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# THE AMPLEFORTH JOURNAL

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Part I

## PATTERNS IN THE MUD

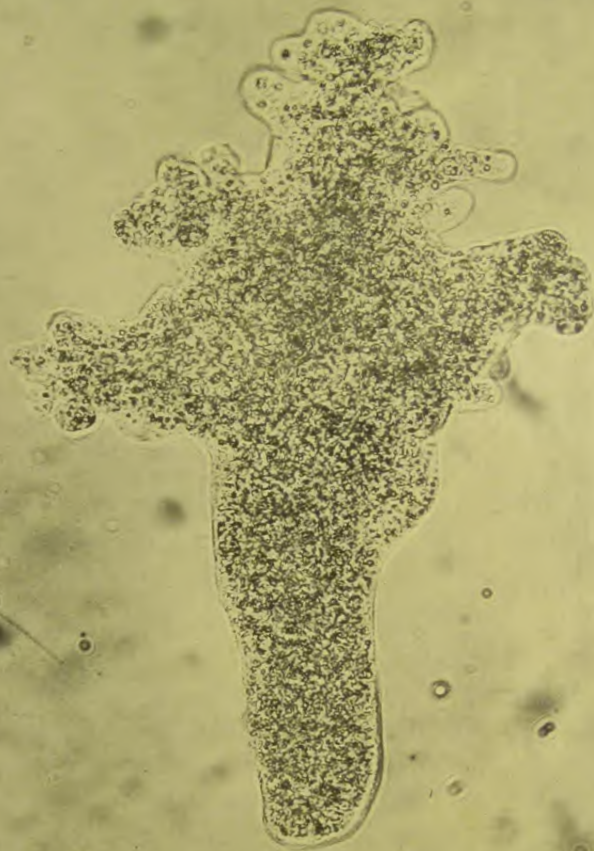
FEW conclusions from scientific investigation have been better substantiated and more honestly expressed than that describing the evolution in time of plants and animals; and yet it is true to say that no scientific conclusion has ever aroused more opposition amongst those interested in conclusions only. The scientist is largely though not entirely to blame. The early promoters 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 protoplasm looks at any one moment like a piece from a jigsaw puzzle. Inside we can see a number of granules moving about, a denser patch we call the nucleus, and a circle which appears and vanishes 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 forshadow 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 undiscernible 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 potentially present in the original mixture. Reversing the direction of stir merely complicates the design still further, it does not unmix the waxes. We find the same chaotic progress in living substance as organisms become emancipated from their original watery medium, and after uncertain millenia 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 committed 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 from which important difference 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 room for 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 sorted 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 breathed 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.

IN HONOREM V.P.N. IUBILAEUM AGENTIS

Annus adest tandem multisque diuque cupitus;  
surge, move vati carmina, Musa, precor.  
Viginti nam quinque annos celebrare necesse est  
per quos curasti tam bene, Paule, tuos.  
Alma sacerdotum, gaude, Laurentia mater,  
et pariter gaude tu, Benedicte pater.  
Pastor ubi quondam pecudes armentaue rexit,  
nunc pueri Musas sollicitare solent;  
quingentosque pater raucos supremus in aulis  
augusta iuvenes sub ditione regit.  
Nunc puer hic sphaera per campos ludere gaudet,  
militis aspectus hic simulare puer;  
claraque iam patrias volitavit fama per urbes,  
et cupit huc natos mittere quisque suos;  
iamque patris tabulam faciunt imitamine pictam:  
gloria par factis est tibi, Paule, tuis!  
Festa dies adiit. Concurrit tota iuventus,  
atque aedes cunctas gaudia laeta tenent.  
Ad multos vivat pater admirabilis annos,  
ut vigeat curis haec schola nostra suis.

C. D. P. McDONALD.

P. J. BISHOP.

## TWO POEMS

1

FOR M.

There in the stillness of that purpling hour,  
 The moon dissolving in the rainless cloud,  
 Our feet still mudded 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 wistful dawn  
 I felt our footsteps fade  
 And wept—  
 Because I stood alone.

2

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.

H.B.T.

