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Few conclusions from scientific investigation have been better substantiated and more honestly expressed than that describing the evolution in time of plants and animals; and yet it is true to say that no scientific conclusion has ever aroused more opposition amongst those interested in conclusions only. The scientist is largely though not entirely to blame. The early promotors of the theory made the unforgivable leap from their legitimate subject matter, non-intelligent living matter, to a subject outside the domain of unaided science, rational man. The inevitable conclusion was drawn that because there was no material evidence for a rational soul, the soul does not exist. One of the least serious of the many devastating corollaries flowing from this lack of logic is the conclusion that if evolution has occurred, man also must have evolved.

What follows is not concerned with the analysis of argument so blatantly false as this, but with a second and laudable objection to the evolution theory of non-rational organisms. This objection, though seldom expressed, lies deep in the minds of many people. Stated simply, it sees in evolution the progress and steady advance of simple organisms into more perfect ones, forms more wonderfully co-ordinated and adapted, with no apparent cause to bring about this up-grade movement. It is the objection to the idea of living being improving itself without an external agent, a designer. If God, the first cause, is introduced at each successive stage, over and above His conserving power over all matter, then evolution as a theory falls to the ground and can only be replaced by some form of special creation. This objection, though honest and widespread, is largely due to the divorce of metaphysics from actual creatures on the one hand, and the material pre-occupation of biologists on the other. This article is concerned with demonstrating the thesis that evolution has never involved improvement; rather that all living organisms, from which man must be rigidly excluded throughout the argument, are fundamentally equal.

At the outset we must put the question 'What is life?' The instinctive reply of the biologist is 'What is matter?' The nearer the physical chemist approaches this problem the more intangible appears the answer, until all reality is reduced to a system of forces. No, chemistry is built on the understanding that matter exists and cannot be destroyed, that is on Dalton's first laws of matter, leaving aside the question of atomic
energy. Physics is built similarly on the understanding that matter behaves in a certain way according to the forces acting on it and the energy it possesses; from this came Newton's laws of motion. The problem of what life is has been complicated by trying to build up knowledge of living things upon this misleading foundation; misleading because biology, the Cinderella of the sciences, must have a foundation of its own. Clearly a pigeon in flight does not follow Newton's laws of motion; it transcends them, for the principle of its changes in direction come from within itself. Biology must be built on its own fundamental law, to be humbly accepted at present, that the whole activity of a living organism is directed towards its own good or that of its kind. This might be termed 'The law of unity of function' and would correspond to 'The conservation of mass' in chemistry and 'The conservation of energy' in physics. This does not imply that all an organism does is directed to its ultimate good, as for instance when a dog eats a chicken and is subsequently beaten. If this law is accepted it throws profound light onto (but without answering) the question of what life is. The only possible answer to give now is that 'living substance is that whose principle of activity lies within itself, which activity always tends towards its own good or that of its kind'. And that perhaps is as far as we can get, but at all events it is the foundation essential to an understanding of evolution. The most immediate consequence of this law is that the molecular theory as it stands is not applicable to living substance for it makes no provision for the unity of being.

It would be nearer the truth to describe an organism as behaving like a single giant molecule than like a complex mixture; but this is a separate subject.

These preliminary ideas, it is hoped, will direct the reader's attention to the wonderful nature of living substance. Let us examine its activity further, and by way of concrete example consider that most fascinating of creatures, the Amoeba. Under the microscope, for it is barely visible to the naked eye, this inhabitant of muddy ponds appears as an irregularly shaped transparent and semi-fluid jelly. Always changing in shape, its naked pre-encapsulated looks at any one moment like a piece from a jig-saw puzzle. Inside we can see a number of granules moving about, a denser patch we call the nucleus, and a circle which appears and varishes which is called the contractile vacuole. Apart from these and a number of small chunks of food in various stages of digestion, there is little or no further visible structure or 'works'. And yet, with this simple and apparently irrelevant equipment, what can it do? It can move about, flowing like water on a polished surface yet without ever mixing with its surrounding water. It takes in pieces of food without leaving a hole in its side, and similarly excretes the waste. It can divide in half and each half grow to full size. It has preferences for the right kind of water. Amoeba proteus in a drop of water magnified 400 diameters.
and objects to the wrong kind, and accordingly moves in the direction it favours. And finally, when the pond dries up and removal of its medium foretells extinction, it contracts into a resistant spore and becomes wind-borne until again immersed in water. Not one bit of this varied activity is susceptible of an 'explanation' as science normally understands the word.

By way of comparison consider an elephant. What can he do? He runs, eats, sleeps, and has young elephants: he moves with the herd to fresh pastures and flees from danger. These activities are all fundamentally one with those of Amoeba except that the elephant is so much larger and quicker. How easily is the mind of man impressed by speed and size. Inside the elephant we find a mass of tubes and nerves, bones and sinews. Any single little bit of the elephant, however, will only perform one rigid and narrow operation, but with tremendous efficiency, by which I suppose is meant speed. Here indeed is food for the scientist: blood flowing in tubes from a pressure pump, impulses passing with electrical disturbances he can record, muscles operating bones as we use ropes and levers: here indeed are the kind of 'works' we understand. But notice that even if the whole elephant appears complex, no single bit of him can compete with the versatility exhibited by the substance of Amoeba; and both possess a unification of function which cannot be ascribed to any particular structure amongst the elephant's 'works'.

By way of comparison, consider a horse-shoe magnet. It attracts a piece of iron with a pull that we can feel. But no one has any idea what is the nature of this force: one thing pulling another without material connecting link; in fact the pull is strongest in a vacuum. We accept the phenomenon of magnetic attraction and pass on. In time someone uses the fact of magnetism to produce an electric current, and then to make a microphone and earphone: from this develops the telephone. In due course, by adding miles of wire and thousands of switches to connect up the wires in all their possible combinations, we have the international telephone system. Its complexity lies in its size and repetition of sheer number: fundamentally it has no more than the original telephone based on the fact of magnetism. Similarly the complexity of the elephant is only accidental: it is large and elaborate in a way we can comprehend, a way involving cause and effect, shape and function, the familiar ground of mechanical 'works'. We ignore the Amoeba who does it all in its own quiet way with apparently no 'works' at all. The simile of the telephone is not a perfect one because the automatic telephone has an added perfection, its automaticness, which the mind of man has added to the simple magnet. On the other hand the visible complex structure of the elephant is all potentially present in the Amoeba waiting to develop unaided as the need arises.

The slow development of latent possibility is the process of evolution, just as the oak tree is latent in the acorn though quite indiscernible in it.
Another comparison might be drawn from a large old-fashioned workshop full of hand lathes, where craftsmen are turning out bowls and candlesticks in all kinds of shapes. With the passage of time this workshop is gradually replaced by mass-producing machinery, each machine in the factory making a single shaped bowl. The 'complex' modern factory has nothing the 'simple' workshop lacked save quantity of output. It is less variable, less adaptable, for all its size. The essential element found in both is human craftsmanship: the essential element common to both Amoeba and the elephant is living substance. I conclude that all living substance has within itself the potentiality to be any living organism: time and circumstances alone actualize it as a particular species.

This brings us to one further activity common to both Amoeba and the elephant and to all organisms: the tendency to vary. This tendency is most conspicuous during the process of reproduction, as every gardener knows, but is by no means confined to this phase of the life cycle. Small variations are everyday experience; it is impossible to find two creatures identical; larger variations are comparatively slow, and usually, but not always, beyond single human experience. The world with its limited area and limited available material can at any given moment support only a certain quantity of living substance. Since at any moment in time most organisms are represented by many thousands of individuals —witness the grass in the valley—it follows that if variation occurs, competition must exist not only in space for room in which to live, but also in time for room to happen at all. When every corner of the globe from ocean to desert has been exploited, variation will be random and undirectional, swaying to and fro with changing climate and changing protagonists.

Life and living substance is a wonderful thing: its myriad manifestations are casual accidents, delightful and unexpected, but only patterns in a constant medium. We may compare evolution to a pot into which a man melts several slabs of coloured sealing wax. At first we see molten blobs of pure colour, but as he stirs the mixture, intricate ever-changing patterns are formed. With time the patterns become more complex as mixing proceeds, but never does a later pattern possess anything not present in the original mixture. Reversing the direction of stir merely complicates the design still further, it does not unmix the wax. We find the same chaotic progress in living substance as organisms become emancipated from their original watery medium, and after uncertain millennia in desert sun they revert to more lenient climates. Organic life is the changing design in the melting pot of living substance, ripples from summer rain crossing and recrossing the windless surface of a lake, the changing profile of a rocky shore battered by wind and tide.

The most pressing and the most disturbing objection to the view of evolution outlined above can be expressed in the question 'Am I to regard my favourite dog as of exactly the same order of being as a cabbage?' Or in other words are we to see no fundamental difference between the plant and animal organism? To abandon the distinction is to jettison the traditional Scholastic categories of vegetable soul and sentient soul. Upon this question the thesis stands or falls, with all the accompanying light it could throw on the problems of animal pain and instinct. There are two useful approaches to the problem: first through the nature of animal 'awareness' and secondly through a comparison of so-called 'simple' animals with plants. Consider first of all an animal's consciousness.

The only kind of awareness of which we have any experimental knowledge is our own. We express our feelings in various words, actions and facial expressions. Knowing other men to be of a nature like our own, we can interpret within certain limits their words, actions and facial expressions as evidence of feelings and thoughts comparable to our own. On this obvious assumption rests human society. It is, however, all too easy to forget that our awareness acts through intelligence and that we cannot see or feel or hear anything without these impressions being known in the light of intelligence. We cannot therefore conceive what it is like to be conscious without the transcending power of intelligence, not even in dreams. While this is common knowledge among Scholastic philosophers, too many are the occasions when we project into the consciousness of domestic animals the intelligent consciousness we would ourselves experience in producing the animal's barks, playful activity and wistful expressions. In other words, we tacitly treat the domestic animal as intelligent and endow him with our own human consciousness. This tendency becomes more pronounced as the animal's expressions more closely resemble our own, but it does not follow that these expressions are therefore symptoms of a consciousness more closely resembling ours. Between my dog and me is a bridge which neither can cross nor even remotely approach. The animal has no knowledge of cause and effect and cannot reason a course of action. He acts by virtue of instinct which is an inner impulse, part of that co-ordinated activity, causing him to act in a certain definite way, consciously or unconsciously. The impulse causing the dandelion to open to the sun is one with the impulse causing the terrier to chase the rabbit: neither can reflect 'Shall I?' or 'Why not?' Reason and instinct are principles of action diametrically opposed, and not, as is so often taught, the development of a single power. The two are poles apart, and our confusion is enhanced by our possessing both. Furthermore we are aware in animals of varying degrees of consciousness: clearly the worm is less aware than the monkey. We allow an animal this consciousness in
varying degrees, but the degree accorded too often depends on how near is the rate of its movements to our own time-dimension. Jelly-fish, which can hardly move at all, we label unconscious; but we have grave doubts about the sea anemone when it snaps shut on some victim carelessly approaching too close to its tentacles: but the two are separate stages of a single life-history. Plants are normally the slowest organisms of all in their visible activity, and we rightly never allow them any consciousness whatever. I remember seeing a visitor to a greenhouse being shown the plant Mimosa pudica, which, when singed at the tip of its leaf, folds up like an umbrella in a few seconds. The visitor leapt back with the exclamation 'It's alive!' and of course it was.

From this we deduce that there are varying degrees of irrational consciousness, degrees clearly dependent upon the sensitivity of sense organs. I suggest that far fewer animals are conscious, and therefore far more are unconscious than we instinctively allow. If there are conscious animals, less conscious animals and even unconscious animals, it is difficult to see how there can possibly be a fundamental difference between the conscious and unconscious animal: and this is the nearest possible approach to a proof.

The second useful approach to the objection to equality of plant and animal concerns the simple animals and simple plants, 'simple' now implying the absence of visible 'works' as in Amoeba. Many simple unicellular plants swim rapidly about in a drop of water, propelling themselves with a long tail-like flagellum. They are responsible for the green colour in stagnant water during the height of summer. They are plants because they are green and can make sugar in sunlight from carbon dioxide dissolved in the water. Other organisms, a little larger but otherwise similar, come and eat them up: these we call animals.

Here, then, is a difference founded on nutrition alone. The situation becomes most provocative when we examine a similar organism called Euglena, which is sometimes green and makes its own food, but later on can lose its colour and eat other creatures smaller than itself. Plants as we know them in everyday life, represent the outcome of an organization compared to the manufacture of food from raw materials: on the other hand animals are the outcome of a nature drawing its sustenance from plants and other animals. The division between the two remains the accident of nutrition which is the only difference which all the other accidents flow.

These considerations may lessen the objection to accepting animals and plants on the same level; accepting in fact all plants on the same level as all animals. Fundamentally their natures are identical: they are irrational living substance whose differences are accidental and not manifestations of different orders of being.

The foregoing implies no depreciation of the nature of animals we know and like; rather it should elevate our notion of the plant and emphasize the truth of wonder in all living substance. If we tend to allow domestic pets too much, we certainly underestimate the single blade of grass. All organisms can adjust themselves in varying degrees to circumstances quite unforeseen nor previously experienced, from the young swallow which migrates to Africa before its parents, to the seedling, which when deliberately planted upside down in the soil will duly right itself while growing. As a seed unfolds its latent structure under sun and rain, so does living matter through the course of ages explore the endless shapes and colours latent in them all. Genus and Species are but useful pockets into which are scored the unwieldy collection of organisms, just as a builder names and stacks his roofing tiles.

The beginning of Genesis records how God commanded the earth itself to bring forth the green herb and all kinds of creeping creatures. In the shadow of time He healed life into the mud of this earth: the world we know is but a transient pattern on its shifting surface.

December 23rd, 1949

A.D.W.
TWO POEMS

FOR M.

There in the stillness of that purpling hour,
The moon dissolving in the rainless cloud,
Our feet still muddied with the morning's loam
And gentle throbbing of our aching limbs,
The mists were garments for our soaring thoughts
To where the trees paraded in the sky,
And each slow step had no significance
As our two hearts in fullest joy
Went softly singing through the night.

I saw the leaves bronze in the night
And drift like unconnected thoughts
Engendered in the dark,
Each curving form a line of beauty
Dispersing into day.
I carved the cloud-swept sky
And patterned the bright stars
In wild mosaics of delight.

I watched the moon flung in the lake
And looked—and saw the trees
Stand stark against the sun;
The mists had gone
Yet on my face their dampness still remained.
And in the silence of the wintry dawn
I felt our footsteps fade
And wept—
Because I stood alone.

FOR J.

We have life in other worlds than this,
A love in superlunar spheres
Which leaves the objects of this earth unmoved:
A frantic passion that distils
In tinkling tea-cups on a summered lawn
Or fingered glasses in a country pub,
Talking at luncheon of the weather
And of the races run last week,
Of Red restrictions in the eastern states
And diabolic rumours of a holy war . . .
The close embraces of our kindred spirits
In a far ethereal nothingness
Devolve to handshakes, in a hurried rush
To keep our places in the queue.
And the faintest flicker of a friendly smile
Will crystallize the longings of our hungry hearts.

THE TETTIX

O Tettix, sing your royal song;
Monarch to whom all things belong.
And as you drink the morning dew
All countrymen will honour you.

Everything that you can see,
Every field and every tree,
Is yours, because your serenade
Rings pleasant music through the glade.

All mortals love to hear you sing
Because, sweet prophet of the spring,
You sing your message shrill and clear
That summer time is nearly here.

Apollo picked you, godly choice,
To bring the news in tuneful voice.
The world awaits your welcome news
O wise one, loved by every muse.

R. O. MILES (from Anacreon).
CHRISTIAN DEMOCRACY

THERE are surely sound reasons for starting from ground familiar to us all. Let me bring back to your minds some words of great but simple eloquence, memorable for the time and place at which they were spoken, memorable also as enshrining a phrase which is commonly taken to express the very essence of Democracy. I refer, of course, to Abraham Lincoln’s speech at the field of Gettysburg:

...The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated to the great task remaining before us—that from these honoured dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth.

'Government of the people, by the people, for the people!' Many have found this an intoxicating ideal; it has the same flavour as the 'Liberte, Egalite, Fraternite' of the Revolution and, like it, can go to the head in the manner of strong wine. 'Government by the people'—that suggests no difficulty. Government 'for the people'—this is a statement of the theoretically indisputable principle that government is for the sake of the governed, not for the benefit of the governors. It is when we come to consider the implications of government 'by the people' that difficulties arise and the arena of controversy opens before us. Who, we may ask, are the people? And how may they be said to govern?

GOVERNMENT BY THE PEOPLE

The conception of kingship in the name of the people—or 'popular' government, as it is called—is not particularly modern. Even if we disregard the classical model of the Athenian democracy on the grounds that it was built upon slavery, we have only to recall the rise of representative institutions in the Middle Ages, and the recognition at that time of the principle of government by consent, to become aware that our Western antipathy to despotic rule has its roots deep in the past. Here in England the King, however arbitrary may have appeared some of his enactments, was declared by the legists to be subject to the Natural Law. Thus Sir John Fortescue (1394–1444) insists on a fundamental distinction between two kinds of Government. There is 'political' government which conforms to justice and the Law of Nature, the

mother of all human laws', and 'regal' government, or despotism, based simply on force. From this it follows that a king of England cannot, at his pleasure, alter the laws, for the nature of his government is political and not merely regal. And it been only the latter, he might govern arbitrarily, but since it is political, he can neither make any alteration or change in the laws of the realm without the consent of the subject, nor burden them, against their wills, with strange impositions, so that a people governed by such laws as are made by own consent and approbation to enjoy the properties securely and without the hazard of being deprived of them either by the king of by any other.¹

Needless to say we are here still a long way from our present Constitutional Monarchy, Parliament and universal suffrage. The vox populi in the fourteenth century spoke less clamorously and with fewer organs for its expression than speak 'the people' of today. It may be of some importance to note that the words 'popular' and 'people' have a much wider connotation than is implied within the framework of the 'Christian Democracy' of Pope Leo XIII's Encyclicals Rerum Novarum (May 15th, 1891) and Graves de communi (January 18th, 1901). These documents enunciate the abiding principles of Catholic sociology, but they do so with reference to a social structure which is not necessarily permanent—a fact of which some who appeal to their authority do not always show themselves aware! Thus, Pope Leo, 'popular' applies to the people, not considered as a nation or a collective whole, but as a kind of 'fourth estate': the plebs, the seniores, and the tenuissimi of classical antiquity. We may notice also that at the opening of the present century the expression 'Christian Democracy' was authoritatively understood to mean neither more nor less than 'popular Catholic action', as having for its aim to comfort and uplift what were then called the 'lower classes' (studium solandae erigendaeque plebis) and excluding expressly every appearance and implication of political meaning. All this goes to show the perennial anxiety of the Church to keep specifically Catholic activities free from the partisanship of secular politics. But nowadays, in view of the work of such Catholic thinkers as Luigi Sturzo and Jacques Maritain, it would be pedantic to confine words in common currency, like 'people' and 'democracy', to so restricted an application. This point, as well as an additional qualifying caveat, is well put by Don Sturzo himself:

The word 'people' in the sense in which it is used in the Latin expression Senatus Populusque Romanus has always been pleasing to Catholics as indicating at once the collective will and the social hierarchy, a principle of order and of classic consent in the positive

¹ I owe this quotation from Fortescue's De Laudibus to John Bowle: Western Political Thought, p. 224.
sense of the word. But the word 'people' served also all the developments of demagogy and was thus rendered rather suspect. In order to indicate the popular regime it was considered preferable to use the Greek word 'democracy' which has remained current, whereas from the Middle Ages men spoke in Italy of a popular regime, or of government of the people, and other similar expressions. But when the modern man speaks of 'government by the people' his sentiments can perhaps be fairly accurately expressed by Mr Bernard Shaw who tells us that 'Democracy means the organization of society for the benefit and at the expense of everybody indiscriminately and not for the benefit of a privileged class'. 'Everybody' must be considered because everybody is a person, and they must be considered 'indiscriminately' because in some sense they are all equal. These, then, are the two ideas—personality and equality—the examination of which is likely to throw the greatest light on the implications of democratic government.

PERSONALITY

'Person', says St Thomas, 'is that which is most perfect in all nature.' What is the basis of the classical distinction between 'person' and 'thing'? Things can be used for various purposes; but whenever we merely 'use' a person there is an affront to human dignity. The person is not a means to an end, he is in some way an end in himself. To say that man is a person is to say that he is more than a lump of matter, something more even than a highly developed animal. Man is of course an individual compounded of matter and endowed with animal life, but he is unlike other animals or individuals. Indeed, as the Thomists have made clear, there is a distinction to be drawn between individuality and personality. We each of us are individuals of the human species; in this respect we are separate from each other and unique, but only with the separateness and uniqueness which mark off, let us say, one horse from another horse. As individuals we are part of a group, as individuals our interests are subordinate to those of the species to which we belong. If we were no more than individuals there would be no resisting the collectivists' case that the citizen, being simply a unit in a larger whole, has his chief significance in membership of the State.

What we find is that man's physical individuality is raised to the status of personality by his having intelligence and will. He exists not merely as other animals do, with the vitality of body and senses; there is in him a richer and nobler existence, what Maritain has called a 'spiritual super-existence through knowledge and through love'. Man, as many


be deduced from the quality of his self-awareness, his power of loving and consciousness of moral obligation, is endowed with a spiritual soul more wonderful in its nature than the entire physical universe. It is here that we discover the roots of personality, an uncoercerable citadel whose reality proclaims that man has independent existence within himself, that his function cannot be summed up as that of a part to some larger whole. A person is distinguished by an absolute, not merely relative, worth because he is in direct relation with the Absolute, wherein alone is his fulfillment. The fact that our spiritual homeland is the realm of the true, the good and the beautiful, that we find justice 'fairer than either morning or evening star', is certain proof that we are not meant to be subject to any totalitarian regime in which only what serves the State can be considered of value. Thus the worth of the person, his freedom and imprescriptible rights, arise from his kinship with the absolute Being, or, in more theological language, from the fact that he is made in the image of God.

THE NEED FOR COMMUNITY

But if man is a microcosm, a universe within himself, he is not, like Leibniz's monad, without doors or windows opening upon the world around him. On the contrary, he tends by nature to social life and to communion with others. This is true not only in respect of his material needs, or as an aid to the full development of his intellectual and moral life, but also because personality demands mutual relationship with other persons. It is not good for man to be alone; he needs someone to talk to, someone to love and be loved by. Thus society is born, a fellowship demanded by our human nature, an affair of knowledge and love and service freely consented to. Man, as Aristotle remarked, is a political animal; which means that he needs the communal life, first within the family circle, then, as he matures, in terms of the larger society of the city and commonwealth. Thus we may say that human society is a whole whose parts are themselves wholes; it is a complex organism made up, not of vegetative or animal cells, but of what we may call focal points of free and intelligent activity. Temporal society has its own end to achieve and activities to perform distinct from the end and activities of the persons who constitute it. This end, however, and these activities must be such as are proper to man, that is to say they must be essentially human; they have their justification only in so far as they contribute to the welfare and development of human persons.

Let us attempt greater precision. The aim of society is not to be thought of as the maximum degree of individual well being for each of the persons that constitute it. As Maritain has pointed out, such a conception would dissolve society as such for the benefit of its parts.
and would lead to an ‘anarchy of atoms’. The excesses of individualistic Liberalism exemplify this error. For the bourgeois materialist, whose motto is laissez-faire, the State has no right to interfere with the free activities of its members; its duty is to keep clear the arena so that, in despite of Holy Writ, the race may go to the swift and the battle to the strong. At this point we may recall our distinction between individuality and personality. These two realities overlap and, to change the metaphor, intermingle, but let it be noted that individuality is rooted in matter while the basis of personality is spirit. To give rein to one's individuality is to emphasize the self at the expense of others, to become more and more the egoist.

It is in this sphere that one man's gain is another man's loss, for material goods are by their nature limited and so breed divisions and mutual envy. When men's actions move at this level their conduct cannot but be anti-social.

The good old rule
Sufficeth them, the simple plan,
That they should take, who have the power,
And they should keep, who can.

Existentialist Theology

After the volume He Who Is, with its subtitle ‘A Study in Traditional Theism’, had appeared a few years ago, its author Dr Mascall was led by some of his critics to consider the scholastic doctrine of analogy. This led him to study the doctrine of existence and resulted in a new work last year on these subjects. It may roughly be described as a presentation of Thomist natural theology in the spirit of the Gilson School of ‘Existential’ Thomism. What this means will be shown in due course.

The work begins with a chapter to show that St Thomas' emphasis on 'existence' in his doctrine of God is a fair interpretation of the metaphysics implied by the Bible. It is followed by one concerned with indicating the inadequacy of the theology of certain non-Thomist thinkers. Especially in their confidence in the Ontological Argument they failed to give the metaphysical primacy of existence over essence its proper weight and so were unable to establish a satisfactory natural theology. In all this the author acknowledges his considerable agreement with M. Gilson.

The main part of the book opens with a discussion of Thomism designed to show the radical importance of existence in St Thomas' thought. He insisted that we must find the ultimate reality of a substance in its act of existing rather than in its essence. The fact that something exists is an ontological reality higher and more important than its essential character, namely that it is 'something'. That the latter is real is because it exists. This is important for natural theology and the author goes on to discuss St Thomas' argument for the existence of God in the light of this doctrine. The real distinction between essence and existence is the characteristic of finite beings and from this we apprehend the being in whom they are not distinct. Here Dr Mascall owes, again confessedly, much of his exposition to others, in particular to Dom Mark Pontifex and to Dr Farrer. To the former he owes the idea that in knowing God the direct object of our knowledge is finite being, but known as 'effect-implying-cause'. To the latter he owes that of apprehending God 'in the cosmological relation and not in abstraction from it'. These two ideas are closely related and their significance, namely that we know God because we know creatures as grounded in Him, the author accepts as authentically Thomist.

1. Existence and Analogy by E. L. Mascall. (Longmans, Green and Co Ltd., London. 1940.)

2. For an explanation of the notions 'essence' and 'existence' and how they are related see Dom Aedred Graham's article 'This Existentialism' in THE AMPLEFORTH JOURNAL, January 1949.
Then passing to the doctrine of analogy he introduces the notion of existence that he has outlined. The fact that existence is affirmed by a judgement, while an essence is apprehended by a concept is used to help make clearer what we are doing when we speak about God. The author writes 'it is then, I suggest, in virtue of this inherently existential element in all our affirmations about God that the possibility of analogical knowledge of God... can be maintained'.

A chapter on Creation follows, and he ends with a consideration of two recent Anglican writers that treat of analogy, almost, he says, the first of their kind.

Thus the literature of natural theology in English has received a further addition. It can be said that it is one of considerable value. That scholastic discussion should be carried on in intelligible, natural and, at times, informal English, as it is in this book, is a pleasure none the less real for its comparative rarity. More fundamentally valuable is the tendency of the exposition itself. What first strikes a pleasing note is the author's willingness to admit the legitimacy of St Thomas' interpretation of the text of Exodus iii, 14, 'I am Who Am', as implying a metaphysic and moreover an existential one. He admits it because he thinks that even supposing this text itself cannot bear such an exposition when taken alone, yet such a doctrine can be said to be implied by the Bible as a whole.

Two comments might be made on this. First the Hebrew for 'I am', according to the author (p. 12 n. 1) cannot mean 'to be' essentially or ontologically, yet we find in the first chapter of Genesis that God says 'Let there be light', and the Bible goes on 'and there was light'. In both these sentences the word for 'to be' is the same one as that in the text of Exodus itself. Yet we find in the first chapter of Genesis that God says 'I am Who Am', as implying a metaphysic and moreover an existential one. He admits it because he thinks that even supposing this text itself cannot bear such an exposition when taken alone, yet such a doctrine can be said to be implied by the Bible as a whole.

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The second comment is that while agreeing that St Thomas is justified in his interpretation of the Bible we must not forget why. St Thomas' doctrine is what is in the Bible because it is what the Church finds in the Bible. The author himself says that St Thomas knows that God is spitem esse substantia because the Bible and the Church have told him. Now this belief in the case of an Anglican writer implies that the Catholic attitude to the Scriptures is more or less accepted by him. Dr Mascall bases his argument here on the supposition that it is for the Church to interpret Scripture authoritatively, not a private individual, even a St Thomas. If the latter's way of interpreting is sound, the Church can approve it, and the Church has given wide approval to St Thomas. But what do we mean by the Church here? Leo XIII in his Encyclical on the importance of Thomism for the Church was addressing those in communion with the Holy See. The Church of England was not addressed and was not listening. Three centuries earlier she had for the most part explicitly rejected scholasticism, Thomism included, and had adopted the principle of private interpretation of Scripture as against the Catholic doctrine. Dr Mascall cannot mean the Church in the sense of including the Church of England here and yet as an Anglican he must. This ambiguity of position is most unfortunate when it appears in the very passage where he is commending St Thomas for knowing exactly what he means when he asks a question and gives an answer. In what sense does Dr Mascall think that the Church to which he belongs has pronounced that the Thomist interpretation of the Bible 'as a whole' is justified, and has given full official commendation to Thomism as sound and necessary in theology? There have been few in the past in the Church of England who have cultivated strongly a 'Catholic' kind of theology. Even today they are few in number in the Anglican communion and almost unknown in the episcopate, its theoretical rulers. Some clarification of this point would be most welcome. When Catholics speak of the Church without qualification they refer to those in communion with the Holy See. To what do Anglicans refer when they do this?

Next there follows a discussion of thinkers who were less 'existentialists' than St Thomas. They are considered as in the category of 'essentialists', because they laid more emphasis on essence than on existence, and particularly on inferring God's existence from his essence—the ontological argument in its purest form. The treatment of them seems too long in view of the main purpose of the book. Yet it is certainly cogently argued so far as the facts on Descartes, Leibniz and Spinoza are concerned. Its length can be justified by the conclusion that it reaches, for it shows very well in what sense St Thomas, in contrast with other thinkers, can be called an existentialist metaphysician. It was not he that helped to discredit metaphysics. One could sympathize readily with the tendency in modern philosophy to be sceptical of it were there no metaphysicians other than St Thomas and some of the other medievals. The metaphysicians who lose sight of real existence become concerned 'with a shadowy and spectral realm in which bloodless categories perform their unearthly ballet to the tinny accompaniment of the laws of identity and contradiction'. He was concerned with the 'rich vitality and variety of a world of actual and active beings'. His metaphysic was existentialist because, not losing itself in abstractions, it began and ended with real existence.

This judgement on post-Thomist metaphysics is welcome and it is helpful to find a discussion of Leibniz and Spinoza, both much neglected. The method of handling St Anselm's contribution is not, however, satisfactory. Here Dr Mascall adheres too closely, if perhaps unconsciously, to the 'general Thomist tradition' to which he has referred in his Preface. There is a danger that when we accept St Thomas as a
sound and illuminating guide in philosophy or theology we may be inclined to make him the yardstick of all. Thomists are notoriously prone to this and it is something in which they should not be followed. To subject St Anselm's celebrated argument, as is often done, to the principles of Thomist logic and epistemology is to be sure of refuting it. Dr Mascall's discussion is better than a mere change of passing from the logical to the real order, it is more subtle and it succeeds in putting the Anselmian view out of court, if judged on Thomist grounds. We cannot infer the existence of God from his essence because we cannot know the latter. But St Anselm would have admitted this. To understand what he was saying we have to drop for a moment any Thomist pre-suppositions that we have. We must forget about the developments of the thirteenth century which have become almost second nature if we have been brought up in a scholasticism that is largely Thomist in inspiration. A parallel case will illustrate what must be done. Anyone who tries to understand Plato through Aristotelian modes of thinking is bound to misunderstand him and to think he is talking nonsense and arguing invalidly. The attempt to let a philosopher speak for himself in the kind of logic he has chosen for himself is essential if we are to understand and estimate rightly what he has to say. It is so easy and so valueless to study one philosopher through the principles of another.

This can be done, the setting in opposition and contrast of their differing ideas, when and only when we have seen what each has said from his own point of view. St Anselm does not ask St Thomas' questions although they may be in some ways better ones to ask. Shortly we shall see the value of the Thomist approach. The Anselmian is different: St Anselm addresses God. He wants an argument, a process of thought, that standing by itself shows that God truly is, that He is the highest good, needing no other, of which all things if they are to be and to be well are in need, and all else that we believe about the divine being. He asks God for help and light. He alone can teach him. He wants to understand that God is, as we believe, and that He is that being that we believe He is. We believe He is something than which no greater can be conceived. Yet 'the fool has said in his heart there is no God' (Psalm xlii, 1). Yet the fool understands that than which no greater can be conceived (although he does not understand that there is such a being). This is in the understanding but not only there. If that were so it could be thought to be in reality, which is a greater thing. It would be contradictory therefore for it to be only in the understanding, which is to say that it is in reality as well. This is St Anselm's way of putting it. We can put it another way. We can think of a being than which no greater can be thought only if we think of a real being. Plato would perhaps have said to reach in thought as far as the unconditional to the principle of all we drop hypotheses, which are only props and provisional stages (cf. Republic 511 b). St Anselm, in Platonic tradition, but knowing St Augustine and Boethius and not Plato directly, said that the greatest conceivable was not such unless it was real, that is not hypothetical, or as he puts it 'in the mind only', in intellectu solo. Thomists do not use such a method of dialectic and think it inconclusive. It is not argument in their sense however and does not fall under their rules. The Thomist refusal to allow the Anselmian process of thought is like the refusal of many to accept the Five Ways of St Thomas. In each case it is a failure to see what sort of thing the writer in question is trying to do.

The ontological argument received an interesting amplification at the hands of Duns Scotus (if he is the author of the work) in the De Primo Principio, chapter iv, n. 25. Dr Mascall would have shown more clearly what sort of a reasoning process it is if this letter had been considered by him. He, however, passes from St Anselm to Descartes leaving out of account the later medievals who used it.

We come now to the chapter entitled 'The Existentialism of St Thomas'. Following M. Gilson, Dr Mascall seeks to show that St Thomas' metaphysics was existentialist because his fundamental ontological doctrine is to be found in what he says about essence and existence, not in what he says about matter and form. The term 'existentialist, however, we must point out, has grown up to signify a new tendency in philosophy, which, whether theist or atheist is a wholly different approach from that of St Thomas and Thomists in general. There is little in St Thomas that resembles the modern existentialist method. If we are to call his metaphysics existentialist because its fundamental doctrine is essence and existence then we are using the term in a new and special sense. Dr Mascall expressly declines in two places to consider the relations of St Thomas' existentialism and the modern. He has simply taken the term to use it for Thomism and left out of account its original application.

Leaving terminology aside and considering the view the author puts forward we must ask whether it is true to say that the essence-existence doctrine is the fundamental ontological doctrine of St Thomas. If it is, it has been discovered only quite recently by M. Gilson. That might be the case, but we must consider whether it is what St Thomas himself thinks. The fundamental doctrine in ontology would be no doubt the principle that underlies everything else, the kernel of all other principles. We might suppose that the law of contradiction was this and it is for St Thomas the first undeniable principle. But it is not itself informative. Again it might be being which he thought was the first notion of the mind. But this alone is not sufficient, we want something more explicit, a principle that will tell us something
to 'being'. On a note on p. 49, Dr Mascall refers to a number of pairs of distinguishable elements in finite being which have a correlative character. They are essence-existence, form-matter, substance-accident, act-potency. If we examine them we can see that one underlies the others. This is the principle of act-potency and St Thomas explicitly uses it to expound the distinction between essence and existence. He says that 'esse' (which Dr Mascall renders as 'to exist' or 'existing' or even, with an explanation, 'existence', in each case somewhat freely) is the 'act of being' (In iii, Sent. 6, 2, 2), or the 'actuality of any form or nature' (Summa Theologia i, 3, 4), and in the latter place goes on to say that 'esse' must be related by us to essence, as act is to potency'. Even stronger is the statement in the de Potentia vii, 2 and 9. 'Esse is the actuality of all acts, and for this reason it is the perfection of all perfections (Actio perfectarum)'. So, as to be related to everything with whose fundamental ontological doctrine existence is essence and existence, the Five Ways, which would otherwise be out of focus, must be re-arranged to make them cohere with the rest.

Having criticized just this point in the account of St Anselm, the failure to let a philosopher or a theologian open his case for himself in the way he chooses, I think I should say that the same failure reappears in the discussion of St Thomas and his so-called 'existentialism'.

The author concludes this part, 'And to exist as a finite being is to be exercising this activity without at the same time being the ultimate ground for the possibility of exercising it'. This is a first-class statement of Thomist natural theology, but it is because it is an analysis of being into act and potency, for these are the ideas that underlie the slightly different terms (activity, possibility) that are employed. Then he continues, 'No amount of examination of concepts helps us to approach God in this way' (but he has just done it himself by conceptual methods!) and finally 'we can do so only by grasping an existential being in its existential act'. If this means anything it means something like the modern existentialist approach, fruitful indeed, but not a substitute for the sound thinking of the first sentence just quoted. The two ways are both profitable, but not when confused, and if some synthesis is to be expected it would require a much more careful working out than this book attempts.

The chapter on analogy next calls for our attention and the conclusion is particularly interesting. St Thomas did not say very much about analogy but some of his followers have said volumes. Perhaps this has not been necessary. Let us recall that existence is affirmed by a judgement, not apprehended by a concept. When we say something about God we do this by affirming something about His existence with which it is identical. Dr Mascall agrees with Sertillanges that Thomism can be called an

of act-potency. The distinction is certainly not a datum, still less his 'one datum for an argument for the existence of God'.

At times Dr Mascall leaves altogether the conceptual approach that St Thomas himself had. The latter thought that metaphysics was scientific and involved reasoning, the use of concepts and judgements by way of argument. But the following resembles more the modern than the Thomist 'existentialism'.

'The Five Ways are not really five different methods of proving the existence of God, but five different aids to the apprehension of God and the creature in the cosmological relation; they exhibit the cosmological relation under five different aspects.' He then says, 'And if we understand them so we can see that they are no longer incoherent with the rest of St Thomas' system. What this really means is that when we have worked out a Thomism whose fundamental ontological doctrine is essence and existence, the Five Ways, which would otherwise be out of focus, must be re-arranged to make them cohere with the rest.

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existentialist theology

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agnosticism of definition, we do not know what God is; but says it
could not be called an agnosticism of judgement, for we do know that
he is. To show how Dr Mascall reaches this conclusion would take too
long. He has given one of the clearest, although not one of the most
uncontrovertible, expositions of analogy that we have in English. He
says that until quite recently there has been no considerable discussion
by Anglicans of this subject. But here he has given a useful general
account of it, mentioning where the classical writers on analogy have
disagreed. Cajetan, Ferrarini, John of St Thomas, Garrigou-Lagrange,
Penido and Maritain, are appropriately referred to. The main criticism
might be that he does not treat it adequately from the metaphysical
angle. To have done this might have given him some clues for the
defence against modern agnosticism (concerning substance, existence
and causality) which he in one place seems to despair of being able to
give. Yet it is much to have put out an account of analogy which will,
it is to be hoped, attract the attention of those philosophers, who, with
little acquaintance with its subtleties, have been inclined to disparage it.
The final parts of the book I am not going to discuss as they are largely
concerned with revealed as distinct from natural theology. Hence this
section stands somewhat apart from the rest. Also, whereas the sources
in the first part were predominantly Catholic, here they are largely
Anglican and much of the criticism is directed against Anglicans.
Catholics reading it would perhaps share my sense of an uncertainty
of touch in describing matters of revealed truth, which is absent
when it is with purely philosophical matters that Dr Mascall is concerned.
Perhaps that is because the latter is an eminently discussable subject,
but the former one which calls for a proper appreciation of the nature
and role of authority in religion. If we judge this book on its philosophy
we can draw much that is profitable from it.

P. D. HOLDSWORTH.

BOOK REVIEWS

CLOUD OF WITNESS
STORM OF GLORY by John Beevers. (Sheed and Ward.) 10s. 6d.
The COLLECTED LETTERS OF ST THERESÉ OF LISIEUX. Translated by
F. J. Sheed. (Sheed and Ward.) 15s.
SAINTS ARE NOT SAD. Forty Saints’ Lives collected by F. J. Sheed. (Sheed
and Ward.) 10s. 6d.
RUTHER’S LIVES OF THE SAINTS. First Supplementary Volume by Donald
Atwater. (Burns Oates.) 15s.

Hero-worship, they tell us, is out-of-date. The ‘de-bunkers’ have
damaged the heroes badly; the white-washers have found it impossible
to prevent the true colours from showing through; and what shreds
of valour may be left have been analysed by the psycho-analysts down
to the primitive slime from which they were formed. It is all very sad
and deplorable.

None the less, it is an ill wind that blows no good. There are some
heroes that have stood the modern tests if one cares to look for them.
These are the saints. For the Catholic, it is enough for acceptance that
they have received the approval of the Church; but the biographer
must make them comprehensible; comprehensible, that is, to ordinary
people for whom the idea of sanctity is something real, no doubt, but
rather remote from everyday life. And the greatest triumph of the
biographer is to show the saints to be true heroes to an unbelieving
and cynical world. There are many lives of saints in existence; but
not all are comprehensible reading to modern minds. But there is, happily,
an increasing number of such Lives which show the saints to be real
people—as real as ourselves and the folk we meet in street and shop
and church and round our own firesides; with all their limitations of
class and culture and period and outlook. We are fortunate in having
writers nowadays who ably demonstrate what is true—that Grace
builds upon Nature, and that Nature is there all the time—even to the
very end.

St Thérèse of Lisieux is one of the most astonishing of the saints
of all times; astonishing because her life so fully demonstrates the paradox
that is at the centre of all Christian things—that our Lord has turned
all the values of the world upside down. A young girl, brought up in
the cloying atmosphere of nineteenth-century petit-bourgeois France,
enters a humble Carmel in a back street of a small provincial town,
within sound of the shunting and whistling of a railway station, and
dies at the age of twenty-five, unknown to all save her sisters in religion
and a few relatives. Within a few years she is recognized as one of the
greatest saints and missionaries of modern times. Her life is known,
her intercession is invoked, her spiritual teaching is followed from China to Peru. An ever increasing host of converts accredits her and a vast body of writings tells the simple details of her life and the profundity of her teaching again and again. The latest Life in English is a worthy addition to their number. Mr. BeverUseProgram was fortunate in having new material to hand in her recently published Letters. These Letters appeared in France, two years ago, to celebrate the fiftieth anniversary of her death and they have now been translated into English for the first time by Mr. F. J. Sheed. Only a few of them had been appended to her own autobiography, the others being held up by the advice of the Bishop of Lisieux out of respect for the rights of third parties still living. Every remaining letter she wrote is here; some of them little notes written on scraps of paper and all arranged in the order of their writing. The autobiographical value of these letters, written entirely for private eyes, is inestimable. One meets with them with a sense of awe for they let us into the heart-secrets of a Saint.

Mr. Sheed has also collected a number of short lives written in recent years, all but two of which have been published before. There are forty of them here and all tell the same tale. The paradox is clear throughout — that 'he that shall lose his life shall save it'; that asceticism does not mean joylessness; that those seek to love God alone are the only ones who truly love their fellow men. It is a compelling collection and ranges over the centuries. The witness is there in every age, Grace building upon the most unlikely natures and producing types of holiness from people as similar and as varied as any that we meet in daily life.

But however good modern hagiography might be, such a book as Butler's Lives of the Saints is still indispensable. Mr. Donald Attwater writing. The autobiographical value of these letters, written entirely for private eyes, is inestimable. One meets with them with a sense of awe for they let us into the heart-secrets of a Saint.

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and the Schoolmen: What is meant by 'Being'? In his approach, he avoids the dilemmas of subjectivism, the trivialities of nominalism, the difficulties of logical idealism. His recent attention is to banish from his mind the subject of identity adopted by so many thinkers who have followed Descartes. All his thinking is carried out 'in the light of being'; nevertheless it is a question of departure from a point of Aristotle. The Greeks, beginning with the subject of identity of entity, laid the foundation of the world, they establish the categories and proceed to develop their ontology. For Heidegger, human being-in-the-world is the first matter to be pondered. The long and profound scrutiny of this reality is an ecstasy of a typically 'existential' kind. It contrasts sharply with the Greek physical investigation of Nature; and its fruits, named by Heidegger the 'essentia' of human 'dasein' (being-in-the-world), play in the broad architecture of his thought a part which corresponds to that of the categories in Aristotle. The further analysis of the essentia leads to an 'existentialistic' account of the structure of human Dasein. And this is the prelude to his great task, the elucidation of the Problem of Being.

When we read: 'There on a mountain top, with the valley far below, space and wilderness all around, in a small sitting hut, I spoke to the philosopher . . . ' His living conditions are primitive, his books few, his only relationship with the world a snare of writing paper . . . An atmosphere of silence . . . A spirit of overwhelming solitude . . . He experienced more lucidly and bitterly the ultimate meaning of nothingness . . . !' when we consider that of his great work thing and Time only two of the projected six parts have appeared, the difficulty of expressing further developments in the generally accepted language of metaphysics having been found almost insuperable; when we find that his vocabulary is heavily charged with sombre words (care, dread, nothingness, guilt, being-towards-death . . . )—a Catholic may well ask himself with some misgiving: 'Could the study of this man's works possibly contribute anything useful towards the forging of a more powerful instrument for the conversion of unbelievers and the defence of doctrine?'

My answer to this must be indicated very briefly.

Whether a man does or does not eventually base his philosophy on Heidegger, he will at least come away from the study of his writings with a heightened awareness of the reality so to be found in the last strata of the human soul. And this is what can easily be missed by a too simple reader of St Thomas. Such a reader, as he follows some alarming truth about the human soul, and without a moment's pause, a sign of the very abyss for ten or twenty years. But the unwary reader may suit himself with some misgiving: 'Could the study of this man's works possibly contribute anything useful towards the forging of a more powerful instrument for the conversion of unbelievers and the defence of doctrine?' My answer to this must be indicated very briefly.

After two good chapters on the impossibility of getting to God through history, whether interpreted as the idealists or as the materialists have done, he expounds the familiar causal argument, but puts new life into it. Interesting information about the origin of this argument in Greek philosophers is followed by a consideration of the medieval contribution. The author makes a number of observations to meet modern agnostic objections, especially such as derive from Hume and Kant. In this connection he had already written a book Causality and Implication (Sheed and Ward, 1937), which treats in greater detail of the objections against causality raised by these philosophers. Consequently in the present book he allows himself the liberty of dismissing them fairly quickly. This matter is of course crucial to the field of natural theology. Fr Hawkins' contribution is contained in these two books and in his A Criticism of Experience. (Sheed and Ward, 1941.) These, taken with Isis thinking and accurate thinking'. Even if all his own arguments were unacceptable, we would have to recognize the truth and the importance of this principle. If there is a God, we must be able in some sense to admit the fact, relying solely on the resources of human reason. After two good chapters on the impossibility of getting to God through history, whether interpreted as the idealists or as the materialists have done, he expounds the familiar causal argument, but puts new life into it. Interesting information about the origin of this argument in Greek philosophers is followed by a consideration of the medieval contribution. The author makes a number of observations to meet modern agnostic objections, especially such as derive from Hume and Kant. In this connection he had already written a book Causality and Implication (Sheed and Ward, 1937), which treats in greater detail of the objections against causality raised by these philosophers. Consequently in the present book he allows himself the liberty of dismissing them fairly quickly. This matter is of course crucial to the field of natural theology. Fr Hawkins' contribution is contained in these two books and in his A Criticism of Experience. (Sheed and Ward, 1941.) These, taken with Isis thinking and accurate thinking'. Even if all his own arguments were unacceptable, we would have to recognize the truth and the importance of this principle. If there is a God, we must be able in some sense to admit the fact, relying solely on the resources of human reason.

Now the scholar, while establishing such 'hard sayings' by the rigorous application of general principles, appears unfortunately to expect little reward from any morbid contemplation of the abyss; he passes on. And it seems to me that it is precisely here that Heidegger (and others too, such as Bösendor and many more) could provide us with a valuable complement to the Summa. From a dark night we should return enriched, more deeply aware of the visible reality, more responsive to it. The introductory study by Dr Werner Brock is most illuminating, and accomplishes an almost impossible task: Heidegger's thought goes with difficulty into German; Dr Brock and the translators of the four essays forced it into the casual English of everyday use. I believe the tension of our effort at comprehension would have been lowered; the great high-flown verbal caravans force us to seek the genuine novelty of the ideas with which they are laden. There are, it is true, certain slight verbal blemishes which I dare say will be removed from a later edition; but they are completely outweighed by the excellence of the whole.

