, who had been playing very well indeed, in the second half.

The School backs combined better than the visitors, although it was here that the Old Boys appeared very much

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superior on paper, only Lawson of the 1st XV being available. However, the three 2nd XV backs put up a very good game and their knowledge of one another's game stood them in good stead.

Mortimer, who had been one of the mainstays of the pack during the season, was unable to play, but his absence was hardly noticed so well did the whole pack keep together and back up one another. Green, in his last game for the School, played one of his best games, and inspired the rest of the pack to follow his example. There was not very much open play as the condition of the ground was all against it, but the backs did many good things, Walker in particular being in great form.

The Old Boys scored one try, Livingstone intercepting a pass near half-way and scoring after a run. The School scored six times through Elliott-Smith (2), Lawson, Martin, Nevill and Walker. Two tries were converted, Ampleforth thus winning by 2 goals, 4 tries (22 points), to 1 try (3 points).

AMPLEFORTH.—E. Kevill; W. H. Lawson, A. J. MacDonald, F. P. Harrison, G. W. A. Nevill; E. W. Whitfield, D. E. Walker; H. L. Green, J. S. Somers-Cocks, R. P. Tong, J. Martin, J. H. Nelson, E. E. Elliott-Smith, T. M. R. Ahern, F. H. French-Davis.

OLD BOYS' R.C.—C. H. Gilbert; S. A. Mannion, G. Bond, G. H. Nelson, G. W. Bagshawe; E. H. King, M. K. Livingstone; T. M. Wright (*Capt*), H. E. George, R. W. Wilberforce, W. H. Moloney, L. P. Twomey, J. W. Tweedie, E. C. Drummond, C. Mayne.



FIRST XV.

Back Row: J. Nelson, D. R. Morgan, E. W. Whitfield

Middle Row: R. P. Tong, J. Martin, A. L. Aliscough, F. H. Breeds-Davis, J. S. Somers-Cocks, T. C. Knowles

Front Row: G. E. V. Wild, J. W. Tweedie, G. Bond, H. L. Green (*Capt.*), D. E. Walker, D. Mortimer, W. H. Lawson

RETROSPECT

IN some respects the season 1924-25 was the most unfortunate yet experienced at Ampleforth. Two unenviable records were set up, the persistent bad weather with its corollary abominable ground conditions and the number of injuries which meant continual changes in the personnel of the XV. This last misfortune pursued the XV throughout the season—in the last match against the Old Boys only one 1st XV three-quarter was able to take the field. In only two matches was the XV able to field its full strength. Lawson and Wild, the two wing three-quarters, from whom so much was expected, were the most unfortunate in the matter of injuries and their absence from so many matches certainly affected the general results. Although both played in the Sedbergh match they broke down early in the game and became practically passengers. Had they been fit, Sedbergh would still have beaten us but not by so wide a margin. Fourteen matches were played of which nine were won, one drawn and four lost. Details of these matches will be found in another page.

Throughout the season the forwards maintained a high standard of play and in the last match of the season against the Old Boys they showed no signs of that usual "end-of-the-season" staleness.

They were well together in the loose and they packed low in the scrums. Their ability to get possession of the ball against packs which greatly outweighed them was especially marked, and this while due partly to the above-mentioned qualities, was also in no small measure due to the hooking of Green the captain. Besides being a most capable player himself, he possessed that essential quality in a good captain—the ability to bring forth the full powers of his men. D. Mortimer was generally the most ubiquitous forward on the field. He seemed to go full out all the time and never flagged and his tackling was first-rate. J. S. Somers-Cocks, who played sometimes in the pack and sometimes on the wing, was a most useful member of the side. He used his speed and his strength to his full capacity—his defence was soundness itself. J. W

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Tweedie though lacking in speed was a genuine "grafter" and was never far away from the ball. R. P. Tong improved greatly as the season went on, and his work in the loose rushes was admirable—a thoroughly sound player.

J. Martin was distinctly of the old type of forward, a genuine scrummager, always in the thick of the match. J. Nelson developed very well into a forward of the modern game, strong and fast, quite capable of joining in a passing movement, a good kick and tackle. F. H. French-Davis was somewhat slow, but a genuine worker, using his weight judiciously.

E. E. Elliott-Smith, a forward on the light side, was always very lively in the loose play and never far from the ball. T. M. Ahern came on well during the season and shone particularly in the loose. E. W. Fattorini played in several games and showed very good promise and the same is true of J. M. Hay.

E. W. Whitfield at the base of the scrummage was the subject of a certain amount of criticism, but in the opinion of the writer fell not far short of Welsh's standard of last year's XV and was certainly well up to the average of Ampleforth scrum-halves. He did not often attempt to open out the play on his own account, but he seldom failed to find his partner and his defensive play was excellent. D. E. Walker at fly-half, owed much of his effectiveness to the good understanding between Whitfield and himself. No matter where he got to, his partner managed to find him and thus gave him full scope for developing his attacking powers which were of a very high order. His variations in attack and his sensing of an opening and the ability to seize upon it, made him a real thorn in the side of any defence. He used the kick ahead rather frequently, but he did it well, and it not infrequently succeeded. His defence, though not his strong point, was better than it was last year.