## 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.

Appollo 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<sup>1</sup>

THESE 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 '*Liberté, Egalité, Fraternité*' of the Revolution and, like it, can go to the head in the manner of strong wine. 'Government of 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 rulership 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 (1394-1484) insists on a fundamental distinction between two kinds of government. There is 'political' government which conforms to justice and the Law of Nature, 'the

<sup>1</sup> Being a Paper read to the Church Union Summer School of Sociology at Ashridge College, July 25th, 1949.

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. Had 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 their consent and approbation to enjoy their properties securely and without the hazard of being deprived of them either by the king or by any other'.<sup>1</sup>

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, for 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 *tenuiores*, 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

<sup>1</sup> 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.<sup>1</sup>

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.'<sup>2</sup> '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 may

<sup>1</sup> L. Sturzo: *Popolarisme in Politique* (Paris) August 15th, 1928.

<sup>2</sup> Bernard Shaw: *Everybody's Political What's What?* p. 40.

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 unconquerable 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 fulfilment. 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.

Personality, on the other hand, is not self-absorbed but communes freely with others, feeling no urge to overreach them. Its riches are not of a kind that can be scrambled for or that diminish in the use. Such knowledge and love as we have we do not lose by sharing with others. Indeed, since personality is orientated outwards and lives by intercourse with its like, the human person is actually enhanced by giving itself in loving service to others. Here there opens before us the Gospel paradox, that only by losing our lives in the cause do we truly find them.

(To be continued.)

## EXISTENTIALIST THEOLOGY

AFTER the volume *He Who Is*, with its sub-title '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.<sup>1</sup> 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'.<sup>2</sup> 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.

<sup>1</sup> *Existence and Analogy* by E. L. Mascall. (Longmans, Green and Co Ltd., London, 1949.)

<sup>2</sup> For an explanation of the notions 'essence' and 'existence' and how they are related see Dom Aelred 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 and we could hardly want a more ontological occasion than that of creation itself!

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 *ipsum esse subsistens* 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 'existentialist' than St Thomas. They are considered as in the category of 'essentialist', 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 yard-stick 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 dialectic, 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 presuppositions 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 xiii, 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 §11 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 undemonstrable 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

about '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-potentiality. 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'. Again 'esse' is to be related to everything as act, for nothing has actuality except in so far as it is. Hence 'esse' itself is the actuality of all things, and even of forms themselves'. (*Summa Theologia* i, 4, 1 ad. 3.)

St Thomas clearly lays emphasis, and by his use of the term 'esse', on the importance of existence and for this reason he is an existentialist metaphysician. It is of great importance that Dr Mascall should have brought this out so sharply. It can be so easily missed or insufficiently emphasized by students of Thomism. But we must also show in what way the doctrine of existence is reached by St Thomas, and it is because he does not accept the principle of act and potency, or of act and power for act, as I prefer to translate *actus* and *potentia*, as the fundamental ontological principle of Thomism, that Dr Mascall does not seem to have done this. Consequently he is involved in some unnecessary problems about the Five Ways, when he applies his existentialist Thomism to natural theology. In the discussion of the First Way quite insufficient attention is paid to the essential part that the analysis of change into act and potency plays in it. This is one of the distinctively Thomist contributions to an argument that derives from Aristotle, a contribution that makes a tremendous difference to it.

Summing up his view of the Five Ways the author writes 'In the last resort St Thomas has only one datum for an argument for the existence of God, namely the existence of beings whose existence is not necessitated by their essence: that is beings in which essence and existence are really distinct'. But St Thomas does not conceive his datum in this way, as can be seen by a consultation of the texts. More unfortunate is his failure to speak of 'beings in which essence and existence are really distinct', because this point has been the occasion of a long and even now unfinished controversy as to whether he really did make such a distinction. It may be possible to show that he made it, and to do this we should have to approach the essence-existence doctrine through that

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. 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. This can help to free us from the misconception that we can somehow have a concept, even an analogical one, of God. 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

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 uncontroversial, 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, Ferrariensis, 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 THÉRÈSE 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.

BUTLER'S LIVES OF THE SAINTS. First Supplementary Volume by *Donald Attwater*. (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 fire-sides; 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 acclaims 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 Beevers 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 reads 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 has now brought out a first Supplementary Volume, filling in the gaps and adding many new ones. There are here nearly a hundred short and factual biographies. And the many recent saints proves that the past hundred years bids fair to challenge the achievement of the Catholic Revival of the sixteenth century. Therein lies, whatever the statesmen and politicians may say, the chief hope and the proudest boast of our own troublous times.