The publishers, the translators, and above all the editor, have done a great service.

J.W.M.

THE ESSENTIALS OF THEISM by D. J. B. Hawkins. (Sheed and Ward, London. 1949.) 7s. 6d.

Fr Hawkins has added to his philosophical writings a book on natural theology. It has some of his characteristic qualities, clarity, tenacity of expression, and a new insight into old discussions. It should prove an extremely useful book for anyone studying natural theology and similarly for anyone interested in apologetics from this angle.

The preliminaries are well managed, which nowadays is most important in a book on this subject, for the unbeliever can so easily evade the whole discussion, if we launch its opening gambit. Natural theology is not just a clever intellectual trick to deceive the unfortunate who cannot see through it. It is demanded by a reasonable attitude to the world. If there are no mysteries for us in our summing up of our world then we have certainly misconceived it and are likely to meet with some surprises before we are finished with it.

Fr Hawkins shows the existence of God is a 'hard fact to be acknowledged by reason, without reference to emotions, aspirations or any other support other than honest and serious thinking'. Even if all his own arguments were unacceptable, we would have to recognize the truth and the importance of this principle. If there is a God, we must be able in some sense to admit the fact, relying solely on the resources of human reason.
without technical obscurity, and endowed with philosophical commonsense. If any
one wants to know the case for rational theism here it is. One could discuss some
questions at greater length and more deeply. But no book on this subject can be
exhaustive and one of the great merits of these books is that they say something
valuable intelligibly and in a very short space.
Returning to the present work, it contains, in addition to what has been noted,
some remarks on the ontological argument (much of this is on conventional and,
I believe, mistaken lines), helpful passages on eternity and on St Augustine’s argument
and a brief but illuminating chapter on analogy. Creation, Freedom and the Problem
of Evil are also handled. The discussion on Freedom is particularly interesting and
Fr Hawkins has broken away from the old deadlock. Critical of ‘scientia media’
he is also aware of the disadvantages of the other theory, and tries to find a new line
of solution giving due weight to the good points that each of the old views had in
its favour. He writes sensitively and helps us to regard the matter with proper
restraint. If we are left without a complete solution it is yet satisfactory that our
lack of conclusion should be stated fairly and with a right sense of what are the
conflicting elements that have to be taken into consideration in affirming God’s
power over all things, while believing that the acts of some of his creatures are free.
It is probable that he will not have succeeded in persuading those who already accept
one or other of the conflicting views. The final chapter shows the connection of
natural theology with religion in general. This book would make an excellent in-
troduction to its subject, and be a sound basis for further study.

The Church and the Sailor by Peter F. Anson. (John Gifford.) 7s. 6d.

Nowadays we read and hear so much about Catholic Action and the Lay Apostolate
and the work that lies before them, but it is all so seldom that we read and hear
about the work that has been done. It is, therefore, gratifying that Mr Peter Anson
has put on record the work that has been done and the success that has been achieved
in one sphere of Catholic Action—the Apostolate of Seafarers. Since, in spite of all
modern developments, we are still a maritime nation and must always be such, the
spiritual and material welfare of those who spend the greater part of their life at
sea should be the special concern of all British Catholics. Yet we who live ashore
with ample opportunities for the practice of our religion and who depend on our
seafaring folk for our livelihood, tend to forget how difficult it is for them to amend
Mass and to receive the Sacraments when they are in strange ports, unless Catholics
abroad are prepared to go out of their way to help them, to say nothing of the many
other spiritual and material provisions that have the weight of life of a sailor. It is the
Apostolate of the Sea that has undertaken this work and has succeeded so splendidly
in its undertaking.

This book is an account of the work and success of that organization during
the last half century. After a few introductory chapters on the first Sea Apostles and
the many saints who devoted themselves to the spiritual and bodily needs of seamen,
Mr Anson goes on to describe in detail the work and achievements of the Apostleship
of the Sea, not only in Great Britain but in all parts of the world. The work has
found scope among all classes of seafarers, from the admiral to the greaser, and from
the dance-band leader in Liverpool to the fisherfolk of the North Sea trawlers.
It has brought them both spiritual and material consolation, whether it be in the
‘Houses of Hospitality’ or in the more magnificent establishments of the Apostleship
like Atlantic House in Liverpool. This last is, surely, a great visible monument to
fifty years of service devoted to God and to his creatures who go down to the sea
in ships.

While justly applauding the great work of the Apostleship and its achievements,
Mr Anson is in no way lulled into an attitude of complacency. He leaves the reader
in no doubt that the Apostleship of the Sea has much work yet to do. There are
still many uncharted seas in which the organization may find new scope for its
apostolic work. Even in Britain there are smaller ports which, although they
could not be expected to dispense the splendid facilities of an Atlantic House, have
scarcely anything to offer the visiting seamen for his spiritual and bodily well-being.

The book includes several delightful illustrations by the author, who loves to draw
ships and draws them so well. But it is not on these that the merit of the book must
rest, rather it is on the authority and experience of the writer who, as one of the
founders of the organization, is so eminently well qualified to write about its activities.
The Apostleship of the Sea has formed such a large part of his life work for God
that the volume is, in a sense, autobiographical. And although the organization has
now become world-wide, its author has continued its exemplary work in his un-
assuming way, whether it be aboard his own ship Stella Maris or ashore at Harbour
Head in Macduff, where he keeps open house to all seafarers and preserves the
apostolic spirit of the movement. It is to be hoped that his book will inspire others,
who are in a position to do so, to emulate its author.

C.D.P.

SEEDS OF Contemplation by Thomas Merton. (Hodder and Smith.) 3s. 6d.

The silence which Thomas Merton has elected (which process of election he
describes with such popular success in his autobiography) is not quite so silent after
all; for it appears that his superior have decided that writing (a very effective form
of speech) shall form part of his apostolate.

This book, which is the outcome of his own study, and practice of the spiritual
life, is described by the author as being ‘the kind of book that writes itself almost
automatically in a monastery’, a statement that might give many due cause for
reflection. It is not a careful study of the spiritual life, nor is it a volume of spiritual
direction. The author makes no claim other than that it is ‘a collection of notes and
personal reflections’.

Both in the tone of the book and in the subject matter it seems to be that the book is that we can only find true happiness and satisfaction by
becoming what we really are and by fulfilling our real function in life, and this
we can only find in God, who has created us and who alone knows the real purpose
of our creation. It is a little startling at first to read that: ‘the pale flowers of the dog-
wood outside this window are saints’, but the truth which such a statement expresses
forms the basis of the book which he attempts to summarize thus . . . ‘A man cannot
enter into the deepest centre of himself and pass through that centre into God unless
he is able to pass entirely out of himself and empty himself and give himself to other
people in the purity of a selfless love.’ Thomas Merton says nothing in this book
that has not been said before (and perhaps said a little better) on the subject of the
spiritual life, but the book is valuable as a stimulus to thought and reflection and
contains some much needed advice to the modern world which will find a more
responsive audience since it was written by the author of Elected Silence. He obviously
writes with an acute personal consciousness of the real difficulties of the spiritual
life and his chapters on mental prayer and ‘Distractions’ are amongst the most
misinterpreted difficulties.

The book suffers from two main errors. In the first place the author fails (or
appears to fail) to distinguish between those who are called to a state of perfection in
the religious life and those who feel no such vocation and who might be discouraged
by the intensity and severity of the standards of discipline which he implies. Much
of what he says is, quite understandably, inapplicable to the ordinary man in the street and there is no grand conclusion to be found in the statement that if you have to live in the world with its pleasures and distractions you must be 'glad of this suffering'. Yet his chapter on solitude is on the whole among the most valuable in the book because he has realized the all-important fact that 'it is dangerous to go into solitude merely because you happen to like to be alone'. The second error is his very careless and confusing use of philosophical terms. The Catholic apologetic, presented philosophically in the modern world, has, of necessity to be primarily concerned with the problem of, identity, but Morton uses the word ambiguously as when he writes of 'finding our identity in the one Mystical Person of Christ' (p. 53) and then two pages later of 'united . . . identifies the agony with the other men' (p. 53). His book will not make a popular appeal though it will form a contribution to the much needed middle class apologetic. In places it presumes a Catholic audience though it will need to be a Catholic audience familiar with the general outlines of Thomism. Where he writes his style is essentially boring—he obviously uses the term 'essentially' in a specialized sense.

Many of the faults in the book are excusable because of the nature of its composition but as a published work it must conform to certain standards. Since it is a series of notes the style is uneven and some chapters are no more than a collection of aphorisms. He interrupts the apparent architecture of the book to address God directly—e.g. "If we have a particular interest in the Peace of God, then we have a particular responsibility to bring about the peace of mankind") (p. 54). There are times when his writing savours of the journalism which he practiced—e.g. He interrupts the apparent architectonic of the book to address God directly—e.g. "If we have a particular interest in the Peace of God, then we have a particular responsibility to bring about the peace of mankind") (p. 54). There are times when his writing savours of the journalism which he practiced.
BOOK REVIEWS

**The Priest's Prayer Book** (I2S. 6d.) translated by the late Algar Thorold was well known that one merely records that it is a collection of extracts from speeches and sermons by Cardinal Griffin. They cover vital questions of the moment: The Faith, Morality, Family Life, the State and the Clergy, International Relations, Labour, Education, Youth and other topics. To them all, His Eminence brings a yardstick—the living tradition of the Church. It is a valuable collection because of the richness of Cardinal's language is suited to his hearers, is straight and to the point, simple and direct and all on vital problems of the moment. The Laws of Holy Mass is a translation of the rubrics of the Roman Missal usually printed in forbiddingly small type and never included in English translations of the Missal. Fr Van Zeller is a prolific writer on spiritual topics. **Moments of Light** is a collection of short prayers—about 200 in number—in no particular order, and destined, one presumes, to supply the busy layman with a good book in the mill of some calendars. Denis Meehan's **Window on Maynooth** was written to answer just the sort of questions that the many visitors to that famous College (at once a Papal and State University) in the only one of its kind. It is illustrated with a number of line drawings and photographs. It is a fascinating story of progress in spite of very considerable difficulties and a history in miniature of the Church in Ireland since the end of the penal times. Patrick Lawlor's *Prière de la Foi* is a book for children, very well illustrated, and having for its purpose to help children to be observant, 'to help you to make your own book about the interesting things you see, the seasons in the year, the places you know, and the work of people you watch'. It is very well conceived and its author has obviously had considerable experience in teaching young children.
BOOKS RECEIVED

POVERTY by P. R. Ridgeway, O.P., translated by Rosemary Sheed. (Sheed and Ward.) 8s. 6d.

THE WAY OF DIVINE LOVE the revelations to and a short biography of Sister Josefa Menéndez. (Sands.) 15s.

THE MASTER AND THE MAGI by the Dominican Sisters of the English Congregation. (Bloomsbury Publishing Co.) 12. 3d.

A PAINTING BOOK OF OUR LADY OF FATIMA. (Bloomsbury Publishing Co.) 12s. 6d.

WE LIVE WITH OUR EYES OPEN by Dots Hubert van Zeller. (Sheed and Ward.) 7s. 6d.

The Editor wishes to acknowledge the receipt of the following publications:—


NOTES

The parish of St Augustine at Barton-on-Humber was surrendered to the bishop of Nottingham on October 31st after a Benedictine tenure of just over a hundred years. Work at St Augustine's offered ample scope for the practice of perseverance and of poverty, and few temptations to complacency. It is not surprising that some of the Incumbents found the strain too severe; but four were of so tough a fibre that they covered between them nearly the whole period. Fr Laurence Burge, 1848 to 1891, was the first and most enduring. Fr Dunstan Flanagan, to whose name one instinctively adds: 'of happy memory', was there for twenty-five years, 1899 to 1924. Fr Thomas Noble, still happily with us, not only carried on the tradition of devoted service for fifteen years, 1925 to 1940, but also drew the little parish from its obscurity and, incredibly, acquired land, and built part of a church and a priest's house. In 1940 Fr David Parker was put in charge, and so was '9, not out' when the end came. During the war years Lincolnshire was a busy as well as an unrestful district; and he could not have served the needs of the neighbouring camps without the indefatigable assistance of his brother, Fr Edward.

Fr David has now gone to assist the chaplain at Stanbrook. Fr Edward practises his versatile and inexhaustible industry in the Abbey.

Parts of the stained-glass window presented, as we recorded earlier, by Captain J. G. Emmet in memory of his son Ian have now been mounted and placed in the north windows of the choir of the Abbey Church. One light, representing our original founder, St Edward the Confessor, has been fitted into one of the Choir windows. This is the first time they have been on view since their removal from the private Chapel of Moreton Paddox. It was a happy idea to set them up thus, because it will be some time before the window can be placed as a whole since that will have to wait until the completion of the Abbey Church.
OBITUARY

FATHER IGNATIUS MILLER

Father Ignatius was born at Whitby in 1893 and was always proud of his Yorkshire lineage. He had that forthrightness of speech and manner which is so typical of his native country. He came to Ampleforth in 1906, went on to the Noviciate at Belmont in 1911 and, after taking his degree at Oxford, was ordained priest in 1919.

In his teaching at Ampleforth his forceful and clear diction and exposition compelled attention. It was in the teaching of Geography especially that he made his mark. He thoroughly re-organized this department, and students who had regarded it as an arid task of memorizing lists of mountain ranges, capes, rivers and oceans, soon began to find it an absorbing study of the life of peoples and how they are affected by surroundings and climate. It took one on imaginary voyages of discovery along the trade routes radiating out from the great ports of the world. He also taught Latin, English and Religious Knowledge and it was in this last that showed his great zeal for the Faith so that those whom he taught were well equipped to go out into the world ready to uphold and defend their Faith. Fr Ignatius also took an active part in the games. But when Fr Paul was appointed Head Master, Fr Ignatius succeeded him in charge of the Ampleforth Parish. His business-like methods and directness of manner appealed to the people and heightened their appreciation of his kindliness. He took an active part in all their interests, lay as well as spiritual, and had a remarkable knowledge of intricate family relationships. He soon became a member of the Parish Council and then of the Rural District Council of which he was Chairman for the last four years of his life. His close interest in this work remained to the end.

In 1940 he was appointed Procurator, an unenviable post at that difficult time and, faced with the anxiety and magnitude of the task in those years, he seemed to lose something of his accustomed gaiety and liveliness. Perhaps it was the first sign of the sickness which so soon proved fatal. In common with many, he had a strong aversion from illness and pain and, prolonged as it was, it must have been a heavy cross for him to bear. After being relieved of this duty, in 1948, he was appointed Parish Priest of Easingwold. There it was hoped, he would find scope enough for his still vigorous powers and enthusiasm; but it was not to be. Soon the disease from which he died showed itself. After a period of treatment with the Sisters of Mercy at Harrow there were signs of improvement and he returned to Ampleforth. Then there was a relapse and he was removed to the Leeds Infirmary where, after lingering some time, he died on September 25th, fully resigned to God's will and fortified by the Rites of the Church.

The funeral at Ampleforth was remarkable for the large number of those who came from all over the district and representing many branches of public life who joined with his brethren in the last journey to the cemetery on the hill. May he rest in peace.

FATHER STEPHEN MARWOOD

The death of Father Stephen is humanly speaking a grievous blow to Ampleforth, to his brethren, to the School, and to countless friends. The writer cannot remember anyone at Ampleforth whose influence for good was greater or more widespread, or one who has occupied such a unique position in the hearts of all who knew him. The record of his life, on the face of it, was a simple one. His family has been connected with Ampleforth for nearly a century and he himself came thither as a small boy of eleven, the first to arrive in a motor car, in 1901. He left the School in 1907. Already at this early stage he was distinguished for his beautiful voice and his amazing histrionic powers. For years he took the chief part in the Exhibition Play and was probably the best Hamlet seen on the Ampleforth stage. Someone who knew him once said that the combination of these gifts would have made him a great opera singer. He remained entirely unspoilt by the attention and applause which came to him and he seemed from the beginning to be marked out for the priesthood.

In 1907 he entered the Benedictine Order and passed through his novitiate and early juniorate at Belmont. In 1911 he went to Oxford where he read Classical Moderations and the School of English Literature and finally took a post graduate course in French. He returned to Ampleforth in 1915 and was ordained priest in 1917. For a short time he was an officer in the O.T.C. and in 1918 he became Second Prefect—a position which gave him charge of the lower half of the School. This office he held until 1926 when the House System was introduced. He then became the Housemaster of St Oswald's until the day of his death. Added to his duties as Housemaster from 1933 to 1938 were those of Master of Juniors, and from 1935 to 1945 the subpriorship of the monastery. He was in charge of the School stage for over twenty years until 1937. Such are the bare facts of his life. It was obviously a full one.

But one asks, what was the secret of the amazing influence that he exerted in the monastery, in the School, in many convents and indeed throughout the country? The answer is clearly that he was truly a man of God. He never lost sight, amidst all his popularity, of what he was, a monk of St Benedict, which meant a life of prayer, however busy he might be, and a life of obedience and self sacrifice in which his own
will and ease (which by nature he would have loved) counted for nothing. His superior, as taking the place of God, was always revered and his commands in Father Stephen’s eyes were never wrong. He was never known to question his superior’s orders. It was not that he had not ideas of his own in plenty, but if they clashed with those of his superiors, there was never any question in his mind who was right. This self oblation carried him through all his activities. If he were told to do anything it was done with zest and perfection because he knew that it was God’s will and not because he liked doing it. He had no doubts about what he was doing. If he was praying, he prayed not only with wonderful recollection, but even with audible groans, and what a lot of time he managed to find for prayer! If he had to teach it was done with such gusto that it made other masters not only ashamed of their own technique, for his was superb, but also of their motive, which in him was completely selfless. Both the able and the slow found him the best of masters and certain of his lessons, such as the Witch Scene in Macbeth, became Ampleforth Classics. With something of a genius for imparting knowledge he loved to teach the plodder and the lame dog. He enlivened their pedestrian lives by doling out encouragement, and expounding the complicated syntax of a Latin or French sentence in the simplest possible terms consonant with their ability to comprehend. It had all been thought out for them. Boys in St Oswald’s who were backward in any subjects but Mathematics, Science which were entirely alien to his genius, will recall with pleasure those private classes that were given to them in his own room. No trouble was too great for them. After all, it was needed Father Stephen could be indignant and, where he saw wickedness or slackness, devastatingly strong. His was a virile nature doing, and no one enjoyed his legitimate pipe and armchair so well because it had been so well earned.

Something must be said of his exquisite gift of sympathy. Where it was needed Father Stephen could be indignant and, where he saw wickedness or slackness, devastatingly strong. His was a virile nature and the grumbler or slacker received no quarter. He hated sin, but he loved the sinner, and where help was wanted or sorrow reigned then he invariably came into action. No one ever approached him for advice or help who did not come away comforted and a better man. Their sorrow and their difficulties immediately became his and he never rested until he was satisfied that everything possible had been done to remedy the situation or to assuage the sorrow. Often this meant long tiresome interviews or carefully thought out letters and not infrequently long journeys across the country. It was the same for everyone: now it was one of his House, now one of his boys’ parents or one of the School servants. They were all the same to him for they all had immortal souls to be saved. If they were in trouble he had to find a remedy. He could laugh with others at his own quack remedies which he administered for their bodily ills. But his remedies for their other troubles were not those of the amateur. They were based on first principles clearly seen and understood, although applied individually with all the milk of human kindness. They were often virile and direct if he thought that was needed, as one would expect from a good straight Lancastrian.

These first principles he derived from a vivid faith which animated everything he did. His great devotion was to our Lady and his rosary was often in his hands. On one occasion at House Prayers, after a conjuring show in the theatre given by two members of his House, he held up his rosary beads saying: ‘This is the rope by which you can climb to Heaven. It is the finest conjuring trick I know,’ and he meant it. So strong was this faith in our Lady’s intercession that the miracles of Lourdes and Fatima presented no difficulties. They were just what he would have expected. His other devotions were manifold, such as that to the Sacred Heart and the English Martyrs. These devotions were not thrust on others. He realized that everyone had their own graces and ways of getting to Heaven. But he himself did not pick and choose amongst the good things of the Church, they all belonged to him and he used them all.

All his many devotions never annoyed others who saw in him just the living embodiment of the Love of God overflowing towards them. Lest all this should sound inhuman, let it be said that no one could unbend so freely. No one could help a party to go with such a swing. His voice of wonderful compass, managed with a marvellous technique, was always at the service of his fellows. He had a sense of humour and an insight into the human foibles of his fellows which, combined with a power of mimicry, could bring shouts of laughter, but never offend anyone. When he recreated, there was no mistake about what he was doing, and no one enjoyed his legitimate pipe and armchair so well because it had been so well earned.

For twenty years he has acted as Second Master, although the title was never used of him. Many of the ideas and much of the organization with which the Head Master has been credited belong to him and so the writer of these words, indebted to him perhaps more than all his other debtors would like to acknowledge this.

He died on the Octave day of the Immaculate Conception and his last words to the priest who gave him the Last Sacraments were ‘It is all in the hands of our Lady’.

One is tempted to apply to him the words of Scripture about his great patron: ‘Stephanus autem pulchrum gratia et fortitudine faciebat signa magna in populo’. So let us hope that he has already seen the Heavens open and entered in. May God reward his great soul.

To his sorrowing sisters, surrounded by whose loving care he died, we all at Ampleforth offer our heartfelt sympathy and the assurance of our prayers.
THE SCHOOL NOTES SEP 1949

The School Staff is at present constituted as follows:

- Dom Paul Nevill (Head Master)
- Dom Sebastian Lambert
- Dom Raphael Williams
- Dom Laurence Bévenot
- Dom Oswald Vanheems
- Dom George Forbes
- Dom Columba Cary-Elwes
- Dom Paulinus Massey
- Dom Anthony Aincough
- Dom Peter Uley
- Dom Bernard Boyan
- Dom Hubert Stephenson
- Dom Austin Remnick
- Dom Aelred Graham
- Dom Allan Rimmer
- Dom Bruno Donovan
- Dom Robert Coverdale
- Dom Cuthbert Rainnett
- Dom Jerome Lambert

The following left the School in December:


The following entered in January:


We offer our congratulations to the following who have recently won academic distinctions:

- Classics.—H. L. Benten, an Open Scholarship at University College, Oxford; P. M. Laver, an Exhibition at New College, Oxford.
- History.—A. E. Firth, an Open Scholarship at University College, Oxford; T. A. Llewellyn, an Open Scholarship at Worcester College, Oxford; D. L. Milroy, an Exhibition at Jesus College, Cambridge.
- Modern Languages.—P. P. M. Wiener, an Open Scholarship at Corpus Christi College, Cambridge.

The unexpected death of Fr Stephen Marwood after a short illness has deprived us of one of the best loved members of the School Staff. An obituary notice, printed elsewhere pays, as well as mere words can, a tribute to one who has been the pillars of the place since he first joined the Staff. His place as Housemaster of St Oswald's House has been taken by Fr Bernard Boyan to whom we wish much success.
THE AMPLEFORTH JOURNAL

THE Head Master’s completion of twenty-five years in office has been well celebrated. The Old Boys’ celebration took place last Easter and has already been recorded. During the past term the Lay Staff entertained Fr Paul in the Common Room after luncheon, and there presented him with an oak prayer-desk, the work of Thompson of Kilburn, on which was inscribed:

DOMINO PAULO
QUINQUE IAM LUSTRA
DIECI ANNO-SCRIPTA
Illi Dando Dederit
Quos Laicos Ipse Praefecit
Ann. S. N. MCMXLIX

The School celebrated the occasion with a whole holiday on December 1st. In the evening the Head Monitor presented Fr Paul with some books on behalf of the School and, in his speech, stressed the Head Master’s untiring energy and keen interest in each individual boy. The feelings of both Staff and School were best summed up, he said, in the monastic toast proposed by Fr Sebastian: Ad multos annos vivat.

Two further Jubilees must be recorded. Mr H. G. Perry has now completed twenty-five years as pianoforte teacher. It would be difficult to know which to admire more—the achievements of his many brilliant pupils or the untiring patience he has always displayed with the (shall we say) less gifted. The present writer can speak from personal knowledge of this latter group. The occasion was marked by a pleasing celebration in the Common Room at which Fr Paul presented him with a silver Rose Bowl, appropriately inscribed.

A FURTHER record of long service is that of Miss McKinley who has now been with us for twenty-five years, first as Matron at the Old Preparatory School, then at Gilling, and later, after a period of Active Service during the war, as Matron of ‘Bolton House’. To all these we owe a debt of gratitude for adding so much to the happiness and efficiency of Ampleforth.

MR C. N. WATSON, who has taught on the Science Staff for a number of years has left in order to take up an appointment at Stonyhurst. We offer him and Mrs Watson our thanks for all they have done for us and our good wishes for their future happiness.

WE offer our congratulations to Mr and Mrs J. E. Pickin on the recent birth of a daughter.

IN Mr Philip Smiley we welcome the first of our Old Boys to return to us as a member of the Lay Staff. After a very successful academic career during which he obtained the Chancellor’s Prize for Latin Verse, and a period of war service as an Officer in the Royal Navy, he now has an opportunity of looking at the same classrooms from a different angle. We wish him many happy and successful years and hope that he will be the first of many who will follow his lead in thus returning home.

A PAST member of the Lay Staff, Mr Morrison, has now completed his novitiate as a Cistercian Monk at St Bernard’s Abbey, Mount St Bernard, and made his profession there as Brother Basil on November 30th. Our good wishes go with him in his new vocation and we trust he will remember Ampleforth and all the friends he made there in his prayers.

THE LIBRARY

The chief event of the term was the inclusion in the Library of the room to the North of it which was a classroom. This work was done by the Memorial Fund. The room is to be known as the Memorial Library and will contain before the end of the year two stone tablets on which will be carved the names of the Old Boys killed in the war. The work is by Thompson of Kilburn and it is divided from the rest of the Library by a stone arch.

The work of revising, and in great part re-writing, the catalogues is now all but complete. It has taken two years and the use of the Library owes a debt of gratitude to P. A. Convery (now Br Adrian) and A. T. Garnett, who leaves the School this term, for their devoted labours to complete this work. They spent many hours of their own time on it.

The Librarian would like to thank the Library’s many benefactors for their interest and generosity. Dr and Mrs Stevenson presented two volumes from the Froben Press, both in their original stamped bindings: a Latin translation of the Homilies of St John Chrysostom 1530 and a volume of the Works of St Basil 1551. Dr Jackson made a
handsome gift of the five volume quarto edition of North’s Plutarch, published by the Nonesuch Press, with Stanley Morison’s Four Centuries of Fine Printing. P. A. Convery presented some books on leaving published by the Nonesuch Press, with Stanley Morison’s Four Centuries such interest taken in the Library. which included the Facsimile of Caxton’s Parvis Cato and Magnus the Phaidon Edition of Michelangelo’s Paintings, and J. A. Paul presented some books which included Deseine’s Rome Ancienne—‘The Amazing Railways of the Alps’, which was amply illustrated with some very good slides. As a railway authority of no mean stature, Mr Allen’s presence excited considerable enthusiasm among the railway minded, who afterwards had an opportunity of meeting him in Fr Oswald’s room and of learning something from his vast knowledge of railway matters.

On October 12th, Mr C. J. Allen gave a most interesting lecture on ‘The Amazing Railways of the Alps’, which was amply illustrated with some very good slides. As a railway authority of no mean stature, Mr Allen’s presence excited considerable enthusiasm among the railway minded, who afterwards had an opportunity of meeting him in Fr Oswald’s room and of learning something from his vast knowledge of railway matters.

On November 2nd, Mr Eric Hoskin gave a beautifully illustrated lecture on ‘Wild Birds’. Those who were familiar with Isis fine photo-graphs which have appeared in the illustrated papers and his expert knowledge of his subject were able to appreciate and enjoy his lecture to the full.

For many years we have enjoyed the short cartoons made with such exquisite skill by Mr Walt Disney and have learned to appreciate his genius for this type of production and to regard him as having no equal in the field of film animation. This term we were most fortunate in being able to see two of his full length films Make Mine Music and Song of the South, both of which were thoroughly enjoyed, although the latter was one in which he mixed live and animated characters—a practice which has given rise to some dispute. The other outstanding films of the term were The Four Feathers, still as good as it was when first shown nearly ten years ago; Foreign Correspondent, an excellent example of the skill of Mr Alfred Hitchcock; Noel Coward’s delightfully nostalgic This Happy Breed; and Sitting Pretty, undoubtedly the best comedy we have seen for some time. The adventures of Mr Belvedere made an excellent evening’s entertainment in celebration of the Head Master’s Jubilee.

ENTERTAINMENTS

We would like to express our thanks to P. D. Feeny, J. C. Inman and R. D. Inman for their gifts of records.

The cinema staff this term consisted of A. C. C. Vincent, R. D. H. Inman, and J. R. J. Watson. After an unfortunate breakdown on one of the machines at the very beginning of term, the projection staff soon showed that they were competent and projected the films with professional skill.

MUSIC

The series of one-hour chamber music concerts, held in the theatre once a month, has never been so popular as this term, the attendance on all three occasions being over 150. Mr Walker and Mr Wilson gave us, in the course of the first two concerts, two Sonatas of Handel, the Corelli La Follia variations, a little heard sonata of Beethoven and finally the Brahms D Minor. It is the keenest pleasure to hear such playing and you cannot come away from it without knowing that this is the genuine experience for which the gramophone can never be a substitute.

The last concert was devoted to music for contralto voice and viola—an unusual combination. Miss Benson gave us the Byrd Cradle song, O Rosa Bella of Dunstable, and the Brahms songs for contralto with viola obbligato. When you hear a beautiful voice wedded to a truly musical mind you hope that it will not be necessary for the experience to come to an end. It was all too short. The viola sonata of Hindemith which filled the rest of the programme was to many as delightful and moving as it was unexpected; for most people do not readily associate Hindemith’s name with music of such warmth and beauty. Mrs Read showed that they were competent and projected the films with professional skill.

The phrasing was sensitive and muscianly, and the player’s appreciation of the beauties of the work was made delightfully clear to the audience.

The series of one-hour chamber music concerts, held in the theatre once a month, has never been so popular as this term, the attendance on all three occasions being over 150. Mr Walker and Mr Wilson gave us, in the course of the first two concerts, two Sonatas of Handel, the Corelli La Follia variations, a little heard sonata of Beethoven and finally the Brahms D Minor. It is the keenest pleasure to hear such playing and you cannot come away from it without knowing that this is the genuine experience for which the gramophone can never be a substitute.

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and viola were played by Fr Damian and Mrs Read. Mozart's 'Jubilate Deo' was handled vigorously but rather roughly. More precise singing would have displayed Purcell's music to better effect, but the singers were fully alive to the black-magical qualities of Charles Wood's 'The Ride of the Witch'. The orchestra admirably led by Mr Walker, performed works by Bach, Haydn and Benjamin Britten. The players were at their best in the 'Sentimental Saraband' which was very clearly presented to the audience. There were some unrehersed lighting effects: a sudden dimming enhanced a modulation to the minor, but the utter blackout which followed caused a complete stoppage. The conductor and players, when light returned, resumed where they had left off without turning a hair. Altogether Fr Laurence and Fr Austin are to be congratulated on putting together and directing a most enjoyable evening's music.

E.W.A.

THE PROGRAMME

1 Concerto from a Christmas Cantata
   THE ORCHESTRA
   Bach

2 (a) Carol for Trebles, with flute and viola
    (b) Motet for 4-part chorus 'Jubilate Deo'
    THE ORCHESTRA
    Vaughan-Williams

3 Ballade in G-minor
   P. M. E. Dewy
   Brahms

4 'London' Symphony
   Menetto-Allegro spiritoso
   Schumann

5 Piano Concerto
   Allegro affettuoso
   T. C. Dewy

6 (a) Two-part chorus 'Let the Fifes and the Clarions'
    (b) Canon 'The Ride of the Witch'
    THE ORCHESTRA
    Purcell

7 Simple Symphony
   Sentimental Saraband-Frolicsome Finale
   Britten

THREE PLAYS

It has become a tradition that for the winter play we should be treated to lighter fare than that which is provided for us in the summer. This year the producers, moved by a happy inspiration, gave us a trilogy of short plays, doubtless aiming to purge us of as wide a range of emotions as possible. The selection, which ranged in atmosphere from the whimsical to the melodramatic, in time from pre-history to the late 'twenties, and

in place from China to Fulham, came near to satisfying every normal taste and, moreover, put both actors and technicians on their mettle by the variety of problems which it presented. The first piece was a dramatized version of The Story of Wan and the Remarkable Shrub, one of Ernest Bramah's Kai Lung stories. The method adopted was a division into very short scenes with Kai Lung himself explaining the unlikely development of the tale. The producers were very wise to abandon all attempts at verisimilitude in the action. Shakespearean placards informed us of our whereabouts, and corpses unashamedly picked themselves up and strode into the wings. The atmosphere of the K'ai Ling mountains was well conveyed by D. K. Butlin who, as Kai Lung, created the fantastic creatures we saw before us. Stevenson was most convincing as the bewildered Wan, and appeared to be just as surprised as the rest of us when his starvation diet turned out to be the Very First Cup of Tea. Lan Yen, his wife, was played by E. K. Lightburn who spoke his lines clearly and effectively: at times his movements seemed rather un coordinated for a Chinese matron, but presumably women's feet were not bound in that remote epoch. P. Kazarine gave a fine display of calculating villainy as the wicked Mandarin, Hi Chin, and positively invited retribution at the hands of the all-knowing Emperor Wong (J. H. Reynolds). Besides these there were sundry citizens, merchants, strangers and court officials played adequately by C. W. Martin, G. A. Courtis, D. W. Fattorini, D. Phillips and N. G. Vigne; nor must we forget the philosopher Ashoo (F. B. Beveridge), whose answer to the problem of the earth's stability we should all like to have heard. One criticism: the unlikely story and Bramah's circumlocutions taxed the slow wit of your correspondent; perhaps he would have found it all easier to follow if the narrator and some of the actors had spoken their lines more distinctly.

From the whimsical to the macabre. The Monkey's Paw by W. W. Jacobs tells the old story of Three Wishes, but this time they are all granted in such a way as to bring misfortune. Towards its close the play carries with it a high degree of tension, and it is not at all to the actors' discredit that they did not quite manage to pull it off. D. K. Butlin and N. P. Moray were the central characters and played their parts with assurance. If anything, Moray was a little too lady-like in his demeanour: it was hard to believe that he was really the mother of the raucous Herbert, very convincingly played by N. G. Vigne. As Sergeant-Major Morris, the second owner of the Monkey's Paw, P. Kazarine was excellent. He seems to be thoroughly at home in parts which call for a little blood and thunder. The audience was not quite able to believe in F. B. Beveridge as Mr Sampson, the bearer of ill tidings, portentous in stove-pipe hat and frock coat: but he maintained the gravity of the scene and arranged his movements very well.

SCHOOL NOTES

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The curtain fell in an atmosphere of pity and terror, but this was soon dispelled by the shrill blast of a saxophone which introduced us to the mood of the third play, Sir Allan Herbert's Two Gentlemen of Soho. This is a characteristic tilt at night-life in London in the twenties, with particular reference to the Licensing and Divorce Laws. One wonders how the author would have written the play today, when our amusements are carefully watched and regulated by a dozen Departments of State. If a bottle of port could be the occasion of such carnage before the war, what would now be the outcome of an illicit course of asparagus or the surreptitious consumation of a bunch of bananas?

The centre of the stage was held by one Plum (J. H. Reynolds), a ponderous character from Scotland Yard, who wore his evening clothes with the unmistakable air of the Metropolitan Police. As the two Gentlemen Q. Y. Stevenson and D. Phillips were excellent, though the former's white tie and haughty demeanour at once marked him out as the Senior Gentleman. We noted for future use his way with wine waiters:

Pluck me ten berries from the Juniper
And in a beaker of strong barley spirit
The kindly juices of the fruit compress.
This is our Alpha.

G. A. Courtis gave us a Duchess of majestic rotundity, while Kazarine entered whole-heartedly into the part of Sneak, the private detective. Able support was given by N. P. Moray as Topsy, E. Byrne-Quinn as Lady Laetitia and C. W. Martin as an unusually subservient waiter.

The mass hara-kiri at the end of the piece, so reminiscent of the dénouement of last summer's Julius Caesar was greatly appreciated by the audience.

Throughout the three plays the level of acting was high, but top marks must go to Kazarine for his Sergeant-Major and Sneak, and to Stevenson for his Lord Withers. The decor was excellent in the first piece and good in the third: in The Monkey's Paw the scene indicated a greater degree of poverty and austerity than the author intended, and it was in this piece that we were confronted with the only glaring anachronism—an electric kettle in the Edwardian era. Taken as a whole, the production was eminently successful, the verve and high spirits of the last play more than making up for the deficiencies of the first and second. Producers, cast and technicians (the stage electricians were: T. P. Fattorini, J. S. Dobson, P. F. Abraham, D. F. Boylan) are to be congratulated and thanked for a very enjoyable evening.
10 THE AMPLEFORTH JOURNAL

This House considers that the policy of dismantling now being pursued in Western Germany is unrealistic and would welcome its abandonment.' Won 54—13, six abstentions.

'The Bolton House erection was a step in the wrong direction.' Lost 38—33, four abstentions.

'This House would approve of the disestablishment of the Church of England.' Lost 42—23, five abstentions.

'This House would view with disfavour the proposal for the abolition of conscription.' Won 30—11, one abstention.

'That the answer to the present grave crisis is not Conservatism.' Lost 20—30, one abstention.

Owing to an oversight there was no report of the Society's activities in the Easter Term. The main event of that session was the jubilee debate, to celebrate the Society's fiftieth birthday, at which Father Paul and Father Sebastian disputed the merits of the England of our grandfathers.

MUSICAL SOCIETY

Membership continues to be good and passed the sixty mark. Lectures have not for a long time been an important feature of the Society's programme, but there were two this term. The President threw some interesting light on 'Programme Music' and Mr Ballard Thomas spoke on the 'Psychology of Music' with an expert knowledge of both subjects. A very large number of new gramophone records has been acquired; some important gaps have been filled and some long needed replacements made. The late Secretary, P. A. Convery, gave us the whole of 'Rigoletto' and Bach's D Minor Piano Concerto. J. A. Paul sent us Gluck's 'Orfeo' and Br Augustine Measures presented us with most of his library of records. To all these most generous benefactors we give our warmest thanks.

P.M.E.D.

THE HISTORICAL BENCH

The Society commenced the new session by the election of a new Secretary: The Hon. M. Fitzalan-Howard. In the absence of Fr. William and the President and Fr Mark Hardy led the usual discussion on Current Affairs. This was the first of many well attended discussions, of which Fr. Sebastian's lecture on Bismarck was outstanding. The Society is also grateful to D. A. E. R. Peake, N. J. Fitzerberg, who gave an interesting talk on Bonnie Prince Charlie, also to J. H. Clancy who spoke on Brassey and to D. P. Jeffcock for his paper on Local History. An entertaining Quiz brought the activities of the term to an end.

M.P.L.

THE GEOGRAPHICAL SOCIETY

At the beginning of the term C. J. Yonge was elected Secretary, and P. R. Ballinger, M. J. Maxwell-Stuart and J. C. Wilson were elected to the Committee. The lecture season opened with a programme of films on Malaya which included the Crown Film Unit production, Voices of Malaya. At the second meeting of the term we welcomed Mr Appleby as our lecturer and he gave a very graphic account of his recent journey to Naples by car, magnificently illustrated by his own lantern slides. There then followed a series of lectures by members of the Society, all of which sought to provide information about places or events that had recently been in the news. H. D. Purcell lectured ably and interestingly on Spain, J. C. Wilson used 'The Construction of the C.P.R.' to illustrate the difficulty and the importance of providing communications in mountainous areas, and B. R. O'Rorke held the attention of a large audience while he recounted the story of the voyage of H.M.S. Anthea, and the events which made it necessary. The last of this series of background lectures was provided by Fr Mahon, who made clear a number of important things about 'Yugoslavia Today'. This was a most informative and interesting lecture and the Society is most grateful to him for the trouble he must have taken in preparing it.

The climax to the term's programme came at the last meeting of the term which was the hundredth meeting of the present Society. Once again (by popular request) the lecturer was Mr Appleby and once again he gave us a spirited and well illustrated account of his travels in Ireland. After the lecture, refreshments were served and we owe a debt of gratitude to the Matrons and Mrs de Serionne who provided some excellent things to eat and drink. We also had the pleasure of entertaining the Head Master and a number of the Housemasters (one of whom was a foundation member of the original Society in 1918) as guests. It is hardly necessary to add that every single member of the Society was also present—especially at the latter part of the meeting. It was a fitting climax to a most enjoyable and successful term.

THE JUNIOR LITERARY SOCIETY

The Society had a very successful term under its new Secretary, Q. Y. Stevenson. We should like to thank all those who came and talked to the Society.

Among many notable talks Mr Charles-Edwards in de Quincey-like vein showed us the dramatic and artistic side of the murder of Saint Thomas à Becket, his talk was complemented the following meeting by Mr Robert Speaight who kindly spoke to us about Murder in the Cathedral.
We had two interesting talks on painting for which we are grateful to Fr Bruno and Mr Rowe; both will have helped the members to appreciate and understand pictures. Fr Columba and Mr Cossart were listened to with much pleasure when they spoke about Spain and Paris respectively, and Mr Ballard-Thomas had some interesting things to say about the Elizabethan drama. The members of the Society showed great interest throughout the term so that all the meetings were well attended.

THE NATURAL HISTORY SOCIETY

The main event of the term was undoubtably the expedition of a party of members to the North Bay, Scarborough, to collect marine specimens. This was stimulated by a very successful camp at Robin Hood's Bay the previous June. Although on this occasion it was October, the weather was warm and the collectors were not in the least deterred by the temperature of the water from wading deep into the rock pools in search of specimens. The return journey was a damp one since large quantities of sea water were required, but the marine aquarium into which everything was put proved of absorbing interest.

Four lectures were given during the course of the term and the size of the attendance was ample proof of the active interest taken by members in the Society. Several weeks of intensive work with microscope on samples of water collected from a wide range of localities preceded an excellent lecture on the microscopic inhabitants of fresh water, given by N. P. Moray and demonstrated on the micro-projector. A start was made to increase the range of aquaria into an ambitious and comprehensive scheme and the greater part of the plant filming machinery was moved up from the School metal workshop into the new greenhouse; events which suggest much interesting hard work for next term.

THE FORUM

A new Society, 'The Forum', came into existence this term. With Fr Bruno as its President, and a membership of twenty-six, the Society has started off well on what promises to be a long and vigorous career. The inaugural paper 'Modern Art' was given by Mr Read, the distinguished critic. It was extremely interesting and excellently illustrated. The President spoke on 'Art as Propaganda'. His paper was followed by a lively and constructive discussion. The last paper of the term 'Walt Disney and Other Institutions' was given by Fr Damia. He expressed some original and most interesting ideas; it was unfortunate that so little time was left for questions and discussion.
SCHOOL SOCIETIES

THE RAILWAY SOCIETY

The Society has been generally well supported during the term, several members having lectured as follows: The Secretary on 'Twenty-Eight Hours at Newcastle,' D. Leahy on 'The Development of Railroads in the U.S.A.,' D. Home on 'Some Railways of Warwickshire,' J. Capes on 'The Development of the British Railway Track,' and S. A. Reynolds on 'A Country Station'. Additional attractions were an interview with Mr. C. J. Allen after he had lectured to the School, and the showing by Fr. Leonard of two films entitled Carrying the Load and On the Shed, together with the usual circulation of literature, experiences and models. The article 'Pickering via Gilling' composed from data collected by members last year, has been accepted for publication by the Railway Magazine.

THE MODEL AERO CLUB

The 1949 flying season has been an unprecedented success and the Club's principal records form an imposing list, unequalled by few other clubs in the country. They are:

Glider: 23 mins. held by R. A. Twomey.
Rubber Powered: 21 mins 45 secs held by M. D. Pitel.
Diesel Powered: a total flight: engine run ratio of 37.1 held by R. A. Twomey.

Distance: 22.1 miles, held by R. A. Twomey.

R. A. Twomey, who has been Secretary of the Club since he started it, left the School at the end of the Summer Term and his place has been taken by P. James. As may be seen from the list of records, Twomey was the principal figure in the Club and its growth has been largely due to his efforts.

The remarkable glider record was no isolated triumph, as in the course of the summer, Twomey raised it successively from 20.20 and 20.30.

The annual exhibition was as usual, a great success and the show of static models was enlivened by a small rocket powered plane flying round a pole. This plane, Twomey's Ace of Diamonds later raised the rocket record to 5.45. The thanks of the Club are due to Mr. Price for his excellent posters.

Earlier in the term, D. R. Goodman entered in the local eliminating competition for the international 'Wakefield' Trophy. Although eliminated, he raised the 'Wakefield' Class record and was eliminated by a few seconds only.

In a gala held on the moors for all types, the earlier flights were hindered by high winds and the casualty rate was high. The Huskinson 'rubber' cup was won by Pitel for the third year and the Price power
cup by Allison, whose 32 in. plane was the only one to survive its first flight. This beautiful little plane also won the 'Concours d'élégance' held later in the term. The keenest competition, however, was for the Brackenbury Sailplane cup, the result was much in the balance until R. A. Twomey's last flight of 20.20 settled the issue. Some remarkably good flying was seen in the competition for the 'Cobra' glider cup. R. A. Twomey having the best flight of the day of 18.50 with his 8 ft span Leprechaun. A. Twomey spent seven hours chasing his model and returned at 6.30 having had lunch at a farm house. The winner, however, was D. R. Goodman with two flights of 7.17 and 16.28 from his 11 ft span, Thermalist.

The Autumn Term has been rather uneventful after the summer and the cold windy weather has not encouraged much flying. A competition of power models for a ten shilling prize was won by Pitel with the good, but unspectacular ratio of 12.1.

THE HIGHLAND REEL SOCIETY

After several misfortunes which hampered the work at the beginning of the term, the Society soon got into its stride in preparing for the annual St Andrew's Celebrations. These were held this year on November 28th. The customary haggis supper was attended by four guests of honour: Father Paul, Father Oswald, Father George and Father Damian, and was followed by a dance programme which was executed with a skill which has not been achieved by the Society for some years. The most ambitious number of the programme was the Sixteensome Reel which was danced with expert precision. It was, in fact, a most successful celebration and the Society is indebted to all those who gave help and gifts.

The Society was particularly pleased to welcome to its midst Father Damian who, with his usual ingenuity, has contrived to start a Country Dance Band for playing in the neighbouring district. It is hoped that before very long the Society will find a place in his rota of engagements.

THE SCIENTIFIC CLUB

At the beginning of term P. Ballinger, last year's Secretary, had to resign owing to scholarship work; J. M. Leonard was elected in his place, the Committee members being P. James and A. O'Neill. The attendance at the Club's meetings was greater than ever. Prospective members now have to take their place on a waiting list.

Lectures were given by the Vice-President, Fr Oswald, on 'Bubbles, Drops and Jets'; 'Scientific Crime Detection' by P. James; 'Oils and Fats' by A. O'Neill; 'How an Aeroplane Flies' by J. Havard; and on paper-making by the Secretary in his lecture 'From Tree to Paper'. At the last meeting of the term two films were shown: Rock of Industry and Glass Blowers of England. We were indebted to Mr Inman of I.C.I. for the former film, which was all that an industrial film should be; Glass Blowers emphasized the beauty and skill of an industry not so highly mechanized. Of the lectures, Havard's was outstanding for its ingenious demonstrations, the best of which had been designed by D. Goodman.