The three-quarter line when at full strength was distinctly good. Lawson and Wild, physically strong and powerful runners, scored numerous tries before they were "crooked," but after the first few matches they were never really fit. A. L. Ainscough made a very effective centre. His defence had improved out of all knowledge and his swerve carried him

Retrospect

through the defence and enabled him to make good openings for his wing. Bond, his fellow-centre, was rather disappointing as an attacking force, but a tower of strength in defence. Morgan played centre on many occasions and on his day was very good indeed, his game against Denstone was his best display,—but he was not reliable, and at times his handling was at fault. Knowles was a very fine full-back, a perfectly safe fielder and tackler and quick to spot an opportunity of opening up an attack. His great defect was his inability to kick well with his right foot. After Christmas he played at centre three-quarters—his game there made one regret that he had been wasted at full-back!

Congratulations to the following who won their Colours during the season: R. P. Tong, J. Martin, E. W. Whitfield, J. H. Nelson, T. C. Knowles, W. H. Lawson, and E. E. Elliott-Smith.

THE GOLF CLUB

OUR meteorologists may tell us that the last two terms have not been really very wet, but it is a fact that the cricket grounds, and consequently the most important portion of the golf course, have been mostly under water this winter. But this has not damped the ardour of those who joined the Golf Club this season, and full advantage has been taken of the comparatively few days on which play was at all possible. Fortunately the outing to Fulford in November coincided with one of these rare days, and as usual proved a great success. Mr H. C. Greenwood and Mr J. D. Telfener joined us for the day and kindly offered prizes for a stroke competition. E. Fattorini returned the best card with a nett score of 80, the bogey score for the course, and P. J. Kelly and A. Ainscough tied for the second prize with a score of 84. We tender our thanks to the donors, and are grateful to them for making the day so enjoyable in other ways also. Owing to sickness and the inconvenience of holidays falling on Saturday or other unsuitable days no outing could be arranged last term. The competition for the Cup was held on Easter Sunday, and was won by W. H. Lawson with a score of 44—7—37, the lowest gross score for this competition. E. Fattorini returned the next best card with a score of 48—7—41. We congratulate Lawson on his round, an excellent one considering how few have been the opportunities for practice during the term.





Back Row: D. C. C. Mac-Power, G. J. Fushawe, C. J. Maxwell-Stuart
Middle Row: I. M. Fuller, D. V. Stewart, W. B. Murray, P. A. Dawes, S. J. M. Scott, G. E. Macdonald, F. D. Stanton
Front Row: R. C. M. Monteith, J. S. Dalgleish, J. S. Nevill, C. J. Flood, M. D. Thauler

OLD BOYS' NOTES

We ask the prayers of all our readers for Basil Martin who died in January, and for James Ignatius Cantwell who died in March. R.I.P.

* * *

We regret that E. Massey, who played for England against both Ireland and Scotland, was prevented from playing in Paris against France owing to a cracked collar-bone sustained in the match at Edinburgh.

* * *

R. SCROPE is in New Zealand and writes of interesting experiences among the Maoris in the "Thermal Districts."

* * *

THE Hon E. Stourton has been for a year stationed at Ferozepore in the Punjab, and hopes to pay us a visit during the summer.

* * *

R. W. FLINT has taken up a post on the Kurugama Estate, Peradeniga, Ceylon, where he recently met M. P. Davis, who is doing well at both cricket and Rugger.

* * *

THE OLD AMPLEFORDIANS R.F.C. won their game with the Hertford R.F.C. on March 7th very easily. Their backs were clever and faster than their opponents, and, as their forwards controlled the scrums, they had many opportunities of asserting their superiority. Toller played a great game, and cutting through very cleverly scored four times.

Four more tries were scored by Mannion, Twomey, T. M. Wright and G. W. Bagshawe. As Wright converted four and Twomey one of the tries and Hertford scored an unconverted try towards the end of the game, the final score was 34 points to 3 points.

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THE first dinner of the Club was held at the Criterion Restaurant, London, on Saturday, 7th March, 1925. The Rt Rev J. E. Matthews, O.S.B., was in the chair. This was the first gathering of Old Amplefordians at which he presided as Abbot of Ampleforth. In response to the toast of "The Abbot of Ampleforth," proposed by Mr B. Rochford, Father Abbot congratulated the Club on its first season and hoped that it would prosper in the future. The toast of "The Club" was proposed by Captain Abney-Hastings who congratulated it on its success in winning all four matches played. Mr T. M. Wright, in replying, thanked members for their support, but added that more support both material and financial would be necessary to put the Club in a position to compete successfully with other Public School Old Boys' Clubs.