L.A.R.

FOUR YEARS STRUGGLE OF THE CHURCH IN HUNGARY. *Introduction by Christopher Hollis.* (Longmans, Green.) 5s.

For most people the trial of Cardinal Mindszenty is very much a matter of past history, there will, no doubt, be some who still retain an interest in the fate of the Cardinal. Thus Longmans, Green and Co. have performed a notable service by publishing this little book 'by order of Josef, Cardinal Mindszenty'. This book is really a selection of important documents from a collection of papers which the Cardinal despatched from Hungary with instructions that they should be published in foreign countries in the event of his anticipated arrest. This collection of papers will be of the greatest interest to all Catholics, it is an exciting and even alarming

collection, and in many ways similar to the Canadian Spy Trials published by the Canadian Government.

To the reader who is correctly informed on the methods of the Soviet Government in conducting its anti-religious policy, this book will bring no surprises; to those unacquainted with such methods it will make unpleasant and startling reading. To those Catholics, who for whatever private reason, are inclined to turn a charitable glance on Soviet Russia, this book may bring about some change of heart.

In 1913 Stalin stated in an article entitled 'Marxism and the Subject of Nationalism' that in the interest of the proletariat, 'Communists will wage a campaign against Catholicism, Protestantism, and against Orthodoxy in order to assure the triumph of the Socialist mentality'. Years later, in 1947, Stalin made the following statement in the *Young Bolshevik*: 'The party cannot be neutral regarding religion, and conducts its anti-religious propaganda against all religions'.

In 1945 the death of Cardinal Justinian Serédi cast a deep shadow over the whole Hungarian nation. Not even the Communists could deny that the Cardinal had been the leader of the only opposition offered to the Nazi régime. The people of Hungary will remember that while Cardinal Serédi lay in state, Russian soldiers sacked his palace in Eszergom, and another squad mounted guard at the gate in order to demonstrate 'the reverence of the peoples' democracy for the dead Cardinal'.

This incident, related in the first few pages of *Four Years Struggle of the Church in Hungary* gives the setting and atmosphere for the letters and documents which follow, and which demonstrate the duplicity with which Cardinal Mindszenty had to contend. In May 1948 Cardinal Mindszenty wrote 'Since we have neither press nor radio at our disposal we employ the only means left to us for the advance of the truth, the pulpit'. In November of the same year we read 'Of all my predecessors, not one stood so bare of all means as I do. Such a systematic and purposeful propaganda of lies, time and time again disproved but time and time again repeated, has never been organized against the seventy-eight predecessors in my office. I stand for God, for the Church, and for Hungary.' The struggle as reported in the pages of these papers came to its expected conclusion with the following communication. Budapest, December 27th, 1948.

'Josef Mindszenty, Cardinal of the Catholic Church, Prince Primate of Hungary, Archbishop of Eszergom, was arrested today by order of the Hungarian Ministry of the Interior.'

M.K.M.

EXISTENCE AND BEING. *Four Essays by Martin Heidegger, with an Introduction by Dr W. G. Brock* (Vision Press.) 15s.

At last we have a translation of Heidegger. This first volume contains four of his Essays, together with a most valuable introductory study by the editor, Dr Werner Brock. The title is well chosen, expressing as it does the constant purpose and pre-occupation of Heidegger's work.

His preparation for the task of philosophizing was admirable. 'As a Roman Catholic well acquainted with Thomistic thought from his youth', his first published work dealt with Duns Scotus' doctrine of categories and concepts. 'He was, and is, convinced that only he who is steeped in the philosophic tradition, understanding the thought of a great thinker of the past as if it were his own, philosophizing with him as it were in dialogue and only then criticising him constructively, would eventually develop philosophic problems in an original manner worthy of being pondered by his own contemporaries.'