On November 16th over thirty members of the Club went to the Olympia Oil and Cake Mills at Selby. Having donated overall, members were shown every stage in the transport of nuts, seeds and kernels from the conveniently situated canal along successes of rapidly-moving conveyor belts to crushing mills, heating plants, extraction presses and purifiers until the fine oils were eventually obtained. The manufacture of cattle cake and feeding nuts was also seen in detail, and time was found to inspect the experimental hen battery, where a thousand happy mechanized hens seemed, to the lay eye, to be thriving on the special balanced feeding stuffs provided by the Company. Members were entertained to an excellent lunch, and in spite of liberal handfuls of the first groundnuts from Kongwa no one refused tea at the end of the visit. The President expressed the thanks of the Club to the manager and officials of 'Olympia' for a memorable day.

The thanks of the Club are also due to various firms for helping with material for the lectures—Messrs Jurgens, Bowater, Cussins and Light, and I.C.I.; and of course to the President and Vice-President for their continuous assistance.

For the sake of accuracy it should be stated that the subject of A. W. O'Neill's lecture, mentioned in the May Journal, was 'Rubber'; and that the lecture on 'Oil', there attributed to him, was in fact given, with excellent illustrative material by P. W. J. Power.

J.M.L.
OLD BOYS' NEWS

We ask prayers for the following Old Boys who have died recently: Clement Quinn; Fr Ignatius Miller on September 25th; Nicholas Blundell on September 30th; Squadron Leader Michael Graves, D.F.C., killed in a flying accident on October 1st; Major William Maxwell Campbell, Cameron Highlanders, attached Seaforths, killed by Malayan bandits at Segamat (Johore) on November 12th; Fr Stephen Marwood on December 15th; Wilfrid Milburn on December 15th; Cyril Marwood on December 17th.

We offer congratulations to the following on their marriage:—

Everard Joseph Walmesley to Jessica Mary Fitzgerald Matterson at St James's, Spanish Place, on September 16th.

Charles Horatio Ross Lochrane to Emmeline Jeanne Effie Lomont at St Joseph's Church, Ipoh, Malaya, on October 1st.

Laurence E. Barton to Irene Mary Arrowsmith at the Church of Our Lady and St Edward, Broughton, on October 5th.

Ralph Newman Gilbey to Barbara Errington Scott at St Joseph's Church, Bishop's Stortford, on October 7th.

Terence Barton Kelly to Patricia Mary im Thurn at Brompton Oratory on October 15th.

Thomas Douglass Waugh to Joan Ethel Patricia Bennett at St Patrick's, Felling-on-Tyne, on October 18th.

Captain John Frederick Dame Johnston, M.C., Grenadier Guards, to the Hon. Elizabeth Rosemary Hardinge at St James's, Spanish Place, on November 4th.

Ian J. Monteith to Mabel Maureen Jones at the Church of the Annunciation, Santiago, on November 19th.

And to the following on their engagement:—

Michael P. L. Conroy to Rita Williams.


Captain David A. Bond, Royal Signals, to Teresa Frances Mary Walsh.

Basil Charles Wolsey to Ruth Key Carter.

Francis J. O'Reilly to Teresa Williams.

Anthony Denis Cassidy, M.R., R.C., to Beryl Owen.

Charles McKeele to Barbara Brander.

DAVID MAUDE made his Profession as a Franciscan on January 1st.

EARLY in October Alan MacDonald was stabbed by a Chinese assailant as he was entering the Court in Singapore, where he had just received the post of second police magistrate. We are glad to state that he has recovered from his severe wound and is now convalescent at home.

BRIGADIER C. KNOWLES, C.B.E., is O.C. Troops in Vienna, and on the Civil side is Chief Civil Liaison Officer, under the Foreign Office.

Major A. J. Morris, O.B.E., M.C., has been appointed Military Attaché at the British Embassy in Rome.

Major The Hon. Michael Fitzalan Howard, M.C., has been appointed M.B.E. for Services in Malaya.

Major D. R. Dalgliesh, M.C., Major D. E. Warren, Capt. M. Petit, M.B.E., Capt. H. G. Brougham, Capt. P. Haigh and Capt. D. N. Simonds have all recently finished the Staff College Course at Camberley.

P. J. Kelly has been appointed Assistant to Professor Bodkin at the Barber Institute in Birmingham.

R. G. M. Brown was called to the Bar in November.

The Universities. The following were in residence last term (Freshmen being marked with an asterisk):—


LONDON. T. O. Pilkington, City and Guilds; J. K. Powell, St Thomas's; J. Dick, St Mary's.

LIVERPOOL. J. Hawe, J. W. J. Baker.

DUBLIN. Besides gaining other awards, P. F. Morrin has been elected to a University Scholarship at the National University, and has been awarded the Malloy Prize for Chemistry.

FOUND. After the Easter Retreat last April a new Latin-English Missal was found at Ampleforth. If it belongs to an Old Boy, he should apply to Fr Cuthbert Rabnett for its return.
SCHOOL ACTIVITIES

The ball was heavy, the goal-kicker found it impossible to obtain a foothold and the try remained unconverted. Sedbergh had scored two unconverted tries and were worthy winners 6—0.

SCHOOL ACTIVITIES

AMPLEFORTH v. ST. PETER'S

Played at York Saturday, November 19th.

Conditions were very bad, the ground was very wet making the ball almost impossible to handle. Again it was clear from the start that St Peter's unbeaten reputation had gone before them for from the start Ampleforth took up the offensive attitude.

For the greater part of the game the play was in the Ampleforth 25, but close marking and very fine tackling broke up most of the St Peter's attacks. For this, however, the St Peter's centres had themselves to blame since they failed to drive home any advantage by holding on too long and were generally weak in possession. The Ampleforth forwards were very effective in the loose especially Petrie and on occasions looked dangerous.

AMPLEFORTH v. DURHAM

Played at Ampleforth Saturday, November 19th.

Ampleforth forwards showed that they could play well enough and several good quick heels gave the threequarters their chance and it was only a lack of finishing power by the wings that lost them two tries. Both packs showed their tiredness and the game rapidly broke up most of the St Peter's attacks.

For the greater part of the game both packs apparently forgetting that they had a full set of backs who were capable of taking anything. Durham forwards took play well into the Ampleforth 25, where Ampleforth forwards showed that they could not be beaten. Both packs were very bad, the muddy conditions did not help with quick driving and although Twee immediately made a good opening for Cox who was pulled down near the line, it was very clear that the Durham forwards were the stronger.

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The fast sinking sun this afternoon cast its golden mantle over a splendid game of football which even the familiar chilly wind which blew across to the cricket pavilion could not spoil. If the spectators came to mock the efforts of the Old Boys they stayed to cheer the Present against a side which won comfortably. Yet there was much to cause a smile—the faded glory which was Michael Rochford's Harlequin jersey contrasting sharply with the new and certainly different Harlequin jersey of P. Sheehy, the bright green London Irish stockings that were J. Bunting, the scrum-cap that transformed Br Hardy a good chance to show why he was reserve for the English Trial. A. Hardy seemed to have a complete understanding with Fr Jerome and was taking whatever came his way even the most awkward of situations and the unexpected reverse passes from Hopkins and Fr Martin sent away their wings in the most convincing manner. Perhaps we saw the writing on the wall when Cox and Tate did some excellent tackles but this was not enough. The Old Boys' three-quarters never looked like scoring, especially when hesitancy on the part of Curry and J. Ferguson robbed them of some excellent tackles but this was not enough. The Old Boys' three-quarters never looked like scoring.

The following played for the 1st XV:

**RESULTS**
- v. Newburgh Priory Lost 3–5
- v. Barnard Castle Lost 0–31
- v. Poolekington Won 5–11
- v. Durham Won 3–6
- v. St Peter's Won 9–3
- v. Coatham Won 5–0

The following played in the 2nd XV:
- v. Newcastle G.S. Lost 9–5
- v. Mount St Mary's Won 8–0
- v. Giggleswick Lost 11–9
- v. Peascroft Lost 17–5
- v. Stonyhurst Lost 13–0
- v. Sedbergh Lost 6–3
- v. Durham Lost 9–6
- v. St Peter's Lost 4–5
- v. Old Boys' Lost 12–2

The following were awarded Colours:
- J. M. Bruce Russell, M. G. Tate, N. A. Sayers and I. A. Petrie.

SCHOOL ACTIVITIES

The following were awarded Colours:
- I. M. Bruce Russell, M. G. Tate, N. A. Sayers and I. A. Petrie.

Ampleforth nil.

THE COLTS


The following played for the 3rd XV:
- v. Newburgh Priory Lost 3–5
- v. Barnard Castle Lost 0–31
- v. Poolekington Won 5–11
- v. Durham Won 3–6
- v. St Peter's Won 9–3
- v. Coatham Won 5–0


v. St Peter's School A Drawn 3–3
v. Poolekington G.S. A Drawn 11–11
v. Army Apprentices School A Won 11–3
v. Durham School A Won 12–2

THE COLTS


Old Boys 22 points.
The Colts XV had an encouraging season and developed into a good side. Among the forwards there are two who deserve special mention: J. D. Fennell who captained the side wisely and well; and D. R. Macdonald who led the forwards and never spared himself. As a pack they were at their best in the lineouts and in the loose where they often excelled. But most important of all, they were a unit—not light individuals—who fulfilled their primary duty and gave their three more than their fair share of the ball. Bad handling too often made this an uncreditable movement but, when the vital link was a strong one, A. C. Vincent, at scrum-half, was able to send a long pass and did an immense amount of work elsewhere: A. J. Bonser set the line moving well and was magnificent in defence—we never dropped an impossible kick, but too seldom accepted a good one. Fortunately the vital link was a strong one. A. C. Vincent, at scrum-half, was able to send a long pass and did an immense amount of work elsewhere: A. J. Bonser set the line moving well and was magnificent in defence—we never dropped an impossible kick, but too seldom accepted a good one. Fortunately the vital link was a strong one.

In their matches they often rose to great heights, usually during those vital opening moments of the game when they never failed to score. Too often, however, they allowed their opponents to draw level in the last few minutes. With no players of great distinction, except perhaps J. D. Fennell and O. R. Wynne, they not only remained undefeated but showed that the strength of a side resides not so much in individual merits but in the united effort of fifteen players.


The best individual scores were as follows:

Table:

<table>
<thead>
<tr>
<th>Name</th>
<th>Maximum</th>
</tr>
</thead>
<tbody>
<tr>
<td>Russell</td>
<td>95</td>
</tr>
<tr>
<td>Fisher</td>
<td>85</td>
</tr>
<tr>
<td>Sayers</td>
<td>60</td>
</tr>
</tbody>
</table>

The kick bests being won by I. Bruce-Russell and M. Dillon.

The Pack now consists of fifteen couples of hounds, the four couples of puppies put on at the beginning of

The Beagles

M. Lowdey-Williams continues as Master this season with J. Macaulay as Field-Master and N. Fisherbeer and J. Scopes as Whippers-in. J. Welch is still hunting hounds, although the pack and caused them to collapse in the last quarter of an hour during which time St. Wilfrid's produced really good thoughtful movements.

Again Petrie played a very good game but he did not get his usual support from Jurgens and Cave who were far too carefully watched by the vigilant Edward's loose forwards. For the winners mention must be made of Everest, Hughes-Smith and of course Bruce-Russell.

St. Edward's 16, St. Wilfrid's nil.

Kicking Competition

This year for the first time this competition was put on a House basis and it is quite clear from the results (in spite of terrible conditions) that the standard of kicking has improved as a result of it.

Above all the Juniors are to be congratulated on scoring more points than the Seniors and this in spite of the fact that they had to do their left-foot kicks against a very strong wind whereas the Seniors kicked with the wind all the time.

St. Edwards won quite easily the individual cups being won by I. Bruce-Russell and M. Dillon.

Boxing

B. R. O'Rorke was appointed Captain of Boxing this term.

The novice competition was held on December 7th, 9th and 11th. A rather higher standard than normal was displayed and some of the boxers, notably Beatrice and Ferriss, showed distinct promise.

The competition was won by P. Serbrock, the runner-up being K. Sellers, St. Aidan's and St. Dunstan's tied for first place.

The Beagles

M. Lowdey-Williams continues as Master this season with J. Macaulay as Field-Master and N. Fisherbeer and J. Scopes as Whippers-in. J. Welch is still hunting hounds, although the pack and caused them to collapse in the last quarter of an hour during which time St. Wilfrid's put on a fine display and produced a very good game indeed. Contrary to expectations it was St. Aidan's who won the match for them although the forwards played well indeed. Again Bruce-Russell played an excellent game and there is no doubt that it was his long raking kicks to touch which fired out the St. Wilfrid's.
the season having all entered remarkably well. There are also seven couples of puppies at walk some of which should be really good, particularly Dewsdrop's litter by Radley Triumph, both Dewsdrop and Triumph being Peterborough winners and exceptionally good hunting hounds.

Scent has been only fair on the whole with very little scent before the rain came in November. Since then there has been an improvement and some good hunts although not many hare hunts have been accounted for.

There was a very large Field for the Opening Meet at the College on November 16th, and it was most unfortunate that the drought and complete absence of scent should have resulted in a very poor and disappointing day. At Saltergate on the 16th, scent was rather better and a quick first was followed by a good run until hounds were run out of scent in the fields by the beck. At Levisham December 14th was the last day for the School this term and M. Lowesley-Williams took a small pack to Tom Smith's Cross and had his first day hunting hounds. With so few hounds and very little scent the good hound hunt that followed was a great credit to him. The way hounds worked showed that he was avoiding the most likely mistake of interfering too much and getting their heads up. This never happened, and the first good hunt of just over an hour was a most successful effort for a first day hunting hounds.

CONCLUDED CADET FORCE

The Royal Navy, the Army and the Royal Air Force are more intimately connected with the Public School Contingent than ever before. They now have to cope with the National Service recruit. To state that the Services are more interested than in previous years may appear to state a fact the wrong way round and we ought to say that the Public School Contingent is more interested in the Services than at any previous time, because most of its members, whether they like it or not, must join. But perhaps that is not a true statement either.

Boys for Regular Commissions in the three Services there will always be and they will have to satisfy the Civil Service Commissioners that they have attained the required standard of education, but it is not for them especially that 'Corps' is of value, because they present no problem, their plan is made. For the average boy the problem is different and difficult, for he his pre-Service training does not fit him for further training and ensure him the prospects of commissioned rank it is of little use. In the event of a National Emergency he who should have been trained as an officer will have cut himself a very critical time.

Captain Ince of the Duke of Wellington's Regiment and a number of his N.C.O.'s have attended each week. There was no failure among the fifty-seven candidates. There were fifty-six candidates for Part II of whom fifty were successful. The following were awarded a distinguished pass: D. F. E. Eden, D. J. L. Lee, D. Phillips, J. C. Twomey.

SHOOTING

Christmas term, 1949

<table>
<thead>
<tr>
<th>House</th>
<th>Points</th>
<th>Won</th>
<th>Lost</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>St Aidan's</td>
<td>411</td>
<td>365</td>
<td>46</td>
<td>822</td>
</tr>
<tr>
<td>St Bede's</td>
<td>481</td>
<td>382</td>
<td>99</td>
<td>962</td>
</tr>
<tr>
<td>St Cuthbert's</td>
<td>461</td>
<td>382</td>
<td>85</td>
<td>918</td>
</tr>
<tr>
<td>St Dunstan's</td>
<td>409</td>
<td>315</td>
<td>74</td>
<td>798</td>
</tr>
<tr>
<td>St Edward's</td>
<td>444</td>
<td>318</td>
<td>73</td>
<td>835</td>
</tr>
<tr>
<td>St Oswald's</td>
<td>436</td>
<td>371</td>
<td>87</td>
<td>894</td>
</tr>
<tr>
<td>St Thomas's</td>
<td>443</td>
<td>381</td>
<td>84</td>
<td>888</td>
</tr>
<tr>
<td>St Wilfred's</td>
<td>461</td>
<td>395</td>
<td>71</td>
<td>927</td>
</tr>
</tbody>
</table>

The usual Post Certificate 'A' Courses have been in progress. The training for Certificate 'A' Part I in the Recruit Company has been successful. There were no failures among the fifty-seven candidates. There were fifty-six candidates for Part II of whom fifty were successful. The following were awarded a distinguished pass: D. F. E. Eden, D. J. L. Lee, D. Phillips, J. C. Twomey.
The following Promotions and Appointment were made this term.

To be Under-Officer: C.S.M.'s M. Everest, I. M. Bruce-Buxton, S. B. Thomas; Sgt J. G. Faber, J. M. Erskine.


To be C.Q.M.S.'s: Sgts J. S. Hatter, A. E. Firth; Cpl E. Collins.


To be Drum Major: L.-Cpl J. J. Knowles.


The following Promotions and Appointment were made this term.

At an examination held for Certificate 'A' Part I (Individual) the following were successful:


The following Promotions and Appointment were made this term.

To celebrate the Head Master's Jubilee on December 1st, the Troop went to Hull at the kind invitation of J. D. Horgan. Here an elaborate tour of the extensive dockyards was made and also a visit to board the S.S. Mersey, then in dock. The careful preparations for the visit and the great interest that provided were much appreciated by all those who were able to go, and the thanks of the Troop go to Mr Horgan for the undoubted success that he made it.

The Troop continues to flourish with an even larger membership and it has been necessary to increase the number of patrols to ten. The Troop room has been enlarged to accommodate the increased numbers so that after being redecorated and refurbished with tubular steel chairs, it has become a popular resort at all times of the day.

The Troop has gone to Workington and the good wishes of the Troop go with him for his work there. His previous period as Quarter-Master has been taken by Fr Benedict.

At the end of the term, a special 'Boat' Patrol was formed under f field as Leader to ensure their proper care and maintenance. The addition of two Canadian canoes has greatly added to the amenities and these have been in constant use. The work has also included the general upkeep of the lakes, the continued drainage of the top lake and the dismantling of a Nissen hut on the east side of the lake and its transference to the south-west corner.

To appreciate how great is our place as Quarter-Master has been taken by Fr Benedict.

To be Cpl: P. M. O'Driscoll, P. J. O'Regan, J. C. Young.

The Troop goes on a camp with some Sea Scouts in Switzerland and we hope that they are as successful as they were last year.

SEA SCOUTS

The Troop continues to flourish with a larger membership and it has been necessary to increase the number of patrols to ten. The Troop room has been enlarged to accommodate the increased numbers, so that after being redecorated and refurbished with tubular steel chairs, it has become a popular resort at all times of the day.

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THE JUNIOR HOUSE

THE term opened with the House at full strength. There were ninety-four boys, forty over from last year and fifty-four from Gilling and elsewhere.

The Head Monitor was W. H. Lawson.

The Captain of Rugby was M. B. X. D. H. M. Masey, N. F. Martin, R. H. Martin, P. E. N. McCraith, D. J. Burdon, R. H. Martin left the House at the end of term to return to Australia. With us go our best wishes.

ANOTHER improvement has been the War Memorial.

Fr Anthony Spiller. We thank him for his sound and inspiring talks. During the Retreat a Requiem was sung for the Old Boys killed in the war.

The retreat discourses were given by Br Edmund Hatton. They have carried it out very well. The Christmas party at the Mole-Catcher's Cottage was a great success and bore evidence of the hard work both of Scout Masters and of the scouts.

The concerts given by the music staff have continued this term. They have been fairly well attended and we thank those who have contributed to their success.

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The next match was against Fyling Hall and was won, as was the following match against St Olave's. Then early in November the team went to Malsis Hall to play against what proved to be a bigger and more experienced side. The players on both sides are unlikely to forget this match for a very long time. It took place under weather conditions that are only rarely experienced in this country. The gale of wind that was blowing was reinforced, so to speak, by bitterly cold squalls of rain and sleet. Conditions could hardly have been worse. In fact the main thing about the match was the endurance shown by the players, hope that the team would be a good one. This certainly proved to be the case, for the difficulty in choosing the teams was rather concerned with the problem of whom to leave out than of filling places in the side. In fact the first set contained the material for two good sides.

The first match was played at home against Fyling Hall and was won, as was the following match against St Olave's. Then early in November the team went to Malsis Hall to play against what proved to be a bigger and more experienced side. The players on both sides are unlikely to forget this match for a very long time. It took place under weather conditions that are only rarely experienced in this country. The gale of wind that was blowing was reinforced, so to speak, by bitterly cold squalls of rain and sleet. Conditions could hardly have been worse. In fact the main thing about the match was the endurance shown by the players, who have continued this term. They have been fairly well attended and we thank those who have contributed to their success.

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THE PREPARATORY SCHOOL

The following new Boys joined the School this term: R. J. B. Twomey, C. C. Maxwell, A. D. E. Pender-Cudlip.


The following boys made their First Holy Communion: M. J. Whitehall, A. G. Connolly, M. A. King, D. F. Scotson.

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**RESULTS**

- v. Fyling Hall Lost 2-4
- v. St Martin's Lost 0-26
- v. Glenhow Lost 3-24
- v. Glenhow Lost 3-17
- v. Malsis Hall Drawn 3-3
- v. Junior House A Lost 6-12

**SPORTS**

**RESULTS**

- Set I. 100 Yards
  1. Poole. Time 13.4 secs.
  2. Green
  3. Gray

- Set II. 80 Yards
  2. Dyer
  3. Holmes

- Set III. 60 Yards
  1. R. O'Driscoll. Time
  2. Chambers
  3. Burley, A. J. King

- Set I. 400 Yards
  2. Poole
  3. Green

- Set II. 200 Yards
  1. Dyer. Time 32.2 secs.
  2. Umney
  3. Holmes

- Set III. 200 Yards
  1. R. O'Driscoll. Time 35.4 secs.
  2. Chambers
  3. A. J. King

**BOXING**

An inter-section tournament was held at the end of the term in which some forty boys took part. From the number taking part and from the excellence of most of the contests it is evident that the boxing is in a very healthy state and we look forward confidently to our match next term and to the competition for the cups. We are very grateful to Fr George for his kindness in coming to judge on the second day of the tournament.

**THE AMPLEFORTH SOCIETY**

**FOUNDED JULY 14, 1871, UNDER THE PATRONAGE OF SAINT BENEDICT AND SAINT LAWRENCE**

President: THE ABBOT OF AMPLEFORTH

**OBJECTS.**

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

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

The Annual Subscription of Members of the Society is one guinea, payable in advance, but in case of boys whose written application to join the Society is received by the Secretary within twelve months of their leaving College, the first year's subscription only shall be half-a-guinea. All Annual Subscribers of the Society shall receive THE AMPLEFORTH JOURNAL without further payment. Members whose subscriptions are in arrears shall not be entitled to receive any copies of the Journal until such arrears are paid up and then only if copies are available.

A Life Membership of the Society may be obtained by the payment of £7 10s. provided there be no arrears; Priests may become Life Members when their total payments reach the sum of £15.

For further particulars and forms of application apply to the Hon. Sec., Fr Oswald Vanheems, O.S.B., Ampleforth College, York.

**THE AMPLEFORTH JOURNAL**

THREE issues of the JOURNAL are published each year—in January, May and September. The Annual Subscription is £1. 6d., including postage. Single copies of past or current issues may be obtained for 2d. from the Secretary, THE AMPLEFORTH JOURNAL, Ampleforth College, York.
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THE PREPARATORY SCHOOL
SAINT BENEDICT AND THE MASTER

Many books in many languages have been written about St. Benedict; every effort has been made to discover the facts of his life and to trace the lineaments of his personality; yet, despite all this, the Saint remains a remote and somewhat shadowy figure. The fact is that we are practically restricted, for his biography, to the Second Book of St. Gregory's Dialogues, and St. Gregory's account, for all its charm and spiritual power, is conspicuously lacking in precise historical detail. There remains, of course, the Holy Rule, which cannot but throw much light upon the Saint's ideals and purpose. Yet even here, despite the labours of many distinguished scholars, the situation is not all that it should be. It is true that we now possess, thanks to Abbot Butler and Dom Linderbauer, two excellent editions of the text of the Rule; but it would be admitted, even by those scholars themselves, that we do not possess the perfect, definitive edition. However, in this region at least, the prospects have recently improved. It is the chief purpose of this article to indicate a line of approach that has recently been opened, and to show what promise it holds of new light upon the origins of the Rule and of new assistance in its interpretation.

1. THE RULE OF THE MASTER

For a dozen years now the Benedictine world has been agitated by an acute controversy, revolving around an anonymous monastic Rule which is denominated the 'Rule of the Master' (Regula Magistri. The text is in P.L. 88). This Rule gets its current title from the technique adopted by its author. His chapter-titles regularly pose a monastic question, and the exposition which follows is presented as 'the Lord's answer through the Master': Responder Dominus per Magistrum. The true title of this Rule, however, has been shown by Dom Cappuyns to be the 'Rule of the Fathers': Regula Sanctorum Patrum.1

1 A full bibliography for this article would take up much space; I mention here three items only: (1) Dom M. Cappuyns, 'L'auteur de la Regula Magistri: Cassiodore', Recherches de Théologie ancienne et médiévale, XV, 1948, pp. 209-268; (2) Dom P. Vandebroucke, 'Saint Benoît, le Maître Cassiodore', Ibid. XVI, 1949, pp. 186-226; (3) T. P. Lindsay, 'Saint Benedict, his Life and Work', Burns Oates 1949, 10s. 6d.
The Rule of the Master (as presented in Migne) is nearly three times as long as St Benedict's Rule and differs widely from it in character, containing much material of a fantastic and extravagant quality, of which I propose to submit one or two specimens. Its Latin has little of the conciseness and general simplicity of the Latin of the Holy Rule, being characterized by cumbrous syntax and an outlandish vocabulary. But this is the crucial point: this anonymous Rule embodies in its text very nearly the whole of St Benedict's Rule, either with a close verbal similarity (Prologue and first seven chapters) or in paraphrase and constant allusion. This continues up to the end of St Benedict's sixty-sixth chapter, which, ending with the sentence 'We desire that this rule be read aloud from the ground of ignorance', has commonly been regarded as the terminal chapter of St Benedict's first draft of his Rule. By those who maintain that the Master's Rule derives from St Benedict's, this circumstance is regarded as plain proof that the Master had St Benedict's Rule in its first state.

It is only in the last few years, i.e. since 1938, that much notice has been taken of the Regula Magistri, or much importance attached to it. Before 1938 it was common form among scholars—from the seventeenth century Maurists to the modern editors of the Rule—to dismiss it as no more than a crude cento or paraphrase of the Benedictine Rule. The Maurist editor of its text (Dom Hugh Ménard), noticing the passages which agree with St Benedict's text, found that they were in striking contrast with the 'rude and scabrous style' of the remainder of the Rule. This continues up to the end of St Benedict's sixty-sixth chapter, which, ending with the sentence 'We desire that this rule be read aloud from the ground of ignorance', has commonly been regarded as the terminal chapter of St Benedict's first draft of his Rule. By those who maintain that the Master's Rule derives from St Benedict's, this circumstance is regarded as plain proof that the Master had St Benedict's Rule in its first state.

A new edition of the Holy Rule, whose preliminary researches induced him to take the Master more seriously. For, after a ... text was demonstrably a more primitive one. St Benedict, for instance, in several passages, makes considerable use of Cassiodorus (c. 490-583) is best known as the minister of Theodoric, the Ostrogotthic King of Italy. After Theodoric's death (526) he continued to assist his successors until the year 542, when, the Gothic kingdom being obviously in decline, he retired to Isis family estates near Squillace in Calabria and there founded his monastery of Vivarium. It was his aim to establish a cultured community, i.e. one learned in the Scriptures and principles of the true title of this Rule being Regula Sacerorum Patrum. On the other hand, Cassiodorus (c. 490-583) is best known as the minister of Theodoric, the Ostrogotthic King of Italy. After Theodoric's death (526) he continued to assist his successors until the year 542, when, the Gothic kingdom being obviously in decline, he retired to Isis family estates near Squillace in Calabria and there founded his monastery of Vivarium. It was his aim to establish a cultured community, i.e. one learned in the Scriptures and principles of the

2. THE MODERN CONTROVERSY

And so, until the year 1938, the Master's Rule was dismissed as a sort of sport or freak, and no scholar troubled to examine it very carefully. But then came Dom A. Genestout, a French Benedictine engaged upon a new edition of the Holy Rule, whose preliminary researches induced him to take the Master more seriously. For, after a close examination of those parts of St Benedict's Rule which are almost verbally incorporated in the text of the Regula Magistri, he observed that there were many differences between the Master's text and the standard text of the Rule, and that the Master's text was demonstrably a more primitive one. St Benedict, for instance, in several passages, makes considerable use of Cassiodorus's Institutiones. Under what monastic Rule did his monks live? He refers in his Institutions to Patrum Regulae (I, 32, 1), which Dom Cappuyns takes to be a reference to the Regula Magistri, the true title of this Rule being Regula Sacerorum Patrum. On the other hand, Cassiodorus's Institutiones are well known as the minister of Theodoric, the Ostrogotthic King of Italy. After Theodoric's death (526) he continued to assist his successors until the year 542, when, the Gothic kingdom being obviously in decline, he retired to Isis family estates near Squillace in Calabria and there founded his monastery of Vivarium. It was his aim to establish a cultured community, i.e. one learned in the Scriptures and principles of the true title of this Rule being Regula Sacerorum Patrum. On the other hand, Cassiodorus's Institutiones are well known as the minister of Theodoric, the Ostrogotthic King of Italy. After Theodoric's death (526) he continued to assist his successors until the year 542, when, the Gothic kingdom being obviously in decline, he retired to Isis family estates near Squillace in Calabria and there founded his monastery of Vivarium. It was his aim to establish a cultured community, i.e. one learned in the Scriptures and principles of the true title of this Rule being Regula Sacerorum Patrum. On the other hand, Cassiodorus's Institutiones are well known as the minister of Theodoric, the Ostrogotthic King of Italy. After Theodoric's death (526) he continued to assist his successors until the year 542, when, the Gothic kingdom being obviously in decline, he retired to Isis family estates near Squillace in Calabria and there founded his monastery of Vivarium. It was his aim to establish a cultured community, i.e. one learned in the Scriptures and principles of the true title of this Rule being Regula Sacerorum Patrum. On the other hand, Cassiodorus's Institutiones are well known as the minister of Theodoric, the Ostrogotthic King of Italy. After Theodoric's death (526) he continued to assist his successors until the year 542, when, the Gothic kingdom being obviously in decline, he retired to Isis family estates near Squillace in Calabria and there founded his monastery of Vivarium. It was his aim to establish a cultured community, i.e. one learned in the Scriptures and principles of the true title of this Rule being Regula Sacerorum Patrum. On the other hand, Cassid
hand, Abbot Chapman, in his *St Benedict and the Sixth Century*, on the
ground of several clear references to St Benedict's Rule in his writings,
recounts Cassiodorus as a disciple of that Rule and put Vivarium under
its sway. Incidentally, if the thesis of Dom Cappuyns be sound, it would
be damaging to the chief hypothesis of Abbot Chapman's book, viz.
that St Benedict's Rule was commissioned by Pope Hormisdas (cf. 533)
and promulgated with papal authority as the standard code for the
monastic West. For it is only in a very broad sense that the Master may
be called a disciple of the Holy Rule. If the Benedictine Rule had been
the official monastic code, imposed by papal authority, which Abbot
Chapman suspects that it was, could Cassiodorus have treated it with
such freedom, and have modified or contradicted its provisions so
draconically?

This, of course, is to assume that Cassiodorus is the author of the
*Regula Magistri*. On the same assumption, it may be asked: When did
he compose it? It is the conviction of Dom Cappuyns that in the year
540, when embarking upon his monastic enterprise, Cassiodorus secured
from Monte Cassino a copy of the primitive Benedictine Rule, but did
not complete his own (the *Regula Magistri*) until the year 555. While
working upon this, he had the primitive Benedictine Rule constantly
before him.

The thesis of Dom Cappuyns is in several ways an attractive one.
It seems, for instance, to provide just the type of author required for
the Master's Rule. For a great part of his career Cassiodorus was the public
functionary *par excellence*: fussy, pompous, verbose. His *Variae* bring
him vividly before us. Coming late to the monastic life, he was in this
region very much of an amateur, just such a one as might be expected to
innovate with such wild exuberance and ritual. He did not himself assume
the office of Abbot of Vivarium, but was the wealthy patron of the
foundation, enacting the role of the 'guide, philosopher and friend' of
the monks, and lavishing upon them the resources of his wealth and
erudition. With such a personage 'on the premises', one cannot but feel
that the actual abbot would be a little overshadowed.

But have we any surer grounds than general suitability for making
Cassiodorus the author of the *Regula Magistri*? I have to confess that
there does not seem to me to be very much. However, I hasten to report
an item in the Master's abbatial arrangements which comes near to
providing a link between his Rule and Vivarium.

The Master's abbatial arrangements are both extensive and peculiar.
On one point he disagrees very definitely with St Benedict: he will have
no prior, or 'second', in his monastery. The abbot must keep his monks
below him, on the same level of an exact equality. To ensure this, he
must change their order frequently. His abbot, like St Benedict's, receives
his formal appointment from the bishop, but he is not chosen by the
community; he is chosen by his moribund predecessor. The Master sets
forth the reversion of the abbatial office as the desirable objective and
prize of a life of monastic virtue. We have to conceive his monks as
constantly engaged in a contest of virtue and seeking by their prowess
to win the abbot's choice. The abbot, for his part, has to be careful not
to show any slightest mark of preference, so that the race may be run
entirely in the dark and the monks thereby keyed up to unremitting
efforts (cc. 92).

However, the critical day at last arrives. The abbot is ailing, has
perhaps taken to his bed, becomes definitely moribund. He must take
action at once, if the choice is not to fall to the bishop. So he summons
the community and announces the name of his successor. The monk so
chosen steps out from the undistinguished mass of the brethren; the
bishop is called in and with much ritual the abbot-elect is given his
formal appointment; the monastery has a new abbot (cc. 94, 95).

But what if the moribund abbot revives and is able to resume his
duties? The thing must have happened while the Master was engaged
upon the composition of his Rule, perhaps at the very point in that Rule
to which we have now arrived. There is a preliminary 'smoke-screen'—
so to say—which seems designed to conceal the contradiction of his
previous ordinance; but contradict that ordinance he definitely does,
for he recognizes the newly-appointed abbot as 'secondary abbot',
gives him rank immediately after the old abbot, and allows him to deputize
for the latter whenever necessary. He is, says the Master, remembering
imperial arrangements, a 'spiritual Caesar'. We might call him a coadjutor
with right of succession. And so the monastery becomes possessed of
two abbots at the same time.

Well, the *Institutions* of Cassiodorus, in a passage which has always
puzzled scholars, present Vivarium also as apparently governed simul-
naneously by two abbots.

I beseech you, most holy men, Abbot Calcedonius and Gerontius,
so to dispose all things that, with God's help, you may lead the
flock entrusted to you to the blessings of eternal beatitude (I, 32, 1).

The Master frequently traverses St Benedict's regulations, sometimes
in a violent manner; unless we must suppose that it is St Benedict
who is correcting a predecessor's extravagances. Take, for instance, that ordinance by which the abbot is required to be continually disturbing the order of the community, so as to keep the monks in an exact equality of subjection. It is an ordinance which St Benedict, to judge by his own regulations (c. 65), could not but view with grave disapproval, if not with horror. For his own part, he ordains that his monks should take no part in correcting a predecessor's extravagances. Take, for instance, that ordinance by which the abbot is required to be continually disturbing the order of the community, so as to keep the monks in an exact equality of subjection, nor by an exercise of arbitrary authority ordain their order according to the date of their entry, and should keep that order. If he allows the abbot, for special reasons, to make exceptions to this standard rule, he at once tells him that he 'must not disturb the flock committed to him, nor by an exercise of arbitrary authority ordain anything unjustly'.

The last item has relevance not to the alleged authorship of Cassiodorus, but to the general question of the relationship of the two Rules. And the same is true of what follows immediately. As another instance of the Master's disagreement with St Benedict—there are too many such instances for all to be cited—I ask to be allowed to draw attention to one that struck me forcibly when I came upon it. It is this: St Benedict (c. 16), justifying his programme of seven Day Hours, has these words:

'So THE AMPLEFORTH JOURNAL regulations (c. 63), could not but view with grave disapproval, if not to this standard rule, he at once tells him that he 'must not disturb the attention to one that struck me forcibly when I came upon it. It is this :

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The prophet says: Seven times a day have I given praise to thee.

All the seven Day Hours, in which he says that we should with the prophet give praise to God, are to be chanted in exactly the same

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At these times, therefore, let us render praise to our Creator.

In his next chapter (17), regulating the psalmody of the Day Hours, he ordains that the three psalms of Compline shall be said without antiphons.

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The Master takes up the last item and devotes to it a special chapter (42).

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All the seven Day Hours, in which he says that we should with the prophet give praise to God, are to be chanted in exactly the same manner, because in the seventhfold Spirit there is no sort of diversity. If we may trust Migne's text at this point, what is he doing here but referring to the 'master' through whom he professes to get his teaching? (Responde Domini per magistrum.) And, in view of the close agreement of the italicized words with the words of St Benedict just cited, who can this 'master' be but St Benedict himself? So perhaps the Master did compose his Rule on the basis of a copy of the primitive Benedictine Rule, a copy which bore no other signature than the first words of its prologue: Ausculta, 0 Fili, praecepta magistri.

To return to Cassiodorus. The judicious reader will long since have desired to know whether the authorship of Cassiodorus may be established from stylistic grounds, by a careful comparison of the Regula Magistri with the admitted works of Cassiodorus. I think he is destined to be disappointed. Dom Cappuyns does, indeed, assemble some materials for this purpose, but he quite frankly admits that they amount to little.
subsidiary one of the authorship of Cassiodorus, we must agree that
the debate is of importance for the history of the origins of the
Benedictine Rule. So also, whether we suppose the Master to be St Benedict's
Rule. And we do not believe that such is St Benedict's meaning. This was his
preoccupation: The Psalmist had said, I rose at midnight to give praise to thee (quoted in c. 16), and the Psalmist should be obeyed. But a literal
observance of his programme would leave the monks insufficient sleep and
interfere with the natural process of digestion. Prudence, therefore,
should intervene and modify the programme. The ordinance, in effect,
is one of many examples of the Saint's characteristic discretion, and is
perhaps, considering his veneration for Holy Scripture, the most con-
vincing of all. As for the use of ratio in this sense, I would cite in its
favour the sed at hoc eum omni mensura et ratione of chapter 75, if not also the
dictante aeguitatis ratione of the Prologue.
(2). The reader may be disposed to accept this first interpretation and yet may—with commentators and translators generally—say at the
rendering of digesti which is implied in it and made explicit in what
follows. It has been common form to render this by some such euphemism as 'with their rest completed'. But there can be no doubt that it refers
precisely to the physical process of digestion. The ancient medical
writers took much interest in this process and stressed the importance
of a due allowance of sleep. So also Cassian and St Jerome. But I leave
medical writers and Fathers of the Church on one side and choose rather
to present the views of the Master. It is his custom, whenever he reaches
a word that holds a vital place in his argument—for myself, I should
prefer to say: whenever he reaches a vital word of St Benedict's—to ring
the changes upon it.' Consequently, he has several passages which bring
in the word digesti. Neglecting the minor references, I give the reader
the benefit of the tour de force in which he expresses his full mind.
Just think what would happen if the brethren, in the short nights
of summer, were compelled to say Matins before cockcrow! They
would come to the choir from their broken sleep quite undigested.
The blood and humours would still be coursing and boiling in their
veins; their stomachs would still be occupied with the business of
digestion, a business which is intended to be performed in the peace
of that deep sleep which has been interrupted. Consequently, being
called, or rather, killed, at the very height of the digestive pro-
cess, they would come to choir with their heads all heavy and their

1 The most striking example of this propensity of his occurs in his excursus
on Gyrovagues (Downside Review, loc. cit.). St Benedict, in his account of the same
people, has the clause: qui rota vita sua per diversas provincias minis aut quaternis diebus
per diversarum colles impingit, and he does not repeat any of these words. The
Master, on the contrary, employs diversus eighteen times, and has as many as thirty-
three occurrences of hospes and its derivatives. On the assumption that St Benedict
took his Rule from the Master, we must admit that he performed a very skilful and
discreet feat of angling, when he fished up out of the Master's welter just three
specimens and no more of those two words.
throats belching the vapours of indigestion. What chance then for them to be visited by the favours of the Holy Spirit? (c. 33.)

We may well ask, What chance indeed? But is not this Rule explicit, devoid of embarrassment, free from inhibitions? The man who wrote it suggests a different occupation for the interval mentioned in St Benedict's next sentence. His monks are not told to study psalms and lessons, but to delouse their tunics.

6. SAINT BENEDICT'S BELT AND SCAPULAR

Let them sleep clothed, and girt with girdles or cords [but not with their belts], so that they may not have their knives at their sides while they are sleeping, lest perchance the knives wound them in their sleep (c. 22).

The clause which I have interpolated will at once indicate my understanding of this passage of the Rule. It has commonly been understood differently. Thus Mr Lindsay, whose book is to be noticed presently, writes: 'they slept clothed and girded, but not with their knives in their belts, for fear of accident' (p. 117); and again: 'taking their knives out of their belts, the brethren lay down on their pallets' (p. 127).

The Master is a somewhat obscure writer, but he is prolix, so that it is generally possible, with patience, to arrive finally at his meaning. In this case, however, he is brief and to the point. His monks at night are to use a 'girdle, cord, or strap' which is an entirely different article from the daytime belt (bracile) equipped with a knife-sheath. The Master says:

We forbid the monk to use his bracile at night for this reason, lest, when he turns in his sleep, the point of the knife should come out through the sheath and pierce his flesh (c. 1).

'Cockcrow' (pullorum cantus) is defined by the Master as the last stage of night, immediately before daybreak. He ordains that in spring and summer (defining this period as from Easter to September 24th), when the nights are short, Matins should not start until cockcrow. For the rest of the year (which he calls winter), when the nights are long, Matins should be timed to end at cockcrow. To his knockers-up he gives the quaint title of vigilgalli, i.e. 'Matins-cocks', probably an invention of his own. He has two of these functionaries on duty every night, trusting that one at least will wake at the right time. Their first duty is to go to the abbot's bed, recite Domine, labia mea aperies, etc., and then thump his feet. This operation having effected its purpose, they say De.. The abbot at once rises, proceeds to the oratory and strikes the Matins-bell. He then settles down to pray until all the brethren have assembled, a visit to the necessarium being allowed for. If any monk keeps him praying too long, he receives an appropriate penance. The Master begins his next chapter by citing the verse of the Psalmist which I suppose to have been in St Benedict's mind, and later on, without warning or explanation, has the remark: 'An interval is ordained so that the heaviness of sleep may be worked off by a long night'. This can only be a reference to St Benedict's 'moderate space beyond midnight' and without that text is unintelligible. The Master is working with St Benedict's text before him—digestio makes two of its appearances just before the remark about the 'interval'—but has omitted a vital link in the argument.

Could anything be clearer than that? And is it not precisely what St Benedict intends in his elliptical sentence? In effect, St Benedict also is forbidding the use of the daytime belt and replacing it with a plain girdle or cord. (He says vestis circumcis aure ferrum; he does not use the word bracile.)

The daytime belt (bracile), as a piece of monastic equipment, had an interesting evolution which appears to have reached its term by St Benedict's day. Cassian describes its earliest form when he represents the Egyptian monks as wearing a somewhat elaborate harness of straps, which passed round the back of the neck, over the shoulders, under the arms and then round the torso. The purpose of this harness was to constrict the loose habit and prevent it from impeding the monk while he was at his work. Observe that it involved the shoulders (scapulae) and the arms (brachia). St Isidore of Seville describes this primitive garment under the word rodinicum, but reports that by his time it had come to be known as bracile and, despite that name, had ceased to have anything to do with the arms and become a body-belt, pure and simple. The Master makes it clear that his bracile was precisely of this sort, providing it, to clinch matters, with the scriptural authority of St John the Baptist's 'leather girdle about his loins' (Mark, 1, 6). I am confident that St Benedict's bracile was of exactly the same sort.

But what of St Benedict's scapulae proper opera, which was obviously a garment designed to perform the same function as the primitive rodinicum and the later bracile? The Master, though very copious on the topic of monastic dress, nowhere uses the word scapulae, which of itself is a significant circumstance and would persuade me that the word is no more than another name for the rodinicum and consequently, by St Benedict's time, a synonym of bracile. I am confirmed in this opinion by the evidence of St Benedict's fifty-fifth chapter, wherein he provides us with two separate lists of articles which his monks should have. Each list contains five items of dress, as follows:

1. cuculla, tunica, scapulare, pedules, calige.
2. cuculla, tunica, bracile, pedules, calige.

Does not this evidence compel us to equate scapulare and bracile? And so, with some help from the Master, we solve a problem which has much exercised the commentators.

1. See rodinicum in Lewis and Short. Isidore's dates are given as 560-636. He wrote the Etymologies, in which this passage comes, towards the end of his life, i.e. about eighty years after St Benedict's death and fifty after the death of Cassiodorus.
2. The modern belt is our equivalent for St Benedict's scapulae or bracile, although, since it no longer carries a knife-sheath and knife, a better word for it would be cingulum. As for the garment which we call a scapular, this is St Benedict's cowl, after an evolution very similar to that which produced the modern chasuble out of the ancient pectoral or cappa, which was a square or circular piece of cloth with a hole in its centre for the head to go through. The garment which we now call a cowl was superimposed on St Benedict's habit, in order to provide against the rigours of winter in quite unheated choirs. It would follow from all this that the Benedictine monk of modern times, though not arrayed in his cowl, is nevertheless wearing St Benedict's full habit.
7. THE MASTER AND AGRICULTURE

St Benedict's attitude towards agriculture is a flexible one. He would obviously prefer his monks to perform their manual tasks within the monastic precincts: in garden, mill and various workshops, and does not like them wandering beyond those precincts, "for that is not at all expedient for their souls" (c. 66). Nevertheless, he is prepared for local circumstances which may compel the monks to go out into the fields. But if the circumstances of the place or their poverty require them to gather the harvest themselves, let them not be discontented; for then are they truly monks when they live by the labour of their hands, like our fathers and the apostles (c. 48).

He is prepared also for his monks to be working so far from the monastery that they cannot get back in time for the Office but must say it in the fields (c. 50). And he is prepared to relax the regular fasts in respect of such field-work (c. 41). We know little of the economic position of Monte Cassino in St Benedict's time; what little we know (from the Dialogues) would suggest that it was not a commanding one. There were occasions when the monastery could be down to its last measure of flour or last cruise of oil, or the abbot be without so much as twelve shillings with which to relieve a poor debtor (Bk II, cc. 21, 27, 28).

The situation of the Master appears to have been a very different one. (If he be Cassiodorus, we know it was such.) He seems to be a considerable landowner, possessed of many farms. In respect of these farms his regulations differ sharply from St Benedict's. He has no difficulty about allowing his monks (as St Benedict does) to practise gardening, and the various household crafts; but he will not hear of them taking the trouble about allowing his monks (as St Benedict does) to practise gardening, and the various household crafts; but he will not hear of them taking the

disturbing their minds and compelling them to break the regular fasts. To his mind such work is irreconcilable with their monastic observance, farmers and the monks be content to live upon the annual rents, supporting themselves and their charitable works by means of these revenues (c. 86).

Towards the secular farmers who undertake this work for the monasteries he can have no sympathy. They are poor worldlings, with their desires wholly occupied with the things of this world, with no thought for their souls or a future life: just the right people to do this work for us and to do it well. Poor things! the world which they love so well frequently lets them down. They have to leave it suddenly, taking with them none of the things which they have loved and cherished, their sole luggage being a large packet of sins. However, it can't be helped. For such secular work as this, the only right people are these worldlings. As for us monks, who have turned our backs on the world and its solicitudes, we must hold our farms in the manner aforesaid, even though others suffer by it. We must be content to collect our annual rents, and for the rest, standing aside in care-free peace, give our undivided attention to our souls.

The Master's attitude towards his tenants might be likened to the attitude of some grand seigneur of the ancien régime; he seems utterly indifferent to their spiritual welfare. When poor Pére Gaucher, in his distillery, was engaged in damming his soul to the great advantage of the monastery, his abbot did at least ordain a special prayer after Compline for the invaluable sinner. It was a considerate gesture, if nothing more; the Master is apparently devoid of even this measure of sympathy.