Those present were:—

Right Rev J. E. Matthews, O.S.B., R. Abney-Hastings, B. R. Bradley, J. E. Burgo, N. J. Caffrey, H. Carter, A. B. Christie, E. P. Connolly, W. J. Connolly, G. Cronk, R. Douglas, H. Fox, C. H. Gilbert, A. J. R. Hanson, J. W. Hawkswell, P. E. Hodge, C. Lancaster, J. F. Lese, L. Llewellyn, M. Livingstone, S. A. Mannion, C. J. Mayne, W. Moloney, J. Pike, B. Rochford, J. P. Rochford, L. H. Rochford, Hon. M. Scott, J. E. Toller, J. M. Tucker, L. P. Twomey, A. F. M. Wright, B. M. Wright, H. D. M. Wright, T. M. Wright.

* * *

THE VILLAGERS' CRICKET CLUB. This Club, formerly the "Old Amplefordians' Cricket Club," had a successful season in 1924 and considers that the prospects of the coming season are promising. A dinner was held at the Public Schools' Club on March 6th, after the annual general meeting.

* * *

THE following Old Boys visited us at Easter:—

J. Morrissey, W. H. Moloney, E. P. Connolly, N. J. Caffrey, E. H. King, J. B. King, C. M. Conroy, G. H. Ritter, K. R. Greenwood, W. H. Croft, L. P. Twomey, C. S. D. George, G. P. Cronk, B. M. Wright, C. H. Gilbert, W. R. Wilberforce, S. Mannion, E. C. Drummond, E. H. George, C. F. Mayne, T. M. Wright, G. Bond, G. W. Bagshawe, M. K. Livingstone, J. W. Tweedie, R. P. Utley, F. W. Hesketh, L. Rochford, D. O'Brien, G. Nelson, J. W. Hawkswell, Hon. M. Scott, L. Pollack.

THE PREPARATORY SCHOOL

THE new boys in January were:—

K. W. Bennet, D. M. Farrell, B. C. MacDermot, N. F. Murphy.

* * *

THE Captain of the School was J. R. Stanton, and the Captains of Games J. S. Nevill and J. R. Stanton.

* * *

OUR First Fifteen was composed as follows:—

J. S. Nevill; C. J. Fanshawe, C. J. Flood, C. J. Maxwell-Stuart, D. C. C. Mee-Power; D. V. Stewart, W. B. Murray; N. D. Thunder, C. E. Macdonald, T. A. Longueville, R. C. M. Monteith, S. J. M. Scott, P. A. Dawes, L. M. Fuller, J. S. Dalgleish, F. D. Stanton.

* * *

WE played three matches during the term against the Red House, Marston Moor, Terrington Hall, and the College Juniors.

In the first two matches our team, though beaten by heavier and older opponents, gave no poor account of themselves, while their victory against the College Juniors was a very creditable performance. In spite of defeats the team must be said to have been a good side.

* * *

COLOURS were awarded to the following: J. S. Nevill (old Colours), J. R. Stanton, J. S. Dalgleish, W. B. Murray, C. J. Flood, D. C. C. Mee-Power, C. J. Maxwell-Stuart, M. D. Thunder, C. E. Macdonald, C. J. Fanshawe, L. M. Fuller, R. C. M. Monteith, S. J. M. Scott.

* * *

"FIRST BOYS" were: Lower Third, T. A. Longueville; Second Form, E. F. Ryan; First Form, R. W. Perceval; Preparatory Form, N. M. Mackenzie.

The Ampleforth Journal

THE Billiard Cup was won by C. F. Macdonald.

* * *

DURING the term we listened with great interest to a lantern lecture by Dom Dunstan on "The Holy Year," and were duly mystified on two occasions by the conjuring skill of Mr Berko and of Mr Douglas Beaufort.

* * *

FATHER ABBOT presided at the Concert at the end of term. The programme was as follows:—

PROGRAMME

PIANO SOLO, "The Bailiff's Daughter of Islington"	W. P. Feeny
RECITATION, "The Three Foxes"	S. J. Lovell, N. M. Mackenzie
SONG, "Now is the Month of Maying"	Lower Third and Second Form
PIANO SOLO, "The Old Shepherd"	H. B. King
RECITATION, "Bad Sir Brian Botany"	P. F. Gladwin
'CELLO SOLO, "Reverie"	G. E. Macdonald
PIANO SOLO, "The Hurdy-Gurdy Man"	K. W. C. Sinclair Loutit
SONG, "Song of the Western Men"	Lower Third and Second Form
PIANO SOLO, "Gounod's Nazareth"	D. N. Kendall
RECITATION, "The King's Breakfast"	Preparatory Form
RECITATION, "Catching the Cat"	First Form

* * *

We offer our congratulations to M. P. Fogarty, S. C. Rochford, P. H. F. Walker, W. D. Farrell, who made their First Communion.

* * *

We are indebted to Dom Dunstan for giving us the discourses of the Easter retreat.

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St. John's Cathedral, Brecon
St. Luke's Church, Gillingham
Hertford Catholic Church
St. Mary's Tuberculosis Hospital, Cappagh
Sacred Heart Convent, Dundrum
Presentation Convent, Knocklong
Ursuline Convent, Oxford
Allerton Priory, Liverpool
Convent of Mercy, Rosscarbery
War Memorial Hospital, Woolwich
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Clifton Hall for Sir James Hacking
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