The aim of his great work *Being and Time*, and indeed of all his publications, is the reviving of the question which has somewhat languished away from Aristotle



and the Schoolmen: What is meant by 'Being'? In his approach, he avoids the dilemmas of subjectivism, the trivialities of materialism, the difficulties of logical idealism. His resolute intention is to banish the attitude of subjectivity adopted by so many thinkers who have followed Descartes. All his thinking is carried out 'in the light of being'; nevertheless his point of departure is not that of Aristotle. The Greeks begin by reflecting on the visible things encountered in 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 enquiry of a typically 'existential' kind. It contrasts sharply with the Greek physical investigation of Nature; and its fruits, named by Heidegger the *existentialia* 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 *existentialia* 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 ski-ing hut, I spoke to the philosopher . . . His living conditions are primitive, his books few, his only relationship with the world a stack 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 *Being 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 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 the masterly and relentless progress, the application of broad considerations and *a priori* constructions to particular matters, may be unaware of a special pitfall to which he is exposed. St Thomas repeatedly reaches a point at which he establishes some alarming truth about the human soul, and without a moment's pause, a sign of awareness, passes on to the next step in his argument. By the roadside has yawned a frightful abyss, but he strides buoyantly forward. Doubtless he has seen; doubtless, scanned that very abyss for ten or twenty years. But the unwary reader may suit his pace to the tempo of the text, and pass on untroubled—missing how much!

An example may make this clear. In a well-known text, St Thomas is showing that though God cannot coerce the will (for this would involve a contradiction in terms—the will being inclined then in a direction contrary to that in which it is then inclined). He can nevertheless change it in such a way as to impose necessity on it. 'When God does change our volition He brings it about that our former inclination is succeeded by another, the first being completely withdrawn from us and the second established firmly. And so it results that the choice He brings the will to make is not contrary to our present inclination but to our former one.' A mystic doubtless, or some truly devout person, could accept this without demur. But the average man of affairs, busy in purposive action, would find it a 'hard saying'—if not a psychological paradox. We can imagine him muttering: 'Whose choosing is this that keeps being slipped in and out of the will without my awareness?'

Now the scholastic, 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 Blondel 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 reality, more responsive to truth.

The introductory study by Dr Werner Brock is most illuminating, and accomplishes an almost impossible task. Heidegger's thought goes with difficulty into German; had 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 hyphenated 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 daresay 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 us a great service.

J.H.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, terseness 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 bungle 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 that the existence of God is a 'hard fact to be acknowledged by reason, without reference to emotions, aspirations or any support other than honest 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 in the field of natural theology. Fr Hawkins' contribution is contained in these two books and in a third *The Criticism of Experience*. (Sheed and Ward, 1945.) These, taken with his *A Sketch of Mediaeval Philosophy*, form a remarkable group of philosophical writings. They present traditional thought in an idiom suited to our time, closely knit, yet

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 tentatively 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 introduction to its subject, and be a sound basis for further study.

P.D.H.

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 too 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 attend Mass and to receive the Sacraments when they are in strange ports, unless Catholics ashore are prepared to go out of their way to help them, to say nothing of the many other spiritual and material privations that beset the vagrant life of a sailor. It is the Apostleship 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 the 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 an Atlantic liner 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 many 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 merits 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 unassuming 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.F.

SEEDS OF CONTEMPLATION by Thomas Merton. (Hollis and Carter.) 8s. 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 superiors 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'.

The main theme of 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 dogwood outside this window are saints', but the truth which such a statement enshrines 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 valuable in the book because they deal simply with very common but very often 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 great consolation 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 amongst 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 Merton 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 'hatred . . . identifies the agony with the other men' (p. 55). 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. When he writes 'sin 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 architectonic of the book to address God directly—e.g. —pp. 34-5. There are times when his writing savours of the journalism which he formally professed (noticeably in the earlier part of the book) and there are times, too, when he writes very fine prose as on pp. 129-30.

On the whole, however, the book is a significant publication and will doubtless prove of value to those people who appreciate his style, who are prepared to read it carefully and meditatively and if it inspires one soul to strive after that perfection of which it writes its publication will have been well justified. The book will make the reader realize the need to desire sanctity and it will leave him in no doubts as to the difficulty of attaining to that state.

H.B.T.

PAUL OF TARSUS fragments of an autobiography. *Compiled by John Arendzen, D.D., Ph.D.* (Grail Publications.) 1s.