8. A MEAL WITH THE MASTER

Earlier in this article I promised a specimen of the Master's eccentric regulations. Some of these have already been mentioned incidentally; but I now give a full-length picture, choosing for my purpose the region of food and drink, wherein his rules are both copious and curious (cc. 27-29). Besides wine, he provides his monks with a variety of 'soft' drinks, taking special care to solve the problem of summer thirst. His most striking regulation is concerned with the daily ration of bread. The whole amount required for the meal has to be placed beforehand in a basket, which is suspended by rope and pulley over the abbot's table. Grace having been said, while the monks are still standing, the basket shall be made to descend on to the abbot's table, in order that the rations of God's workmen may appear to descend to them from heaven. Panem de caelo praestitisti eis. The abbot then supplies the people at his own table, who kiss his hand as they receive their portions. Next he gives the provosts of the several tables the quantity needed for their tables, and the provosts likewise kiss his hand and have theirs kissed by the brethren of their tables. When all have received their pound of bread, they sit down in silence and there begins another series of ceremonies, involving the reader (with his codex ready), the kitcheners and the cellarer. Then the first course of the meal is set before the monks with further ritual, the items of food and drink all receiving the abbot's blessing. And finally the meal starts. When the first course has been eaten, the waiters remove the dishes and provide a bowl of water for a general washing of hands. This is followed by hot drinks all round, these also to be blessed by the abbot. The second course is then brought in, and there is another drink, and fruit, if any is available. When the meal is finally ended, the waiters 'everlastingly' collect the crumbs from the various tables; but there appears to be yet another drink before the monks stand up for grace.
As regards the crumbs collected from the tables, the Master gives these a quasi-sacramental character. They have to be kept in a special vessel until the end of the week, when the kitcheners make them up into a pudding, which may contain meal and eggs. On Saturday, when the brethren assemble for the evening drink (provided daily), this pudding is set before the abbot and receives his blessing. Then the abbot himself takes a spoonful of the pudding and with the same spoon puts a spoonful into the mouth of each person at his table and into the mouths of the waiters. A plateful of the pudding, sufficient for the number of monks, is then supplied to each of the several tables, and the provosts of those tables feed themselves and their monks in like manner 'so that all may receive of this blessing'. All this having been done, the monks take their final (hot) drink and rising say Deo gratias. And so to bed.

9. MR LINDSAY'S SAINT BENEDICT

I now turn from the Master's Rule to consider briefly a new English account of St Benedict, Mr T. F. Lindsay's Saint Benedict, His Life and Work. Since no single one of the previous accounts of the Saint is now in print, it may fairly be said that Mr Lindsay's book meets a real need. The book is the workmanlike achievement of a devoted son of St Benedict, whose Holy Rule for Laymen has already demonstrated his intelligent appreciation of the Saint and his Rule. In the present volume also he displays an attractive sympathy with St Benedict and a well-informed understanding of the Benedictine ideal.

The author disarms criticism by modestly disclaiming any pretensions to scholarship; but he has evidently given a great deal of careful study to the sources available in English. These are inevitably of mixed quality. I like his work least when he is reproducing the speculations of Abbots Tosti and Chapman, far better when he is in the hands of Abbot Butler, but best of all when he is speaking from his own mind and heart.

The book is constructed fundamentally on the accepted pattern, i.e. it is a conflation of the evidence provided by St Gregory and the Holy Rule. There is really little else to be done, at least at present, although the result might be dismissed by an unfriendly critic as 'the mixture as before'. I do not so dismiss it, but would suggest to the author that he might have served St Gregory better, and saved himself an occasional 'spot of trouble', had he employed a less antiquated version of the Dialogues. St Gregory's simple and lucid Latin is not well, nor always accurately, rendered by the old version, and its cumbrous English seems to me to consort ill with the author's sound modern idiom. Also, it may very well be this old version that is ultimately responsible for such a thing as the surprising castigation administered (in the first chapter) to St Gregory's charming prologue.
CHRISTIAN DEMOCRACY

THE OBJECT FOR WHICH SOCIETY EXISTS

The aim of society is in fact its own common good, the good of the social body. But, as a counterweight to a dehumanizing collectivism or any form of State despotism, it must be stressed that this good of the social body is the common good of human persons. The common good of society is neither the sum total of private individual goods, nor the good proper to that kind of whole to which the parts are completely subservient, like bees in relation to the hive. The object for which society exists is the good human life of the multitude, but a multitude of human persons, that is, of totalities compounded of flesh and blood and spirit, wholes which are in fact more spiritual than carnal, even though they often appear to live rather by the flesh than by the spirit. The raison d'être of society is the communion of its members in the good life. Thus the social good is something common both to the community as a whole and to its individual members—the latter bringing in the complicating factor that, being persons, they are themselves wholes. Society must move towards its objective, the social good, without detriment to the well being of the individual persons who go to form it. Correspondingly, while the common good of society must be redistributed, so to say, among the persons and so aid their development, these can fulfill themselves in the ultimate sense only by acting in conformity with the common good; in other words, by keeping in view the general purpose and abstaining from conduct harmful to society.

What is to be aimed at, then, is the good and righteous personal life of the human community; not any set of material, or even immaterial, benefits, therefore, but the integrity of man's well being, physical, moral and spiritual. Among the chief elements essential to the common good are justice and all that is implied in the theological concept of 'righteousness'. Hence it is the duty of the State to foster these virtues in its citizens. When the State itself promotes policies that are unjust it thereby injures the common good and, so to speak, falsifies its own essence. Moreover, it is at this point we see clearly emerging the fact that the common good is the foundation of authority in human society. If a community of persons is to be led towards the social good it is obviously necessary that representatives of the community (i.e. in democratic forms of government, which is what we have in mind) be charged with this guidance and that their legislation with a view to the desired end be observed by all the community's members. Authority so considered, bearing upon free men and taking account of the whole social good cannot, by definition, be despotic. It is unfashionable nowadays to insist on the principle of authority; but we Christians should never forget that to acknowledge God—the author of the universe—is to accept subjection to authority, an authority which He designs to exercise over us through imperfect human agents.

EQUALITY

Before examining in rather more detail the nature of this authority, we must turn to another factor, if it is really a factor, which cannot be ignored in any discussion of Democracy, namely, 'human equality'—to use the phrase without prejudging the issue. Perhaps I may be allowed to lighten the rapidly mounting load of this paper by quoting Mr Bernard Shaw again, sifting out the sense from the nonsense. 'Democracy means Equality', says he. 'But what does Equality mean?'

Obviously it does not mean that we are all alike in political faculty or indeed any faculty. Nature inexorably divides us into a mass of persons differing in aptitudes and ability, with a percentage of nincompoops and a percentage of geniuses.

And he presently continues:

Differences in character and talent cannot be assessed in terms of money: for instance, nobody can suppose that because Mr Joseph Louis, world champion heavyweight boxer, can earn more in fifteen three-minute rounds than Einstein in fifteen years, his exertions are a hundred and eighty thousand times as valuable as Einstein's. Nobody challenged to fix the incomes of the two on their merits could do so: it would be like trying to measure in money the difference between the relative value to a family of a frying-pan and a bible.

To put the point in more general terms, we may say that there is clearly no equality among men in respect of their talents and capacities. Nor is there any escaping a subordination of function whereby some people give the orders and others carry them out. No one, unless he is an anarchist or a lunatic, objects to this arrangement. Where the trouble begins is when these natural diversities are translated into the social and economic terms of class distinctions and unequal incomes. But with these problems, or with what it is now fashionable to call 'parity of esteem', we are not directly concerned in this paper. Men are equal inasmuch as they are children of the same Heavenly Father and redeemed by the same Christ, each having the inalienable dignity of a soul fashioned in God's own image. Nor can any inequality enter in where it is a question of man's subjection to the Natural Law; in this respect there is no

difference between Pope and peasant, King and commoner. Unhappily we often find that the people who clamour loudest for equality are just those who will have no truck with any natural law. They thus unwittingly destroy the basis of their own position, for there can be neither equality nor freedom save within the framework of the laws which govern the nature of things. To this widely cherished inconsistency our dialectical friends, the Marxists, who claim to be experts at unearthing inherent contradictions, might profitably give some attention.

THE NATURAL LAW

The idea of Natural Law is a heritage of Christian and classical thought. As applied to man, the natural (sometimes called the unwritten) law may be defined as an order or arrangement corresponding to human reason in conformity with which man's will must act if he is to attain the ends proper to a human being. Since nature comes from God, we must conclude, with St Thomas, that the unwritten law is in some way a reflection of the eternal law which is the divine creative Wisdom itself. Needless to say, the law and the knowledge of it are two different things. Maintaining well summarizes the traditional Thomist doctrine:

Natural law is not a written law. Men know it with greater or less difficulty, and in different degrees, running the risk of error more elsewhere. The only practical knowledge all men have naturally and infallibly in common is that we must do good and avoid evil. This is the preamble and the principle of natural law; it is not the law itself. Natural law is the ensemble of things to do and not to do which follow therefrom in necessary fashion, and from the simple fact that men are men, nothing else being taken into account. That every sort of error and deviation is possible in the determination of these things merely proves that our sight is weak and that innumerable accidents can corrupt our judgment.

We may note here that all that has so far been said about the dignity of the human person is founded on the idea of Natural Law. There are things due to man by the very fact that he is man. The same Natural Law which lays down our most fundamental duties, and by virtue of which every just law is binding, is the very law which assigns to us our basic rights. For, of course, we are apt to think more about our rights than about our duties, the two sets of ideas are correlative—if someone has the right to my loyalty then I have the duty to give it to him. We are in fact enmeshed in the strands of a universal order, caught up in the interacting laws and regulations of the cosmos; hence we have rights vis-à-vis other men and the totality of creatures. If we trace these rights to their ultimate root, we find that, just as every legitimate authority—that is to say, every authority that is just—is binding in conscience only in so far as it reflects Justice itself, namely God, so too each man's rights can be asserted by him only in virtue of God's right, the right which is absolute Justice, to see the order of His wisdom in created beings respected, obeyed and loved by every rational creature.

CHRISTIAN DEMOCRACY

One of the most cherished aims of Democracy in the English Situation (which is the concern of our Conference) is surely that of freedom within the law, the law in question being, ultimately, the law of nature; for this is the basis of all positive law. To this extent, it seems to me, every democrat must be—in a broad philosophical, not in a 'party' sense—a Liberal. Now it is at this point that confusion can arise; for the form of Liberal democracy beloved of the secularist acknowledges no submission to any law other than its own being. Thus it was that the stream of political Liberalism flowing from the French Revolution has tended either to dissipate itself in individualistic anarchy or to be dammed up in some form of despotic totalitarianism. And this must always happen wherever men aim at that sort of autonomy advocated by Rousseau, according to which we are to obey only ourselves. This notion is, of course, self-justifying, as recent history has gone to prove. When men so instructed found that their efforts to put such ideas into effect clashed on all sides with intractable reality, they either ceased to believe in the rights of the human person (and acted accordingly), or else, shaken by scepticism, came to regard democratic government as a mirage, an ideal which is definitely not practical politics. Hence we are still faced with what Luigi Sturzo called more than ten years ago 'The Crisis in Democracy.' The substance of what he then wrote is still worth recalling:

The crisis of democracy can be considered under three aspects, social, political, moral. But these are so closely connected and interdependent as to render any analysis difficult and incomplete. The social crisis springs principally from the entry of the working classes into active politics within the framework of democratic institutions. For nearly the whole of the nineteenth century the working classes were organized as Socialism or Communism, or else tended towards Anarchism, and their policy was revolutionary. The middle classes, which had created the parliamentary State and controlled it, had reason to defend themselves now by coercion, now by concessions; at the same time they were defending the State and nation against movements of social revolution. But when the experiments of legal, electoral, and parliamentary Socialism began, the middle
classes, divided into Right and Left, fell apart and the organized forces of the workers became so powerful that it was no longer possible to govern either against them or without them. The Socialist Parties, while calling themselves revolutionary, functioned now as 'His Majesty's Opposition', now as parties in a coalition Government, and now as the Party in power in alternation with the bourgeois parties.

Thus far Don Sturzo. Perhaps I may be allowed to quote a further, though somewhat lengthy, passage from the same essay; it brings out the contrast between English and French Democracy, a distinction which it is of some importance to bear in mind. No doubt its substance will be familiar to many here present, but as our gathering bears the name of a 'School' I may well be forgiven for recalling such elementary matters.

In countries like Great Britain, where tradition, a sense of hierarchy, class differences, and local autonomies have an effective value, democratic individualism has been tempered by the definite and constant formation of two parties, alternating in power, and regimenting the active forces of militant political life so as to leave little margin for isolated groups and individual assertion. In England the third party has been looked upon as a spoil-sport, or reduced to a particular role, like the old Irish Party; or else it has hung in the wake of a bigger party, like early Labour, which the Liberal Radicals sheltered under their wings. Thus today Labour, as the stronger Party, has supplanted the Liberals, who have become in their turn a third party in process of liquidation. Another corrective to individualistic democracy has been the nature of the Upper Chamber, the House of Lords, based upon a titled class it has constituted a stabilizing influence which nevertheless did not prevent the daring conquest of Labour. And Labour, organized in the Trades Unions, has enrolled the working classes in powerful economic associations, which form the basis of the political organization of Labour.

In France the individualism of political democracy has been tempered neither by a hereditary Senate nor by stable parties, nor by well-constructed labour organizations with a personality of their own. Hence the passion of French public life, the fluidity of parties, the rapid succession of Governments. All this has been possible for two reasons. The first, that during the nineteenth century France maintained and reconstituted her moral and political and religious élites from among the middle classes, through a rigorous intellectual selection, a strong family tradition, and the soundness of the provinces. What Great Britain has achieved through the Public School system, the rather artificial selection on a class basis of Eton and Harrow, the political formation at Oxford, and the Scottish tradition in public affairs, France has achieved, not by the esprit de corps of a particular class, but by the emergence from the various social strata of individuals able to assert themselves, in spite of the uniform middle class level, in virtue of their intellectual, moral and political capacity. A second factor in France has been the keen sense of nationality, which makes the Frenchman, not a fanatic in the vulgar sense of the word (we may find such fanatics in France as elsewhere, but they are not representative), but a man who feels himself superior to others because he is a Frenchman, and as such united in national solidarity with other Frenchmen. French democracy has been individualistic, middle class, and militarist. British democracy has been more or less organic, traditionalist, and made up of élites.

To turn again to more general considerations. Secular democracy may fairly be judged to have had its day; for, as has been suggested, unless Democracy rises above the secularist level, it will either dissolve into anarchy or be transformed into some sort of totalitarianism. Nor are men to be persuaded that salvation lies in trying to reinstate some social or political structure which served its purpose in a bygone age. Professor Arnold Toynbee, in his Study of History, has demonstrated the futility of 'archaism' (to employ his own word) of that kind. Today the past counts for little, indeed for too little—at least in the minds of our scientific humanists who forget, or have never known, that at a different level from that of matter which so absorbs their attention, there is a perennial stream of wisdom and energy for us to draw upon if only we will. Nevertheless we may at least agree with them in looking for other guides than those reactionaries whose philosophy of life is enshrined in the dubious motto: 'All news is bad news and every change is a change for the worse'. But before we run to the opposite extreme and count ourselves 'progressives', pre-occupied with some future golden age, set upon building yet another brave new world, let us recall an observation of W. B. Yeats, as profound as it is strikingly expressed: 'There have been men who loved the future like a mistress, and the future mixed her breath into their breath and shook her hair about them and hid them from the understanding of their times'. Men can hardly legislate with wisdom for posterity if they fail to grasp the
significance of what is going on under their eyes. We shall act most constructively by keeping our feet firmly on the ground, not allowing ourselves to become airborne at every emotional gust, whether from Christian idealists or Left-Wing intellectuals, that chances to blow our way.

Looking to the Future

Yet these necessary warnings notwithstanding, any vital political thought must necessarily be concerned with what is to come rather than with the past. History shows that the absolute monarchic regimes had behind them an experience going back thousands of years, with alternations of tyranny and anarchy. Aristocratic regimes, too, have had their great periods, as for example in ancient Rome and in Venice, and even here in England. But the modern democratic régimes—which incidentally, have perhaps as many points of difference from and as of resemblance to the Athenian democracy or the representative institutions of medieval Europe—are young, perhaps only in their infancy; their experiences are recent and their present position highly precarious. It is possible that democratic society may be crushed out of existence by the hammer and the anvil of a godless Capitalism and atheistic Communism. Or does modern Democracy contain within itself latent energies powerful enough to dissolve the opposing paradoxes of Capitalism (which is the glorification of greed leading to want) and Communism (which is the glorification of efficiency leading to chaos) and so, separating out what is valuable from what is worthless, effect an acceptable synthesis? Here, surely, lies our hope. But if this hope is to be realized Democracy must be born again. As a preparation for that rebirth the liberal-minded people who declare themselves staunch democrats might reflect whether they have fully accepted the economic implications of their political creed. The first of the late President Roosevelt's 'Four Freedoms'— 'freedom of speech and expression—everywhere in the world'—is much more energetically canvassed than the third, which takes account of the not wholly cynical observation that what vast numbers of the human race are demanding is not free tongues but full stomachs. 'The third is freedom from want, which, translated into world terms, means economic understandings which will secure to every nation a healthy peacetime life for its inhabitants everywhere in the world.'

As Christians we must, of course, satisfy ourselves whether or not we hold Democracy to be a 'good thing'. There are believers of unimpeachable orthodoxy who apparently hold that it is a very bad thing; or who make fun of it, like Mr Belloc, who once wrote a little poem entitled On a Great Election?—
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called democratic régimes. Democracy itself must aim at transcending
its own institutions and so set the human person free from undue con-
trol by the central Government, or from subjection to any collective
body considered as an end in itself. Have we at our disposal resources
rich enough to counterbalance the downward trend to a drab materialism
and its political expression, the 'Servile State'? Is it possible for a personal-
ism based on human and religious values to assert itself and so bring
into being a healthier and more complete Democracy?

DEMOCRACY AND CHRISTIANITY

The answer to these urgent questions depends very largely on such
people as ourselves who, I take it, are agreed on the twin propositions
(a) that the only hope for the human race lies in the acceptance of Integral
Christianity, and (b) that some form of Democracy is the least inadequate
political expression of the brotherhood of man; it is that form of govern-
ment in which the interests of the governors and of the governed most
nearly coincide. If Henri Bergson was correct in his judgement that
in the Republican slogan 'the essential thing is fraternity', then there
appears to be no escaping his conclusion that 'democracy is evangelical
in essence'.

Not only does the democratic state of mind proceed from the
inspiration of the Gospel (writes Maritain), but it cannot exist without
it. To keep faith in the forward march of humanity despite all the
temptations to despair of man that are furnished by history, and
particularly contemporary history; to have faith in the dignity of
the person and of common humanity, in human rights and in justice
—that is, in essentially spiritual values; to have, not in formulas
but in reality, the sense of and respect for the dignity of the people,
which is a spiritual dignity and is revealed to whoever knows how
to love it; to sustain and revive the sense of equality without sinking
into a levelling equitarianism; to respect authority, knowing that
its wielders are only men, like those they rule, and derive their trust
from the consent or the will of the people whose vicars or representatives
they are; to believe in the sanctity of law and the efficacious virtue
—efficacious at long range—of political justice in face of the scandal-
ous triumphs of falsehood and violence; to have faith in liberty
and in fraternity, an heroic inspiration and an heroic belief are
needed which fortify and vivify reason, and which none other than
Jesus of Nazareth brought forth in the world.1

We can, I think, detect one or two characteristically New Testament
themes echoed, faintly enough at times, in our own English system of
Democracy. One is the ideal of service, supremely exemplified in our


Lord's washing of the Disciples' feet at the Last Supper, with its message
that the one who rules is quite literally the servant of those over whom
he has charge. So our politicians and Ministers of the Crown should
be encouraged, not merely conventionally to call themselves, but quite
consciously to think of themselves, as servants of the public. Allied
with this truth is the further one that, in the Pauline terminology, we
are members one of another—which is a pointer to human equality,
yet modified at the same time by the further principle that there exists
a graduated variety of function to be realized by the different members,
aliike of Christ's Mystical Body and of the body politic. I quote
Monsignor Knox's Version:—

The body, after all, consists not of one organ but of many; if the
foot should say, I am not the hand, and therefore I do not belong
to the body, does it belong to the body any the less for that? If the
ear should say, I am not the eye, and therefore I do not belong to
the body, does it belong to the body any the less for that? Where would
the power of hearing be, if the body were all eye? Or the power of
smell, if the body were all ear? As it is, God has given each one of
them its own position in the body, as he would. If the whole were
one single organ, what would become of the body? Instead of that,
we have a multitude of organs, and one body. (1 Corinthians xi,
14-20.)

The doctrine of human solidarity, so lucidly expounded in Canon
Deman's book Theology of Society, is one of the lessons that the modern
world has to re-learn. There are many others besides. Without question-
ing the technical competence and goodwill of those who are likely
to be our future rulers (with whom we may couple some of our present
ones) we have grounds for misgivings about their larger qualifications
for the business of government. It is well to face the fact that the education
of a ruling class depends upon a tradition which, if broken, cannot
easily be recovered. In making more widely available the benefits of
Secondary School and University we must see to it that what these
institutions have to give does not suffer in quality. According to many
observers deterioration is already apparent; here as elsewhere, what is
spread wide has perforce to be spread thin. It is not sufficiently recognized
by progressive minded people that political life is a synthesis of many
values, domestic, legal, cultural and moral. To suppose that the economic
factor can either be preponderant or take the place of the rest is the
grossest error. Akin to it is that revealed in the attempt to build the
political structure on two factors only, the citizen and the State. This
is to overlook the fact that, if the life of the human person is to be an
articulated whole, it must have appropriate organs through which to
function and not be suffocated in the oppressive atmosphere of an imperial
bureaucracy. Such organs are the family, the holding of property widely
diffused, religious and cultural associations and all those smaller groupings of ordinary folk for whatever lawful purpose they choose, which, while they may jolt the wheels of the centralized administrative machine and cut across the tidy schemes of our social planners, are the veins and arteries through which alone can course the life-blood of a free people.

All this we of the great Christian tradition know well enough. We have also the right to remind our contemporaries of it. But they in their turn are entitled to turn a questioning gaze on us. If the modern world is under the judgement of Truth, so too are we who worship a Lord who declared that its proclamation to mankind was His reason for appearing on earth. In a way it is comforting to learn that what is wrong with the world is due to ignorance and stupidity, more especially when it is the ignorance and stupidity of other people. But the root of the trouble is not in the mind but in the heart, perhaps most of all in the heart of those of us who cannot plead that they had no opportunity of knowing better. Pride, envy, hate and all the other manifestations of self-centeredness are now, as always, the driving force behind the opposing political evils of totalitarian tyranny and anarchic individualism. And how can the children of this world rid society of these things when they are often so little helped by the children of light? Just as we cannot love our neighbour as we should unless we first love God, so, collectively, we shall not succeed in refashioning society nearer to the heart's desire unless we attended first to the building up among men of the Kingdom of God.

We may note, finally, that the contemporary dispute between Capitalism and Communism is in the last resort a family quarrel: the wrangle between dives avarus, the rich avaricious man, the plutocrat, and pauper superbus, the proud poor man, or better, the class-conscious proletarian. But Satan cannot cast out Satan; these twin devils can be exercised only by the strong man armed, who is Christ. Let there be no mistake, however, Capitalistic and Communist forms of government can survive without Christianity because they have no organic relation to it, but Democracy cannot: for its survival depends upon the community's being impregnated with those virtues of justice and love which have their source in the Gospel. But though we may strive to achieve a more Christian society here in England, is it not possible that Democracy, like peace, is indivisible? Self-interested nationalism as the chief article in man's political creed has become increasingly untenable. If the world does not find, or rediscover, some supra-national basis for unity it will very likely destroy itself. We have yet to undo the curse of Babel. Even the secularists acknowledge this; but they do not look hopefully to Christianity as a unifying principle because they are, quite literally, scandalized by the multiplicity of Christian sects. "Physician, heal thyself", they say in effect. Only when they see us on the way to achieving among ourselves a state of affairs in which "There can be neither Jew nor Greek, there can be neither slave nor freeman ... for you all are one in Christ Jesus" (Galatians iii, 28) will they be ready to admit, what is in fact the truth, that this idea of St Paul must in some fashion be realized before 'government of the people by the people' can effectively supplant all other forms of human polity. This is not to minimize the urgency of immediate tasks, or the need to persuade public opinion at the cultural, political and economic level to face the basic realities. But, as has been wisely remarked, all disputes among men are fundamentally theological. It is in this sphere that the greatest task of all remains to be done by us Christians —a work of healing which, were it successfully achieved, might make some of our lesser labours superfluous. We ought surely to pray that Christ's mission as summarized in St John's Gospel of bringing 'together into one all God's children, scattered far and wide' (John xii, 32) may not be hindered either by complacency or unnecessary intransigence or lack of sympathy on the one side, or by an unwillingness to admit past errors or a failure in courage or of intellectual integrity on the other.

A.G.
This triumphant optimism in his knowledge that he possesses the Truth, which he holds in trust to be passed on to men less fortunate than he, frees the Catholic from the feeling of inferiority that dogs the defensive attitude. He possesses the Truth. It needs no defence. It is the weak half-truths of his fellows that need defence, if any defending is to be done. Yet the tender charity and deep humility demanded in the very passing on of his trusted treasure, calls for a more exacting and realistic following of his Master than was ever required of the solitary defender in his ivory tower. The knowledge he must have of his Faith is the deep, living knowledge of love that can explain simply, and answer with ready sympathy, the queries of the honest man in search of Truth, not the gymnastic casuistry of the apologist defending a position against an opponent.

Perhaps there are a few walks of life where the new opportunity is so immense, and the need for the new approach by the individual Catholic so paramount, as the Army. Here, as in many other fields, it is the privilege of the modern Catholic to work for his Master and like him to "go about doing good." Within a very short time of entering the Army, the young Catholic officer, whether regular or temporary, will be known to all, officers and men alike, as a Catholic. If not, there is something wrong. I think I can best explain the situation as the Chaplain sees it, by describing a typical day in my duties.

How many times as a young Chaplain, entering a strange camp and feeling very lost, has my heart been lifted, when the Adjutant has met me with the remark—"Look, Padre, I will put so and so on to you. He's your big stooge round here and knows all the answers." Good old stooge! God bless him! And along he comes with a smile, and introduces me to a man of intelligence and a real love for all in his command, and gives me a place in the life of the men. Then we get down to business. It appears, so the stooge tells me, that his men are in a real jam. 'I simply can't get the blighters to understand this, and it's driving me mad.'

Then we get down to business. It appears, so the stooge tells me, that the Army has (I liked the way he said that) sixty-five Catholics. He produces a nominal roll (with the sheep and the goats neatly marked!). The nearest church is some four miles away and transport leaves the Guard Room (fixed by the stooge, of course) at 10.30. 'How many do you get?' I asked, knowing the snags. 'Well, at first it was very disappointing. Then I decided to get them all together and let them have it. I'm afraid my persuasive words are hardly what you would have used, Father, but it did the trick. We understand each other now; I find the hour after breakfast a good time to nip round the lines and choose them up. I have got the Sergeant Major on my side too, which is a big help.'

And so it goes on. It appears that there are a few 'hard cases' who are to be on the carpet before me. 'I simply can't get the blighters to
go to Mass, Father. I think a word from you might do the trick.' After lunch the 'stooge' collects the flock together in the Gymnasium. You can hear Sgt Murphy (there's always a Sgt Murphy, thank God!) shouting outside, 'git in there and don't be after keeping the Priest waiting'. The talk begins. They are for the first time in their lives, they are told, living in an atmosphere completely strange, away from the protecting influence of home and parish life. Now is the chance to test the depth of their Faith. They are not mere 'bodies' in uniform, known merely by a number. They are important individuals, each one loved personally by God, chosen by Him and given a unique opportunity to spread His Truth and Love by the power of their example to those who have scarcely ever heard of Him.

Before we leave, we have formed a Catholic Action 'cell' similar to many hundreds existing in the Army. They are to distribute Catholic papers and pamphlets; concentrate on the weak Catholics; form a study circle and try and gain converts. Then a common occurrence takes place. A young soldier approaches. 'Can I have a word with you, Father? I would like you to speak to a pal of mine, who has been coming along to Mass with me, Father, and is quite interested.' The contact is made and instructions are arranged. Oh! It happens every day and the vast number of such contacts made in this way is seldom realized.

As we leave, Sgt Murphy whispers, 'don't worry, Father. We are O.K. now we have somebody to look after us.' How often I have heard that said by the men, when a zealous Catholic officer has arrived on the scene ? The soldier is a helpless creature, unaccustomed to act on his own initiative and usually too shy to stand up against ignorant and uncooperative N.C.O.'s, when it is a case of exercising his privilege of going to Mass on Sundays. He is accustomed to obey orders all the week and it is difficult for many to think for themselves on Sunday without leadership. The soldier will never resent an officer taking an interest in his religious life, but will be most grateful.

We breathe a silent prayer for the 'stooge' as we leave the camp. He has certainly started something there. It doesn't require much except enthusiasm and patience, backed by Grace and prayer. The Chaplains could never achieve all that. We are too few and scattered, and not sufficiently in touch with the men. But young Catholic officers can help us immensely in many ways. They can get as much information as possible about their camp, reporting to the Chaplain any lack of co-operation or inadequacy in the facilities for getting the men to Mass. By getting to know the Catholic men personally and as much about them as possible, the Catholic officer is indispensable, precisely because he is the man on the spot.

So much for the opportunities at home. The scope abroad is greater still. During the war perhaps the Mecca of Catholic Action was the Middle East (Egypt, Greece and Palestine). In every Garrison 'Circles' were established to study the Gospel and teachings of the Church and how well these could be made known. Most popular among these were those run by the Young Christian Workers and the Legion of Mary. The excellent premises of the Catholic Women's League were the rallying points for all these activities. Missions and retreats were organized by these groups and they founded their own paper, The Catholic World, which reported on and co-ordinated all these activities. Catholic Leadership Schools were founded in Germany and the Middle East and are still flourishing. Men have returned home from these courses full of determination to put into practice in their civilian lives what they have learnt. They are proving of untold value to many a parish.

It must be emphasized that the full Catholic life of Mass and the Sacraments must be the very core of the Catholic officer's life, the centre from which all the rest radiates. If a man like Father Oliver is going to do more with the Mass than to merely remember it, he must do so in the same spirit of devotion as the priest himself. The Mass is the centre of the Pope's life and it is a true reflection of the life of a Catholic officer. In his study circle, he will find that the deep faith of educated Catholics is a great encouragement to young soldiers. Catholic officers have a tremendous influence over the men, and their example is one of the surest tools we have in this work of spreading the Faith.
enquirers. Many is the convert who has been led to the Church through having some such book put into his hands at the opportune moment. The temptation to defend one's Faith rather than explain it, will at times be strong, especially in the Mess. But public discussions and arguments in Messes and Barrack rooms are on the whole not to be encouraged, unless they are arranged among genuine enquirers; for on the whole participants in spontaneous arguments of this sort are seldom sincere and little is achieved save temper and ill feeling. Rather is the secret of exploiting the tremendous opportunity offered to Catholics in the Army to be found in the compelling example of the full Christian life with its exacting demands on all one's resources of realistic charity, expressed above all in generosity, coupled with the right word at the right moment.

SYDNEY LESCHER, C.P.,
R.M.A. Sandhurst.

THE POPE TO THE PEOPLE

I can write Encyclicals, I can write about social doctrine, I can speak on the radio, but I cannot go into the factories, into the shops, into the offices, into the mines, and I cannot spread the doctrines of the Church. Nor can Bishops do this, nor priests, for these places are closed to them. Therefore the Church needs thousands and thousands of militant lay-missionaries.

POPE Pius XII.
and Cardinals and whose Order failed to outlive its founder. So we are told on p. 17: 'The Bull "Quo Elongati" may be said to have brought the Franciscan adventure, as launched and understood by St Francis, to an abrupt end. The Order was to have avoided, that is in learning, in which its sons were to rival, and nor least at Oxford, representing St Francis as a frustrated man whose ideals were destroyed by Pope a great career—in exactly those things which St Francis most wished his Order to avoid, i.e. in learning, in which its sons were to rival, and not least at Oxford, or Dominican. In learning, such as the dual Basilica of San Francisco... But on these tasks, also, it soon decayed and within a few generations of St Francis' death had become a byword. His authorities are Boccaccio and Chaucer. It is true Mr Hutton softens the blow in his final paragraph where he speaks of the rise of the Observants and Leo XIII's Bull 'Felicitate quadam' establishing the three Franciscan families, nevertheless we get the impression (we hope a false one), that he overlooks the very great number of saintly friars in every age whose lives have been inspired by the ideals of the Seraphic Father; the missionary work for Franciscan studies and his delightful books on Italy we are grateful to him for giving us this latest book which we are sure has been a labour of love.

Franciscan ideals have always provoked fierce battles and it is interesting to read as this book emerges from the press, that in a recent number of Archivum Fransicanum Historicum (Annus XXXIX) by Michael Bihl, O.F.M. demolishes Moerman's thesis, set forth in his Sources for the life of St Francis (1940) and quoted in the present work, namely, that Celano was not the original author of the First Life of St Francis.

Finally the publishers deserve our gratitude for the fine production of the book which they have enriched with seventeen beautiful illustrations from old Italian masters. Four are from Sassetta's altar piece, originally painted for the Franciscan church in Borgo San Sepolchro but now in the National Gallery, London, with the exception of one panel which is in France. The artists, like the writers, differ in their interpretation of the Saint. There are the ecstatic, almost fierce portraits of Berlinghieri and his disciples, the tender paintings of Giotto and the very human scenes depicted by Sassetta. Perhaps the most powerful of all is Caravaggio's fresco which forms the backdrop to the book. It may well be that in seeking to know St Francis, there are times when we can learn more from the quiet contemplation of an old Italian master than from the written word.

Mr Alfred, O.P.M.Cap.

REVIEW OF THE RITES OF EASTERN CHRISTENDOM BY Archdale A. King. Two Volumes, 678 and 668 pages. (Burns Oates.) 3 guineas the set.

The Rites here described are the Syrian, the Syro-Maronite, the Syro-Malankese, the Coptic, the Ethiopian, the Byzantine, then the Chaldean, the Syro-Malabar and finally the Armenian. The whole is introduced by a preliminary chapter describing in outline the relationship between these various Rites and also providing a guide to some of the very famous early documents connected with the liturgy. The author defends this 'Royal geography' of the Church, in which it seems the Eastern Rites are infected. He points out the importance of these Catholic Eastern Christians, with special reference to the coming of the dissidents to the unity of the Church. In this same introduction he shows how embedded in the ancient liturgies, even of the dissidents, is a witness to the whole faith of the Church, including the belief in the primacy of Peter. He quotes a prayer from the Byzantine liturgy which runs, when speaking of St Peter: 'Thus are we called the Rock, on which the Lord built the invincible faith of the Church, constituting then chief pastor of the reasoning people.'

Of other doctrinal elements we may mention the devotion in the East to our Blessed Lady and especially to the feast of Her Assumption. Mr King writes, 'The Assumption of Our Lady is almost the only feast of Our Lady which is observed in every part of the Church without exception.'

One of the most fascinating elements of this important work is the historical introduction which is attached to each section, for in this way we are provided with a history of the Eastern Church from the beginnings, in each part of it. Perhaps it is not realized how immense a task the author here set himself, for the Church of the East did not merely include Syria and Palestine, Asia Minor and Constantinople with of course honourable mention of Egypt and Abyssinia; it also includes—if one is to speak of the dissidents—the whole of Asia from China to the southern tip of India. For instance that strange episode in the history of the Church of the Nestorians penetration into the seventh century, or the problem of the St Thomas Christians in Malabar, all this finds a place in these two great volumes.

Two questions occur in connection with this history, the first is to what extent were there dissident Christians ever heretical? and the other, how is it that this immense growth has almost dwindled to nothing? The answer to the first question Mr King answers very kindly but firmly, that these dissident Churches really were heretical in doctrine, though usually in the outlying districts more through some historical accident than through will. The one exception seems to be the Christians of Malabar who were almost forced into schism by some extremely unpleasant and foolish Portuguese missionaries in the sixteenth century and after.

With regard to the second question, the decline of this vast Eastern spread of Christians, the answer is the Mohammedan invasions in the seventh century and after, disrupting the life of the Church in those parts and later persecuting it. It is often assumed among us that the Church only spread in the West, whereas the truth is that it spread further and earlier in the East. The reason why that has been obscured is the fact that this early diffusion was so soon cramped by the Arab and, it must be said, by the Moslem and Turkish. Had the Eastern Church not already been divided by theological dissensions, it is reasonable to suppose that it might have survived the Arab attack and even repelled it or at least made its conquerors captive. But it was not so fortunate.

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The 'main course' in the book, however, is the account of the various liturgies themselves. It would obviously be impossible for the author to give an all the texts, be consecrated and handled upon the occasion. The conviction that metaphysics must maintain 'a sturdy existence on the data of sensibility', and a nice appreciation of the use and misuse of common sense in philosophy—all these combine to make this book a useful complement to the difficult to read it consecutively. It is like reading a prayer-book straight through and one interspersed with quite a considerable amount of rubrics.

In conclusion one may be excused for quoting the 'blurb', which would appear once to be strictly accurate, 'There is no comparable book in any language which brings together all the vast amount of research and experience... that Mr King has accumulated in over twenty years of study'. It appears that he has examined almost all these rites on the spot and in each case has had expert advice and assistance.

C.O.E.

PHOENIX AND TURTLE by Thomas Gilby, O.P. (Longmans, Green.) 15s.

The impression of freshness and novelty left by Fr Gilby's latest work is somewhat deceptive. It is, of course, a familiar fact that modern philosophical writers to express themselves in an urbane and topical idiom. Such a style Fr Gilby has certainly achieved. But no amount of novelty in the shape of musical 'to hear local' or quotations from 'Alice' can entirely conceal the essential antiquity of his thesis. In the seven centuries that have elapsed since the time of St Thomas there have occurred at least two of what Kant called 'Copernican revolutions' in philosophy—Kant's own agnosticism, and the modern empiricist movement of logical and linguistic analysis. It would of course be absurd to suggest that either of these developments has superseded what went before; but at least it can be said of them, as of any great achievement of thought, that philosophy can never be the same afterwards. It is Fr Gilby's disinclination to admit this that makes his book, for all its apparent modernity, essentially a study of the past.

The opening chapter consists of a defence of the 'metaphysical mood'. It contains some important points, notably a plan for a more truly 'existential' approach to metaphysics (an approach which the author has already well exemplified in his 'Poetic Experience'), and the conviction that it lies close and responsive to the ordinary motions of our life. But the anterior question, 'why metaphysics at all, rather than empiricism' is hardly dealt with as it deserves; and the author of 'Languages, Truth and Logic' might well read Fr Gilby's first twenty pages without feeling that any telling blow had been struck.

The rest of the work is occupied with a study of Thomist epistemology, culminating in the doctrine of 'conformitas intellectus et rei', the 'two distincts, division none' of Shakespeare's poem which gives the book its title. It is, indeed, as the publishers claim, 'a lucid and urbane study'... One feels throughout that the doctrine of 'conformitas intellectus et rei', the 'two distincts, division none' of Shakespeare's poem which gives the book its title. It is, indeed, as the publishers claim, 'a lucid and urbane study'. One feels throughout that the doctrine of 'conformitas intellectus et rei', the 'two distincts, division none' of Shakespeare's poem which gives the book its title. It is, indeed, as the publishers claim, 'a lucid and urbane study'.

C.H.

THE HOLY YEAR by Herbert Thurston, S.J. (Sands.) Illustrated.

These booklets between them provide all the information that the Holy Year pilgrim wants at very moderate cost. The Holy Year is an abridgement of a

THE PILGRIM'S ROME by M. Digby Beste. (Burns Oates.) 3s. 6d.

A PILGRIM'S PHRASE book written and illustrated by Harry Wisdom. (C.T.S.) 2s. 6d.

These booklets between them provide all the information that the Holy Year pilgrim wants at very moderate cost. The Holy Year is an abridgement of a larger work published in 1900—the three of which the illustrations are also taken—and consists of an account of the four major basilicas in Rome, followed by a section

BOOK REVIEWS
entitled 'The Conditions of the Jubilee'. It is here that the date of the original book becomes evident—and the conditions here laid down are not the same (and are more rigorous) than those given in the official Pilgrim's Prayer Book published by the Central Committee for the Holy Year.

The Pilgrim's Rome makes clear the position of and describes all buildings in Rome that are likely to interest the pilgrim, and has a list of public transport facilities as an appendix.

The third book is both amusing and useful. It contains in a very short space sufficient phrases to suit the needs of the average pilgrim, a vocabulary of common words, the necessary prayers, a map of the Basilicas and a few spare pages for notes and addresses. It is small enough to fit into a waistcoat pocket or the smallest and most crowded of lady's handbags.

A THE CATHOLIC DIRECTORY (Burns Oates, 12s. 6d.) for 1950 is well up to its usual high standard, well printed, accurate and cheap. The only criticism, which is more of a quirk, concerns the arrangement of the dioceses. Is there any good reason why all the Archdioceses are put first, followed by the Dioceses? Would it not be more logical to arrange them in Provinces?

As a companion volume there is the CATHOLIC ALMANAC AND YEAR BOOK FOR 1950 from the same publishing house. This number appears in a new and enlarged form and the compiler hopes to make it a comprehensive work of reference. It contains valuable extracts from recent Papal pronouncements, a splendid article on the Meaning of Catholic Action, and much useful information on the Holy Year.

A further directory has been prepared by Peter F. Anson and published by Stanbrook Abbey, Worcester (12s. 6d.) entitled THE RELIGIOUS ORDERS AND CONGREGATIONS OF GREAT BRITAIN AND IRELAND. No such comprehensive list has been made for over sixty years. A brief history of every Order or Congregation is provided and some account of their rules and distinctive purpose and way of life.

BOOKS RECEIVED

CATHOLIC DOCUMENTS containing recent pronouncements and decisions of His Holiness Pope Pius XII (The Pontifical Court Club) 2s. 6d.

RACINE DEVANT LA CRITIQUE FRANCAISE, 1838-1939 par Alvin A. Eustis. (University of California Publications $2.50.)

LI LIVRES DU TRESOR de Brunetto Latini, edition critique par Francis J. Carmody (University of California).

THE MESSAGE OF THERESE OF LISIEUX by M. M. Philipon, O.P. (Burns Oates.) 5s.


THE SPIRIT OF GOD by C. C. Martindale, S.J. (Sheed and Ward.) 7s. 6d.

REGINALD POLE, Cardinal of England by W. Scheik, (Longmans) 15s.
OBITUARY

FATHER THOMAS NOBLETT

Father Thomas died at St Mary's, Brownedge, near Preston, on February 8th, aged 79. He was born in Liverpool on September 21st, 1870. He came to Ampleforth in 1884, and was in the School until 1891. He was not a clever boy, but the transparent goodness of his nature won for him the genuine liking of his companions. It was a strong and earnest faith which most of all marked his whole life. He received the Benedictine habit at Belmont in 1891, and four years later returned to Ampleforth. He was ordained a priest on March 20th, 1899, and in 1902 he began a long life of work in parishes belonging to the Abbey. To this work he devoted himself with great fidelity. His kindness and cheerful spirit gained the affection of his people, and his care and persevering efforts for the careless and the lapsed drew from a fellow priest the remark 'When a case seems hopeless in spite of every effort see if Fr Thomas can succeed'. His little oddities of manner detracted nothing from the evident worth of his work through all the fifty years of his priesthood. One story has often been told against him. It is said that his head-priest at Maryport asked him to buy a lawn-mower at a sale that was to take place at some large house in the neighbourhood. For some reason Father Thomas was unable to secure the mower, but returned home quite satisfied, bringing instead a full suit of armour which was going cheap. It stands in the Ampleforth museum as he intended it to do.

He was assistant at three or four of the Lancashire parishes, and at Dowlais and Maryport. While at Brindle (or Hoghton near Preston) he worked untiringly to bring thousands to that quiet place to take part in a pilgrimage in honour of Blessed Edmund Arrowsmith, the martyr of that district.

From 1925 to 1940 he was parish priest of Barton-on-Humber, and in spite of the small number of his people he was able at last by persistent effort to build the sanctuary and part of the nave of a new church, and a priest's house.

The last ten years of his life were spent at Brownedge. His sight failed till he was almost blind, yet despite this difficulty and advancing years he was still wonderfully active, visiting, instructing, and giving what help he could to the other priests. It was a great happiness to him in the last year of his life to keep the golden jubilee of his priesthood. His death on February 8th was followed in a very few days by the death of the head priest, Father Ambrose Byrne, a double loss for the parish and the monastery.

OBITUARY

FATHER AMBROSE BYRNE

To those whose association with Ampleforth has been for but a short period the importance of the part played by Fr Ambrose Byrne may not be obvious. To one who, as boy and monk, has known Ampleforth life for fifty years that part demands the description 'great'. Not only was his work for the School great, but equally great was his discharge of the duties of parish priest in those of the Abbey's missions to which he was sent. All good priests have as their prime motive in life the extension of God's Kingdom, but naturally they have secondary motives as well, in the direction of their activities. Second only to his zeal for the souls of them that are committed to the pastoral care of the English Benedictines was Fr Ambrose's devotion to the interests of his Abbey in the academic field.

He came to Ampleforth from Co. Wicklow, of a family proud of long associations with Glendalough. Prior Burge, noting his studious, hard-working habits (how hard-working he was!) chose him to be one of the pioneers of the new house at Oxford. So soon as it was permitted to Catholics to return to the ancient English Universities, Prior Burge had determined that Ampleforth should have masters equipped with that English form of scholarship which is essential if their pupils are to be accepted in after life as equals with those of the great public schools. The pioneers chosen by Prior Burge for this bold venture were Fr Edmund Matthews and two boys fresh from the completion of their school course and postulants for the Order who normally would have gone to Belmont. Prior Parker, still happily vigorous, was one of these boys and Andrew William Byrne was the other. This is not the place to tell of the early history of the new foundation, but one can advert to the audacity and vision of Prior Burge and to his confidence in the little group chosen to be the prime instruments of his far-reaching scheme. We know now how well-justified that confidence was, but one trembles to think of what would have happened if the little band had broken under the strain or had failed to stay the course. The writer first met him when, having completed his noviciate Fr Ambrose joined the School Staff under Fr Edmund Matthews. This would be about 1904 and I well remember the strong inspiration he supplied to us as a class master. Looking back, I see what a hard task his must have been. At that time the College was going through rather a poor patch. We boys of the Upper School were not particularly intelligent and certainly we were not industrious; perhaps we had not been very well taught. All this was put right by the new head master during the next few years. Foremost amongst his helpers was Fr Ambrose Byrne.

When, in 1909, I returned as a monk from Belmont I found the College different in many ways from the Ampleforth I had left. The
School was moving. There was talk of a Preparatory School. The industry of the boys and their attainments had improved. The ambition for greater successes was in the air. I found a devoted striving academic community led by three enthusiastic spirits, Fr Ambrose, Fr Placid, Fr Paul with the head master Fr Edmund fostering and guiding their enthusiasms. For the next four years I was at what is now ‘Our Hall’ in Oxford, amongst the wonders and joys of that venerable place. Ampleforth was but an interlude between terms. But as a looker-on, perhaps I saw more than the players. It was during this period that for a short period Fr Ambrose served in an executive capacity as Prefect. His high ideals and, possibly, an over-estimation of the values in the material he had to deal with developed in him, I think, a certain fussiness and sense of frustration. Then came the 1914-18 war during which he served as a Chaplain to the Forces. I never heard him speak much of his military experiences but he did rejoice exceedingly in the many holy deaths at which he had ministered. His army experience was of great value to him. It gave him a broader and more sympathetic outlook. After the war came a few years at St Alban’s Warrington, where, under the gentle and cultured Fr Cuthbert Almond he learnt the rudiments of parish life. Then he was put in charge of our Parish of St Mary of the Angels in Cardiff. The beautiful church had been completed and largely paid for by the late Canon Elphege Duggan but the School position was appalling. In spite of incredible difficulties he cleared this up; a fine modern school was built. But activity in school matters (he was the official representative for the Diocese in Cardiff) was only one side of his pastoral experiences but he did rejoice exceedingly in the many holy deaths at which he had ministered. His army experience was of great value to him. It gave him a broader and more sympathetic outlook. After the war came a few years at St Alban’s Warrington, where, under the gentle and cultured Fr Cuthbert Almond he learnt the rudiments of parish life. Then he was put in charge of our Parish of St Mary of the Angels in Cardiff. The beautiful church had been completed and largely paid for by the late Canon Elphege Duggan but the School position was appalling. In spite of incredible difficulties he cleared this up; a fine modern school was built. But activity in school matters (he was the official representative for the Diocese in Cardiff) was only one side of his pastoral life. He secured a very full Catholic life for his parishioners. He was an excellent preacher—always had something worth saying, and he said it well. As a business manager he was amazing. He embellished the church, enlarged the Priory, and yet he saved money! The demands made by his restless energy on his constitution and the terrible experiences of the air raids impaired his health. So he was moved to the quiet country parish of Parbold in Lancs, and later to the historic parish of Brownedge in the same county. There he infused new life into every department of its activities and succeeded in making the provisions necessary for beginning the task of school extension. In spite of failing health he worked on indefatigably to within a week or so of his death. He will long be remembered by many as a charming companion, talking with wisdom and at times with brilliance on literature and current events. To many of us he was more than companion: he was a kind sympathetic friend, generous and self-sacrificing. That his brethren appreciated his worth is testified to by the fact that for over thirty years he was elected annually to serve on the abbot’s council, and that for over fifteen years he held office as one of the officials of the English Benedictine Congregation.

After some months of obviously failing health Fr Ambrose became seriously ill on the ninth of February and died eight days later.

WILFRID ROOKE LEY

On February 20th, feast of St Scholastica, Ampleforth lost an old friend by the death, in a Cambridge nursing-home, of Wilfrid Rooke Ley. One who knew him intimately pays the following tribute to W.R.L.

The loss of Wilfrid Rooke Ley is not easy to explain to anyone who did not know him well. Although his programmes had a vogue of popularity over the air, and his articles on musical subjects were read in the Radio Times, and his book reviews in the Catholic Herald, none of these really caught the essential flavour of his personality. He belonged, as a correspondent in the Tablet has pointed out, to the domain of private life. He was an enchanting companion, enriching everything with his commentary, and his friendships were never exclusive. His letters were masterpieces of the epistolary art in a period when the typewriter and the telephone had greatly curtailed the civilities of personal correspondence. His tastes were catholic and not too exacting; his charity was boundless. And his whole life was impregnated with a strong Benedictine spirituality.

He had himself been educated at the Oratory and he remained a fervent admirer of Cardinal Newman, but he sent his son to Ampleforth, and as a result he was for many years a familiar figure in the Guest Room. I was always grateful to him for bringing me down to the Abbey for a week’s visit in 1926, some years before I became a Catholic. He then revealed to me, as he was to reveal to me so often in the years to come, his deep understanding of the Liturgy. He had many friends in the Community—men whom he had first known as boys, and then as Juniors at St Benet’s, during the time he was living at Oxford. Latterly his visits grew less frequent. He had migrated to a charming but remote cottage in the Conwolds, not far from Prinknash. Here he went to Mass every Sunday, walking over in all weathers until ill health prevented him. Here, too, he often stayed, spending his last Christmas with the monks he had learned to know and love so well. Wilfrid Rooke Ley was a man of acute aesthetic sensibility, but there was nothing aesthetic about his religion. It was eminently real and robust. His friends will especially remember the freedom and felicity with which he translated the Benedictine spirit into the spheres of secular existence. I last saw him in the summer of 1949, sitting up in bed, his rosary beside him, surrounded by books, among which the Breviary and the Missal were conspicuous. He knew that he had not long to live and he was making his soul. No one had enjoyed life more intensely, and his amusing commentary on a variety of subjects—particularly on people and plays—flowed on. But it was difficult to imagine anyone more humble and wisely prepared for the great adventure of eternity.

ROBERT SKEIGHT.
SCHOOL NOTES

THE SCHOOL OFFICIALS were:

Head Monitor: M. Everest

Master of Hounds: M. Lowsley-Williams
Captain of Rugby: I. A. Petrie
Captain of Athletics: J. G. Faber
Captain of Boxing: I. A. Simpson
Captain of Shooting: N. F. Robinson

The following left the School in April:


The new boys in May were:


In addition to the six Scholarships and Exhibitions already recorded in the January Number of the JOURNAL, the following Open Scholarships now bring up the number to fifteen since December 1949:


Modern Languages: H. D. Purcell at Jesus College, Oxford.


Chemistry: D. R. Goodman an Open Exhibition at Jesus College, Oxford.

We offer them our congratulations.

We offer our congratulations also to Terence White, for many years on the Mathematics Staff at Ampleforth, who was ordained Priest in Rome on March 4th.

CAPTAIN R. G. PIGOU has recently given to the Science Laboratories a large quantity of radio equipment, instruments and books. We are most grateful for this generous gift which is already being put to good use.

CONCERT BY THE GRAND OPERA GROUP

A large audience heard with evident pleasure and appreciation the concert given by the Grand Opera Group. The introduction by the compere, Mr Douglas Craig, both to Opera and to the many operas from which we heard excerpts, was surely unexceptionable to even the most fastidious connoisseur; and, to those of us who merely dabble, Mr Craig was both invaluable as a guide and entertaining as a commentator.

The programme, which was on the whole well-chosen and varied, opened suitably with the Prologue from 'Pagliacci', sung by Mr Sidney Snape. We were then given a masterly résumé of the complicated plot of 'I Trovatore', from which Miss Sybil Willey and Mr Ereach Riley sang the duet from the prison scene. Two Mozart duets followed. The first—'Give me your hand, O fairest' from 'Don Giovanni'—was musically beyond reproach, but the acting tended to reduce it to a level of innocent flirtation that is foreign to the opera. In part, this must be blamed on the English translation (inadequate throughout the opera), which gives 'My heart will not be still' for 'Mi trema un poco il cor'. Zerlina's mixture of coyness, shame and fearful anticipation amount to something more complicated than this suggestion of fluttering palpitations. The weakness of translation applies, to a lesser extent, to the second Mozart duet—'This heart that I give thee' from 'Cosi Fan Tutte'. It was good to see this all too seldom performed work represented in the programme, but its charming eighteenth century artificiality was somewhat beyond the powers of those concerned. The singers, Miss Willey and Mr Snape, did their best with a scene that needs its context, costume and décor to be fully appreciated.

It was a happy decision to substitute 'The Miserere' from 'II Trovatore' for the Finale from Gounod's 'Faust'. This lovely duet lost
able comparison with many better-known artists' interpretations of the scene. She and Mr. Riley, whose voice from the wings gained both confidence and control, made this an outstanding moment in the programme.

The second half of the concert opened with a trio from 'The Marriage of Figaro'. Mr. Craig's clear but expressive Cherubino greatly enhanced the spirit of straightforward farce in which this scene was and should be played. The dance-duet from Humperdinck's 'Hansel and Gretel' was a regrettable inclusion in the programme. Had it been presented simply as a 'concert piece', it would have been less embarrassing. As it was, however, its simple charm was completely lost sight of in the faintly ludicrous appearance of a soprano and contralto tap-tap-tapping around the stage. It was difficult to know whether to laugh or blush.

Of less well-known works we were given two arias from operas by Donizetti, 'Una furtiva lagrima' from 'L'Elisir d'amore', although perhaps a little beyond the powers of Mr. Riley, was nevertheless interesting, and, to many of us, something new. 'O mio Fernando' from 'La Favorita' was sung very movingly by Miss Willey after a masterful understatement of the plot by Mr. Craig. The famous quartet from 'Rigoletto' was an admirable finale to the programme. In spite of a certain disparity in the volumes of the singer's voices, and in spite of the distraction of cavorting spotlights (which were magnificently ignored), the applause and calls for an encore were more than deserved. The sextet from 'Lucia di Lammermoor', sung as a quintet, was up to the high standard of the best in the programme.

A word of welcome and congratulations must be extended to Mr. Gerald Gover. One of Mr. Perry's most distinguished pupils, he has more than fulfilled Cortot's prophetic abilities of ability and success. Throughout the evening, his accompaniment was sympathetic, and the two piano interludes were performed with brilliance and sensitiveness. The first, a group of 'Quadrilles on favourite Themes from Wagner's "Ring"' by Messager and Fauré, was written for four hands. Mr. Craig provided the other two, and both the music and the performers were highly entertaining. In the second interval, Mr. Gover played Liszt's 'Transcription of the Liebestod from Tristan and Isolde'. It was brilliantly executed.

The high quality of the singing, the versatility of the compère and the sensitive performance of the pianist—in accompaniment, solo and duet—combined to give us a most enjoyable evening—an evening which greatly stimulated our interest in and enjoyment of Grand Opera.

E.A.H.
**THE AMPLEFORTH JOURNAL**

*The Red Shoes* contained a rare beauty of movement and colour seldom achieved on the screen, and opened up for many the hitherto unexplored and unknown realms of the ballet, while *Oliver Twist*, besides being a fine and exciting adaptation of Dickens, was made memorable by the expert direction of Mr. David Lean and the uncanny performance of Mr. Alec Guinness as Fagin. *Inspector Hornleigh*, somewhat hastily thrown into the term’s programme at the last minute, was a trifle, but none the less a most enjoyable trifle owing to the disarming presence of Mr. Alastair Sim.

In the supporting films we have once more been able to enjoy the delightful short cartoons of Mr. Disney and have seen a number of newsreels, some of which contained some interesting shots of recent international matches, while one gave us a rapid but nostalgic reminder of the first half of the century. Other short films worth mentioning were an adventure into the world of submarine photography, proved to be a most fascinating and exciting experience. The projection work was good throughout the term under the painstaking care of Vincent, Inman and Watson.

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**SCHOOL SOCIETIES**

**THE SENIOR DEBATING SOCIETY**

The Society has had a difficult though not unsuccessful term. Attendances were small and members were less careful in preparing speeches, yet, on the whole, debates were well-chosen and well-argued. A. B. S. Goodall again led the Government and, until the last meeting, was consistently supported by P. Laver. Together they carried every motion they proposed, which in itself is a fitting tribute to their excellent debating powers. D. Purell, as Leader of the Opposition, had many good ideas, but he lacked the ability to express them convincingly; of his supporters, A. E. Firth was the most able, though at times both H. L. Bentsen and R. W. Dawson were useful mines of information. Of other speakers, M. Donelan, D. L. Milroy, M. Morton and J. J. David, each with a style peculiar to himself, were prominent, while among the promising ‘back-benchers’ may be numbered, S. A. Reynolds, J. Wansborough, B. A. Marfell, A. J. Leahy and some half a dozen more. As Secretary G. D. Neely tried hard to be the Society’s jester, but he met with fierce rivalry from the Hon. T. Pakenham whose witricisms were sometimes really witty.

Thanks are due to Fr. Leonard for an interesting speech on the problems facing India and Pakistan, and to the President for the efficient manner in which he has managed debates.

Motions debated were:

- ‘That this House approves of gambling.’ Won 23–19, four absences.
- ‘That the British recognition of Communist China was a justifiable political expedient.’ Won 20–18, ten abstentions.
- ‘That this House would welcome the return to power of an overwhelmingly strong Conservative Government, empowered to restore to their former greatness, the King, the House of Lords and our glorious constitution, and to destroy, root and branch the whole structure of the Socialist welfare state.’ Won 27–18, twenty-five abstentions.
- ‘That this House approves of votes for women.’ Won 36–25, two abstentions.
- ‘That the atomic and hydrogen bombs are the supreme examples of the misapplication of their talents by scientists.’ Won 26–23, three abstentions.
- ‘That this House regrets the menacing attitude of India to Pakistan.’ Won 23–14, two abstentions.
- ‘That the Liberal Party should be gracefully dissolved.’ Lost 16–23, three abstentions.
THE JUNIOR DEBATING SOCIETY

The Society had a moderately successful term due to the untiring efforts of a few members, but unfortunately the greater part of the Society contributed little. One of the liveliest debates we owe to our two visitors, Mr Ballard-Thomas and Fr Richard, on the question whether 'Women should be allowed to enter Parliament'. Messrs Pakenham, Duff, Stevenson, French (A. B. and J. D.), Walsh, and others contributed well during the term.

E.P.B.

THE HISTORICAL BENCH

The Society began its activities with the usual discussion on Current Events led by Fr William. This was followed by many excellent papers, that of M. J. Maxwell-Stuart on the post 1914-18 war years being outstanding. D. A. Peake and R. A. Everington gave a joint paper on Red Indians entitled 'A Scalp for a Scalp' which was a great success. The Society is also grateful to Mr Haughton for a very interesting paper on St Thomas More's Utopia. The activities of the session were brought to what is now a traditional end by a Quiz at which P. M. Morreau won the prize by a short head from Lord James Crichton-Stuart.

M.P.H.

THE JUNIOR LITERARY SOCIETY

Many enjoyable meetings were well attended last term by members of the Society which was ably and enthusiastically led by Q. Y. Stevenson, who only failed to be the perfect Secretary by allowing forgetfulness to keep on breaking in. Father James, taking us to sixteenth century France, judiciously blended history, horror and architecture in his colourful talk on French Châteaux and their mysteries, while Father James enthralled the Society with his lecture on the History of Furniture in the eighteenth century, that age of exquisite taste and wealthy patrons not the least of whom was the highly cultured George the Third. To these and to all others who so kindly talked to us we offer our thanks.

During the term the Society celebrated its hundredth meeting with a General Knowledge Quiz, at which Father Gavin, Father Bruno and the President asked varied and sometimes difficult questions which received varied and sometimes amusing answers.

J.M.L.
THE NATURAL HISTORY SOCIETY

The Society with its ever increasing membership has had a most eventful and successful term. Mr Corbould, starting the session with a lecture on 'Bird Migration' set a high standard consistently reached by other lecturers during the term. The Vice-President, Br Benedict, after much hard work with meat broth and Agar-Agar, produced a lecture outlining the subject of Bacteriology under the title 'Microbes and Man' which, besides supplying members with much interesting information, contrived to be very topical, since it coincided with the epidemic of influenza.

The film meeting of the Society was attended by almost fifty members, who were entertained with three films of Seed Dispersal, Animal Movement, and the Development of the Trout. The latter was the most popular on account of the excellent pictures of the fishermen seen from the trout's point of view.

This film together with an excellent lecture by J. Scrope and J. Bland on 'Fish Breeding' gave members enough knowledge of the subject for them to welcome the opportunity of obtaining first-hand experience, which was offered by the Society's outing to the Welham Park Trout Hatchery at Malton on the feast of Saint Benedict.

THE RAILWAY SOCIETY

The Society continues to be well supported. Two members provided the first talks of the term. D. Horne continuing his talk on 'Some Railways of Warwickshire', and C. J. G. de Guingand broke new ground by talking on Australian Railways. The President, Fr George, followed with a lecture on the Settle and Carlisle line; Fr Leonard cloaked an amusing geographical lecture under the dubious title of 'Ramps'. Mr de Serionne concluded the programme with a talk on 'Some Closed Railways in Britain'. A film Scottish Express, was shown to the Society by Fr Leonard, and Spotlight on the Night Mail appeared in a School programme. The Secretary also conducted a Quiz with the Epiphoscope.

On Shrove Monday the Society went to York visiting the Locomotive Sheds, Railway Museum, and other places of particular interest such as the station and the Derwent Valley Light Railway.

THE HIGHLAND REEL SOCIETY

After a lapse of many years, the Society once more ventured to present itself to the public gaze when, emerging from its shell, it gave an exhibition of dancing in full highland dress, as part of a programme of country dance music given under the auspices of the Musical Society.

The music was played with great skill by the Ampleforth Country Dance Band, under the leadership of its originator, Fr Damian, and met with a most enthusiastic reception from a large audience who packed the theatre on March 30th. The programme largely consisted of Country Dance Music played by the Band, which included a suite of English Country Dance tunes arranged by Fr Austin and a two-part arrangement by Dr Allam. One of the tunes of particular interest locally was the Ampleforth Sword Dance, which, it is hoped will one day be danced again in this neighbourhood. The programme concluded with the Eightsome Reel which was performed by the Society. The Band's 'Roslin Castle' obviously met with approval, for it was encored, while the dancing itself, performed under the glare of two spotlights, was similarly honoured and the Society danced Petronella to please an audience who had asked for more. The members of the Society taking part were the Earl of Dumfries, J. McGuigan, P. Bridgegan, R. Petrie, C. McDonald, Lord James Crichion-Stuart, D. Dick and J. Dick, a former Vice-President of the Society, whom we were glad to welcome and who took a very able part in the performance.

THE CHESS CLUB

A Chess Club was formed this term after Fr Patrick had agreed to act as President. It has received limited but keen support, and now that facilities for playing and competition have been increased, it is hoped that the standard of play will improve.
OLD BOYS' NEWS

We ask prayers for the following Old Boys who have died recently: Patrick Field; Fr Thomas Noblett on February 8th; Fr Ambrose Byrne on February 17th; Flight-Lieutenant William Michael Constable-Maxwell, killed in a flying accident on March 29th; Fr Wilfrid de Normanville on March 30th; and also for J. J. Baldwin Young, Wilfrid Rooke Ley and Bishop Poskitt.

We offer congratulations to the following on their marriage:

John Gerald Christopher Ryan to Priscilla Ann Blomfield at St Mary Moorfields, London, on January 3rd.

Captain David A. Bond, Royal Signals, to Theresa Walsh at St Mary's, Monkstown, on January 4th.

Andrew Knowles to Elizabeth Suthers at St Edward's, Sutton Park, on January 26th.

Michael Conroy to Rita Williams at St Mary's, Wigan, on February 10th.

Andrew MacDonald to Margaret Warnke at the Church of the Sacred Heart, Henley-on-Thames, on April 15th.

Major the Hon. Michael Fitzalan Howard, M.B.E., M.C., Scots Guards, to Margaret Meade Newman at St Mary's, Cadogan Gardens, on April 20th.

Anthony James to Margaret MacKenzie at St James's, Spanish Place, on April 29th.

Francis J. O’Neill to Teresa Mary Williams at the Church of the Assumption, Tullamore, on May 9th.

And to the following on their engagement:

Geoffrey John Stackhouse to Kathleen Bargh.

Cyril Joseph Ainscough to Joan Wright.

Richard St John Coghlan to Myriam Louise Juliet Arnold.

N. J. Fairfax-Blakeborough to Joan Ryan.

Paul Cumming to Heather Hughes.

Clement Ryan to Dilia Mary Vernon.

Eversley Michael Gallimore Belfield to Felicity Ann Hellaby.

John Campbell to Elizabeth Somerville Balfour.


P. M. C. Price to Dorothy Conybear.

AMPLEFORTH, EASTER 1908

drawn by the late E. Keeley
CAPT. T. N. BROMAGE, Grenadier Guards (Arab Legion) has been awarded the M.B.E. for services in Palestine. Capt. S. P. M. Sutton, R.G., and Flight-Lieut. J. M. McCann have been mentioned in despatches for services in Malaya.

J. M. R. EDWARDS has gone to Gibraltar as A.D.C. to the Commander-in-Chief.

We recently had a visit from H. Y. Anderson who has been for some time in the Legal Department of the Colonial Service in the Fiji Islands. D. McCaffrey has finished his engineering course at Trinity College, Dublin, and has taken up a Colonial Office appointment in the Fiji Islands. Major A. P. Mitchell has been accepted for the Colonial Service and will leave for Tanganyika in June. Edward Forster has left for the same Colony to take up an appointment as Magistrate.

Major the Hon. H. C. P. Fraser was again elected Conservative member for the Stafford and Stone division of Staffordshire. Others who stood for Parliament, but were unsuccessful, were Lieut-Col R. C. M. Monteith (C) Lanarkshire (Hamilton); A. Herbert (Nat. L. and C.) Glamorganshire (Aberavon); G. Leeming (L), Morecambe and Lonsdale; and R. G. M. Brown (Lab.) Warwickshire (Stratford).

We offer our congratulations to John Patron, who made his Profession, under the name of Br George, at Prinknash Abbey on Easter Tuesday.

S. BROCHOCKI is studying engineering at McGill University.

REPORT OF THE PROCEEDINGS OF THE 68TH ANNUAL GENERAL MEETING OF THE AMPLEFORTH SOCIETY

The Sixty-eighth Annual General Meeting was held at Ampleforth College on Low Sunday, April 16th, 1950, with Col C. R. Simpson, Vice-President, in the Chair. Thirty members of the Society attended.

The Hon. Treasurer’s Report was presented, and the audited accounts, once more showing a record surplus of income, were adopted.

The Hon. General Secretary reported that there were 1,160 members in the Society, of whom nearly 270 were Life Members. He referred to
Area Dinners that had taken place during the previous year in Edinburgh, York and Dublin. Close on 110 had been present at the Annual Dinner of the Society held at the Hyde Park Hotel, and 350 at the joint Ampleforth—Poles Convent Dance held in June. The Stonyhurst—Ampleforth Ball was held in Liverpool in February 1950, the most successful of this post-war series of dances.

Proposed alterations to Rules 7, 24 and 32 were, with Group Captain C. J. P. Flood's consent, referred to a financial sub-committee for further consideration.

Elections:
- Mr. E. H. King
- The Rev. E. O. Vanhoems, O.S.B.
- The Rev. W. S. Lambert, O.S.B.
- The Rev. I. G. Forbes, O.S.B.
- The Rev. T. M. Wright, O.S.B.
- Mr. R. P. Leeming
- Mr. H. S. K. Greenlees, O.B.E.

A discussion followed about the set of pamphlets entitled 'Faith in Action' that had been issued to Members, as a result of the informal discussion held at the time of the previous General Meeting.

Mr. J. H. Alleyn, Hon. Secretary of the London and South of England Area, gave some account of the regular informal meetings that had been held in London. Between twenty and thirty Old Boys have been present at these meetings, at which a general discussion follows an address by some Catholic professional man. Old Boys living in or near London are invited to get in touch with Mr. Alleyn for details of future meetings. His address is Staple Inn Buildings, High Holborn, W.C.I.

Extracts from Minutes of Committee Meeting held after the Annual General Meeting on April 16th, 1950

It was resolved that after transferring one-fourth of the surplus income to Capital the available balance be placed in the Scholarships and Special Reserve Account, to be at the disposal of the Head Master for educational grants.

A financial sub-committee was formed to consider the implications of the proposed changes in the Rules.

As reported in a previous issue of the JOURNAL, a sub-committee was set up by the London and South of England Area at their Annual Meeting in 1949 to consider several proposals for making the Society more active and of more practical use to its members.

The first of these proposals was one to make the Ampleforth Society more directly concerned with Catholic Action. Although there were several suggestions for positive action, such as support by members for the St. Vincent de Paul Society or attendance at the public recitation of the Rosary in Hyde Park on Sundays etc., it became quite clear after much discussion that the Society could best advance Catholic Action by encouraging its members to join and take an active part in the various organizations in their own parishes.

The second proposal was to set up an advisory panel of qualified members to examine the best ways for parents to meet the very heavy costs of educating their children. No requests for advice have been received by the Secretary during the year and the panel may not prove to be of much practical value except, perhaps, to the Head Master who can refer such parents as want advice to those best qualified to give it.

The third proposal was to provide a scheme for assisting those members of the Society who want to find a job or to change the one they are in. This has not worked well in practice. If it is to be done at all it requires a great deal more organization and work than is justified or possible. Some four or five jobs have been notified to the Secretary and there have been about six applications for employment. In no case have the jobs fitted the applicants or vice versa.

Lastly, it was proposed to hold informal meetings in the London Area once every two months. It was intended to invite someone to talk on a subject of interest to Catholics and then to have an informal discussion. This has proved fairly successful. Meetings were held in June, September, November, January and March. At the first two meetings the whole question of Catholic Action was thrashed out and the other two proposals approved in principle. The November Meeting was addressed by T. H. Ritter, the Secretary of the C.T.S., who spoke about the work of that Society. The speaker in January was Councillor Long, a Catholic school teacher and member of the L.C.C. Education Committee who talked about the Catholic Schools Question, with particular reference to the working of the 1944 Act, and the attitude of the political parties to the Hierarchy's proposals. This talk was followed by a general and prolonged discussion. In March, Dr. O'Donovan spoke about the moral problems facing the Catholic Doctor in the practice of his profession.

Apart from providing a regular meeting place for Old Amplefordians in London, the main purpose of the Informal Meetings is to help and encourage members of the Society to do their share of Catholic Action in their businesses and professions and in their own parishes.
purpose, therefore, is very closely bound up with the aims of the Committee, under the Chairmanship of Fr Alban Rimmer and set up at the Annual General Meeting of the Society in 1949, which are given in the pamphlets 'Faith in Action' published and distributed last January. As for a possible future, speakers at the Informal Meetings will continue to be Catholics talking about their jobs or professions in relation to their Faith. In addition, the pamphlets 'Faith in Action' and also any specific problems which arise from them or which may have been posed to the Committee will be discussed. So far the Informal Meetings have been held on the last Thursday of every other month, except July, at the Allied Circle Club, 46 Green Street, Park Lane at 6.15 p.m. The next meeting will be held there on Thursday, May 25th.

If the accommodation is ready and available, the next session starting on Thursday, September 28th will be held at the Challoner Club but a further notice will appear in the Sutramer number of the Journal.

In order to cover the expenses of the Informal Meetings a small charge may be made to those attending but this will not exceed half-a-crown.

THE FATHER STEPHEN MARWOOD MEMORIAL FUND

Subscriptions to this now stand at about £650 and it has been decided to close the appeal at the end of June. The income from the money subscribed will be used to help a boy either at school or afterwards; and a prie-dieu with an inscription will be placed in the crypt chapel of SS. Oswald and John. Contributions or enquiries should be sent to Father James Forbes at Ampleforth.
REVENUE ACCOUNT
APRIL 1ST, 1949 TO MARCH 31ST, 1950

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<th>Dr.</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
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<th>£</th>
<th>s.</th>
<th>d.</th>
<th>1950</th>
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<td>593</td>
<td>4</td>
<td>4</td>
<td>1949</td>
<td>cr.</td>
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<th>s.</th>
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<th>£</th>
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<td>£303</td>
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<td>4</td>
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By Net Income Brought Down—Balance Forward from 1949

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<td>593</td>
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<td>Income from Investments</td>
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<td>4</td>
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<tr>
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SCHOLARSHIPS AND SPECIAL RESERVE ACCOUNT
APRIL 1ST, 1949 TO MARCH 31ST, 1950

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<th>s.</th>
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<th>1949</th>
<th>£</th>
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<th>d.</th>
<th>1950</th>
</tr>
</thead>
<tbody>
<tr>
<td>By Balance Forward from 1949</td>
<td>1,190</td>
<td>2</td>
<td>1</td>
<td>1,497</td>
<td>9</td>
<td>2</td>
<td>1949</td>
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<tr>
<td>Amount Transferred from Revenue Account in Accordance with Rule 32</td>
<td>377</td>
<td>8</td>
<td>3</td>
<td>185</td>
<td>12</td>
<td>11</td>
<td>1949</td>
<td>cr.</td>
</tr>
<tr>
<td>Income from Investment of the Surplus Income</td>
<td>31</td>
<td>13</td>
<td>8</td>
<td>40</td>
<td>16</td>
<td>10</td>
<td>1949</td>
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<td>£1,658</td>
<td>4</td>
<td>0</td>
<td>£1,723</td>
<td>1</td>
<td>1</td>
<td>1949</td>
<td>cr.</td>
<td>1,658</td>
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CAPITAL ACCOUNT
APRIL 1ST, 1949 TO MARCH 31ST, 1950

<table>
<thead>
<tr>
<th>Dr.</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
<th>1949</th>
<th>£</th>
<th>s.</th>
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<td>To Balance at March 31st, 1949—As shown on Balance Sheet</td>
<td>7,641</td>
<td>7</td>
<td>9</td>
<td>7,733</td>
<td>11</td>
<td>7</td>
<td>1949</td>
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<td></td>
<td>7,733</td>
<td>11</td>
<td>7</td>
<td>1949</td>
<td>cr.</td>
<td>7,733</td>
<td>11</td>
<td>7</td>
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<th>Cr.</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
<th>1949</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
<th>1950</th>
</tr>
</thead>
<tbody>
<tr>
<td>By Balance Forward from 1949</td>
<td>7,733</td>
<td>11</td>
<td>7</td>
<td>6,772</td>
<td>4</td>
<td>9</td>
<td>1949</td>
<td>cr.</td>
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<tr>
<td>Amount Transferred from Revenue Account in Accordance with Rule 32</td>
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<td>10</td>
<td>1</td>
<td>61</td>
<td>17</td>
<td>3</td>
<td>1949</td>
<td>cr.</td>
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<td>0</td>
<td>400</td>
<td>16</td>
<td>10</td>
<td>1949</td>
<td>cr.</td>
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<tr>
<td>£7,733</td>
<td>11</td>
<td>7</td>
<td>£7,753</td>
<td>13</td>
<td>7</td>
<td>1949</td>
<td>cr.</td>
<td>7,733</td>
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Old Boys scored from a penalty in the Ampleforth '25'. Three points down in the first quarter they were forced onto the defensive against occasional break-through from being exploited. The strength of the visitors' running threequarter line. Often their forward rushes, sometimes half the length of the field, and it was one of these which led to a penalty in almost exactly the same place as the previous one. Sayers converted, and the scores were equal. With five minutes to go it seemed as if the result, as last year, would be a draw, but suddenly a break-through in the centre was checked only on the Ampleforth line. A tight scrum was formed, Wigan heeded, and their scrum-half sped nimbly through a gap to score. The kick failed and at once the whistle went for time. It was a very even game and one in which Ampleforth showed much better form: they played with considerable vigour and determination, and did well to hold so strong a side. We are most grateful to all those who came so far, to hold so strong a side. We are most grateful to all those who came so far, to hold so strong a side. We are most grateful to all those who came so far.
When the time for the High Jump eventually arrived it was more than chilly. However, M. Everest, undaunted by the inclemency of the weather and the uncertainty of the bar, which had developed a rather whimsical sag in the middle, won the event for Ampleforth with some good jumping, reaching the height of 5 ft 11 in., his best performance of the season. The final Relay, won by Ampleforth, brought an enjoyable but decidedly chilly meeting to a close.

It was a pleasure to renew our acquaintance with an old friend of Ampleforth, Mr. Philip Nash, who brought the Denstone team to Manchester, and he is to be congratulated on the performances of his team. When it came to the Long Jump, we had difficulty in making the javelins carry, and did not do himself justice. The same may be said of the Long Jump, in which Ampleforth increased their now considerable lead by one point. C. C. Miles, who this season proved himself to be a good middle distance runner, had little difficulty in winning the Half Mile—no mean achievement. E. J. Edcombe and R. Eckersley also contributed to Ampleforth's victory in the Relay.

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THE AMPLEFORTH JOURNAL

Cunningham 3. 138ft thins. 2, Courtney (5) 3. 2, Dick (A) 3. 2 mins 23.5 secs.
Gwyn (S) 2, Waters (S) 3. to.6 secs.
Russell ,, P. J. Vincent z, M. H. Simons 3. to secs
P. J. Crameri 3. 5 mins 25.8 secs.

JUNIOR EVENTS

100 Yards.—Wynne (A) 1, Jermy Gwyn (S) 2, Waters (S) 3. 10.6 secs.
Half Mile.—Eaton (S) 1, Liston (A) 2, Davis (A) 3. 2 mins 25.5 secs.
Quarter Mile.—Wynne (A) 1, Waters (S) 2, Petty (S) 3. 56.4 secs.

RESULTS OF SCHOOL MEETING

The Athletes were awarded (11):

Best Athlete J. A. Russell
Set 1 K. M. Bronage
Set 3 O. R. Wynne
Set 4 S. G. Blewitt
Set 5 J. O. Honeywell

SET I

Half Mile.—(2 mins 6.4 secs, R. E. Biddell 1935) E. C. Miles 1, N. D. Donelan 2, W. A. Lyon-Lee 3. 2 mins 15.9 secs.
Mile—(4 mins 45.3 secs, G. A. Hay 1949) M. Corbould 1, A. J. Velarde 2, P. M. Morland 3. 5 mins 16.1 secs.
Three-quarters of a Mile Steeplechase—(3 mins 42.5 secs, D. J. Hamilton-Dalrymple 1946) C. C. Miles 1, M. Corbould 2, P. M. Morland 3. 5 mins 10.1 secs.

SET II

100 Yards.—(10.5 secs, K. W. Gray 1945) P. D. Burns 1, T. C. Dewey 2, P. D. Jeffcock 3. 10.7 secs.
440 Yards.—(55.3 secs, P. C. Cowper 1946) E. O. Schulte 1, T. C. Dewey 2, R. J. M. Drury 3. 5 mins 13.4 secs.

SET III

100 Yards.—(11.1 secs, G. T. Hume 1939 and P. T. Parbery 1944) O. R. Wynne 1, J. W. Douff 3. 10.5 secs.

SET IV

Half Mile.—(3 mins 5 secs, J. McEvoy 1965) R. P. Liston 1, C. J. Carn 2, P. J. Crameri 3. 5 mins 34.8 secs.

SET V

Long Jump.—(19ft 4hins, K. W. Gray 1946) O. R. Wynne 1, P. F. Morrin 2, P. M. O'Driscoll 3. 31ft 4hins.

Putting the Weight (121b).—(36ft 10hins, K. W. Gray 1943) P. D. Blackledge and M. D. Donelan 1, P. T. Hope 3. 37ft 2hins.

RECORD.

Half Mile.—(2 mins 16.6 secs, P. F. Morrin 1946.) J. O. Honeywell 1, A. J. Taylor 2, C. G. Cowell 3. 2 mins 34.9 secs.


INTER-HOUSE EVENTS

Senior

400 Yards Relay.—(4 mins 21.5 secs, A. J. Petrie 1947) St Oswald's 1, J. A. Thomas' 2, St Wilfrid's 3. 4 mins 32.6 secs.

Half Mile Relay.—(1 min 43.8 secs, St Wilfrid's 1965) St Aidan's 3, St Thomas' 1, St Oswald's 2, St Wilfrid's 4. 1 min 46.5 secs.
INTER-HOUSE COMPETITION

This match took place at Ampleforth on February 4th, a date which proved to be most unfavourable in that the team showed a lack of training at this early stage of the term. This initial disadvantage contributed substantially to the result—a loss by three fights to six. However, there were some good bouts. A. M. T. Simpson and Serbrock fought well in the 6st 7lbs and under weight against stronger opponents. In the Fly Weight, Crameri began with an attack which was pressed so vigorously that the bout was stopped in the first round. However, his unusual speed and footwork. He made an excellent School Captain this term, and was awarded the cup for the best boxer.

The Finals were boxed on March 18th and we thank Captain Ormsby and the Officers of the Duke of Wellington's for coming to officiate as referee and judges, which they also did for the two home matches.

FINALS

6st and under.—A. M. T. Simpson (A) beat Charlton (O).

71st and under.—Serbrock (D) beat D'Arcy (A).

Fly Weight.—Crameri (E) beat Mitchell (W).

Welter Weight.—B. Martelli (E) beat J. Evans (W).

Light Weight.—McAndrew (D) beat Swift (O).

Middle Weight.—B. Martelli (O) beat Longy (O).

Heavy Weight.—B. Martelli (E) beat Mitchell (E).
SEASON.

A part from two days missed owing to frost and snow and frost at the beginning of the term conditions continued good for hunting right up to the end of the season. Scent was generally good and only rarely spoilt by windy days. The number of hares killed was small. Welch continued to hunt hounds on Saturdays; on Wednesdays the Master of five or six couple. A difficult day and a difficult place—cold, windy, and too many hares. At Grouse Hall too on Shrove Monday conditions were far from easy, this time changing with visibility so bad and scent was excellent. A large castle and District Beagles, enjoying an interesting hunt was provided with two hares running together in front of the pack for most of the time. It was quite an achievement to avoid running hard again past Ouse Gill Head. Bransdale village. Scent was poor on the fields, and after working slowly down to the beck and across it some delay here before a forward cast into the long heather, and the remarkably large ground and scent was excellent. A large A view here enabled the Master to put them right at once and they were soon running hard again past Ouse Gill Head and over to the edge of the moor above Broadane village. Scent was good and there was no cover and the Rudland track was crossed the beck and ran well out past Pooley moor before coming round in a right-handed circle and checking some way short of the beck. There was some delay here before a forward cast recovered the line, hounds working slowly down to the beck and across and up the other side. The hare must have been about done by now, and it was most unlucky that hounds changed hares, as they undoubtedly did about now, for they were soon running fast up Beagam Riggs, past Pooley Grange, Howl Wood and Oxclose Farm to Pinder Wood behind Nawton Tower where they were stopped. This was certainly one of the best—and certainly one of the last—days of the season. A good fifteen miles must have been covered, much of it through long heather, and the considerably large number of keen followers who survived to the end will not easily forget the day. The Master and Officials are to be congratulated on what was in most ways a very satisfactory season. There is increasing interest and keenness in the Hunt. A number of good meets have been tried with success and invitations to others have unfortunately had to be refused owing to distance.

The Point-to-Point was run over the usual course from Foss under conditions that were perfect. M. Lowesley-Williams did well to repeat his success of last year and again in good time, less than a minute short of the record. B. Hartigan was first, S. Scrope second, and J. Burdon third. The Junior House race was run later, the order being as follows: R. R. Smith, and G. C. Hartigan, J. B. C. Pilkington, J. B. C. W. A. Smith, J. B. C. Fordham. The Puppy Show will be held early in May, and this year we hope to show some hounds at Peterborough in July. There will also be a number of puppies to go out in the summer. Walks are essential and at present insufficient. Any offers to walk a puppy would be most welcome.

COMBINED CADET FORCE.

It is with great regret that we have to record the departure of Captain R. MacGeorge, of the Duke of Wellington's Regiment and of Flight-Lieutenant Powell, for departure it is at both Officers and N.C.O's have attended regularly each week and we have come to regard them as part of the staff. They will be greatly missed. They have enjoyed coming here, that they would have to believe, and for our part we are much indebted to both for all they have done under their influence. Both received, as a token of our esteem, and thanks, a piece of furniture made by Thompson of Kilburn. We wish them good fortune.

Major Mosman of the Dukes and a staff of Officers and N.C.O.'s conducted the examination for both parts of the County Life Trophy has not yet been published. The VIII, a good one, capable of shooting a winning score did not distinguish itself on the day of the shoot. During the examination thirteen of the fifteen who entered passed. The result of the Competition for the Country Life Trophy has not yet been published. The VII, a good one, capable of shooting a winning score did not distinguish itself on the day of the shoot. During the examination thirteen of the fifteen who entered passed. The following passed Certificate 'A' examination thirteen of the fifteen who entered passed. The result of the Competition for the Country Life Trophy has not yet been published. The VIII, a good one, capable of shooting a winning score did not distinguish itself on the day of the shoot. During the examination thirteen of the fifteen who entered passed. The result of the Competition for the Country Life Trophy has not yet been published. The VIII, a good one, capable of shooting a winning score did not distinguish itself on the day of the shoot. During the examination thirteen of the fifteen who entered passed. The result of the Competition for the Country Life Trophy has not yet been published. The VIII, a good one, capable of shooting a winning score did not distinguish itself on the day of the shoot. During the examination thirteen of the fifteen who entered passed. The result of the Competition for the Country Life Trophy has not yet been published. The VIII, a good one, capable of shooting a winning score did not distinguish itself on the day of the shoot. During the examination thirteen of the fifteen who entered passed.

The following have been awarded Air Proficiency Certificates during the term:


**SCOUTING**

**SEA SCOUTS**

Despite some illness during the earlier part of the term, the high standard of work in the Troop has been continued. In addition to the work of maintaining the lakes, the repainting and re-rigging of the boats has continued at a remarkable rate.

On the feast of St Benedict the Troop went to visit a coal mine at Normanton at the kind invitation of the National Coal Board. Despite the long journey the day was a great success and provided a most instructive as well as interesting experience.

At the time of going to press, the Troop is in camp at the Isle of Wight, once again through the generosity and help of the Dorrien-Smiths.

The officials for the term were the same as last term, with the exception that the vacancy caused by Patrol-Leader Honyford leaving has been filled by H. Reynolds.
THE JUNIOR HOUSE

The Officials were the same with the addition of C. S. R. Honeywell to the Monitors.

N. P. J. Fellowes, E. J. Winger, and C. M. J. Baldwin-Jondell joined the House this term.

After a keenly contested shooting competition, the Gosling Cup was awarded to P. E. N. McCraith.

The Boxing Cup went to S. L. Sellars with D. F. F. Halliday as runner-up.

The Hunt Point-to-Point was won by A. Morland, A. Whitfield, N. A. Bulger, and P. G. Lowsely-Williams.

Hunt stockings were awarded by the Monitors.

The usual snow and frost of the Easter Term hardly came our way at all this term and weather conditions generally were favourable for games. The other frequent obstruction at this time of the year, epidemics of 'flu and colds, was more of a hindrance, and the programme of games and matches suffered accordingly. We were fortunate in being able to field a full side for practically all our matches.

The first fixture was a home match against Fyling Hall and was won by one goal and three tries to one try. Baker was the outstanding player of the match and scored all the points himself. The passing and tackling were notably good, the former in spite of the strong wind that was blowing.

This was followed by two good games against Aysgarth. The first, played at Aysgarth, was won by one goal and one try to nil. Baker was the outstanding player of the match and scored all the points himself. The passing and tackling were notably good, the former in spite of the strong wind that was blowing.

The return game was also won, the score being one goal and two tries to nil. The two fixtures against Bramcote most unfortunately had to be cancelled owing to sickness there, and a match was arranged at short notice with Malms Hall to fill the gap. We are most grateful to Mr. Gadney for this extra game and visit to Malms. The good play of the stronger side led to our first defeat of the term, the score being 8-nil.

The team has developed into a good side but without being at all outstanding one. Tackling was often good but not always so, and it is just this that often makes the difference between victory and defeat.

Colours were awarded to: R. Wauchope, R. Swaunburne, J. Von den Berg and S. Sellars.

ATHLETICS

With the coming of March and the end of the rugger season training in Cross-Country and Track running took the place of the ordinary games. It soon became clear that there were a number of good runners in the House. In each of the events it was impossible to spot the winner with any certainty before the race was run.

The Cross-Country came first and proved a very close race indeed. R. David winning by a few yards from G. C. Hartigan. M. Bulger was third. The Hunt Point-to-Point a few days later was also a hard fight between David and Hartigan who ran together the whole way, David again winning by a few yards from Hartigan with B. Wauchope third.

There were three Track events, the 100, 440 and 880 yards. The whole House was entered for the 100 Yards heats, forty-two entered for the 440 and forty-one for the 880 Yards. In each event the heats were arranged so that there should be eight runners in the Final.

The Final of the 100 Yards was a very close race, N. F. Martin winning by inches from D. M. Collins. The 440 Yards was won by R. David with N. F. Martin second and F. Baker third. The 880 Yards was also won by R. David, M. Price being second and G. Hartigan third.

The last event of the Athletics, the High Jump Competition, takes place next term.
THE PREPARATORY SCHOOL

The Officials for the term were as follows:

**Head Captain:** J. F. C. Festing

**Captains:** A. F. Green, H. Young

**Singers:** S. C. Cave, J. A. Roach

**Captains:** A. F. Green, H. Young

**Captain of Games:** D. A. Poole

**Custodians of Anteroom:** R. D. Cudlip, R. Kilkelly

**Head Captain:** J. F. C. Festing

**Secretary:** S. C. Cave, J. A. Roach

**Head Captain:** J. F. C. Festing

**Members:** R. D. Cudlip, R. Kilkelly

**Art and Carpentry:** A. D. E. Pender-Cudlip, R. Young

M. G. P. Falkiner joined the School in the term impinged upon the even tenor and snowballing it also replenished were running low. The latter hindered the former provided some days of sledging the springs of the countryside which everyone's astonishment a film turned up in the morning, and in the evening the School enjoyed an excellent conjuring show. And so to Lent.

Across to say Mass and preach. The ON the feast of St Aelred Fr Prior came about it now; hidden in the Projection Room by the stairs one does not notice the picture goes on! There have been some good films during the term: the most memorable perhaps being Good-bye Mr Chips, A Tale of Two Cities and, best of all, Monsieur Vincent. Apart from the regular shows we also saw two interesting items The Instrumens of the Orchestra and Mr Connolly's record of some Gilling Occasions.

HOME-PRODUCED entertainments have also provided good fare. There was a full length puppet show Pompadillo, the Overture to which was provided by the Singers and the Recorders. On Saturday there was a selection of visitors to enjoy a very pleasing entertainment. The Singers provided a three-part song which was a considerable achievement; a group of younger Recorder players performed a piece suitably entitled 'Impertinence'; a select group—Morland, Whitfield, Backhouse and Blakstad—achieved a remarkable success with the 'Capriol Suite'.

On Saturday evening the School had the privilege of a Retreat given by Mr Elwes, who very quickly captured our hearts and attention.

**RUGBY**

A good standard of boxing was shown in the competition at the end of the term. The judges awarded the Second Form Cup to Gray and the First Form Cup to M. Festing. O'Donovan and Whitfield were awarded the prizes for the Beat-Loves. These decisions were not easily reached and several others received 'honourable mention', notably Poole, Tomlinson and Forward. The most skilled was undoubtedly the form of boxing which gained rather than loses ground. The colours were: Poole, Green, Wright, J. Festing, M. Festing, Lucas, Dyers, Mackenzie-Mair and O'Driscoll.

The following also played in the 1st XV: Radcliffe, Kelly, Horley, Thompson, Morris, Gray, K. Ryan, Richards, Tomlinson and O'Donovan.

The most encouraging result was the 1st XV into a really good match-winning team—an account of which follows.

The following also played in the 1st XV: Radcliffe, Kelly, Horley, Thompson, Morris, Gray, K. Ryan, Richards, Tomlinson and O'Donovan.

**Chorus**


AND so with any amount of boxing, badminton, shooting and epiphanian evenings, the recreation times have been well occupied. And the most encouraging thing of all was the development of the 1st XV into a really good match-winning team—an account of which follows.

This term was round off by a splendid series of special Teas for the Captains, Officials, Junior Dormitory Leaders and the Tournament Boxers, for which many thanks to the Matron and Staff.

On Good Friday the School had the privilege of a Retreat given by Mr Elwes, who very quickly captured our hearts and attention.

RUGBY

After delay caused by 'flu rugby started again with renewed vigour. Very soon it appeared that the 1st XV realised what it meant to play as a team. A new spirit had entered into them at once and they well deserved their unbeaten record. They seem to have grasped the fundamentals of the game—though they have still much to learn, especially how to achieve a combined passing movement which gains rather than loses ground.

The Colours were: Poole, Green, Wright, J. Festing, M. Festing, Lucas, Dyers, Mackenzie-Mair and O'Driscoll.

The following also played in the 1st XV: Radcliffe, Kelly, Horley, Thompson, Morris, Gray, K. Ryan, Richards, Tomlinson and O'Donovan.

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THE AMPLEFORTH SOCIETY
FOUNDED JULY 14, 1875,
UNDER THE PATRONAGE OF SAINT BENEDICT AND SAINT LAWRENCE
President: THE ABBOT OF AMPLEFORTH

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

Five Masses are said annually for living and dead Members, and a special Requiem for each Member at death. The Annual Subscription of Members of the Society is one guinea, payable in advance, but in case of boys whose written application to join the Society is received by the Secretary within twelve months of their leaving College, the first year's subscription only shall be half-a-guinea. All Annual Subscribers of the Society shall receive THE AMPLEFORTH JOURNAL without further payment. Members whose subscriptions are in arrears shall not be entitled to receive any copies of the Journal until such arrears are paid up and then only if copies are available.

A Life Membership of the Society may be obtained by the payment of £15, which will include the AMPLEFORTH JOURNAL without further payment; after ten years or more, such life membership, on the part of the laity, may be obtained by the payment of £7 10s. provided there be no arrears; Priests may become Life Members when their total payments reach the sum of £15.

For further particulars and forms of application apply to the Hon. Sec., Fr OSWALD VANHEEMS, O.S.B., Ampleforth College, York.