*Paul of Tarsus* is a small booklet of fifty-one pages. Inside the booklet there is loose leaf which explains the object of the Grail in publishing this booklet on the eve of the Holy Year. 'For anyone who intends to go to Rome St Paul is the model. Indeed he is equally the model for all the people who cannot go, but who travel locally in one way or the other.' This leaflet so cleverly devised with its pictures of ships and buses encourages Catholics to be on the look out for occasions to spread the faith on any journey whether it be by tube, bus, or by ship.

In the booklet itself, Dr Arendzen has drawn freely from the Acts and from the Epistles of St Paul. In many places he has changed the narrative from the third to the first person with the result that the personality of St Paul stands out with extraordinary vividness. This booklet may be recommended especially to all those who have to read the Acts as 'a schoolroom task'. Children will be helped by the maps which have been especially designed by Benedicta de Bezer. Their merit lies in their simplicity for no map illustrates more than two journeys. The reader is therefore spared the confusion of dots and dashes that often fill the maps that illustrate the journeys of St Paul. Dr Arendzen and the Grail are to be congratulated on this booklet which is offered for the modest sum of one shilling.

THE ROSARY by Rev. J. F. Forde, B.D., B.C.L., illustrated by Patricia Lynes. (Browne and Nolan.)

Our Lady told the world herself at Fatima in 1917 that if men say the rosary, God will have mercy on the world. He can intercede more effectively than anyone else with her Divine Son and the rosary is her prayer. Many people say the rosary but find great difficulty in praying it, as it is primarily intended for meditation. Each mystery can bring abundant grace if dwelt upon in the proper way.

This set of fifteen cards drawn by Patricia Lynes is intended to initiate children into saying the rosary. Children take a greater interest in what they see than in what they hear. If a child becomes familiar with the drawings the thought of them may well serve him a lifetime and be a constant help when praying the rosary.

The drawings themselves are clear and natural. They are beautiful in their simplicity and portray a sense of great faith. Our Lady at Pentecost is just as humble and attractive as she was at the Annunciation. Each character is very well drawn.

Anybody wishing to teach the rosary to children has his greatest opportunity in the work of Fr Forde and Miss Lynes.

D.J.

ILLUSTRATED ENGLISH SOCIAL HISTORY by G. M. Trevelyan, O.M. Volume I—Chaucer's England and the Early Tudors. (Longmans.) 18s.

It is rare that a work of first-class scholarship attains the standing of a 'best seller' but the Master of Trinity achieved that distinction with his English Social History which was published in the United States in 1942 and two years later in England. Longmans have now brought out the first volume of an illustrated edition. This new edition, which will consist of four volumes when complete, is a real joy; beautifully bound and containing four colour plates, 172 gravure plates, three illustrations in the text and a map of Chaucer's London. Miss Ruth Wright, who chose the illustrations and has annotated them, is to be warmly congratulated. They have been chosen almost entirely from contemporary English sources and, together with the already familiar text, form a treasury to delight the reader and warm the heart of the patriot. Here is a book to be presented and prized. The book-jacket, designed by R. A. Maynard, is wholly worthy of the book it covers.

THE AGE OF THE TUDORS AND STUARTS by T. Charles-Edwards. (Hollis and Carter.)

The Age of the Tudors and Stuarts is one of the most interesting periods of history to teach, but it is also one of the most difficult. Great movements such as the Renaissance and the Reformation are not easily explained, even to advanced students. To write about them for children of thirteen or fourteen in such a way that the result, while easy to read, is not puerile or even downright misleading, is a task that might well daunt the most experienced teacher. Mr Charles-Edwards has succeeded triumphantly. His account of the Reformation, for example, is simple and clear—the difficult business of indulgences could hardly be done better—and is free from any offensive religious bias. The book is written in a robust and colourful style, and in it the whole of this rich and glorious period of history leaps vividly to life. In some of his chapters Mr Charles-Edwards wisely adopts a biographical approach. Thus, More and Campion, Cecil and Sidney, among others, are separately treated. The social life of the period is thoroughly surveyed, indeed, one of the features of the book is that it preserves a most satisfactory balance between political and social history. Mr Charles Edwards creates a typical country squire, John Doddington, and uses him and his family to give unity and life to a mass of information about the habits and customs of our ancestors. There is a separate and admirable chapter on the weapons and tactics of the Civil War. Mr Charles-Edwards uses contemporary writers a great

deal, not only poets like Shakespeare—who is much quoted to illustrate social life—and Marvell, but the letter-writers, the anonymous writers of ballads, and travellers like Lithgow, are all pressed into service, throughout the whole period the importance of the writers of the time is stressed.