THE AMPLEFORTH JOURNAL
THREE issues of the JOURNAL are published each year—in January, May and September. The Annual Subscription is 7s. 6d., including postage. Single copies of past or current issues may be obtained for 2s. 6d. from the Secretary, THE AMPLEFORTH JOURNAL, Ampleforth College, York.

THE PAPAL ALTAR WINES
These Altar Wines are Ecclesiastically Guaranteed in the Country of Origin, and are daily Authorized for Sale. They can be recommended with the fullest confidence.

Satisfaction Guaranteed

<table>
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<tr>
<th>Label</th>
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<td>GOLD LABEL</td>
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THOUGH it was logical, it seemed fantastic to set off to Rome by going down to the valley past the pavilions and the Black Gate. Even when we reached the road beyond Gilling everything south of Brandsby seemed terribly remote. We stopped a farmer, however, who took us to 'Yaark' and then we were soon on the Great North Road.

It was uninspiring: there was a lorry-driver who wished he was going to Southampton but had to go to Dewsbury instead, and then a very bumpy lorry took us into Doncaster. We camped near the race-course and found it so uncomfortable that we were on the road by six. That day (Good Friday) two lorries took us to Uxbridge, where we arrived at four in the afternoon. We got a tube to Piccadilly Circus, meeting a man who had returned from Switzerland that morning, ('been to watch Chelsea this afternoon'). At Blackheath, we caused some amusement by asking for the Dover Road, and more when we said we were going to Rome. Finally a car took us to Canterbury and a bus to Dover. The day started on a lorry and continued in a car and a bus, we were forced to end in a taxi. By the time we reached the boat the gangway was up; a bribe was needed to have it lowered for us.

In Dunkirk we met an Englishman who said he had been to Rome twelve times since Christmas, delivering new cars. When he heard where we were going he took the hint but said he daren't. To make up for it he told us the best road across France. From a hitch-hiking point of view it turned out to be the worst. We walked along a terrible road out of Dunkirk and were given some short lifts, repeatedly passing and being passed by an English car which had come over with us on the boat. It passed us for the last time in Arras.

On the road between Bethune and Arras a French family took us home for a drink, produced the inevitable photograph album and then took us into Arras in their car. We sat at a round-about and watched. Finally an insane commercial traveller in a tiny shooting-brake gave us a lift. He drove quite madly, breaking off once for a drink and once, it seemed, for a new engine. He left us in Compiègne; we drank tea, looked round and retired to the forest to camp. He had assured us that the forest was boar-infested; being within a hundred yards of the road and two hundred of a level-crossing, nothing happened.
We woke next morning to the sound of rain falling on sleeping-bags, which is one stage worse than that of rain falling on tents. This kept our heads down for half an hour; we finally crawled out into the wetness, packed up our sleeping-bags, and set off with a bar of chocolate for breakfast.

That day was, on the whole, the worst of the whole journey. There seemed to be no cars on the road to Soissons that morning. It was Easter Sunday, and still raining. Finally, in what seemed the only village for miles, we bought some milk and were invited into a house for breakfast. While we ate, half the family stood outside with our 'Rome' placard and tried to get us a lift. We left them, and in the end a jeep and a laundry van took us into Soissons. We stayed there an hour waiting for motorists to sleep off the effects of lunch. Finally a man and woman took us, very slowly, to Chateau-Thierry. In a cafe there waiting for motorists to sleep off the effects of lunch. Finally a man and woman took us, very slowly, to Chateau-Thierry. In a cafe there waiting for motorists to sleep off the effects of lunch. Finally a man and woman took us, very slowly, to Chateau-Thierry. In a cafe there waiting for motorists to sleep off the effects of lunch. 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end. She spoke French, saying she would not risk her English. By now it was raining heavily and we did not want to face a night in the open. A Swiss hotel was inviting enough, but we were short of francs, and not sure of how to get across the Alps. When the woman invited us to her home, we were glad to accept.

Her son had been in England, working on the Meteor for a Swiss firm which was building it under licence. He spoke fluent English. Her husband was silent, but very proud of what English he knew. They gave us an enormous dinner, finishing with a huge cream and banana tart. Their hospitality was so great that we had to explain that we were on a pilgrimage, not a luxury tour. Next day the son drove us into Lucerne.

The hitchhiking situation was as bad as ever. The German Swiss were a little better than the French Swiss had been, but the rain was worse. We stood vainly under a railway bridge near the Lake of Zug for an hour. Finally we took a train to Chässon, on the Italian border, using all our money except three francs, which we spent on Swiss chocolate. The weather south of the Gotthard was glorious, and when we got a lift into Como the lake was brilliant. We drank chocolate and changed our travellers’ cheque in Como; it was for both of us our first experience of Italy, and when we saw a crowd of noisy youths, probably coming from a football match, we mistook it for a time for a revolution.

We had been told that the Autostrade system in Italy was a boon to hitchhikers; one waited at the toll-office until someone stopped to buy a ticket. We set off cheerfully out of Como, up the hill to where the Autostrade begins. On the way we met the people who had intended to take us to Rome in the dickey, whom we had lost at Salins. We went on; a sports car stopped. It had no dickey, but a very capacious boot. We squeezed in. The car raced along the Autostrade, and there was little to be seen except the interminable advertisements on either side. Very soon we were in Milan.

We walked out of Milan, missing the cathedral on the way, beside a narrow, Venice-like canal. Two short lifts took us to Pavia, another to a bridge over the Po. It was temporary, and one-way traffic was in operation. This was a perfect situation; we finally selected a car with a Genoa number plate, and forced ourselves on a rather unwilling driver. He left us on the Autostrade, just outside Genoa. Cars flashed past dangerously in the darkness. We found the exit, and came out into a slum. Soon we seemed to be walking round in circles. Finally we got a tram to the centre of the city, and eagerly seized upon a very expensive hotel.

Next day, Genoa seemed more innocuous. We walked along the sea front. Finally a very slow driver gave us a lift to Rapallo, insisting on taking us down, from the Corniche road, into the place itself. He had assured us of its beauty, and we agreed; but the steep climb up the hill again was heavy going in the brilliant sunlight. A car gave us a short lift on the running-board; we crowded into the back of a tiny van; we walked, without apparent hope of relief, along the coast road.

Finally, at a railway crossing, we got a lift in a lorry. We were considered intrepid for being willing to sit on top of a load of flour, and when we went up over the Bracco pass, with the countryside twisting wildly beneath us at every bend, we agreed. We came down a steep hill into La Spezia, and saw what was left of the Italian Fleet in the harbour. Next La Spezia our lorry driver transferred us to two other lorries which were going through to Rome.

We spent the rest of that day on these lorries, had dinner with the drivers in Leghorn that evening, slept in the lorries through a thunderstorm, and drove on to Rome next day. The Aurelian way would have been dull but for the five men in the lorries. They were small, very friendly, unintelligible. They were fascinated by several points—by a kilt, that we were going to Rome to ‘vedere il Papa’, that we refused meat on Fridays. (When we did they insisted we should have it wrapped up in a huge sandwich to eat next day.) They seemed to run out of petrol every two hours, they spent an hour in a small town while one of them went off to telephone, they stopped every ten minutes for a drink. At the end they accelerated and tore down the hill into the city at great speed. Finally they left us by the Tiber, five minutes from St Peter’s, 1200 miles, eight and a half days out from Ampleforth.

P. W. Unwin.
DIARY OF A VISIT TO ROME

LIKE most modern pilgrimages of to-day, made by busy people, this one was half a holiday; especially as it was arranged and paid for by the Old Boys in honour of Fr Paul's jubilee—twenty-five years as Head Master. So we began by meeting the organizers in London at a fairly representative gathering including both Past and Present.

To all the Old Boys, and especially to Harry George, Adrian Millar and Peter Noble-Matthews who made all the arrangements, we three, Fr Paul and Fr Terence and I, owe a debt of gratitude.

By the evening of Saturday, 15th April, we were in Rome. The air trip was smooth, visibility improved over France; we could see a fairly representative gathering including both Past and Present. In the crinkled mountains of the Cevennes and Elba very clearly. Rome arrived long before we expected it. Filippo Senni and his wife met us at the Ciampino airport and took us to his mother's villa not far away in the Alban Hills. We stayed there all our time in Rome, in charmed peace and comfort. We offered Mass in the spacious chapel built by Countess Senni after World War I. Nightingales were our companions.

The first job of every pilgrim in Rome is to visit the Confession of St Peter. This we did on Low Sunday. My first impression was how very much shorter St Peter's was than I had expected—in spite of all the warnings. The walk up the nave made me realize something of its immensity. The sensation at the Tomb was one of gratitude that its immensity. The sensation at the Tomb was one of gratitude that we had been privileged to go and pay our respect and our homage.

Inside the Lateran it cheered us to catch the sound of 'Faith of our Fathers' being melodiously sung. Next we visited St Mary Major's, said our prayers, admired the frescoes and the lovely stairway; we fortified ourselves with coffee and then set out to find the Beda. Mgr Duchemin received us very hospitably. Not far away was the Scots' College; it seemed to be empty except for Jock Dalrymple, who was precisely the person we were looking for. His purple cassock looked very episcopabilis.

FR TERENCE was determined to go to St Paul's outside the Walls by cab; so, by cab we went. The machinist went by the Arch of Constantine. We were thinking: what fun if the Barry party met us now. They did. A boot from a car, and there were Fr Patrick, Fr Theodore and Fr Andrew. St Paul's, we agreed, was one of the loveliest things we saw. While we were saying our prayers a concourse of French pilgrims pressed round us at the Confession and began singing the Creed. Outside in the cloister two Benedictines were selling souvenirs to pilgrims. We wished Fr Bruno had been able to see them, to get hints.

Tea was needed after that strenuous day, so off we went to the English Centre, an admirable institution run by a number of ladies. There, too, we met many friends and were glad to see P. W. Urwin and D. R. MacDonald—they had hitched all the way, taking eight and a half days.

Mr Jenkinson of Barclay's Bank took us back that evening. We met John Wilberforce before starting, who gave us news of the Barry party. The return journey was by the Appian Way, lined on both sides with tombs of the Great, now melancholy ruins.

TUESDAY was the day set aside for the Abbot Langdon luncheon-party to be held at the ristorante Sora Emma in the piazza Firenze. All we Benedictine pilgrims of the English Congregation owed a great debt of gratitude to the Abbot for his care of us all, getting tickets and entertaining us. The luncheon went off very well. The Abbot, Fr Paul and Fr Conghlin made amusing and diplomatic speeches. Of the Ampleforth community the following were present besides us three: Fr Bernard Boyan, Fr Theodore Young, Fr Patrick Barry, Fr Leonard Jackson and Fr Andrew Romances. Only Fort Augustus was not represented, as Fr Cuthbert Wilson was ill.

Fr Theodore was most eager to take a photograph of us, so we got into another carrozza to the amusement of the locals. We then proceeded to Jim Utley's flat. He gave us tea in his comfortable drawing-room. Then he took us to San Clemente, which must be one of the greatest archeological gems of Rome: the sixth century basilica, the house of St Clement, the temple of Mithras. After that, he took us to the Church of the Four Martyrs and then down to the Colosseum. Its massive walls seem to symbolize the metacalamia of Ancient Rome, the courage of the early Christians and the triumph of Christ over the empires of this world. That evening we returned, as was right, by tram, in pilgrim style.

WEDNESDAY was the day fixed for the Papal Audience. Owing to bad management of the ushers we failed to get to our seats in time, and we got mixed up in an unseemly scrum. Fr Terence—perhaps on account of his skill in such matters—got a front seat. Fr Paul and I ended by

See p. 153.
being precariously perched on benches at the back of the tribune facing down the nave from behind the Gospel side of the altar. Fr Terence was in the same tribune in front. A little girl was perched on the wooden rail behind and two women were sprawling over an angel's wing and would have got on his hand only we stopped them.

Loud speakers kept us praying, first Italian, then French, English, and so forth. Sections of the crowd, now forty thousand strong, would burst into a hymn or a shout. Long live the Pope. At noon we all sang the 'Regina Coeli' together, recited the jubilee prayers and, in one great final act of faith, sang the Creed. Then a slight pause, and down at the farthest end of the nave, to the left, began a flutter of handkerchiefs, the dim sound of a cheer, finally a great shout, the Pope. Slowly he came up the central aisle, not exactly blessing, but moving forward as he sat, slowing at the same time motioning with his arms as though drawing the pilgrims to himself. Ripples of sound came up the nave, nearer and nearer, until our own great cry of welcome to the Holy Father went up. The Pope got down and walked to his temporary throne in front of the altar. He spoke to us all in our own tongue and blessed the things we carried and ourselves. This was why we had all come. Then down again he went along the nave, having just passed immediately below our tribune.

Getting out of St Peter's was easy. On the steps we met Fr Tomlinson of the Oratory. Both his pilgrimage and Downside's had been mentioned by the Holy Father. Then we made our way to our Greenlee's flat, the second floor, to be precise, of the Massimo Palace. We had lunch in a large apartment at the other end of which St Philip Neri had performed one of his greatest miracles. There a Massimo boy of the time had been brought back to life by him. He had heard his confession and then, once again, the boy died. Every year, on 16th March, Rome decks in to pay its tribute to one of its favourite saints. A huge curtain has survived in fragments. These fragments are piled up according to the portion they belong to. The refectory is also rebuilt and so is the tower-like block, the entrance to the monastery. We saw the Abbey for a few minutes. He was most gracious but spoke no English. They all stoutly maintained that no Germans had taken refuge in the abbey after the bombardment. One thousand civilians had been there, 300 of them had been killed, and not a German found among the dead. Journeying home we saw the signpost pointing to Aquino, St Thomas's home, and later, on the left, Anagni where Boniface VIII had had a bad time.

Friday morning was dominated by wind and rain. We wrote letters. The Villa Senni was built by our hostess, Filippo's mother, after the last war. It commands a great view of the Campagna and of Rome itself. It stands four squares, built in brick and the typical rustic pink stucco. The Alban Hills lie behind, Frascati, two miles away, sprawls on a ridge, sometimes in the glare of the sun, sometimes invisible in shadow. The joy of the house, besides its exquisite taste, was in its hostess and her ever kind family, the Countess, her daughter, Vittoria, and her sons, Filippo, Pietro Andrea and Leone. They acted as chauffeurs, they rang people up, they did guide. They looked after us.

MONTE CASINO was the objective for Thursday. Filippo Senni took me, and Fr Paul and Fr Terence went with Antony Morris, now military attaché in Rome. By more skilful map-reading we got there first. There was only one major obstacle, a national festa in honour of the mile-miglia bicycle race from Rome to Naples and back. Coppi was the favourite and his name was paired on the road every few yards. Whole villages were on the move.

The old town of Cassino is obliterated. The Italians have built themselves an up-to-date substitute in the plain, with the help of American money. In the British Cemetery we found the graves of Pat Coghlan and Christopher Mande, R.I.P. It was beautifully kept, roses and grass. An Italian, who spoke perfect English (Yorkshire), showed us round. We discovered that Fr George had been here before us.

After lunch we climbed the mountain—in the cars—to find 300 workmen clearing the abbey. They had already built the frame of the church and beautiful it certainly is. The monks are going to rebuild exactly as the old was. A good deal of the decoration—baroque—has survived in fragments. These fragments are piled up according to the portion they belong to. The refectory is also rebuilt and so is the tower-like block, the entrance to the monastery. We saw the Abbey for a few minutes. He was most gracious but spoke no English. They all stoutly maintained that no Germans had taken refuge in the abbey after the bombardment. One thousand civilians had been there, 300 of them had been killed, and not a German found among the dead. Journeying home we saw the signpost pointing to Aquino, St Thomas's home, and later, on the left, Anagni where Boniface VIII had had a bad time.
We also took the opportunity to visit the old English College from whence so many priests had gone to their martyrdom in England. Inside there was a noisy gathering of young English students, just back from an excursion, singing, laughing.

SUNDAY. Filippo arrived for breakfast as he was to take us to Subiaco. The weather deteriorated and, by the time we reached the mountain recess where the caves are, it was raining quite hard; and it got worse. This gave one an idea of the remoteness and bleakness of the place first chosen by St Benedict, a contrast with the magnificent view from Monte Cassino, though that too could be cold. At Subiaco, now, there is a monastery climbing about the rock face. An old Buckfast monk showed us round. He told us that Fathers Patrick, Theodore, Bernard and Leonard had come fasting some days before and had said Mass.

MONDAY we left Rome and the Villa Senni and all our friends there. Andrea drove us into Rome and we visited the monastery of St Gregory. One is shown the huge stone table at which St Gregory fed the twelve men and the angel. We also had one last glimpse of St Peter's. It was filling up for an audience. Half way up the nave was a 'flight' of Dominican nuns facing across towards the Blessed Sacrament Chapel, kneeling. Then we hurried on up the aisle and said our last good-bye to St Peter.

And so home by way of Florence, Venice and Paris, spending a week on the journey and seeing all the sights: this bare outline of events cannot give any idea of the enormous pleasure we all three got in the trip and the mass of stored memories, all pleasurable and some amusing, that it has left us. We are most grateful to all those who made it possible.

COLUMBA CARY-ELWES,
6th May 1950.

ON THE USE OF POETRY

'The man that hath no music in himself', says Lorenzo,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems and spoils,
The motions of his spirit are dull as night,
And his affections dark as Erebus;
Let no such man be trusted.'

These are startling words; if Shakespeare had said that the man who lacks music is merely insensible, or unintelligent, we might understand; but the unmistakable moral implication is too direct, too brutal, for us to expect it. We moderns like to think that any abstract beauty, and especially music, as the most abstract, is 'above ethics'; and though it is never actually stated in so many words that the perception of beauty is incompatible with virtue, the two ideas are always separated. In fact it has been a fashion among some biographers of the past hundred years to point almost with pride to the personal failings of their heroes, as much as to say triumphantly, 'If you think that beauty is good, or noble, or improves in any way whatsoever, then look at this man's private defects, and then I will show you what kind of poetry he wrote'. The very word 'poet' has turned into something weak, sensuous, effeminate; not necessarily lacking in vitality (no one could accuse Keats, or Browning, or D. H. Lawrence, of lacking vitality), but a man who 'is passion's slave'. This was not always so; though Milton said that poetry should be 'simple, sensuous, impassioned', he meant it in no modern sense; the scholar and Puritan in him deny it. What he did mean can be seen from his poetry.

Yet Shakespeare was not accustomed to hyperbole; and if he says the insensible man 'is fit for treasons, stratagems and spoils', we must swallow it as best we can; and if we consider long enough, we can see that after all there is much truth in his conclusion, whether it is applied to music, or art, or poetry, or anything else.

What is poetry? Is it only emotional? and if it is, how can mere emotion, the fact of having been 'moved', improve? for Lorenzo's remark certainly implies that it does. A. E. Housman believed that it was practically pure emotion; in his lecture 'The Name and Nature of Poetry', he says that it 'finds its way to something in man obscure and latent, something older than the present organization of his nature, like the patches of fen which still linger here and there in the drained lands of Cambridgeshire'; and again, 'Poetry indeed seems to me more physical than intellectual . . . Experience has taught me, when I am shaving of
a morning, to keep watch over my thoughts, because if a line of poetry strays into my memory, my skin bristles so that the razor ceases to act. This particular symptom is accompanied by a shiver down the spine; there is another which consists in a constriction of the throat and a precipitation of water to the eyes; and there is a third which I can only describe by borrow ing a phrase from one of Keats' last letters, where he says, speaking of Fanny Brawne, "everything that reminds me of her goes through me like a spear". The seat of this sensation is the pit of the stomach.

Well, his experience as a poet is valuable; but although he maintains that he is ignorant of the cause of this emotion, one feels that if he had taken the courage to examine his conscience more thoroughly he would have found some cause, whether so fundamental as only to be named, or merely a personal association; but it cannot be believed that it is impossible to trace. And to maintain, as he does, that the meaning of the words is entirely unimportant, is sheer nonsense. Poetry is "of the intellect"; it must have a meaning for it to arouse emotion, even if for no other purpose. True, the meaning need only be suggested; in the pieces of Blake that he quotes there is a meaning in the poet's mind; but that is enough; whatever happens he is trying to tell the reader something, even if he can only do so by suggesting it. Here is part of one of his quotations:

'The voice of the Bard,
Who present, past, and future sees;
Whose ears have heard
That walk'd among the ancient trees,
Calling the lapsed soul
And weeping in the evening dew;
That might control
The starry pole,
And fallen, fallen light renew'.

To the grammarian, or the scholar, that is nonsense; simply because the meaning is too vague to be defined, or explained by "transferred epithets", or such things, but it is there. It is expressed more by the relations of isolated words than by syntactical reasoning; it is a kind of verbal impressionism. But just because the meaning is suggested rather than stated does not mean to say it is non-existent; it is not the less concrete for being unexplainable. The indefinite, as Chesterton pointed out somewhere, is by no means the vague or unreal. There can be no such thing as a causeless ecstasy. If Housman followed his theory to its logical conclusion, he would have become another Gertrude Stein; and he has not. And the moving effect of poetry cannot be explained from the sound of the words alone; I do not believe, for instance, that anyone can be moved by poetry in a strange language. It is the meaning, however expressed, that is important; many modern poets, of whom the father perhaps is Fr Hopkins, have imitated Blake's method, but only the bad among them are ever entirely meaningless.

Intellect plays quite as large a part in poetry as emotion; although, ever since the great nineteenth century Romantic Revival, the emotional element has been held to be most important, if we turn back to the classics, we find that they regarded poetry as of the intellect to an extent which we, if such poetry were written nowadays, would think absurd. The equivalent of the modern 'text-book' in ancient times was a poem; such 'didactic' poetry was written on any subject from farming to astronomy. Lucretius wrote a treatise on philosophy in verse; and some rank him as a poet on the same level with Virgil. And if you look for 'moving' passages in the satires of Juvenal, or Horace, you will get a shock.

Even the much-despised poetry of the seventeenth and eighteenth century, although "their verse was generally inharmonious, and apparently cut into lengths and tied into faggots by deaf mathematicians", and they were regarded by Coleridge as being "the main source of our pseudo-poetic diction", nevertheless they had their roots in classical literature quite as much as Shelley, or Swinburne, ever did. And though they may be inferior to Milton, they may truly be regarded as his descendants, and not his superficial imitators.

The trouble is that there are so few poets who can unite emotion with intellect; yet the one is the natural accompaniment of the other. We live in an age where feeling is put above everything; it is 'I feel that' rather than 'I think'. (On the other hand, scientists and academicians have tended to become cold, and barren of any sensibility, to the point of being irresponsible; and there is no unifying force as yet to put things in order. Communism, for instance, was the work of a sort of inhumanized intellect.) The poetry and philosophy of the nineteenth century, for all its fire and vigour, was in the end impractical. For instance, when Wordsworth said "the child is father to the man", he was speaking a truth which chiefly concerned himself; and if such incomplete principles are applied, the consequences are disastrous. We can truly say with Fr Hopkins 'the words are wild, the man is father to the child'. For though Wordsworth spoke with great truth in one sense, he ignored the fact that the father knows more than the child; and is its master. And if Wordsworth meant that childhood is a visionary state, in which the true Reality is perceived, then it was peculiar to himself; which may have been so. Again, Tennyson throughout his life was tormented with terrible doubts; though inspired with new ideas of progress and
freedom 'broadening down from precedent to precedent', yet he knew all the time that something was wrong; and the perpetual threat of revolution was there to substantiate his forebodings. The new Golden Age had somehow gone wrong. Later his fears were realized under the flag of Communism.

Poetry, then, is composed of emotion and intellect; and its function is undoubtedly to improve. How does it improve? This is most difficult to see from the emotional side, perhaps; it is obvious that the virtue of some poetry exists almost entirely in the emotion it excites; what good does the excitement of emotion do for us? for good it must do, if we have any faith in the quotation with which this essay began.

Fortunately the source which seems most likely to yield the answer to this question has never been understood properly. I mean the famous clause in the definition of tragedy in Aristotle's 'Poetics', where it is described as "δυναμένη καὶ σταθερά συναφής τὴν τῶν τομών παθητικὴν κόμμασιν".

What does this mean? It is the fashion nowadays, as the outcome of much controversy to take it to mean that tragedy brings about a 'purgation' of the emotions, so that afterwards one can continue one's daily life without being 'troubled' by these emotions again. 'The stage, in fact, provides a harmless and pleasurable outlet for instincts which demand satisfaction, and which can be indulged here more fearlessly than in real life.'

That is the accepted interpretation to-day; but if Aristotle really believed it, he cannot have been a very emotional man himself; for surely the stage only stimulates emotion; people who have much to do with it tend to act and think 'dramatically' all their lives. The theory was first propounded by Jacob Bernays in 1857; since then it has been almost completely accepted as an interpretation, and as a theory has been swallowed whole by many people, in this age of psychological quackery.

Lucas even held that Aristotle's definition of comedy, which is lost, was of a similar kind; it was also a purification, of what he nicely calls the 'lesser poetic emotions'. Thus:

"After witnessing in the work of Aristophanes and his fellow-dramatists a wild whirl of bawdry and abuse, after seeing Cleon basted or Lysistrata triumphant, cobbler and lamp-maker went home to live as decent and law-abiding citizens till the next festival came round."

The truth of this can be tested from the briefest knowledge of history; did they? Lucas himself recalls from vouchsafing the soundness of the theory, and attributes it rather lamely to the spirit of the times. But surely Aristotle was too great a critic to be deceived by that.

One thing is clear, that the word κόμμασιν is used here in a medical sense, and means 'purgative'; all scholars are agreed on that. But surely it depends whether it means purgative 'from' emotion, i.e. the emotion is completely exhausted—''a state of emotional exhaustion can last only for the briefest of times—or purgative "of" the emotion; i.e. by a noble emotion being excited in it, the soul is purged of all coarseness and vulgarity; purified emotion purifies the soul. We regard emotion as distinct from the soul, a power outside it; but to the Greek, it was not. A μάρτυς happens inside the soul, and is part of it. It is more nearly an 'experience'; and if we translate "through pity and fear effecting the purgation of such-like experiences", perhaps we are nearer the truth. If Aristotle did not mean this, it is a pity; for it is by far the nobler interpretation. There is nothing attractive about the other; for, even if it were true, it is hard to believe that the sole effect of having been to see Hamlet, or Macbeth, is psychological.

As Lucas says, the theatre is 'not a hospital'.

At any rate, this is what the French 'classical' dramatists of the seventeenth century believed; they thought that tragedy should be above all noble, and that it had a duty to enable the emotions of pity, fear, etc. which exist in all men. The idea of removing them altogether is absurd and impossible. Racine states in his preface to Bérénice:

"Ce n'est point une nécessité qu'il y ait du sang et des morts dans une tragédie; il suffit qu'on l'action en soit grande, que les acteurs en soient héroïques, que les passions y soient excitées, et que tout s'y ressemble de cette tristesse majestueuse qui fait tout le plaisir de la tragédie."

He also went further than this, and said that tragedy actually had a duty to improve morals, in that no evil in it should be left unmarked. This also finds its origin in Aristotle.

The change of fortune presented must not be the spectacle of a virtuous man brought from prosperity to adversity; for this moves neither pity nor fear; it merely shocks us. Nor, again, that of a bad man passing from adversity to prosperity; for nothing can be more alien to the spirit of tragedy: it possesses no single tragic quality; it neither satisfies the moral sense, nor calls forth pity or fear. Nor, again, should the downfall of the utter villain be exhibited. A plot of this kind would, doubtless, satisfy the moral sense, but it would inspire neither pity nor fear; for pity is aroused by unmerited misfortune, fear by the misfortune of a man like ourselves.'

But whereas from this Aristotle goes on to say that the ideal tragic character should be one who is 'not eminently good and just, yet whose misfortune is brought about not by vice or depravity, but by some error or frailty', Racine in his preface to Phèdre, says:
'Ce que je puis assurer, c'est que je n'en ai point fait où la vertu soit mise en jour, que dans celle-ci ; les moindres fautes y sont sévèrement punies ; la seule peine du crime y est regardée avec autant d'horreur que le crime même ; les faiblesses de l'amour y passent pour de vraies faiblesses ; les passions n'y sont présentées aux yeux que pour montrer tout le désordre dont elles sont cause ; et le vice y est point partout avec des couleurs qui en tant connaisse et haïr la difformité. C'est là proprement le but que tout homme qui travaille pour le public doit se proposer ; et c'est ce que les premiers poètes tragiques avaient en vue sur toute chose. Leur théâtre était une école où la vertu n'était pas moins bien enseignée que dans les écoles des philosophes.'

Unfortunately, to say what the duty of tragedy is is not usually to state its actual effect. Certainly few modern dramatists, nor yet novelists, realize this ideal.

These principles can be applied to poetry in general—any poetry which is really beautiful must be good. Let us take an example. Here is part of the description of Achilles' shield in a chorus of Euripides' Electra:

That is simple poetry of the purest kind; charming alike for its intoxicating language and vivid description; but for all that it has a lesson to teach, and it teaches that by arousing an emotion which is beautiful and pure. Yet the words themselves are trivial. The lesson is especially effective through coming at the particular point it does in the play. We have just been shown the grim state of human affairs; the wretched Orestes has returned from exile, a man cowardly, treacherous, and weighed down with the horrible duty of avenging his father, far from being the courageous hero of Sophocles. He has met his sister, unrecognized; she, embittered with poverty, to which she will not reconcile herself, waits and pines for his return, burning with a terrible lust for revenge. Everything on earth is twisted and distorted; not the heroic idealism of Sophocles, but the grimmest and most desperate reality. Then, suddenly, we are whipped off into this dreamy, ecstatic chorus; its beautiful fresh quality, when contrasted with the foregoing sordor, teaches more than any prose can teach, because it is poetry. It has a part to play in the tragedy, too, as relief, like the comic relief of Shakespeare; but Shakespeare's relief was not poetry, and this means more than his Porter, or grave-diggers, ever did.

Teaching through emotion is indeed the easiest. And it is not merely, in Bailey's phrase, 'the sugar to hide the pill of instruction'; though it is the poet's business to 'win and charm the world', instruction is only the natural effect, not a separate motive.

One impulse from a verbal wood
May teach you more of man,
Of moral evil and of good
Than all the sages can.

It is the same in any art; a Brahms' symphony is not only pleasurable to listen to, but at the same time it fortifies, and teaches a lesson in life. But especially is it the property of poetry. When Wordsworth said that poetry was 'emotion recollected in tranquillity', he was speaking of its composition; one could say that its effect is the reverse, 'tranquillity attained through emotion'.

Poetry of an intellectual kind teaches, or improves, or whatever word you like to choose, even more directly than the other; for there the poet is speaking directly to his readers. Thus the 'writings' of Horace were indeed discourses; and the poet's intention was a direct criticism of contemporary morals. Poetry can be merely an expression of opinions in verse; an essay; Pope's 'Essay on Criticism' and 'Essay on Man' are such; and could not have been written in prose. Compare with Horace's 'Ars Poetica'.

The poet may do one of three things. He may teach; that is, lay down precepts, and say directly, 'Follow these'; he may criticize already existing codes of behaviour; or he may set down inspired truths, which he sees, which are not ad hoc, but which are meant to be eternal. This last belongs properly to the highest kind of poetry, for it implies emotion as well; but much poetry is written which is only meant to perform the other two functions.

The first function, teaching, has been one of the principal elements in poetry from its very beginnings; so marked was it that poetry was made one of the most necessary parts of a school curriculum in classical times. Homer was the school-book for Greek boys through several centuries; and the 'didactic epic', a form which we would regard nowadays as absurd, is one of the earliest forms there is; precisely because verse was regarded as a better medium for teaching than any other. Perhaps, among people who can neither read nor write, this is so; and illiteracy has become uncommon comparatively recently. Teaching,
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however, is not confined to this form by any means; useful advice and useful information can be found in almost any poet. What can be more valuable as advice than Hamlet's praise of Horatio?

'...thou hast been
As one in suffering all that suffers nothing,
A man that Fortune's buffets and rewards
Has taken with equal thanks; and blest are those
Whose blood and judgement are so well co-medled,
That they are not a pipe for Fortune's finger
To sound what stop she please; give me that man
That is not passion's slave, and I will wear him
In my heart's care, ay, in my heart of heart,
As I do thee'.

Horace, perhaps, is the greatest teacher among poets; he will always be read and quoted by all ages. His teaching, a kind of Epicureanism with a vitally personal flavour of his own, is valuable to every man; as a school text-book or a consolation in every walk of life, even to those who can only hear his teaching at second hand, he will never be forgotten. His advice 'carpe diem' has had a more telling effect on the world perhaps than any other poet before or since.

Since classical times the poet's position as a teacher has been partly forgotten. Perhaps the greatest teacher of our own times has been Wordsworth; and it is in this sphere alone that his genius lies. Some would even say that as a poet he is negligible; and it is true that many of his best-known dictums are found outside his poetry.

The second function of poetry is criticism. Indeed Matthew Arnold called all poetry 'a criticism of life under the conditions fixed for such a criticism by the laws of poetic truth and poetic beauty'. This is especially the character of the satirical form; satires, owing to an unfortunate tradition, tend to be sour in outlook and often bitterly personal in their attacks, yet they contain much genuine criticism; the satires of Horace and Juvenal are a real reaction from their age, not merely an unpleasant kind of fault-finding. The personal character of Juvenal is uncertain; it is not decided whether his satires were written from conviction, or whether he was really sincere in all that he said. Horace was mostly sincere; and the parts that follow convention are easy to spot.

The English eighteenth-century satirists turned the form into something rather different; it became much more controversial and journalistic, a battle, of which the weapons were the 'wit' which was the fashion of the time. Yet it was still a criticism; and at its best, it lays down useful principles. It is interesting to find Pope, for instance, giving almost Wordsworthian advice in his 'Essay on Criticism':

'First follow Nature, and your judgement frame
By her just standard, which is still, the same;
Unerring Nature, still divinely bright,
One clear, unchanged, and universal light,
Life, force, and beauty, must to all impart
At once the source, the end, and test of Art.
Art from that fund each just supply provides;
Works without show, and without pomp presides;
In some fair body thus the informing soul
With spirit feeds, with vigour fills the whole,
Each motion guides, and every nerve sustains;
Itself unseen, but in the effects remains.'

How far Pope followed his own maxims is disputed.

The last and greatest function of poetry may be said to belong only to the very finest examples of that art. This is to lay down for ever those truths which will never be forgotten so long as man still lives on earth; and not necessarily with any purpose beyond the one of recording them. Such poetry is not by any means that which is most quoted; for quotation is often merely a showy way of substantiating weak argument. It means rather that bulk of poetry which a man must have read who is educated. The number of poets who reached this ideal can be numbered on the fingers of one hand; they stand out of history like giants, independent of circumstance or the spirit of the times, absorbed only in eternal Reality. Homer, Virgil, Dante, Shakespeare, Milton, attained it; omitting the foreign counterparts of the last two. If the Bible is poetry, it is probably the greatest that has ever been written. These are the true 'classics'; nothing outside these is worth knowing, their writings are truly 'the beginning and end of all knowledge'. That is why Juvenal, for instance, was not among the greatest poets; his poetry is valuable within the limits of the time within he wrote, but no further.

The use, as distinct from the nature, then, of poetry, is to improve; and its methods of doing this are manifold, whether by emotion, fortification, consolation, teaching, counsel, criticism or information. This is the reason for its existence. No true poet ever wrote down his thoughts or experience for any other purpose than the enlightenment of others; so that poetry is indeed an education. And if the poet is of mean character, then his poetry will be mean; if this has been forgotten it is a calamity. The words of a classical author about oratory are equally applicable to poetry:

'Ne futurum quidem oratorem dis suarum bonum'.

C. C. MILES.
LOVE AMONG THE ROSES

(From the Greek of Anacreon)

One day in the roses
Cupid did not see
Lurking in the roses
One small bumble bee;
But the bee saw Cupid
And prepared to sting,
Wounded harmless Cupid
And took off on the wing.

Cupid with hurt finger
Hurried home so fleet
Hurried with hurt finger
Both on wing and feet.

When he reached his mother
'Destroyed am I', he said,
'Destroyed am I, Oh mother,
Destroyed and nearly dead,
For a small winged serpent
Has sore wounded me.'
The farmers call this serpent,
I think, a bumble bee.'

Then said his mother, 'Cupid,
Listen now to me,
If you were hurt, Oh Cupid,
By this bumble bee,
How much do the arrows
Hurt the people who
Aimed at by your arrows
Are wounded by you.'

A. EDYE

CATHOLIC ACTIVITY AT OXFORD

I t is hardly an exaggeration to say that the reaction of most Catholics to attacks against their Faith is defensive. They concentrate on proving that the other side is wrong. This is only natural, but yet it does nothing but harm. No one likes to be shown that he is in the wrong. In fact it is often the subconscious fear of this very humiliation that causes us to adopt the defensive. It is always a great mistake, and worst of all when it merely amounts to dealing out slick and shattering answers to all comers.

Nowhere is this mistake more fatal than at the University. Here, more than anywhere else, people are prepared to listen to an intelligent point to view and to follow an argument where it leads. But this does not mean that they will as easily change their religious beliefs. Prejudice and fear of what it may entail still stand in their way, and it is only by God's grace that they can be converted.

Religious discussions are a common feature of University life. Very often people only argue for the pleasure that they derive from it, for it is an excellent way of spending an hour over coffee in the morning, or many hours late into the night. But quite a large number do take it more seriously. And even if our companions only argue for fun, nothing is gained by ruthlessly destroying their ideas except our own gratification.

People will never be attracted to the Church by this kind of attitude; they may not even be impressed by our intellectual ability.

If only we will always adopt a positive approach, concentrating on presenting our Faith to people in its fullness, and showing them how it fulfills their hopes and can supply the answers to their problems, the opportunities for spreading the Faith among our fellow students are immense. But our actions must bear witness to our words. We cannot be good apostles if we are not good students taking a full share in every kind of activity. It is no use, for instance, avoiding parties because they may lead to drunkenness, rather it is up to us to show that it is possible to get full enjoyment out of a party without getting drunk! When people see a Catholic, who is otherwise quite 'normal', regularly attending Mass, they are bound to reflect that there must be something in it, and may make enquiries to discover what they are missing. Such enquiries are likely to be the most fruitful, but it is always well worth while carefully and sympathetically to explain our Faith to anyone who asks, even though we may feel sure that they are not

1 Although this article has been written with Oxford in mind, a large part of it will apply to other Universities.
really sincere. A charitable explanation may attract someone and sow the first seeds of their conversion, all unknown to us. And it often happens that the person who appears furthest from the Church becomes a Catholic long before those who apparently accept everything that we say. Frequently people appear to understand what we explain to them, and then shortly afterwards betray by what they say that they have really missed the whole point. The fault may well be with us, and it is here that a renewed explanation, if given in an entirely charitable manner, with none of the superior prig about it, may do a great deal of good.

The large number of people who have no religious convictions usually argue about the existence of God, the problems associated with faith, or similar fundamental difficulty. We confidently trot out the 'five ways', or some such 'proof', and are astonished to find that it produces no effect. All sorts of difficulties are raised, and we feel quite crushed. This does not matter. In nine cases out of ten, the fundamental difficulty is not intellectual, but some prejudice or fear of the consequences of belief in God. The difficulties are proposed merely to avoid the issue and, with the exception of professional philosophers, usually do not follow from either deep knowledge or conviction. Our failure to answer them does not matter. The fair and charitable way in which we conduct the argument will do far more to remove the underlying prejudices than the most brilliant intellectual 'victories'.

With Protestants, a clear explanation of the Church's doctrine will frequently resolve their difficulties, but we must be prepared to exercise great patience. It is very tempting to engage in mutual mud-slinging, but this does no good at all. We must remember that their beliefs are sincerely held, and must try to see things through their eyes, freely granting what is right in their position. Some people still try to whitewash the Inquisition or Alexander VI, or, alternatively, point to even worse things in Protestant history. This again does much harm. It is far better to admit what was wrong, pointing out that this does not affect the position of the Church, and then point to the vast numbers of good popes and holy Dominicans, which are so easily forgotten or passed over.

It does not take many discussions with others to reveal the gaps in our knowledge. We are sure to come up against many ideas, such as those of modern philosophy, which are complete revelations to us and perplex us, such as the passage in Quadragesimo Anno which appears to praise Fascism, if one fails to read the next few sentences! We may even find ourselves at a loss to explain some doctrine of the Church.

or in doubt as to exactly what we do believe about, for example, the Resurrection of the Body.

These and many other difficulties present a very real challenge to our Faith, but they are a blessing in disguise. Nothing stimulates thought so much as ideas which conflict with our own. If we make a practice of getting to the bottom of each problem that comes up, and of making sure of any point about which we are in doubt, our knowledge and understanding of our Faith will increase at a tremendous rate with comparatively little effort on our part. The re-reading of a book such as Theology and Sanity will prove as valuable as anything that we can do.

The real danger is if we are inclined to think that our Faith depends on our ability to defend it. Nothing could be further from the truth. The true safeguard of our Faith is first and foremost the grace of God obtained through prayer and regular attendance at Holy Mass and the Sacraments. A sound knowledge of our beliefs is a tremendous help and we should strive to improve it, but it is only grace that can give us the absolute certainty of Faith which will never allow any difficulty, however great, to turn into a doubt. And it is only through grace that we can convert anyone, for no one can be argued into becoming a Catholic.

When they find that their knowledge of their religion is inadequate, many people's first reaction is to blame their school. 'Why weren't we taught this before?' 'Why weren't we given better R.I.?' These questions are worth a short examination. It is only reasonable to expect every boy to leave school with a clear and thorough knowledge of his Faith. His school must bear the largest share of responsibility for any shortcomings in this respect, although few people could claim that their attention at R.I. classes was without reproof. However, people more often complain that they were not taught enough apologetics. This criticism is largely unjustified. It is quite impossible to learn the answer to every objection and in any case this is entirely the wrong attitude, as has already been pointed out. The teaching of apologists at school is bound to be difficult, as objections, which are very real outside, often appear trivial and stupid, and most people have not the capacity to appreciate them fully. There is always a great danger of over-simplifying a problem such as evolution, or giving a one-sided point of view. Later on, when this is discovered, a boy's confidence in other things that he was taught may easily be shaken. 'Well, of course, it was only Father—who said so—.' However, boys should leave school with a general knowledge of the rational foundations of their Faith, knowing the way in which a pagan must approach it and the way in which it is defended. It is then very easy to improve one's knowledge at the University, where objections fall into their true perspective and where there are plenty of opportunities for doing so.

\footnote{Paragraph 95 in the C.T.S. edition.}
At Oxford and Cambridge there are resident chaplains, and at the main Mass each Sunday there are conferences given by a remarkably good series of special preachers. These conferences are arranged to cover all the main aspects of Catholic Doctrine in a course of three years. They are invaluable in recalling to people’s minds facts which have been learnt, but long since forgotten, and in instructing the less fortunate who have been to non-Catholic schools, but they cannot treat the subjects in any great detail. The conferences also provide an excellent opportunity for introducing non-Catholics to the Mass without fear that they will be discouraged by a poor sermon, although even such good sermons frequently appear quite dreadful to the Catholic who anxiously awaits the reactions of his non-Catholic companion!

The main Catholic society at Oxford is the Newman Society, which, like the Faber at Cambridge, organizes various lectures and social functions, which, besides giving Catholics a chance of getting to know each other and of hearing the views of many prominent Catholics, enable them to introduce their friends to Catholic ideas in a less formal atmosphere.

It has long been realized that the Sunday conferences and the activities of the Newman Society can only help Catholics in a general way and cannot hope to deal with all their individual difficulties or to extend their knowledge of the Faith so as to keep pace with their advances in other subjects, as is so essential.

The first attempt to deal with this problem was the formation of small groups of people to study the special problems facing Catholics in one particular faculty, for example, the Retort for scientists. The members of these groups tried to spread their ideas not only among their own acquaintances, but also by joining various university societies and taking an active part in their meetings. This they did with great success when the groups were first formed, but these really died with their original members. Freshmen joining the groups could not fully grasp the advanced topics being discussed, and meanwhile received no help in improving their general background, which was sadly lacking. As a result, the new members found that they did not learn very much and that they were not capable of speaking at society meetings. Once the object of the groups was lost, they quickly collapsed and have now closed down altogether.

Meanwhile there have been groups of L.O.C.K., the League of Christ the King, at Oxford for several years. Their object is primarily to advance the spiritual life of their members and to help them in their Catholic Action, rather than to increase their knowledge. But their success has been limited, since there has been little clear idea as to what their action should be. Ideally the ‘social enquiries’, which occupy the larger part of their meetings, should both prove instructive and point the way to feasible and worth-while things to do. But the enquiries which they have been doing are chosen by a central national authority and have often had little bearing on university life, so that, as a result of this and other causes, much time has been wasted in discussing what to do without doing anything.

This kind of thing easily leads to the idea that Catholic Action is something peculiar and intangible. In fact, it consists in living as first class Catholics and striving by all means in our power to spread Christ’s Kingdom among those around us, a task which is anything but peculiar or extraordinary. At the University, it is clear that the main concern of Catholics must be intellectual, seeking to Christianize the ideas of those around them. The members of L.O.C.K. at Oxford have realized that the ‘social enquiries’ are unrealistic and of little help. They have decided to abandon them, and plan instead to discuss only subjects brought up by members, which will have an immediate practical application in the University. If there is nothing to discuss one week, they will only hold a short meeting, but these regular meetings will be a constant source of encouragement to people in their spiritual life and in their struggle to make the Truth known to their friends.

Parallel to this improved form of L.O.C.K., informal discussion groups concentrating on Catholic Doctrine and Apologetics have been formed. By following a definite programme of discussions on all the important subjects, including social principles, covering about five terms, they aim to assist their members to extend the knowledge of the Faith which they gained at school, and at the same time to settle people’s individual difficulties by discussion among themselves with the aid of a priest. In this way they seek to help as many people as possible in the kind of Catholic Action which no one at the University can avoid.

There is a danger that such groups may take up too much time; this is a point which should be watched, as time at a University is limited. But it is also true that people cannot derive any benefit from even a perfect organization unless they are prepared to devote to it at least a minimum of time and energy.

The new form of L.O.C.K. offers encouragement to those who wish to be more active than the rest, and since its meetings will now only be short, there should be no difficulty for those who wish to belong both to it and to the discussion groups.

Various other groups cater for people who are keen on particular things, such as Scripture, industrial relations, the Eastern Rites, and so on. In particular, an active conference of the S.V.P. does a great deal of good work among the poor people of the town. But there is still need for specialized groups like ‘the Retort’. It would be a mistake to attempt to keep such groups in permanent existence, since even with the large number of Catholics now at the University, the number in any one
The faculty is still quite small. If the idea of these groups is kept in mind, they can easily be formed whenever there are sufficient interested people, and then allowed to lapse when these go down. Their value has already been proved as an excellent way of enabling Catholics to work out the particular problems facing them in their own subjects. It is only when Catholics have fully worked out the implications of the pagan ideas with which they are confronted that they can hope to make their own ideas felt, not only among their fellow students, but also among the professors. Ultimately this must be the work of more Catholic dons, but such groups as 'The Retort' can play a vital part in encouraging people to tackle these problems. And even though most of their members will never become dons, what they learn will help them to take a more active part in spreading Catholic ideas in whatever profession they may enter.

Although many people find the various groups, which we have been considering, a great help in their apostolate, it must never be forgotten that they are only a means to an end, and that it is perfectly possible to do a great deal of good without ever attending a single meeting. It is the inescapable responsibility of each Catholic to prepare himself with the greatest care, both at school and at the University, in the way which he finds best, to exploit the rich opportunities, which undoubtedly exist, of spreading Christ's Kingdom on Earth.

J. M. Griffiths.
him to reveal.) Or, one might perhaps express some surprise at a whole chapter devoted to Chury and not even a paragraph to Citaeus; for if any need deserved to give his name to the age in which he lived, it surely was St Bernard—and what a magnificent age it was! The chapter on St Benedict could hardly be bettered; but in that which is entitled ‘The Rally’, one is still left wondering how the sweet streams of the Catholic Reformation became the turbid waters of the wars of Religion. A lawyer might take offence at the whole great edifice of the Code of Justinian being demolished by one judgment of an historian, even as eminent as Professor Toynbee; and an historian might point out that history knows of no ‘Treaty of Westphalia—only of ‘Treaties’ in the plural.

But these are minor points, and the triple strand of Law, Liberty and Love can take the strain of any such criticisms. Belloc somewhere remarks that a Catholic is one who has seen the necessity of acknowledging an authority outside himself. To-day it is not only catholics who admit this, for whether or not it is true economic man has met his end, the Autonomous Individual of the nineteenth century is certainly as extinct as the Dodo. The question remains: what Authority? The least discerning among Christians is now aware that there is truth in all that St Augustine wrote of the struggle between the two Cities and in all that St Ignatius of Loyola meant to symbolize by the choice of the two Standards. What Father Columba is at pains to make clear in this book is that, on the one side, adherence to the Civitas Dei and full loyalty to the standard of Christ presuppose obedience to the Divine Institution—the Catholic Church, and, on the other, that being a free creature, will in the ultimate analysis only give that obedience out of love.

THE FOUR GOSPELS IN ONE STORY by Freeman Wills Crofts (Longmans) 8s. 6d.

The Gospel according to St John arrived and translated into current English by F. C. Hoare (Burns Oates) 6d.

In his Four Gospels Is One Story, Mr Freeman Wills Crofts has produced not only a harmony of the Gospel story but a translation, and in part a commentary as well. As the materials do not allow of an exact harmony—there being no certainty of time sequence for many events—no attempted harmony will please everyone, nor will this one. Still it is good to see that the author in leaving detective fiction for Scripture does not trust to his native powers alone but at least rests on Anglican and Protestant scholarship even as he relied on Bradshaw in his earlier occupation though the former will hardly yield him the same certainty as the latter.

The modern idiom of the translation which becomes frankly paraphrase in passages difficult or obscure in the original will not please those for whom it was not intended, e.g. scholars, but will be familiar and intelligible to the audience aimed at, i.e. those to whom the Gospel story is unknown or unfamiliar. It must be admitted that the translation is at times startling to those accustomed to the sweet stream of public versions e.g. Matt. v, 40 or v, 44 of the harmony is rendered: ‘If anyone proposes to sue you for your underclothes’. However, in these days when the gospel story is too little read we must commend any attempt to make it better known and, without accepting either his principles or conclusions commend the author on his achievement, a readable version of the gospel story.

Mr Hoare’s translation of St John’s Gospel is of a rather different character, and is really a compliment to his earlier work. This is his second translation of St John’s Gospel in which he set out a hypothesis for the re-arrangement of the order of the text of the fourth Gospel. In this, however, he illustrated his thesis by the use of the ordinary Catholic Latin version of St John. Not satisfied with this he has now put out an entirely new translation of his own based on Merk’s Greek text which differs little from Nestle’s in most of the longer disputed readings. The author is fully aware of a translator’s difficulty which he sets out in his preface; it is interesting to compare his version with Mgr Knox’s even though his is made from the original Greek while Mgr Knox’s follows the Vulgate, and to see the different ways in which they wrestle with the same problems. In both there is the same adherence to their principles of Catholic Revision and in both this results in an ugly or ungracefully phrase. The text is copiously annotated with explanations and justifications of words or phrases whose use might startle. Perhaps the most startling (and the translator recognizes it as such) is in the translation of the Greek Logos by ‘Thought’ in the Prologues of St John. Mgr Crofts’s unhappy suggestion is ‘Energy’s Mind’, but this at least has a more objective sound than ‘Thought’, which seems to smack of the Hegelian idea and gives no idea of creative activity such as the ‘Word’ would have done from its use in the Old Testament to express God’s creative action.

Mr Hoare’s translation can be read and enjoyed quite apart from his hypothesis on the order of the text and he has made every effort to give the full significance of the Greek.

ST PAUL’S GOSPEL by the Rt Rev. Mgr Knox (C.T.S.) 11s.

Here is a series of Lenten Conferences given in Westminster Cathedral this year. For the benefit of those who do ‘spiritual reading’ and for anyone who is trying to love Christ, a simpler and more profitable help would be difficult to find. Mgr Knox throws into relief the Pauline doctrines, elucidates St Paul’s sometimes obscure way of presenting them, and gives, as he proceeds, the minimum of ‘background’ information required for an understanding of both.

St Paul preaches to us Christ, not simply the historical figure who lived and died, but Him who did this and is now alive in the Church, His Body.

So far the history of the matter is concerned St Paul employs the summation of the Old Testament, and shows that the meaning of the Old Dispensation is Christ, the fulfillment of the promises made to Abraham. (Mgr Knox gives a useful, incidental, exegesis of two different Sunday Epistles in the course of this Conference.)

Christ was promised to the Jews, but he already existed in Divine Person and was to be the true likeness of the God we cannot see: his is that first birth which precedes every act of creation. Yes, in him all created things took their being... Then Christ came, and with what result? ‘He is too that head whose body is the Church’, it begins with him, since his was the first birth out of death: thus in every way the primary was to become his. It was God’s good pleasure to let all completeness dwell in him, and through him to win back all things, whether on earth or in heaven, into union with himself. St Paul, presupposing the history of Christ as given by the Evangelists, tells us what these centres produce.

Mgr Knox says in another Conference ‘For St Paul, Christ did not die in order that we might live; he died in order that we might die’. This last, almost Chestertonian phrase, he explains, ‘St Paul says, “Christ died and with him and in him we died to our sins; Christ rose again and with him and in him we rose again to a new life of innocence.”’ Again ‘we were buried with him and rose again with him into a new life, in which God is our sun and Christ is the air we breathe’.

The vivid concreteness of St Paul’s view is well displayed. He had received his Revelation from Christ in Person in the blinding light on the Damascus road, ‘Why persecutest thou Me? This personal relationship would never be lost and St Paul meant every Christian to share in it. That is his preaching to us in the torn twentieth century, Christ alive now, our life, met in substantial reality at Mass, in mystical reality in our neighbour. Mgr Knox presents us with a pamphlet worth all the tomes of abstract spirituality that encumber our shelves.
catholicism by Henri de Lubac, S.J., translated by Lancelot C. Sheppard (Burns Oates) 15s.

It is good to have Fr de Lubac's deservedly famous Catholicisme—Les aspects sociaux du dogme competently translated into English. If we can produce little about the essence of Catholicism, is it not an indication that Catholics should make an effort to understand it better themselves?'

'that the spiritual unity of the members of the Mystical Body has been more than once practically forgotten—and for this very reason the doctrine of authority in the Church could be only partially explored. We know that if the Vatican Council had finished its programme it would have been easier to restore a juster perspective.'

The semi-acceptable nature of the standard theological tracts on 'The Church' is now widely recognized. Again the author explains how this has come about:

On the contrary, he recommends the position that 'it is easy to see that our treatise De Ecclesia in its regular form has been built up in two main stages: one in opposition to the imperial and royal jurists, the other in opposition to Gallican and Protestant doctrines. Consequently there is a certain emphasis upon the rights of ecclesiastical authority in relation to the civil authority, and then to the prerogatives of the hierarchy, and especially of the papacy, within the religious society; or rather, so large a place has been given to these two subjects that the spiritual unity of the members of the Mystical Body has been more than once practically forgotten—and for this very reason the doctrine of authority in the Church could be only partially explored. We know that if the Vatican Council had finished its programme it would have been easier to restore a juster perspective.'

So far Fr de Lubac is critical, as befits the true theologian, only in order to be constructive. Loyalty to the Catholic cause by no means demands an application to ecclesiastical affairs of the dubious principle, 'whatever is is right'; rather it challenges us to a constant testing of customary practice by the ultimate Christian standards. The problem with which the book is concerned may be stated in these terms: 'How can a religion which is apparently uninterested in our terrestrial future and in the help of the Church fellowship offer anything which can attract the men of to-day?' Catholicism still appears to many as a form of self-regarding escapism, a soul-saving device ensuring for those who accept it a happy hereafter; the Pope has in fact been described as 'only a politician of individual salvation'. This is gravely unjust, but there is much in Catholic life and in our presentation of the Church's doctrine, which leads colour to the charge. Fr de Lubac quotes a passage from Canon Masure which both diagnoses the disease and indicates the remedy: 'Our treaties on Grace and the Sacraments, on the Eucharist, even on the Church are fashioned so as to give the impression that God the Redeemer is never faced with anything but an unalloyed number of individuals, every one of them regulating on his own account the measure of his personal relationship with God, just like the taxpayers, the travellers and the employees who pass successively, with no organic connection with each other, before the pay-desks and turnstiles of this world. In the place of this conception we must turn back to the foreground the dogma of the Mystical Body in which the Church consists, where there are jointed limbs, a single head, for the mystery of the Word incarnate becomes easier to remedy it. The hoped for cure has already begun. The disappoint-
ment caused by the bitter fruits of individualism in all branches of theology, as well as the widely felt need of avoiding minor controversies so as to achieve a synthesis, create the right atmosphere. A better but still too imperfect knowledge of the patristic period, as well as of the golden age of medieval theology, studied in conjunction with the former, is a considerable guarantee of success. Theologians have set to work. The Church, though organically complete, is as yet in its infancy and will doubtless undergo much external change. Muros Ecclesiae nostrae aedificare debemus. In the words of St Methodius, 'The Church is in the pains of childbirth until all peoples shall have entered into her.' This has been well understood by the modern Papacy. 'The Church of Jesus Christ,' wrote Benedict XV, 'is neither Latin, nor Greek, nor Slavonic, but universal.' Fr de Lubac draws the unanswerable conclusion: 'A sect is one; then, there is nothing good which Catholicism cannot claim for its own. To see in Catholicism one religion among others, one system among others, even if it be added that it is the only true religion, the only system that works, is to mistake its very nature, or at least to stop at the threshold. Carhofficism is religion for its own. To see in Catholicism one religion among others, one system among others, even if it be added that it is the only true religion, the only system that works, is to mistake its very nature, or at least to stop at the threshold. Carhofficism is religion for its own. To see in Catholicism one religion among others, one system among others, even if it be added that it is the only true religion, the only system that works, is to mistake its very nature, or at least to stop at the threshold. Carhofficism is religion for its own. To see in Catholicism one religion among others, one system among others, even if it be added that it is the only true religion, the only system that works, is to mistake its very nature, or at least to stop at the threshold. Carhofficism is religion for its own. To see in Catholicism one religion among others, one system among others, even if it be added that it is the only true religion, the only system that works, is to mistake its very nature, or at least to stop at the threshold. Carhofficism is religion for its own. To see in Catholicism one religion among others, one system among others, even if it be added that it is the only true religion, the only system that works, is to mistake its very nature, or at least to stop at the threshold. Carhofficism is religion for its own.
Similarly, good accounts are given of Creation, The Creator must continue its will, if His creature is to continue in being, just as you must keep on blowing a whistle if you want it to go on sounding. 'The Word' is another name for God the Son, ' Confirm' is to strengthen, make firm, and (with reference to the 'Visio Christi'), ' Visio' means one who sees on behalf of another, and again ' Baptism' is a Greek word that means 'washing.'

Perhaps the account of Faith might have been expanded. Sound instruction on its nature is of tremendous importance in a world that misconceives it. Apart from the Incarnation, 'He is both God and man. Our Lord is One Person, therefore, who has two natures: the two natures are not mingled, but united in the One Person. And this makes a bridge between God and man, which was not there before.' He also gives helpful explanations of the meaning of the theological terms that inevitably occur. "The Word" is another name for God the Son, ' Confirm' is to strengthen, make firm, and (with reference to the 'Visio Christi'), ' Visio' means one who sees on behalf of another, and again ' Baptism' is a Greek word that means 'washing.'

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to each of us in a world torn by sin, hatred and despair. It is a message that calls us back to a life of holiness, love and hope. In fact its many readers have drawn who is ready to forgive not only our frequent infidelities but the vilest enormities to each of us in a world torn by sin, hatred and despair. It is a message that calls our ordinary lives to save countless souls whom hatred, pleasure and greed compounded to do. After ordering Josefa to pay no attention whatever to the visions, it will be surprising if their doubts do not vanish as those of Josefa’s superiors compelled to do. After ordering Josefa to pay no attention whatever to the visions, their dastardly and relentless at being the object of these favours, her complete humility and submission to authority, and her love of the common life, all combined to convince Josefa to this humble nun, just as her superiors did for several months. If they read the book, it will be convincing that the words of those of Josefa’s superiors were not convincing at all. While we await the judgement of Rome on this strange story, we can read...
...
The Ampleforth Journal

BOOK REVIEWS

The Foundations of the Modern Sciences, by Gavin Ardley (Longmans).

The author's thesis, fantastically improbable as it must appear to those who have not met it before, is best presented in... imposed on Nature.' The physicist makes and imposes the laws, and has power to enforce or withdraw them as he sees fit.'

There is a quotation from Wittgenstein: 'The fact that nature can be described by Newtonian mechanics asserts nothing about the world.' And from Eddington: 'There is nothing in the whole system of laws of physics that cannot be deduced unambiguously... by an intelligence unacquainted with our universe, from a consideration of the system of thought by which the human mind interprets to itself the content of its sensory experience. For example, he would infer the existence and properties of Radium, but not the dimensions of the Earth.' And of course Eddington's actual performance in this domain is quite dazzling.

There are some valuable pages—perhaps the most important in the book—where Mr Ardley's comment is 'Not only the theories of modern physics, but the whole subject matter, the entities and elements of physics, are subjective, a priori, conventional.'

The author's aim throughout is to persuade us of what he calls the 'two orders' of the universe. He gives a striking illustration of this arbitrary, 'proc rus tean', procedure at work. The classical laws of the solar system are to the National Income. They give no clue to the economic welfare of the planets. And the so-called 'laws of life' are no more than the rules of games, subject to change at will.

The book in its entirety can be very warmly recommended.


Generalizing to excess, one might say that philosophers find physics always borrowers but ultimately heuristic. After all, how can it really matter what an atom is like? Man and his destiny, God and His dealings—these are assumed; they suffice. Let other peoples pursue the Atom, to our greater comfort, or sharper vexation.

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J.H.K.
Harry composition, doubtless, accounts for a number of awkward constructions: "Kant thought that the world had to be transformed to know it"; "This man has no different expectations to everyone else who maintain that there is a table in front of them now." And the too frequent repetition of *procrustae*, *categorial*, *philosophia perennis* is tiresome.

The main title been "Foundations of Modern Science", we might have refrained from further comment; but as the author has chosen the more challenging, *dueling and Kant* somewhat must be said about what, in my opinion, is a serious weakness of the book.

The author makes no attempt to put before us any of its authentic vigour. The metaphysical thinking about nature which he so often mentions. There are countless sketchy references: "The traditional philosophy stretched towards knowledge of the real nature of things." "The ancient atomic theory was the product of pure reason; it was a theory of the real." The new atomic theory was already a device to account for the chemical laws." "Whether Democritus be right or wrong (and scholastic philosophers say "wrong") his theory being metaphysical, holds that there are countless sketchy references to metaphysical thinking (admitted to be invalid into the bargain) can only produce an unfavourable impression on the reader. Had the author discussed, for example, St Thomas's arguments concerning true, gravity, light, impetus— he would have performed a valuable service. He would have uncovered some of St Thomas's defence in depth, and would have enabled the reader to appreciate the strength and guess some of the weaknesses of scholastic cosmology. He would, of course, have made his reader think about such phrases as "the entity time of the metaphysicians".

The part played by Kant in this book may be guessed, I think, from the following composite quotation: "Prior to Galileo people read laws into Nature; after Galileo they read laws and Nature. Kant's great contribution to Philosophy was to point out this revolution in natural science; this is the greatest contribution to the philosophia perennis since St Thomas. He overlaid this discovery with his doctrine of metaphysics; here we refrain from following him—but the foundation principle abides. The purged Kant is the successor of St Thomas and the completer of his great edifice."

The paragraphs on the Sistine Chapel do not do justice to Michelangelo's immortal paintings of the Creation, so far inferior to his "Last Judgement". To the average reader the two final chapters, dealing with the private lives of several Popes, including that of his present Holiness, will probably prove the most interesting. Pleasing character-sketches, interspersed with anecdotes, are given of the various Pontiffs and one is particularly glad to find here a sympathetic study of Benedict XIV. Although his inspired though known outside the Vatican where, however, his kindly and generous character won him a great special affection. Some may feel that, although the greatness of Pius XI is daily emphasized, less than justice is done to the power which he too laboured of inspiring affection, at least in those who knew him well. Despite the formidableness of his character, his normal manner to visitors was in fact one of bust but cordial geniality; and his normal facial expression was one of fatherly involuntariness.

The great merit of this little book springs from the author's evident devotion to the Holy See and feeling for all that is truly Roman. The most serious fault, one that is common amongst French devotional writers, is a tendency to round exaggeration wherever the Popacy is concerned. This, we are told that the Vatican City resembles an 'inner-chamber to Paradise' and, far worse, that a pilgrim in St Peter's may be questioned if he imagines the Pope to be 'a super-human personage living on a plane somewhat removed from the realities of ordinary existence'. The intelligent reader will discount such fancies, but they may cause grave scandal to those who do not understand the literary convention which regrettably permits such hyperbole to poetic writers.

There are some curious mistakes. Thus we are told that the gift of the English College students, who wear black caps, is 'blue and red'; perhaps there is confusion here with the red and purple of the Scots. Amongst misspellings in Italian words, which are deplorably frequent, one may mention the use of 'Quattro Fontane' for 'Quattro Fontanile' and 'Purpurati' for 'Porporati'. It is to be hoped that the next may be gone through with a fine tooth-comb before the next edition appears.
to be unreal—it is certainly not the picture of a saint. It is only after the annulment that Miss Forster appears to warm to her task, for prior to that event she relies on painting an historical background with an astonishing lack of discrimination of what is and what is not ad rem. In her collecting of data and recourse to her sources she has shown admirable industry, but in her manipulation of them she lacks the slightest spark of inspiration. Now can the style of the writing make up for this deficiency, for it breeds an awkwardness that will appal the sensitive reader and must drive the critical one to desperation. It would be useless to quote examples as this nausea comes from the amassing of ‘purple passages’.

There are one or two misprints, e.g. ‘Litter’ for ‘Letter’ on p. 53, and some strange words: what does ‘malicious gossip and cackle of a royal court’ (p. 42) mean? And how is it that the royal approbation for the foundation of the new Order sought prior to 1502 was ‘readily afforded’ (p. 117) in March 1504—that is a month after the Saint’s death?

It is a pity that little better than this can be said of the life of a saint canonized on Whitsunday of this year, but this is not a very happy effort.

FATHER STEUART by Katharine Kendall. (Burns Oates.) £5. Miss Kendall has put together a full-dress account of a well-known Jesuit priest; it is eminently readable; at the same time, it is almost frighteningly personal. Fears on this account, however, are mostly put to rest by the eight essays which are accorded to the book in the pages of Pax, the reviewer there being Dom Benedict Steuart who himself figures largely as Ronald in this his (elder) brother’s biography. We have still to see the official Jesuit account of Fr Steuart’s life-work; but Miss Kendall’s record even if not everywhere exact, may claim to convey to the reader how much is owed to Fr Steuart by the many thousands of retreatants and by the other souls who found guidance from him, cf. the chapters on Spiritual Direction, Writings, Prayer, the Spoken Word.

The Steuart family life is attractively set out as a background to the whole work. Fr Steuart’s friendship with Fr Martindale is given just that little human emphasis which would be overlooked (to everyone’s loss) in any ‘official’ biography. Fr Steuart’s artistry is very justly described; the author of March, Kind Comrade (the best book about life in the trenches, 1914-18) was undoubtedly an artist and a great writer. But above all it is the holiness of the man which cannot be questioned. Miss Kendall has succeeded admirably in portraying the lineaments of a strong and lovable personality. L.B.

SHORT NOTICES

THE SPIRIT OF GOD by C.G. Martindale. (Sheed and Ward.) 7s. 6d.

THE SACRISTAN’S MANUAL by the Rev. Denis G. Murphy. (Burns Oates.) 10s. 6d.

Fr Martindale always has the knack of putting even the most sublime of thoughts into everyday language. In this small book he reaches, as he ought, a much wider audience than in his original sermons at Farm Street. For a priest in a busy parish the book is a real tonic, bringing new life, health and vigour to age-old truths. It helps the priest to re-interest his congregation in truths that have to be retold so many times. It is one of those books that one always keeps near at hand for the time when one says: ‘Oh yes! Fr Martindale makes rather a good point on that subject’. In short Fr Martindale has again made a welcome edition to the thoughtful priest’s library.

BOOK REVIEWS

The Sacristan’s Manual had a very exciting try-out, first by a full-time sacristan (a lay brother in the Society of Jesus), secondly by a lay M.C., and thirdly by the present reviewer, a parish priest. The book fulfills its purpose admirably—of giving an accurate and authoritative answer to every problem of ceremonial with which a sacristan can be confronted. Its very full Index makes the precise problem easy to find; its Glossary takes away the fear of the Ordo from the most timid of lay sacristans; and the simple style of the text encourages its use for all occasions. With the increasing interest in and love for liturgical ceremonial this book will become a necessity in every parish from the small country mission to the Cathedral.

The Editor wishes to acknowledge the receipt of the following publications:


NOTES

THE HOLY YEAR has been the occasion for many from the Community and the School and of the Old Boys to make a Jubilee Pilgrimage. Those who went can speak of the great joy of the experience and especially of their audience with the Holy Father. Such things cannot be easily described but accounts of some expeditions appear elsewhere in this number.

In England and Wales this autumn we have had in addition the celebration of the centenary of the Restoration of the Hierarchy. If there were Diocesan bishops in Britain in Roman times and St Augustine of Canterbury founded a second Hierarchy here, then we celebrate now the centenary of the beginning of a third. It is worth recalling the struggles that Catholicism has had in a recalcitrant land in view of the present and future tasks we face. We wish to join in the general thanks-giving for the last hundred years of the work of the English and Welsh Episcopate and to offer their Lordships an expression of our obedience to them in the service of Christ and His Church.

To record the centenary of the Hierarchy the frontispiece of this number shows a reproduction of a sheet of paper belonging to the Monastery Library, which contains the autograph signatures of the first members of the Restored Hierarchy of 1850.

This year has also been one of Monastic Jubilees, and we are able to offer our congratulations to four members of the community who celebrated in September the Fiftieth Anniversary of their Clothing in the Habit. In 1900, Abbot Justin McCann, Dom Anselm Parker, Dom Dunstan Pozzi and Dom Edward Parker were clothed at Belmont to begin monastic lives which in 1950 are still very active. _Ad multos annos!_

Dom Alban Rimmer has gone to St Mary's, Cardiff, to take up work there. Without derogation from his other activities at Ampleforth, perhaps that most suitable for recognition here is his tenure of the Editorship of _The Ampleforth Journal_ since May 1939, until this summer. This is almost the longest Editorship since the _Journal's_ foundation in 1894. Being largely filled by the years of the war and its aftermath the period was not favourable to development or even maintenance of normal quantity and quality. If paper shortage reduced the former, the Editor was nevertheless able by great effort to secure the latter, and with the coming of better conditions to restore the _Journal_ to its usual appearance and to extend its scope. We are in his debt for this and many other things and offer him our best wishes in his new work.

On Sunday, 9th July, the Hill Chapel, as the church of St Francis at Goosnargh is commonly called, celebrated the bi-centenary of its building. Though dedicated to St Francis of Assisi, it has always been traditionally known as the Hill Chapel on account of the rising ground on which it is built. The history of the Church itself is closely linked with the names of three famous martyrs, the Blessed William Marsden, the Blessed John Wall and the Venerable George Brierley, the last mentioned being born in the house which is now the Presbytery.

The Chapel was built on the south end of the house and since its erection, two enlargements have been made, one in 1822 and the other in 1835, when a new front was put in by Fr. Vincent Dinmore, O.S.B., who took over the Chapel from the Franciscans. He worked at the Hill Chapel for forty-six years and was followed by Fr Matthew Brierley who extended the cemetery that Fr Dinmore opened. In 1881 he reconditioned an existing building which has since been used as the School.

Not long after Fr Brierley's death, Fr. Worden took charge of the parish. His chief work was the extension of the School by adding a classroom and cloakroom. Following Fr. McLaughlin's brief stay of three years Fr. Polding was appointed Rector of the Mission. During the twelve years until his retirement he renewed the Church roof and put in new windows. Early in 1930 the present Parish Priest was appointed. Since then a Parish Hall has been built (in 1932), a new Sanctuary and High Altar (in 1934), the Church consecrated (in 1936), and to mark the 210th anniversary a new Lady Altar and Stations of the Cross have been installed. Anyone contemplating new Stations of the Cross, would be wise to examine the ones that Fr. Alfonso Richardson has had set up here.

On the morning of 9th July, Fr. Abbot opened the celebrations with Pontifical High Mass _coram episcopo_ and the sermon was preached by His Lordship Bishop Flynn of Lancaster. There were present several members of the Bishop's Chapter, many Ampleforth monks and, most appropriately (since the Church was originally founded by the Friars), the Very Rev. the Provincial, O.P.M. In the afternoon, Mgr. Dunne preached the sermon and His Lordship Bishop Flynn gave Pontifical Benediction.

After long postponement a painful decision has been taken and put into effect, and the Parish of St Anne has been surrendered to the Archdiocese of Liverpool. This has seemed necessary in view of the greater growth of commitments than of numbers; but the necessity is a matter for unqualified regret. St Anne's Parish was founded in 1843, an offshoot from St Peter's, and therefore a 'grandchild' of St Mary's. Under the care of Fr. Maurus Margison and the Saviour of the Church was built...
to the design of Charles Hansom. The Transepts and Chancel were added by Fr Placid Whittle. Then a period of 'austerity' and debt payment under Fr Wilfrid Darby prepared for the consecration of the Church in 1916. School building, that ever pressing need, began under Fr A. Clarkson, and by 1886 had provided for the accommodation of 1,400 children. In 1941 a land mine blew the newest school to pieces, and its successor is now rising. Owing to its great size the administration of St Anne's demanded high ability, and the names of most of our notable men are in the list of its rectors; in it too is the name of Fr Joseph, afterwards Archbishop McDonald. Within the last few years a former Congregational Chapel was acquired, remodelled, manned by zealous voluntary workers, and put to intense and varied use as a Parish Centre, to the already evident strengthening of the unity of the large population.

Partly due to the dispersal of the staff of St Anne's, an exceptionally large number of our fathers have new addresses. Thus Fr Basil Mawson is at Workington, Fr Augustine Callaghan at Bamber Bridge, Fr Joseph Smith at Brindle, Fr Aelred Perring at Maryport, Fr Edmund FitzSimons at St Alban's, Warrington, Fr Edward Croft at Leyland, Fr Andrew Romanes at Harrington and Fr Vincent Wace at St Peter's, Liverpool.

At the Ordination held on 23rd July, in the Abbey Church by His Lordship Bishop Brunner, Dom Edmund Hatton, Dom Basil Hume, Dom Julian Rochford, Dom Kentigern Devlin and Dom Luke Rigby were raised to the Priesthood. Dom Brendan Smith received the Diaconate. We offer them our congratulations.

Also the following on their Solemn Profession: Dom Hugh Aveling, Dom Gervase Knowles, Dom Benedict Webb, and Dom Timothy Horner on 22nd September, and to the following on their Simple Profession on 24th September, Dom Anselm Mocatta, Dom Adrian Convery, Dom Owen McSwiney, Dom Louis Corcoran and Dom Clement Grant.

Ten postulants were clothed for the Novitiate this autumn.

Dom Philip Holdsworth has taken the Degree of S.T.L. at the Studium Generale of the English Dominicans at Oxford.

OBITUARY

FATHER JOSEPH GERARD BLACKMORE

Father Gerard died on 3rd June, at St Joseph's, Hoghton (long known as Brindle Chapel), near Preston. He was nearly 69. Until within three weeks of his death he had appeared to be in ordinary health, but his heart was affected. The trouble developed quickly, and he became so seriously ill that remedies could only delay the end a little.

Father Gerard's parents, both converts to the Church, were from Devonshire, but had settled in Yorkshire, and the family was living at Ilkley in his youth. He was at a preparatory school at Ambleside, long since given up, and he went on to Ushaw with the thought of becoming a priest. But his difficulties caused him to relinquish the project, and he returned home. Though he was only two years at Ushaw he made life long friends there, and he always retained a pride in its great traditions. This very early break in his education was no doubt the cause in part of the difficulty Fr Gerard found in expressing his thoughts easily and adequately, in speech or in writing. This must have been a life long trial to Fr Gerard for he had a true admiration for all that is beautiful in nature or in literature.

The next ten years after leaving Ushaw were spent in various business occupations, but he never settled, and gradually he came to see that God was calling him to be a monk and a priest. He was accepted as a postulant at Ampleforth in 1904, and next year received the Benedictine Habit at Belmont. He returned to Ampleforth in 1908 and was ordained a Priest in 1913. In the following year he began at Warwick Bridge, Carlisle, his many years of work in one or other of the parishes served by Ampleforth.

At the Requiem and funeral of Fr Gerard a short account of his life and character was given by one of his brethren. They had been novices and had lived their early years together in the monastery, and later on were together at St Mary's, Warrington. It was from this intimate knowledge that the preacher could say that Fr Gerard was indeed a man of prayer, and could tell of his fidelity to his monastery and the monastic life, his really ungrudging obedience to superiors, and his unworldliness; of his regularity in visiting his people, and of his gentle courtesy and kindness.

It was this last characteristic, so marked in Fr Gerard, which led to his being chosen by superiors several times to assist fathers whose age and failing health needed special care and consideration. At Grassendale he gave this service to Abbot Burge during the last few months of his life, and later to Abbot Cummings at Knaresborough for three years until his death. Fr Gerard was then appointed parish priest there, and
after a time Fr Blute was sent to be under the care which Fr Gerard gave him for his last year. In 1942, Fr Gerard was sent to Parbold, and in 1946 to St Joseph's, Hoghton, his last charge. Fr Elphege Hind, whom he succeeded, lived on with him completely broken in health for his last days. No one who knew Fr Gerard could fail to see in him the charity and humility of a good priest.

FATHER CHARLES MURTAGH

Hugh Murtagh came to Ampleforth to join the community in September 1932. After the novitiate he worked for a short time in the Procurator's office, making use of training he had had before deciding to become a monk. He went then to Oxford and in 1939 was placed in the Second Class in the Honours School of Modern History. He returned to work on the School Staff, and after his ordination to the Priesthood in 1941 he left Ampleforth for St Mary's, Cardiff, where he was Chaplain to the Catholic Undergraduates in the University and three years later moved to St Benedict's, Warrington. In September 1949 he went to St Anne's, Liverpool, and on 29th August 1950 he died at the early age of 41. He was buried at Ampleforth.

So much for the easily recorded events of his life since he joined us. It is less easy to give a just tribute to his personality. Unknown to any of us when he first came to Ampleforth, Br Charles quickly made friends in the novitiate and community by his quick and ready wit and his cheerful bearing. This hid a much deeper and more complex character, of which the outstanding feature was, perhaps, a capacity for friendship combining a depth of feeling and of sympathy for others with a will and ability to communicate it rarely enough found together. Everywhere Fr Charles went he made strong friendships, especially among those who found themselves in need of help and sympathy, and there are many people who are deeply grateful to him ... If he had a fault it was, perhaps, that of impatience of intelligences slower than his own. He was direct and caustic in criticism of what he disapproved, and the depth and strength of his feelings and opinions found a good deal of which to disapprove in what is, after all, a far from perfect world.

There was nothing insipid in Fr Charles; but the strength and vitality of his character were not matched on the physical side, and his almost constant ill health during the later years of his life formed the basis of many disappointments. He could not resign himself to be a 'passenger', and so it was, perhaps, the sort of death he would have wished that came so suddenly. He naturally active nature already suffered from the restrictions put upon him by his ill health and repeated operations, and he would have hated to become an invalid.

He died with tragic suddenness during a holiday to recuperate from an operation and while making a good recovery from pleurisy and pneumonia. He had been married for a few days before his death, and though his relatives and friends among our old boys, our parishioners, ourselves and many others, will feel the loss of his sympathetic understanding, we know that we still have his friendship, and have gained something more truly useful in his now more effective prayers for us to gain us the graces we need. May he rest in that Peace which the world did not give him.

FLIGHT-LIEUTENANT WILLIAM C. MAXWELL

Billy Maxwell was killed on 29th March 1950, flying a Jet Meteor aircraft. He was one of the members of a formation who were specially chosen to perform low-flying aerobatics at the R.A.F. Annual Air Pageant, and it is thought that he died as the result of a black-out. He was 23 years old, and it is not often that so much success and so much sacrifice have been achieved in so short a life.

Billy came to Ampleforth from Avisford in 1938, and entered St Oswald's. In 1944 he joined the R.A.F. and he was one of the few to be selected for training at Magdalen College, Oxford, and the R.A.F. College, Cranwell. He took first place and passed out with honours in 1946. He was then posted to No 81, one of the leading night fighter squadrons, flying Mosquito aircraft. His fine capacity as pilot and his rare quality of leadership singled him out for early promotion and at the age of 21 he was appointed Deputy Flight Commander of the Squadron. At the same time he became distinguished for the number of single engine landings that he made at night and in bad weather.

Billy was always anxious to experience every phase of R.A.F. flying and in November 1949, he was delighted to be posted to 46 Squadron at Thorney Island. This was a Day-fighter Squadron equipped with single seater Jet fighters. It was the outstanding Fighter Squadron of
the First World War, made famous by Captain Ball v.c., Captain McCudden, v.c., and his own father. Within a few weeks of joining the Squadron he had become one of the finest of the day-fighter pilots and he held the top score, for the entire station, in the annual gunnery contests.

In all Billy's life, the love of God and the love of his family came before anything else and his loss is a very real one. He seemed to bring with him everywhere an atmosphere of peaceful happiness and unselfish unworldliness. It was as if all the Gifts of the Holy Ghost had been showered upon him, Understanding, True Wisdom, and Fortitude and with that the fruits of the Holy Ghost, Joy, and Peace and Goodness.

PILOT OFFICER PETER VALENTINE BRINSLEY

Peter Brinsley came to us in May 1945, the last of three brothers all of whom were in St Bede's House.

He soon found himself at home in a society disposed to look favourably on the brother of John and Alan. The years that followed saw the normal progress of a boy of good ability and some outstanding prowess as a cricketer and a swimmer. He became, in due time, a House Monitor and School Captain of Swimming. He was most successful as a bowler; few who were present will have forgotten his performance in the House matches of 1948. He took 7 wickets for 14 against St Aidan's and 5 for 35 against St Cuthbert's in the Final that brought St Bede's the Cricket Cup.

It will not be for these achievements that he will live in the memory of his friends but for his quiet, unostentatious goodness, his companionship and gift for friendship, and for those little oddities, interests and enthusiasms that made up the attractive personality that was Peter.

On leaving in July 1949, he elected to do his military service in the R.A.F. He did well, was offered a commission and became a Pilot Officer in June 1950.

On 8th September he was killed while riding his motor cycle. May God grant him what mercy he may need, and his parents, what consolation is possible. With them we mourn the loss of a devoted son.

MAY THEY REST IN PEACE.

THE FATHER STEPHEN MARWOOD MEMORIAL FUND

The fund closed on 30th June, and contributions amounted to £1,158 1s. 0d. The expenses of the appeal were £12 9s. 0d., and these included the cost of a pre-deux with an inscription which was made by Mr Thompson at Kilburn and has been placed in the Chapel of SS. Oswald and John in the Crypt of the Abbey Church.

This has left the capital sum of £1,125 12s. 0d., which has been accepted by Fr Abbot, and which is now in the hands of the Procurator. The income from this will be used at the discretion of the Headmaster to help an Ampleforth boy either at school or afterwards. It is hoped that it may be possible in the future to add to the capital sum of this fund through testamentary bequests or other gifts.

Both the Abbot and Community at Ampleforth, and those in whose name the appeal was launched, give to all who have contributed their most grateful thanks.
THE SCHOOL OFFICIALS were:—

Head Monitor: P. J. C. Vincent


Captain of Cricket: P. A. Mitchell

Captain of Swimming: T. E. Lewis-Bowen

Captain of Shooting: N. F. Robinson

The following left the School in July:—


The following entered in September:—


We offer our congratulations to J. N. Curry who has won a Scholarship to the Royal School of Mines, and to P. Ballinger and J. F. R. H. Stevenson who have won State Scholarships, the former achieving Distinction in Mathematics and the latter Distinction in French and Spanish.

Mr. R. F. Glover has left us to teach at the King's School, Canterbury. We are in his debt for several years of distinguished work on the Classics Staff and offer him our best wishes for success in his new position.

Our congratulations also to Mr. Reyner on the birth of a daughter.

In the month of August more than seven and a half inches of rain fell at Ampleforth, making the record quantity for a month since 1900, when observations were first made. This was only the peak of an extraordinarily wet season.
We would like to note the inclusion in this number of the JOURNAL of two articles by members of the School and of the translation from Antonio by a member of the Junior House. It is to be hoped that these will stimulate further contributions from the same sources in the future.

The Librarian wishes to thank the many benefactors of the Library for their generosity. Sir Griffith Williams has added to our collection of fine editions by the gift of three very beautiful volumes: The Nonesuch Dante, the Golden Cockerell Press volume of the Travellings and Sufferings of Father Jean de Brebeuf among the Hurons of Canada, and the Chiswick Press Edition of Walton’s Lives. The Nonesuch Dante — perhaps the most handsome single book we possess — is beautifully bound in gilt crushed morocco and contains reproductions of Botticelli’s drawings as illustrations to the text. Together with the other two volumes it makes a truly noble gift for which we are deeply grateful. Professor translation of Englebert’s Life of St Francis. Mr Charles Edwards, Mr Smiley, Mr Rimington and Fr William Price have all presented gifts. M. Everest gave a rare Belloc item The Highway and its Vehicles — perhaps the most handsome single book we possess — is beautifully bound in its original cloth binding.

The Curator wishes to thank Jerome Rigby Esq., for his gift to the College Museum of Mexican clay figures from the Pyramids at Teotihuacan and Cuernavaca — and for the obsidian spearhead and what may be claimed to be part of a dagger presented to Mr Rigby by the Teotihuacan Custodian.

With the advent in the Theatre of Alternating Current from the Grid, the old Stage switchboard, replete with open knife switches and considerably ‘modified’ by successive stage electricians, has been condemned as unsafe. It will be sad to see the departure of the ‘plug panel’ in which A. H. James drilled so many holes with a hand drill, and of the Great Liquid Dimmer installed by D. P. Winstanley which could carry the whole stage lighting load for the purpose of general ‘dims’. The compartment battens, designed by A. H. James and largely constructed by J. P. Barton, and other equipment made by several other electricians and assistant electricians, have been reprieved.

A new switchboard has been built for the Stage by Strand Electric. This is a combined switch and dimmer board of the ‘plug’ type incorporating all the features of the old modified board which has served so well. It controls thirty circuits, into any of which eighteen 500-1000 watt element type dimmers can be connected. All dimmers can be separately checked or locked onto two main control shafts for general “dins”, and a blackout switch is fitted. Provision has been made for the fitting of twelve more dimmers and a third control shaft, so that a dimmer will be available to each of the thirty circuits.

This new board provides several more circuits than are at present in use; and it is hoped that it will eventually become possible to invest by degrees in eight spotlights to form a Spot Batten, and for this purpose circuits are being reserved on the new board. In the distant future it may be possible to replace the present cyclorama ground row with high power cyclorama floods, for which circuits are also reserved, and eventually we may perhaps even see magazine battens in the No 2, 3 and 4 positions.

The following obtained Higher Certificates:—


And the following obtained School Certificates:—


ORDINATION CONCERT

GOD SAVE THE KING

1 Overture : 'Cambridge Ode'...
   THE ORCHESTRA
2 Rondo from Piano Sonata (Pathétique)
   D. R. M. CAPE
3 Suite for 3 Violins —March, Romanza, Finale
   C. J. WALKER, MRS READ, MISS L. FADDI
4 Rhapsody, op. 11, No. 1
   D. R. M. CAPE
5 March—arr. for Flute, Clarinets, Cornet, Horn, Trombone, Percussion and Piano
   WALTON

During the past twenty years or so the present writer has enjoyed the privilege of listening to many concerts at Ampleforth and it has been forced upon him that there is an inevitable tradition attached to them. The first feature of this is that there will be first-class piano playing, a second is that the programme will certainly contain one or more compositions of purely domestic origin.

The end-of-term concert on 23rd July ran true to form. Three promising pianists, D. R. M. Capes, F. M. B. Fisher, and P. M. E. Drury, all did well. Capes’ Beethoven rondo was a little unsteady in its rhythm and a descending scale twice gave trouble, Drury gave a decorous performance of John Ireland’s ‘Ragamuffin’, and Fisher scored heavily by his confident playing of a Dohnányi rhapsody.

The novelty of the evening was a suite for three violins composed by Fr Austin. This, in spite of the humorously deprecating preliminary remarks of its author, is original in being written so that it can be played entirely in the ‘first position’ (and with many open strings), thus being eminently suitable for beginners on the violin. Fortunately its first performance was not entrusted to tyros but to three experienced players, Mr C. Walker, Mrs Read, and Miss Faddi. It was very literally a first performance because the work was completed only three hours before the concert! The second movement—Romanza—endures in the memory: here is real music and fascinating.

Fr Laurence has (amongst other things) a flair for scoring various kinds of music for the forces at his command, and one imagines that instrumentalists graduating from Ampleforth have an unusual facility in deciphering manuscript scores! For this occasion he had orchestrated a piano duet by William Walton for a group of wind players who certainly provided the appropriate liveliness.

Fr Denis joined Fr Austin in some arrangements for two part equal voices made by Dr Fellowes, of four part Madrigals for mixed voices. Their singing, delightful in blend and savour artistry, was keenly appreciated by their hearers.
The concert opened with a spirited performance of Boyce's 'Cambridge Ode' by the full orchestra and closed with what was the highlight of it, two movements from Mozart's 'Symphonic Concertante' for violin and viola. This was a memorable performance for it was graced by two front rank soloists, Mr Clifford Walker and Mrs Read, their playing was superb in its impeccable intonation and richness of tone and ensemble. The orchestral playing was, on the whole, good, but there was doubtful intonation in one section of the wind.

Fr Laurence obviously enjoyed the direction of this concert, so enjoyable in its spontaneous intimacy.

THE NATURAL HISTORY SOCIETY

On the whole the Society has had an active and successful term with an event of some kind on each of the whole holidays. On Ascension Day a small party went to collect on the sea shore at Filey and though it rained for most of the morning the party was soon out on The Brig gathering the best assortment so far made. When the tide was well in, a rowing boat was used to dredge the bay and the haul included a small squid.

The next three expeditions were nocturnal ones to try and photograph badgers. On the first two, Gormire day and Corpus Christi, four members together with a great deal of apparatus camped over in the Gilling Woods but on neither occasion were any badgers seen.

The last expedition was on the evening of the last Wednesday of term and proved most successful. We arrived at the sets up behind the village at a quarter to nine so as to leave a clear half hour before anything was likely to come out, but we were hardly in position before the first cub came out for a long scratch and then went in again. After a wait of a quarter of an hour the old boar came out and sniffed the air and then went back; a few minutes later two of the cubs came out and began to play to be joined almost immediately by two more. Last of all came the two parents who set off up the valley in a business-like way. When we left at 10 o'clock the cubs were still playing round the sets.

For the rest, a great deal of work was done in preparation for the Conversazione at Exhibition, and since then the electricity has been put into the greenhouse which enabled the final constructional details to be completed.

MODEL-AERO CLUB

The Ampleforth College Model-Aero Club had a very uneventful term owing to the weather.

The Brakenbury Cup was won by R. L. Allison with his modified Sunanwind with 6 mins 50 secs aggregate.
THE EXHIBITION

The Exhibition was notable for a greatly increased number of guests and for its brilliant weather. Among the festivities was a new and much appreciated feature, Folk Dancing. This besides Highland Reels, which had been performed at other times by the Highland Reel Society for a number of years, included a revival of the Ampleforth Sword Dance, its first performance for over half a century. The story of this interesting custom and how its revival was effected is told later with the accounts of the other Exhibition celebrations.

At the Exhibition itself Fr. Abbot spoke after the Headmaster, and the following received Prizes:

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**THE AMPLEFORTH JOURNAL**

**MIDDLE AND LOWER V**

- **Latin** (ex aequo)
  - R. O. Miles
  - J. E. Kirby
  - R. O. Miles
  - J. E. Kirby

- **French**
  - J. R. O'C. Symington

- **Spanish**
  - E. P. Beck

- **English**
  - A. R. N. Donald

- **History**
  - R. N. Donal

- **Geography**
  - A. M. Minier

- **Additional Mathematics**
  - A. R. N. Donald

- **Elementary Mathematics**
  - A. R. N. Donald

- **Physics**
  - E. P. Beck

- **Chemistry**
  - P. J. Watkins

**LOWER REMOVE**

- **Form Prizes**
  - L. Schmidt

- **Religious Instruction**
  - J. Morrogh-Bernard

**UPPER IV**

- **Latin**
  - C. J. Cazalet

- **French**
  - C. J. Cazalet

- **Spanish**
  - H. W. E. Kingsbury

- **English**
  - C. G. J. Leeming

- **History**
  - C. C. Cowell

- **Geography**
  - P. E. Poole

- **Mathematics**
  - C. C. J. Hammel

- **Physics**
  - A. K. T. Prugar

- **Chemistry**
  - A. J. Riley

- **Biology**
  - R. F. Calder-Smith

- **Religious Instruction**
  - I. Q. C. Mackrell

**MIDDLE IV**

- **Latin**
  - T. C. Morris

- **French**
  - J. D. King

- **English**
  - J. J. Russell

- **Mathematics**
  - D. P. Evans

- **Religious Instruction**
  - F. R. Rothwell

**THE EXHIBITION**

**Special Prizes**

- **The Headmaster's Improvement**
  - Classics
  - P. J. C. Vincent
  - R. O. Miles
  - M. P. Hickey

- **The Milburn Mathematics**
  - A. D. S. Goodall

- **The Quirke Debating (ex aequo)**
  - P. M. Laver

**General Knowledge**

- **Sixth Form**
  - P. M. Laver

- **Fifth Form (ex aequo)**
  - D. A. E. R. Peake

- **Fourth Form**
  - S. Scrope

- **Piano—Senior**
  - T. C. Dewey

- **Piano—Junior**
  - T. H. Dewey

- **Violin**
  - J. Wansbrough

- **Cello**
  - P. J. Watkins

- **Choir**
  - J. F. C. Wilcock

- **Orchestra**
  - P. M. E. Drury

- **The Turner Theory**
  - P. M. E. Drury

**Art**

- **Art Prize**
  - M. A. Barraclough

- **Second Prize**
  - J. G. Knollys

- **The Sixth Form Theological Essay**
  - C. C. Miles

- **The Nihill Essay**
  - C. C. Miles

- **Proxime accessit**
  - M. J. Ross

**THE AMPLEFORTH SWORD DANCE**

The origin of the Sword Dances of Northern England is lost in obscurity. They were undoubtedly introduced by the Danes and were ritual dances concerned with the fertility of the land. There is evidence of their being Christianized a thousand years ago and since then they have become extremely localized, each dance being associated...
with a village. The dances themselves are extremely intricate and call for much skill and precision, but the plays, with which most of them have been associated, have deteriorated in the course of time and now have little more than an historical interest.

With the shift of population from the country to the towns, the long tradition of English Country Dancing was soon lost, and traditional dances all over the country ceased to be performed. The sword dances were no exception, but probably on account of the remoteness of the districts to which they were attached, more of them than any others continued to be danced.

The Ampleforth Sword Dance was one of those whose continuous tradition was broken. It was always performed, together with its play, during the week following Christmas, by a traditional team who made a circuit of the surrounding villages. The earliest occasion of which we have definite records is the year 1896, but there is little doubt that this was itself a revival. A photograph of the 1896 team, taken on the top walk, still exists, but it is too faded for reproduction. However, it is evident that some of the members of this team are still alive. Mr Willy Worthy of Helmsley, the fiddler, tells us that in 1896 the team made a week's tour and the money collected enabled them to pay their expenses of £1 a day, buy the military costume for the team and to give each member £1 at the end of the tour. The team included a 'clothes horse' whose duty it was to collect the dancers' clothes and to carry them to the other end of the village while the dance was in progress. There is little doubt that on this occasion the dance was not performed in its entirety.