The book is well illustrated. Apart from the full page illustrations, there are small ones scattered fairly plentifully about the text—a musketeer, a blacksmith, a halberd, an eighteenth century map of Bosworth Field—and very good use is made of the coats-of-arms of important people of the time. The maps are clear and adequate and the genealogical tables are very good. These tables are really among the most important things in a history text book, but so many books omit them almost entirely, or produce meagre and attenuated lists. This book has five useful tables. The two endpaper tables, adorned with coats-of-arms, are very well done, and give much information very clearly. At the end of the book there is a list of questions, and some very sensible suggestions for group and individual work in local history.

B.R.

LE TEMPS DU MAQUIS by *Anne-Marie Walters* (Blackwell.) 3s.

This book does for girls what Marcel Pavigny's *Jours de Gloire*, also published by Blackwell, did for boys. By telling in quick-moving and familiar language the personal experiences in the Resistance of a girl who parachuted into Southern France near the Pyrénées to act as a courier (one wonders how often she travelled the road to Gavarnie), it provides that very welcome thing, a French reader within the competence of 'School Certificate' candidates which deals with exciting but true events and courageous but real people. Only those qualified to judge can tell whether girls who were 9 or 10 at the end of the war have longer memories than boys; experience shows that to boys of the same age the war belongs to a remote and almost fabulous epoch; and so the criticism could be made that this book has taken too long to appear. It is illustrated with line and wash drawings, but one misses the photographs of *Jours de Gloire* which, even though not always apposite, have a curiously convincing effect on young people of this age. The excellence of the book lies in the fact that the stories are actual and true, and it is sure of close and even enthusiastic attention. It deserves very high praise. If this sort of thing goes on, a generation will arise which has never heard of the gardener's aunt.

F.R.C.

#### REPRINTS AND NEW EDITIONS

Here we have a mixed bag. To begin at home, there is a new edition of AMPLEFORTH COUNTRY, the quick sale of the first edition proving the value of this little guide book. It was an ambitious venture and has been very successful. This edition has a number of new features and may be obtained from the Treasurer, Ampleforth Guide Association, Ampleforth College.

Burns Oates are responsible for three other valuable reprints. *Cardinal Manning's THE ETERNAL PRIESTHOOD* (8s. 6d.) is so well known that one merely records that this is the fiftieth edition—a remarkable tribute to a book which must have, of its very nature, a limited reading public. Priests have also called for a new edition of *Fr Christopher Wilmot's THE PRIEST'S PRAYER BOOK* (12s. 6d.) which is now enlarged to include translations, both metrical and literal and meditations on the Hymns of the Little Hours as well as on the Psalms of the Feasts. This is a valuable little book and one which will help the priest in his daily duty of saying the Divine Office. *Père de Caussade's ON PRAYER* (12s. 6d.) translated by the late Algar Thorold was first published in English in 1931. This new and revised edition of the only book published by Père de Caussade during his lifetime, will now take its place beside the recent new editions of his *LETTERS* and *ABANDONMENT TO DIVINE PROVIDENCE*

giving authoritative teaching on prayer and contemplation in an age where, as in his own, mysticism is becoming 'fashionable' again and in forms at least as heterodox as the Quietists of his own day. *Canon E. J. Mahoney's QUESTIONS AND ANSWERS* (Volume II, Precepts, 18s.) are already known to the clergy in the pages of the *Clergy Review*. Here are 732 questions and answers ranging over a wide field from why priests do not wear beards to the morality of using Atomic Bombs.

The same publishers have now brought out small editions of each of the Four Gospels and of the Acts of the Apostles, suitable for use in the classroom. They are in the new translation by Mgr R. A. Knox and cost 6d. each. There is also, from the same firm, a reprint of *PONTIFICAL CEREMONIES* by *Fr Pierce Ahern and Fr Michael Lane* (21s.). The book is already well known to the clergy and is admirably suited to the purpose for which it was written; to help those who have to direct, or take part in, pontifical ceremonies. It provides comprehensive instruction on the general lines of ordinary ceremonies and the duties of each minister. It covers all the usual ceremonies save only the conferring of Holy Orders and the Consecration of a church. The authors have done their work well.