It was about the year 1912 that Cecil Sharp came North to collect details of the Northern Sword Dances as part of his monumental work of reviving English Folk Dancing. When he came to Ampleforth he was fortunate to find Mr George Wright, a survivor of a much earlier team, who remembered the whole of the play and every movement of the intricate dance. He also described the special sword, which had no guard above the hilt, and his information was collated and published in 1913, although Cecil Sharp himself probably never saw the dance performed locally or the swords that were used.

The idea of the present revival was conceived in the early spring, the interest of some members of the School being stimulated by a broadcast by the B.B.C. of the Ampleforth Sword Dance music. Plans were made to form a team to revive the dance and later it was decided to give the first performance at a display which the Highland Reel Society were planning to give at the Exhibition. The music was out of print and unobtainable, but through the kindness of the English Folk Dance Society a copy was lent to us. At the beginning of the Summer Term a team of six was selected and with a bare month until the
projected first performance rehearsals were begun in earnest. The
description in Cecil Sharp's book, although very good, required a
good deal of careful elucidation, and to discover all the intricacies of
the figures a small model was used, consisting of six blocks of wood
each with string arms and an aluminium sword and a drawing pin as
a nose to show which way they were facing.

Since some of the movements were particularly obscure, the help
was sought of a survivor of the 1896 team, Mr Archie Benson. The
day after his visit he met Mrs Dickenson of Coxwold, whose husband
had also been in that team, and he told her of his visit to the College.
She then remembered that she had one of the old Ampleforth swords
which for the past twenty years had been supporting chrysanthemums
in her garden. In a very short time this valuable find was recovered and
a set of six new blades was forged by Mr Dowson of Kirbymoorside,
and to these walnut handles were fitted. As there was no written record
of the exact design of the blades, further information was gathered
from Mr Worthy, notably the peculiar shape of the top of the blade.
Age and rust had removed evidence of this from the original sword.

While the new swords were being made and while rehearsals were
taking place with wooden practice swords, costumes were being designed
and worked with the invaluable assistance of some of the College staff.
These consisted of scarlet shirts with white muslin sleeves, black breeches,
white socks and black shoes, together with a black shoulder sash, tipped
with gold braid. Some recently discovered details of the dance and much
invaluable information on sword technique were contributed by two
experts, who are living in the district, just before the Exhibition display
was due to take place. This caused some anxiety to the team, an anxiety
which was further increased by the changeover from wooden to steel
swords and the unexpected cost of the costumes and swords, all of
which was born by those taking part.

It is to be hoped that this revival of Ampleforth's native dance
will stimulate some of the younger men in the village to train a team
of their own which will re-establish a worthy and long standing tradition.

THE HIGHLAND REEL SOCIETY

This term the Society was more active than it has been for many
years during the summer months. The first few weeks of the term were
spent in rehearsals for the display which was given at the Exhibition.
This took place on the Saturday after tea on the Ball Place. A team of
eight members danced the Foursome Reel, Hamilton House, and the
Reel of the 51st Highland Division. Also included in the programme
was the first performance of the revived Ampleforth Sword Dance,
course of time, fed by generation after generation of grateful benefactors,
gone: for the Limes has been sold, and the Elms is now a local govern-
substantial, carefully chosen libraries of the middle class have already
ment office, and the Rector no longer lives at the Rectory, and the
Review. The School Library alone stands firm.

houses are going down, one by one, and the contents of their libraries
lie stacked on the floors of the second-hand book dealers. The good,
`thinning down' which European civilization is undergoing, the Library
may disappear as an effective part of a civilized life. For the country
at all costs be orderly and complete. Shelves, the card index, the catalogue
are all indispensable. Yet at the same time just as men have treasured
a School Library may build up a store of treasures of outstanding value.
What has been done in the past may be done in the future. There was a
when the Nuremberg Chronicle was just the latest and best book on
History, and when you wanted to have Shakespeare's plays on the shelf—well, there was the first folio all ready and fresh on the bookseller's
counter. It is not wealth which builds a great library, but persistent
affection, tempered by discrimination. This exhibition shows that the
foundations are already firmly in place.

THE LIBRARY

EXHIBITION OF PRINTED BOOKS

It is good to see that the yearly display at Exhibition of printed
books belonging to the Library is now well on its way to become
an established part of the programme.

There are three reasons, in particular, why this should be so. To
begin with, books, finely printed and bound, are, as it were, the bloom
or the effulgence of a good library. It is true that a library is to the man,
whose business is with learning or letters, what the armoury is to the
soldier or his room full of tools to the craftsman. Therefore it must
for finely printed and bound books.

Secondly, there is a real danger that, as part of the process of
"thinning down" which European civilization is undergoing, the Library
may disappear as an effective part of a civilized life. For the country
houses are going down, one by one, and the contents of their libraries
lie stacked on the floors of the second-hand book dealers. The good,
substantial, carefully chosen libraries of the middle class have already
gone: for the Limes has been sold, and the Elms is now a local govern-
ment office, and the Rector no longer lives at the Rectory, and the
Doctor reads Picture Post where his great-grandfather read the Edinburgh
Review. The School Library alone stands firm.

Thirdly, such an exhibition as this serves to remind us that in the
course of time, fed by generation after generation of grateful benefactors,

SCIENTIFIC CLUB AND NATURAL HISTORY SOCIETY

CONVERSAZIONE

Another successful Conversazione was held in the Science Rooms after
High Mass on Exhibition Sunday by the Scientific Club and the Natural
History Society. Perhaps there were fewer exhibits than in previous
years but they were all of a high level and the rooms were all packed
with visitors for the one and a half hours that they were open. A list
of the experiments follows and it speaks for itself. There was no lack
of variety or ingenuity. It would be hard to praise some more than others
but no one could fail to be attracted by the beauty of the cleverly made
and lighted aquaria tanks in the darkened Natural History Room.

In the Physics Rooms special mention must be made of the "Lift and
Drag" apparatus designed and made by D. R. Goodman which showed
the effect of altering the angle of inclination of a wing section to an
air current by making it draw its own graph on the blackboard. The
Harmonic Pendulum drew a succession of the most surprisingly beautiful
patterns completely justifying symmetry. A very rapidly moving electric
fan appeared so "stationary" when looked at by stroboscopic illumination
that one small visitor had to be restrained from inserting a finger between
the blades just to prove that they were stationary. The Electric Timer,
which was designed and made by T. P. Fattorini, would switch on a
lamp and switch it off after any chosen interval with an accuracy, com-
pared with a nearby pendulum beating seconds, which was quite uncanny.

In the Chemistry Rooms naturally enough the explosions were a con-
tinued source of attraction but it is disturbing to see something which
appears to be solid or liquid at will. There were several demonstrations
in these rooms which were new to us and these, as indeed all, provided
a very interesting morning, the success of which must have been the
result of much hard work by all who took part. The explanations given
were in all cases clear and the demonstrators were in most cases able
to answer the questions asked of them.

T.G.O.
The following exhibits were shown:

1. Observation Hive for honey bees  R. PETRIE
2. Circulating pond to show continuous food chains in fresh water  M. O'DONOVAN and R. G. FALKINER
3. Hatching tank for dragon flies and May flies  M. L. BURNS
4. Tropical Fish  J. BLAND
5. Local Marine Life  R. F. CALDER-SMITH
6. Micro-projection of small animals from the circulating pond  A. O. W. CAVE and A. J. LOWSLEY-WILLIAMS
7. Stroboscopic illumination  D. PHILLIPS
8. Cathode-Ray oscillograph  P. R. BALLINGER
9. 'Lift and Drag'  D. F. EDEN
10. Solidification of Carbon Dioxide  J. E. HAVARD and A. W. O'NEILL
11. Harmonic Pendulum  N. P. MORAY and C. W. MARTIN
12. Spheroidal state of liquids  E. O. SCHULTE and M. M. DENNY
13. Apparatus for comparison of reaction times  P. A. CULLINAN and M. H. JOHNSON-FERGUSON
14. Electrified water jets  D. R. LEONARD and R. H. SHEIL
15. Wimshurst machine  J. M. LEONARD
16. Polymorphic forms of mercuric iodide  P. MORREAU
17. Chemical chameleons  B. J. HAWE, M. A. GIBSON and J. P. MARTIN
19. (a) Explosive limit of Hydrogen-Oxygen mixtures  M. PERRY and J. D. FENNELL
   (b) NH₃N₂—an unstable compound  P. J. HARTSGAN, J. C. TWOMEY and R. D. H. INMAN
20. Two Redox Reactions:
   (a) The photochemical reduction of Thionine  P. J. HARTSGAN, J. C. TWOMEY and R. D. H. INMAN
   (b) The oxidation of fructose  P. J. HARTSGAN, J. C. TWOMEY and R. D. H. INMAN
21. Photo-electric cell and applications  J. N. CURRY and J. T. WIDDICOMBE
22. Some experiments with Alternating Current  J. R. CATES and J. B. BAREB

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I suppose an Exhibition audience, moved as it is by a sense of family pride rather than by the critical faculty, is an easy one to play to. At any rate, this is the only satisfactory explanation of the very generous applause given to each item. True, we do not expect, far less want, to be judged on professional or even high class amateur standards, but the measure of appreciation on this particular evening was worthy of the orchestra only at its best. Whether it was due to the heat of the evening or to a sympathetic reaction to the sight of hundreds of people packed like sardines into the Theatre or simply because the programme was over ambitious, but on this occasion the Orchestra did not maintain a consistent standard worthy of it at its best.

The programme began with Gluck’s ‘Iphigenia in Aulis’ which, after a shaky entry by the second violins, settled down well and worked up to a fine climax of controlled playing surprising for an opening number. Then followed the first two movements of J. S. Bach’s ‘Trio-Sonata’ played by J. Wansbrough and T. C. Dewey (violins) with piano continuo by C. C. Miles. The last named played with understanding and was an able support to both the violinists who are competent and promise well; I feel sure it was a badly tuned instrument and not faulty playing that caused Wansbrough to be a little out of tune throughout. It would have caused little bother and saved much discomfort had he stopped to tune his violin.

The first movement of Grieg’s ‘Piano Concerto’ played by D. J. de Lavison was probably the climax of the evening. This is a well-known work and the faulty playing by soloist and orchestra was consequently well advertised. de Lavison’s performance was very good; he is a clean player and his bass runs were particularly crisp, though once or twice there was a tendency to sacrifice accuracy for effect. It was probably nervousness that caused some disunity between piano and orchestra in tempo early on, for de Lavison keeps a most vigilant eye on the baton. Perhaps more sympathetic playing by the orchestra would have drawn out that little extra effort from the soloist, for there were times when slow entries or uncertain wind playing must have added to his difficulties. As in the first item the Orchestra attained a fine climax with good volume though without detriment to the balance which was good throughout.

After a welcome interval for some fresh air, the Orchestra played the Sinfonia and Chorale from Bach’s cantata ‘Christ lag in Todesbanden’, the best played piece of the whole evening. The string tone was good and true and the phrasing was coherent and alive; the Orchestra appears to be more at home in this formal kind of music and really merited the applause that was given to it.

Two chorale items, sung under the greatest physical difficulties, followed. The first, ‘Revenge, Timotheus cries’ by Handel was sung...
by tenors and basses, and the second, 'The Heavens are telling' from Haydn's 'Creation' in four parts. In the former the singers were too distant from the piano which led to some hesitancy, fatal in an aria of this kind; the running passages in which the piece abounds did not have a sureness about them which resulted in a certain wooliness in words and movement. In the second piece the tenors and basses showed a much more vigorous attack which infected the two top parts sufficiently to attain quite a climax. The trio in the middle of the chorus was not quite powerful enough to be heard at the back of the theatre.

Poulenc's 'Sonata for Four Hands' on one piano was, I fear, too much of a shock for the audience after the more orthodox methods of Haydn, but the playing of T. C. Dewey and C. C. Miles was so good that it got a grand and worthy applause. Had the players looked as though they were enjoying the frivolity of the piece they might have put some of their listeners more at their ease.

The programme finished with the first movement from Mozart's 'Prague' Symphony—ambitious, perhaps too ambitious, at so late a stage in the evening when everyone was tired and suffering from the close atmosphere.

Looking back on the event from three weeks distance the temptation is to be rather more sympathetic than one was on the night. The standard, it was felt by some, was not as high as last year, but the conditions were not as favourable, for the School Study gives more assistance to the players than the Theatre. Besides, the Orchestra is going through a formative period in its existence; it is growing in number and range of instruments and it is significant that the once familiar piano was heard far less than formerly. The orchestra was under Fr Austin, whose vigorous methods kept everyone alive and perhaps account more than any other single influence for the fine climaxes the Orchestra achieved.

R.M.D.

THE RIVALS

By

RICHARD SHERIDAN

Exhibition recovered to the full its pre-war glamour as a larger audience than ever gathered in the Theatre on Sunday night for the last performance of the play. The Rivals, despite its popularity among schools throughout the country, is a play full of difficulties and the source of many headaches for the Producer. The clever, humorous and often brilliant dialogue disguises its true age and one is beguiled into judging it by the standards of a modern play in comparison with which it lacks strength of plot and cohesion. Furthermore the many and often ridiculous 'asides' suggest that the author intended it to be burlesqued and this is something what boys find harder to do than anything else on the stage.

The play opened briskly and moved along smoothly through the many scenes with so little pause between each that one marvelled at the stage arrangements. Mrs Malaprop was consistently true to a character which has become proverbial and every sally she made into the field of education and good breeding was rewarded with a laugh. The scenes in which she and Lydia Languish appeared together were outstanding. Bob Acres held the stage with a strength of personality which the author probably never intended but which deserves the highest praise; whereas Sir Lucius O'Trigger seemed exactly what he must always have been with his polished and rhythmical brogue too genuine to have been acquired for the play. Sir Anthony Absolute was awe-inspiring even when his rages were most ridiculous and both he and his son slid confidently through their very long dialogues with the assurance of old hands; in fact the casting of the whole play was really excellent.

But despite a slickness of production as good as anything the Ampleforth stage has known, the evening became tedious as the scenes entered their teens and the story became more involved. Undoubtedly the closeness of the atmosphere contributed to drowsiness whilst some judicious cutting left a few badly mauled minor themes somewhat high and dry. King's-Mead-Fields drew the spontaneous applause it deserved as the curtain rose on the last scene and then in a few brief minutes of dazzling splendour and pageantry the mass of intrigue and counter plot sorted itself out into the fairy-story ending leaving one a little bewildered, a little relieved and yet somehow strangely satisfied.
OLD BOYS’ NEWS

We ask prayers for Fr Gerard Blackmore who died on 3rd June; Fr Charles Murtagh who died on 29th August; and Pilot Officer P. V. Brinsley, killed in a road accident on 8th September.

We offer congratulations to the following on their marriage:—

Charles McKersie to Barbara Brander in Southern Rhodesia on 17th June.

Alastair Hugh Fraser, M.C., to Philippa Margaret Guise at St Peter’s Church, Gloucester, on 1st July.

Alastair Paul Cumming to Mary Heather Maze Hughes at St Mary of the Angels, Worthing, on 15th July.

Michael O’Connor to Cynthia Dorothy Ellis at Weston-super-Mare on 8th September.

P. M. C. Price to Dorothy Conybear at Our Lady Star of the Sea, Mumbles, Swansea, on 19th July.

Lieutenant Colonel Michael Monteth, M.C., T.D., to Miranda Fanshawe at St Peter’s Church, Edinburgh, on 21st July.

Cyril Joseph Ainscough to Joan Wright at All Saints’ Church, Parbold, on 2nd August.

W. D. Lamborn to Ann Begg on 5th August.

Patrick Joseph Gaynor to Thyrza MacGillivray at St Joseph’s, Helensburgh, 11th August.

Clement Joseph Ryan to Diana Vernon at St Andrew’s Church, Dublin, on 7th August.

Lieutenant-Commander John Anthony Spender, D.S.C., R.N., to Veronica Cookson at the Pro-Cathedral, Cofoten, Bristol, on 19th August.

Major Douglas Dalgliesh, M.C., The Royal Leicestershire Regiment, to Miss M. W. Stapledon at Weston-super-Mare, on 23rd September.

Michael Anthony Brady to Mrs Hazel Collier.

Anthony Willbourn to Angela Mary Cashman.

Michael Ryan to Imogen Garrett.

Lieut-Cdr Thomas Henry Hornyold-Strickland, D.S.C., R.N., to Angela Mary Engleheart.

We offer our congratulations to Anthony Griffiths who was ordained Priest for the Northampton Diocese on 3rd June.

R. Murphy is studying for the Priesthood at the Seminary in Baltimore: J. T. Walsh has entered the Dominican Novitiate in Minnesota.

Brigadier Russell Morgan, D.S.O., is in command of British Troops in Berlin.

The following names appeared in the July Passing-out list for the R.M.A. Sandhurst:—C. S. Gaisford St Lawrence, D. J. C. Wiseman, P. A. Fanshawe and M. A. French.

Cambridge. The following were successful in Tripos Examinations:—

E. O. G. Kirwan (Nat. Sci.); J. St L. Brockman (Law); G. A. Robertson (Med. and Mod. Lang.); P. D. J. Tyson (Hist.); H. D. Fanshawe (Mech. Sci.).

Oxford. In Final Honours Schools J. M. M. Griffiths obtained a First in Chemistry, and J. P. A. Weaver a First in Physiology. The following were also successful:—T. C. N. Carroll (Chemistry); Prince John N. Glucka-Conanest, I. M. Maxwell-Scott, A. A. Kinch, P. J. Rewcastle (Jurisprudence); R. M. Y. Dawson, J. R. im Thurn, R. J. C. Bay (P.P.E.). H. R. Conan has been granted his B.Sc. for his thesis on 'The propagation of flame'. T. C. N. Carroll was Captain of the O.U. Yacht Club in the match against the C.U. Cruising Club.

C. J. L. Hsu has taken an Honours Degree in German at Leeds University.

Old Boys' News
K. W. Gray (Cambridge), P. W. O'Brien (St Andrew's) and J. A. McCraith (Durham) have passed their Medical Finals. C. L. P. S. Taylor has passed the Final Examination of the Law Society. A. P. Cumming (London) has obtained his B.Sc. (Eng.) and A.C.G.I., and has been awarded the Unwin Scholarship in Civil Engineering. He and his brother D. A. Cumming have been appointed Assistant Engineers with the Victoria State Rivers and Water Supply Commission in Australia.

P. N. Sillars has gone to Australia as Service Representative for Ferguson Tractors.

J. A. Triggs has been awarded a Kitchener Scholarship.

Peter Thornton, writing from Vancouver, has given news of his work in British Columbia designing schools, hospitals and churches. He is at present engaged on a Priory for the Augustinian Fathers of New York and a new Benedictine Monastery and Seminary. He mentions contacts with Douglas Kendall and John Lockwood.

Rodney Elliott has an appointment as game control officer in the Kenya Game Department.

Michael Hardy has played cricket for the Army.

With six of last year's XI, two of whom were colours, there was every reason to expect a good season. Hopes were realised and the XI maintained a high standard of cricket despite the fickleness of the weather and fact that the Public Examinations curtailed to some extent the arrangement of the fixtures.

The side was got together in a very short time as can be seen from the fact that they had to face an experienced Catterick. Services side two weeks from the beginning of term.

It was much regretted that M.C.C. was unable to send a side owing to the insuperable difficulty of raising one. This was a very great disappointment, for in this match the capabilities of the XI are closely tested.

The strongest side to play here was perhaps the Old Amplefordians and unfortunately this two-day match was marred by the weather.

As usual in the match against Sedbergh the XI played well up to their form, which cannot be said of them when they played St Peter's in York, and in this match the high quality of both teams was obvious. Rain prevented a result.

The young members of the side acquitted themselves well. Of last year's members the two really good all-rounders, P. Mitchell and M. Tate were outstanding, and J. Faber and S. Bradley were very prominent.

P. Mitchell, the captain, could be relied upon to get runs when they were most needed and he bowled consistently well throughout the season and handled the bowling in an adequate manner, at times showing a good knowledge of the game.

M. Tate proved to be a really good bowler even against experienced batsmen, and against boys he appeared to be always on top.

J. Fisher and S. Bradley showed considerable improvement and became sound bowlers.

It has been said of the XI that they score runs too slowly. The opposition however, has been of a high standard and in fact when playing against their peers they have on each occasion scored more quickly than their opponents.

AMPLEFORTH v. CATTERICK SERVICES

Played at Catterick on Wednesday, 17th May

This match was full of good cricket, especially when the XI was batting. The scores were low, but that is to be expected when two bowlers of such speed and accuracy as Capt. Pocock and Major Hapsey are out for wickets. Bating for nearly four hours for 130 runs may appear too long a time but the six loose balls (and there were only six) yielded 24 runs and the rest of the small total was collected from very straight bats.

But still the slips had a lot to do and did it well and both bowlers and batsmen had to work hard. Mitchell's very sound innings enabled him to declare at five o'clock, after the tea interval, leaving one and a half hours in which a Garrison side might so easily get 120 runs.

The timing of this declaration, accurate bowling by Mitchell and a very successful spell by Faber who used his height when delivering the ball made this unexpected victory possible.

The possibility of the batsmen getting the runs made the early ones take risks that with longer time available they would not have taken. The bowling remained accurate as wickets fell so that when No. 5 came in he too had to play an unnatural game and attempt to stave off possible defeat. The luck was
with the XI and they pressed home their advantage to the last over, during which a wicket fell and No. 11 had to appear, after time, in order to finish the over. Only one good ball was pressed home by the XI.

**Catterick Services**

- Lt. J. Totter, c. Lambert, b. Tate
- Maj. Atkinson, c. Crameri, b. Tate
- Maj. Rickman, c. Crameri, b. Tate
- Maj. Rickman, c. Crameri, b. Tate
- Capt. Crameri, b. Mitchell
- Lt. Wilson-Wilcock, c. Crameri, b. Tate
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- Maj. Rickman, c. Crameri, b. Tate
J. G. Faber, lbw, b Mitcalf

M. Corbould, b Rams

M. Tarleton, not out

S. Bradley, c Smailes, b Mitcalf

away just at tea time when he was out and Tarleton got on top again. It was a brilliant catch which sent Wynne out, and when Mitchell was out Wynne gave some encouragement to the spin bowlers.

Mitchell and Tarleton resisted, and the XI had batted for exactly that time. The bowling was good and showed encouragement to the spin bowlers. The match was prolonged for twenty minutes by half-hearted attempts to catch the ball which seemed always to miss a fielder—a sure sign of drowsiness. True it was very hot.

The bowling was good and showed plenty of spirit. Corbould's catch off his own left arm delivery, revived everyone.

Most of the innings was a battle for runs and the XI took the field confident that the battle would continue and that it would need some very good batsmen to pass the total in the two

**AMPLEFORTH vs. FREE FORESTERS**

 Played at Ampleforth on 11th June

This match was played in ideal conditions, with a wicket which was hard but nevertheless gave some encouragement to the spin bowlers.

Battling first, the visitors lost a quick wicket with a catch by Bradley, whose clean fielding was a delight throughout. Thereafter runs flowed steadily and the wicket went up without further loss, thanks to some fine batting by Townsend, ably supported by Terry. Lunch was taken with the score at 120 for 3 and the visitors did not appear bright. However, the unexpected took place and immediately after lunch we witnessed a succession of chance to be missed, and eventually, with the score at 158, the XI had batted for exactly that time.

The bowling was steady and gave little away and Tate, bowling now from the Pavilion end, found a better length than in his pre-lunch spell. The fielding of the visitors was always good and a particularly fine catch by Coldham off his own bowling, brought about the dismissal of Faber. It was a brave performance by the visitors but one which was well deserved.

Result: drawn.
This game developed into a very good cricket match, the level of the batting and bowling reaching a high standard, and the result was in the balance until the last ten minutes before the end of the day's play.

St Peter's, winning the toss, batted first on a hard wicket and in a quarter of an hour the score was 48 runs for 3 wickets. Mitchell, who was bowling short and making the ball jump high, was his usual self. After tea the luck changed and the remaining batsmen fought competently against good bowling. At this stage Fairweather, Mitchell, and Bradley seemed to be 'yorking' Tate, and Fisher early on. However, the opening pair were undefeated at lunch. The final score of 196 was not considered as 'plum and easy' for that of the School; perhaps this is a more tactful explanation and another between Lister and Wilcox. The side being all out for 94, of which 47 was contributed by Fish. Almost at once Shuttleworth came on, bringing the score to 40 for 4 before Lister and Wilcox put up any opposition. Vine and Wilcox then batted for an hour and went on to score six runs. The opening pair were undefeated at lunch, and then by Bradley, steered the game round to comfortable victory. More restrained than usual, his was an innings full of determination and he refused to be deterred by Father Peter's bewildering bowling changes. Bradley's was a more fortunate knock, being twice missed before being well caught by Father Martin. Of the five wickets to fall, Father Peter claimed four, bowling untriedly practically throughout the innings.

**SCHOOL ACTIVITIES**

**AMPLEFORTH VS. CATTERICK SERVICES**

The annual match with the M.C.C., who invariably provide stiff opposition, unfortunately had to be cancelled since the latter found they were unable to raise a team. However, in its place Father Peter put together a side which, on paper looked formidable but which in fact turned out to be more like the 'curse's egg'. The scorebook records the wicket at 'taking spin' for the findings of the All Comers' XI and as 'plum and easy' for that of the School; perhaps this is a more tactful explanation for the course of events!

Anyway, the All Comers' batting first, got off to a good start and we were treated to some delightful batting from Father Denis and Peter, though Mullins, bowling very steadily, beat the bat at a number of occasions. The opening pair were undefeated at lunch and after the interval, the score had reached 100. Mitchell got a well-earned wicket in bowling Father Peter. Shortly afterwards Tarleton began the rout having Fr Denis and Fr Martin caught off successive balls thereupon after only Mrs O'Dwyer put up any opposition against the bowling of Tate and Mitchell.

Set to get 120 runs and with plenty of time in which to do it, it appeared that there might yet be an exciting finish when 3 wickets were down for 92, but Faber, put on 94 for the second wicket, the side being all out for 94, of which 47 was contributed by Fish. The opening pair were undefeated at lunch, and then by Bradley, steered the game round to comfortable victory. More restrained than usual, his was an innings full of determination and he refused to be deterred by Father Peter's bewildering bowling changes. Bradley's was a more fortunate knock, being twice missed before being well caught by Father Martin. Of the five wickets to fall, Father Peter claimed four, bowling untriedly practically throughout the innings.

Result: won by 5 wickets.
leg off the same bowler, but Bradley was still batting with great confidence, and with Corbould put on 35 runs for the seventh wicket and then Ampleforth were out of danger. Before the end, both Bradley and Corbould were out but Wynne and Harrel hit off the runs without being parted.

**Result:** drawn.

The weather was dull with heavy clouds about when Tate and Faber went out to open the Ampleforth innings and it was not long before the players were scurrying back to the Pavilion. No further play was possible before lunch but in continuing afternoons runs came at a good pace before Tate was well caught after a hard hit to square leg, Vincent was caught gloopy light and did not survive long, but when Mitchell joined Satterthwaite, c Mitchell, b Tarleton Smeeth, b Tate .

Thereafter except for a breezy knock carried on the good work and the score rose to 109 for 3 runs. However, an eighth wicket collapse set in so that from 109 for 3 the damage being wrought by Bootham’s slow bowler, Yelloley, who in a remarkable spell of four overs took 5 wickets for 3 runs. However, an eighth wicket collapse in exactly the same manner was watching the ball carefully keeping his feet to good effect.

**Result:** won by 2 wickets.

The weather was fair but heavy grey clouds were rolling up from the Gilling direction when Sedbergh, winning the toss, went out to open their innings. Both opening batsmen looked confident against the bowling of Mitchell and Tarleton. The latter was bowling short and Clapham was soon brought on to his place, but this change had little effect and Maxwell in particular was watching the ball carefully and using his feet to good effect.

**Result:** won by 2 wickets.
bringing his share to 6. Of the other bowlers, Mitchell bowled well but without unduly troubling the batsmen, while Corbould mixed good and bad, taking 2 wickets but proving expensive. When Tate and Faber went out to open the Ampleforth innings the weather had deteriorated and before long a fine drizzle was falling. Both opened their scores with a 4 which was encouraging, but Faber was soon sent back c Tarleton, b Tate 1, while Tarleton who took his place never looked comfortable and 2 wickets were down for 22. Bradley, too, started shakily, but somehow survived and with Tate producing the form of which we knew that he was capable, but which had eluded him most of the term, prospects brightened. However, the drizzle was becoming heavier and fielders were sprawling on the ground in the slippery outfield in trying to cut off some of Tate's drives. So the players returned to the Pavilion, and though they came out again for a short while, they were now well behind the clock and further rain put an end to the game. So far as the School was concerned it was indeed Tate's match and a fitting climax to his school cricket career.

**SCHOOL ACTIVITIES**

**FARTHER AVERAGES**

**BATTING**

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**Bowling**

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**THE SECOND ELEVEN**

In all ways this has been one of the most successful seasons for a very long while, and the team are to be congratulated not only on their results, but on their very good spirit throughout the term, and this cannot always be said of XI's who do very often get the rough without much of the smooth. A Wauchope, is to be congratulated on his leadership. We shall hope to see at least three of this eleven in next year's Ist.

Colours were awarded to M. Allan, R. Dougall, R. Douglas, R. A. Liston, J. Marshall and T. Schrecker.

Matches played 6; won 3; lost 1; drawn 2.
good and very close game St Oswald's
important result was that after a very cheaply themselves, managed to dismiss St Aidan's for less, St Thomas's beat sailing. St Cuthbert's, although out very
clear that all was not going to be clear T St Bede's tied with St Oswald's it was surprises but there were queer happenings houses were drawn in the same half of all the same. The draw itself was un-

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The annual inspection was carried out by Brigadier H. W. Webb-Carter, D.S.O., O.B.E., Commander of the 150th Infantry Brigade. It was a beautiful day, the parade according to one severe critic was the best since the war.

TheInspecting officer appeared satisfied with the training of the various sections of the Contingent. He was assisted by Wing-Commander J. R. Gordon-Finlayson, D.S.O., D.F.C. The Brigadier presented shooting and other prizes after the parade. We thank him for his encouraging visit.

From the Recruit Company, seventy-four boys attempted Part I of the Certificate 'A' and sixty-eight were successful. Of the twelve N.C.O.'s who took the R.A.F. Proficiency examination four were awarded Credit Pass and the remainder passed.

The VIII went to Bisley in a somewhat hopeful frame of mind, but the results were not up to expectation. They finished 46th in the Ashburton out of 79. The three junior members of the team, shot well, the Cadet Pair being placed 7th. A representative number of Old Boys came along and the two Veterans' Teams were placed 38th and 29th in their respective competitions. The Scourron Cup for the best performance by a member of the VIII at Bisley was awarded to the Hon. M. Fitzalan-Howard and the 'Conolly' silver pencils were won by M. D. Pitel and Fitzalan-Howard.

The following promotions were made during the term.


The following members of the R.A.F. Section passed the Air Proficiency Certificate Examination.

- J. Widdicombe, Credit Pass.
- J. J. Huston, Credit Pass.
- T. C. Denov, Credit Pass.

**SHOOTING**

The annual match against Sedbergh was held at Belleby on the 29th June 1950, and the result was as follows:

| Sedbergh VIII | 472 |
| Cadet Pair  | 115 |
| Ampleforth VIII | 465 |
| Cadet Pair  | 114 |
| Ampleforth VIII | 465 |
| Cadet Pair  | 114 |

**SEA SCOUTS**

There was more activity this term than is usual in a Summer Term owing to an Admiralty Inspection, which went off very well indeed. The Official report has not yet been received but the whole Troop is to be congratulated, especially the Acting Troop Leader, the Quarter-Master. Those who took part in the initiative tests did very well and proved that it is hard to find a job which will defeat two boys working together.

**AWARDS**

- Certificate 'A' Shield: No. 1 Company.
- Scouting Cup: L.-Cpl. Hos. Fitzalan-Howard, M.
- J2 Inter-House Cup (Senior): St Bede's House.
- J2 Inter-House Cup (Junior): St Oswald's House.
- J2 Inter-House Cup: St Thomas's House.
- Anderson Cup: Sgt M. D. Piotel.
- Stewart Cup: Cadet A. G. Randag.
- Best Average: J2 practice competition C.S.M. N. F. Robinson.

**SCOUTING**

At the end of the term a party went on the Pilgrimage to Rome under Fr John, and Fr Jerome made a very successful cruise during which the navigation taught proved its worth.

**THE ROME PILGRIMAGE**

Preparations for our visit to Rome began last Christmas. When we met at Victoria in the early morning of the 14th August to join the other 1,200 scouts who formed the National Scout
Pilgrimage, which was led to Rome by His Lordship the Bishop of Zachi, one of the party had earned sufficient money to cover his expenses. We travelled in two special trains and a special boat. On the journey down Italy some of us were invited into the engine by the driver who explained not only everything we passed, but also the whole of the campaign of the last war. We knew no Italian but his gesticulations were so expressive that we understood a lot of what he said. By the time we got to Rome, however, we thought we had tired him so he was invited to have some coffee. While we were in the restaurant we were disturbed by the noise of shouting outside; we were all to board the train at once as it was about to leave. We were reassured by the driver quietly remarking, 'There is no need to hurry'.

In Rome we stayed in the very excellent camp of St Giorgio set up by the Committee for the Holy Year. There we had fine tents, cots, beds and an excellent restaurant. The following afternoon we were taken to St Peter's where we waited for the Holy Father. For most of us this was our first visit to this great basilica, and there we waited, getting more and more excited until with that great flood of lighting and burst of shouting the Pope entered. We all had an excellent view and the Pope passed within a few feet of us.

The following day we made our four visits, marching from St Mary Major to St John Lateran. For the remaining three days we split up into smaller parties and those one met all over Rome: at the top of St Peter's, in the Vatican Picture Gallery, up the Santa Scala, down the Catacombs, or even in the streets arguing as to whether the pen offered for sale was or was not a Parker.

At the end of five days we had to leave Rome but by then we had seen something of the city, and we had begun to understand what the Church means when she says she is Universal. The evening before we left we were honored by a visit from Mgr Sergio Pignedoli, Secretary General of the General Committee for the Holy Year. He said 'For us the best pilgrims are those who come on foot, they are the real pilgrims; after those the people who come on bicycles, but after that you is the best Pilgrimage that has come to Rome this Holy Year'.

From Rome we travelled to Switzerland where we spent nine days camping in the midst of the Bernese Oberland. Here Ampleforth formed part of the Headquarters Staff and on the days when we were working we cooked for one hundred people. This was something larger than we had ever undertaken before; however, everything turned out very well due largely to the team spirit of the party and the lead of B. O. Field and J. Twomey. On the other days we went on expeditions by foot up the mountains, by train and steamer to Interlaken, and to the top of the Niesen by the wonderful mountain railway.

We left Switzerland on the 31st August and returned via Dieppe. An hour after we left Dieppe the boat looked like something struck by sleeping sickness for wherever one went there were sleeping boys. As we disembarked many a small boy asked hopefully whether any of the Sea Scouts had been sick. The answer was no.

So we returned to England. The Pilgrimage was a great success and a great achievement due very largely to the work of those who organized it. To these we offer our thanks, particularly to Mr Cornelius Joyce, the National Organizer, to Fr Desmond Ford, to the Treasurer, Mr Redman, and to Mr Lingard, for his excellent handling of the stores at Kandersteg.
As might have been expected, last Summer Term was the most satisfactory in the year for this Troop. The arduous work of training begun in the previous terms bore fruit in a keen spirit of give and take, which alone made it possible to hold a camp at the beginning of the holiday. The regular meetings, devoted to forestry, bridge building and training for camp, were interspersed with some enjoyable outings on the whole holidays. The most outstanding was a day's boating at Stamford Bridge.

Our Troop Leader, P. M. Vincent, and Patrol Leaders, L. N. van den Berg, J. B. Whitehall, M. W. Price, and E. H. Barton, are to be congratulated on helping to make the term such a success. The keenness of all the scouts was evident in the regular attendance at the voluntary patrol meetings, and it was proved by the closeness of the patrol competition. All the patrols were within twenty marks of each other and the Shield was won by a short head. P. L. van den Berg, the Patrol Leader of the winning patrol, the Beavers, did a remarkable job in creating a really united team.

We should like to thank Mrs Bradley of Fyling Hall, Robin Hood's Bay, for allowing us to camp in her grounds. Her kindness in every way made the camp a great success. Without the use of her school gym we should have been badly flooded out towards the end, though the weather was good up to the last two days. Measles prevented us having more than two patrols at camp. Both of them, under P. L.'s Whitehall and Price put in a great deal of hard work and the unselfishness and generosity of some of the boys was remarkable. Bathing and sea fishing were the order of the day and we were sufficiently near the sea for this to be possible. P. L. Whitehall is especially to be congratulated not only on leading his patrol to victory, but on giving a first-class example of how to run and lead a patrol in the difficult circumstances of camp. Our thanks are especially due to Br Benedict Webb, who joined the camp and gave us his quite invaluable help.
THE JUNIOR HOUSE

The officials this term were the same as last term. B. M. W. Wodhouse was appointed Captain of Cricket, with N. F. Martin as Vice-Captain.

The term proceeded uneventfully with the usual summer activities in full swing, when the weather, which was not always kind, permitted. The end of the term was a little marred by an outbreak of Measles, which carried off about fourteen boys to the sickroom.

Two Exhibitions were once more, which were a considerable relief after a series of wet ones. Taking advantage of this, the Saturday tea took place in 'York' and the two other terraces below the skating rink. On the Sunday morning after Mass the Prize Giving took place in the Theatre. After various melodious sounds by the Violin class, Fr Paul announced that at the recent Open Scholarship Examinations to the Upper School, the Junior House had been successful in carrying off five of the twelve Scholarships awarded. The successful candidates were:—

- E. P. Arning, L. N. van den Berg
- C. S. R. Honeywell, A. Whitefield, D. F. Moodie.

Fr Abbot then presented prizes to the following boys:

Lower IV
- Latin: E. P. Arning
- Greek: E. P. Arning
- French: L. N. van den Berg
- English: L. N. van den Berg
- History: P. M. Vincent
- Geography: J. More
- Mathematics: A. E. Marron

Upper IIIA and IIIB
- Latin: A. Whitefield
- Greek: D. Morland
- French: A. Whitefield
- English: A. Whitefield
- History: A. Whitefield
- Geography: H. W. Lawson
- Mathematics: D. P. Moodie

Upper IIIC
- Latin: M. H. R. O'Connell
- French: E. C. Bannen
- English: M. H. R. O'Connell
- Mathematics: A. E. Marron

Lower III
- Form Prize: P. Dewe-Mathews

Religious Instruction
- A. E. Marron, A. Whitefield, P. M. Lewish
- Piano: E. P. Arning
- Art (ex aequo): G. C. Hartigan
- A. J. Haighian
- Headmaster's Literary: D. P. Moodie

After the Prize Giving the curtain rose for The Bishop's Move, an adaptation of a part of P. G. Wodehouse's Mulliner stories. The cast was as follows:

- The Bishop of Stortford: Rev. Augustine Mollner (his secretary): C. G. Hartigan
- Rev. Trevor Enright (Headmaster of Hazlebury): R. M. Swinburne
- General Sir Hector Bloodenough: G. C. Hartigan
- F. G. Wodehouse: J. D. Prentice
- Mrs M. M. Southey: Mrs M. M. Southey
- Mr. W. W. Southey: Mr. W. W. Southey
- Mrs. Southey: Mrs. Southey
- Mr. W. G. Southey: Mr. W. G. Southey
- Mr. W. T. Southey: Mr. W. T. Southey

One Breadth Back
- A. Small Boy

The cast are to be congratulated on a very spirited and audibly rendering of their parts. The 'sunny-resilience' of Augustus made a pleasing contrast to the somewhat despondent Bishop, who, except when under the influence of 'back-sitting', could hardly have been more episcopal had he been a real one. The Headmaster showed himself capable, like all good headmasters, of dealing adequately both with the tense and fire-eating General and with the Small Boy, who was all that small boys should be in difficult situations.

The Aquatic Sports took place at the end of the term. The following boys were winners of the various events:

- The Hall Race: N. P. J. Follows
- One Length Breast Stroke: N. P. J. Follows
- One Length Crawl: N. P. J. Follows
- One Breasted Back Stroke: T. P. Weddle
- Biggest Splash Competition: A. G. Campbell

Our thanks are due to Fr Bruno for helping to run the Aquatic Sports, and for judging some of the events.

It is with deep regret that we record the departure of Miss M. E. Patton from her position as Matron. She has succeeded during her stay here in identifying herself in every way with the Junior House and its interests. Many boys will have cause to remember her devoted nursing of the sick. We are glad to say that she is not leaving the Valley, but is going to Gilling, where we hope that her great capabilities will have full scope. Gilling's gain has been our loss. We welcome Mrs M. M. Barton in her place.

J. E. Hales and T. R. Read were congratulated by His Lordship Bishop Brunner for their performances in the Senior County Cricket, which is with deep regret that we record the departure of Miss M. E. Patton from her position as Matron. She has succeeded during her stay here in identifying herself in every way with the Junior House and its interests. Many boys will have cause to remember her devoted nursing of the sick. We are glad to say that she is not leaving the Valley, but is going to Gilling, where we hope that her great capabilities will have full scope. Gilling's gain has been our loss. We welcome Mrs M. M. Barton in her place.

F. R. Smith, once Captain of Rugger, gave Benediction on the day of his Ordination, and Fr Edward Hatton, Fr Maurus' assistant, spoke on the occasion. We wish them both every happiness in the future.

The Bishop's Move, perhaps the most striking feature of the cricket in the House at the beginning of the term, was the fact that in the first set there was not a single regular member of last year's team. This may have led to some speculation about the prospects of picking a team that would at least look promising in the first match, against Brentmore in June. In fact the effect was rather the opposite, for with all the eleven places in the team to be fought for competition was extremely keen, and there was much serious practice in the ordinary games and in the nets. Full advantage was taken of the good weather, and on 10th June eleven useful and promising cricketers were chosen to play against Brentmore.

This proved an exciting match. Wodhouse, the Captain, won the toss and put Brentmore in to bat on a perfect wicket. Full advantage was taken of this, and 30 runs were scored before the first wicket fell, McCraith, who had just come on to bowl, getting Kitching U.B.W. with his first ball. McCraith went on to bowl 15 overs, and when the innings ended with 90 runs on the board he had taken 6 wickets for only 15 runs. We were then left with ninety minutes in which to beat this
the eighth wicket fell, and the ninth, altered the situation. A good stand with the total unchanged then on 35 runs, raising the total to 88 with the score at 80. Soon it was 84 for 7, then with the scores equal at 88, loss of only a wicket. Between Cuddigan and McCraith put follow before the sixth wicket fell and this time decided to bat. Vincent was won by 3 wickets with four minutes to go. Wauchope again won the toss, but mean-while wickets were falling fast, the ninth coming with the score at only 53. Then a good last wicket partnership between Cuddigan and McCraith put the tenth wicket, the highest score of 53. Then a good last wicket partnership with the total unchanged then on 35 runs. They soon had 64 runs for the twentieth wicket. Three quick wickets with the total unchanged then altered the situation. A good stand followed before the sixth wicket fell with the score at 80. Soon it was 84 for 7, then with the scores equal at 88, the eighth wicket fell, and the ninth, Aysgarth finally winning in the last two or three minutes by one wicket. Space does not permit of full accounts of the remaining matches. Coatham beat us by 7 wickets on a disappointingly bumpy pitch, and the last away match against St Olave's, was drawn. Then came Cricket Week, or rather it should have done had it not coincided with what was perhaps the wettest week of the term. The match grown was won except for the fixtures against Bramcote and Aysgarth, and in both these the previous results were reversed. The match against the Old Boys was begun but rained stopped play. During the term Colours were awarded to the following : Wauchope, McCraith, Sullivan, Honeywell, Halliday and Lawson. Of the cricket prizes the batting and bowling both went to Sullivan, the fielding to Halliday, the highest score to Wauchope and the improvement to Honeywell.
to keep a secure place for reading; we should take care not to let hobbies or the fascination of music rob us of a real love of books.

Father Paul said that he was genuinely satisfied with the year's work. There did not seem to be quite the high level of distinction this year as in some years among the boys in the top sets, but there was obviously evidence of good, solid work. He had decided to give two small Scholarships to D. A. Poole and A. F. Green.

Father Hilary, after briefly resuming the events of the year, made a statement which should be recorded for the notice of parents who were not present on Speech Day. He said that in future all the boys would be taking an Examination set by the Educational Authorities; some parents may be able to avail themselves of a grant which their own Regional Educational Authorities might be willing to make for the successful passing of this examination.

The list of Prize-winners cannot be given in full but, as usual, mention should be made of the Hubert-Carter French Prize: this year D. A. Poole won the wrist watch and the privilege of composing in French a letter to the kind donor.

Among the items of the Entertainment mention may be made of the following:

Songs:
- 'The Silver Swan' Orlando Gibbons
- 'The Wind has such a Rainy Sound' J. H. Parry
- 'Non nobis Domine' Rodger Quitter

Percussion Band:
- 'Impertinence' Aylesford Pieces

Recorders:
- 'Jesu Praise to Thee' J. S. Bach
- Trio arranged for Descant and Treble Mozart

Piano Solo:
- Sonata in C Mozart

CRICKET

Measles disturbed the cricket season and deprived several promising players of their full opportunity.

The first match against the Junior House 'A' team ended in a tie with the small score of 44. Our batting looked respectable. A week later the Gryphons were surprised into defeat by the School. The narrow bats provided for the grown-ups proved inadequate defence against accurate bowling. An interesting match at St Martin's ended in a draw. At Aysgarth we suffered our first defeat, by three wickets. In both these matches our batting was adequate and courageous but in the field we seemed to lack an offensive spirit and allowed the game to slip out of our hands. In the return match with St Martin's two opposing batsmen got on top and made a big score but, even so, it was pleasing to note a great improvement in our fielding. For the only time in the season our batting, apart from O'Donovan who was not out, lacked determination and we were dismissed for 60 runs. The season reached its climax with a great victory in the return match with Aysgarth. All else was overshadowed by Poole's 101 not out in ninety minutes—a feat which speaks for itself. The advantage he gained was followed up by some effective bowling by Mackenzie-Mair, Gray and King. At last Mackenzie-Mair is beginning to bowl with his head as well as with his arm. One hopes that Gray will retain his fierce leg-break and grow in accuracy. King, though still inclined to indulge in the luxury of long-hops on the leg-side, was beginning to bowl his off-spinners really well. O'Donovan has still much to learn as a batsman but has the great merit of being able to score runs. Green and Young were not very successful in matches but made some good scores in set games. There were many others who showed great promise and enjoyed a happy and successful season.

The 1st XI Colours were Poole, Mackenzie-Mair, O'Donovan, M. King, Green and Gray. The following also played for the 1st XI:—Fraser, Umney, H. Young, B. Morris, Blake, Vincent, Dyer and Jackson.
THE AMPLEFORTH SOCIETY

FOUNDED JULY 14, 1875,
UNDER THE PATRONAGE OF SAINT BENEDICT AND SAINT LAWRENCE

President: THE ABBOT OF AMPLEFORTH

OBJECTS. 1. To unite old boys and friends of St. Lawrence's in furthering the interests of the College.

2. By meeting every year at the College to keep alive amongst the old boys a spirit of affection for their Alma Mater and of good will towards each other.

3. To stimulate a spirit of emulation amongst the boys by providing certain prizes annually for their competition.

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

The Annual Subscription of Members of the Society is one guinea, payable in advance, but in case of boys whose written application to join the Society is received by the Secretary within twelve months of their leaving College, the first year's subscription only shall be half-a-guinea. All Annual Subscribers of the Society shall receive THE AMPLEFORTH JOURNAL without further payment.

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THE AMPLEFORTH JOURNAL

THREE issues of the JOURNAL are published each year—in January, May and September. The Annual Subscription is 7s. 6d., including postage. Single copies of past or current issues may be obtained for 2s. 6d. from the Secretary, THE AMPLEFORTH JOURNAL, Ampleforth College, York.