#### SHORT NOTICES

SEEK YE FIRST by *Cardinal Griffin*. (Sheed and Ward.) 12s. 6d.

THE LAWS OF HOLY MASS by *Joseph Francis*. (Burns Oates.) 7s. 6d.

MOMENTS OF LIGHT by *Hubert van Zeller*. (Burns Oates.) 7s. 6d.

WINDOW ON MAYNOOTH by *Denis Meehan*. (Clonmore and Reynolds.) 12s. 6d.

CRUMBLING CASTLE by *Patricia Lavelle*. (Clonmore and Reynolds.) 10s. 6d.

LOOKING AND DOING by *O. Garnett*. (Basil Blackwell.) 4s.

*Seek Ye First* 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 Citizen, International Relation, Labour, Education, Youth and other topics. To them all, His Eminence brings one yard-stick—the living tradition of the Teaching Church. It is a valuable collection because of this; the 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 *pensées*—about 200 in number—in no particular order, and destined, one presumes, to supply the busy layman with thoughts for the day in the manner 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—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. Patricia Lavelle's novel, *Crumbling Castle* is the story of the fortunes of various families in County Cork from the days of the great famine down to the troubles of the Black and Tans. *Looking and Doing* 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 of the year, the places you know, and the work of people you watch'. It is very well contrived and its author has obviously had considerable experience in teaching young children.

## BOOKS RECEIVED

POVERTY by *F. R. Régamey, 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.) 1s. 3d.

A PAINTING BOOK OF OUR LADY OF FATIMA. (Bloomsbury Publishing Co.) 2s. 6d.

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

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

*Buckfast Abbey Chronicle, Pax, Downside Review, Esprit et Vie, Venerable, Dunelmian, Anthonian* (Kandy, Ceylon), *Georgian, Harrovian, Wykehamist, Kearsney College Chronicle* (S. Africa), *Pocklingtonian, Ednundian, Ratcliffian, Stonyhurst Magazine, Petorite, Douai Magazine, Denstonian, Priorian, Cottonian, Coathamian, Sedbergian, Oxcotian, Giggleswick Chronicle, The Mitre, Loretonian.*

## 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 Cloister 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 kindness. 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 Horsforth 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 unspoiled 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 1941 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 exercised 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, they were just those whom he was there to help. It was this sort of attention that endeared him so much to members of his own House and made them feel he was specially their own.

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 his own brethren 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.

Let all this 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 arm-chair 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 plenus 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.

## SCHOOL NOTES SEP 1949

THE School Staff is at present constituted as follows:—

Dom Paul Nevill (*Head Master*)

Dom Sebastian Lambert	Dom Gabriel Gilbert
Dom Raphael Williams	Dom Denis Waddilove
Dom Laurence Bévenot	Dom Walter Maxwell-Stuart
Dom Oswald Vanheems	Dom William Price
Dom George Forbes	Dom Benet Perceval
Dom Columba Cary-Elwes	Dom Patrick Barry
Dom Paulinus Massey	Dom Damian Webb
Dom Anthony Ainscough	Dom Leonard Jackson
Dom Peter Utley	Dom Kevin Mason
Dom Bernard Boyan	Dom Maurus Green
Dom Hubert Stephenson	Dom Drostan Forbes
Dom Austin Rennick	Dom Richard Frewen
Dom Aelred Graham	Dom John Macauley
Dom Alban Rimmer	Dom Martin Haigh
Dom Bruno Donovan	Dom Edmund Hatton
Dom Robert Coverdale	Dom Julian Rochford
Dom Cuthbert Rabnett	Dom Luke Rigby
Dom Jerome Lambert	Dom Gervase Knowles
	Dom Benedict Webb

### *Lay Masters :*

H. G. Perry	F. S. Danks
L. E. Eyres	G. de Serionne
R. A. Goodman	J. H. Macmillan
W. H. Shewring	J. A. Austin-Ward
T. Charles Edwards	R. F. Glover
S. T. Reyner	J. E. Pickin
T. Watkinson	J. C. Dobbie
E. A. L. Cossart	C. T. W. Hayward
C. J. Acheson	G. T. Heath
B. Richardson	P. S. H. Weare
	P. O'R. Smiley

### *Visiting Masters :*

C. Walker	R. Tain
A. Mattinson Wilson	G. S. Townsley

THE SCHOOL OFFICIALS were:—

Head Monitor	M. Everest
School Monitors:	J. A. Kenworthy-Browne, J. S. Hattrell, A. D. Wauchope, A. E. Firth, S. B. Thomas, W. M. Hopkins, P. J. Vincent, J. M. Cox, R. B. Harrington, C. P. Bertie, T. P. Fattorini, D. J. Hennessy, J. G. Faber, G. D. Neely, T. A. Llewellyn, F. D. Bingham, J. N. Curry.
Master of Hounds	M. Lowsley-Williams
Captain of Rugby	J. M. Cox
Captain of Boxing	B. R. O'Rorke
Captain of Shooting	N. A. Robinson

THE following left the School in December:—

C. P. Bertie, R. H. Bertie, R. D'A. P. Best, P. J. Bishop, I. M. Bruce-Russell, D. K. Butlin, S. F. Cave, V. M. D. O'C. Collins, J. M. Cox, E. H. Cullinan, J. Gainsford, A. T. Garnett, W. D. Gladstone, R. B. A. Harrington, J. M. Hartigan, S. R. Hornyold, W. M. Hopkins, T. A. W. Llewellyn, R. H. Martin, S. G. Martin, B. R. O'Rorke, S. B. Thomas, C. L. Thomasson.

AND the following entered in January:—

C. M. Balinski-Jundzill, H. J. R. Beveridge, J. Cazarkowski, R. G. Falkner, J. P. Fawcett, N. P. J. Fellowes, J. C. Gilroy, P. S. Spratt, N. F. D. White, E. J. Wenger.

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

*Classics.*—H. L. Benteu, 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. Wiéner, 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 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:—

DOMNO PAULO  
QUINQUE IAM LUSTRA  
DICIONE HUMANISSIMA FUNCTO  
UTINAM PLURA FACTURO  
ILLI DONO DEDERE  
QUOS LAICOS IPSE PRAEFECIT  
ANNO 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 been 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 woodwork 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 users of the Library owe 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 which included the Facsimile of Caxton's *Parvis Cato and Magnus Cato* published in 1912 by the Cambridge Press. M. Girouard gave us the Phaidon Edition of Michelangelo's Paintings, and J. A. Paul presented some books which included Deseine's *Rome Ancienne*—four volumes with very fine plates. Finally all those members of the School who subscribed to buy the two very beautiful volumes of the Nonesuch Homer are especially to be thanked. It is encouraging to see such interest taken in the Library.

The Librarians were: A. T. Garnett, C. D. P. McDonald, M. J. Maxwell-Stuart, M. R. Morland, J. F. R. H. Stevenson and J. H. Clanchy.

#### ENTERTAINMENTS

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 his fine photographs 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.

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 is one of those who appear to have no difficulties; there is visible a gentle flowing motion of the right arm and the room is filled with exquisite sound. Mr Perry dealt with the difficult piano part in a masterly way and at very short notice. A memorable evening indeed, a pleasure which we may hope will be repeated in the not so remote future.

#### THE CHRISTMAS CONCERT

There was an admirably balanced programme of music at the concert on December 12th. Its most remarkable feature was T. C. Devey's playing of the first movement of Schumann's Pianoforte Concerto. The phrasing was sensitive and musically, and the player's appreciation of the beauties of the work was made delightfully clear to the audience. P. M. E. Drury played a Ballade of Brahms with ease and fluency, but if he had put more fire into the beginning and end of the piece the suave quality of the middle section would have been thrown into relief.

Vaughan-Williams' setting of a Christmas Carol was sung in an easy flowing manner; Fr Alban was the soloist and the obbligato for flute

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 unrehearsed lighting effects: a sudden dimming enhanced a modulation to the minor, but the utter black-out 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                                   | .. .. | Bach             |
|   | THE ORCHESTRA   |       |                  |
| 2 | (a) Carol for Trebles, with flute and viola<br>'On Christmas Night' | .. .. | Vaughan-Williams |
|   | (b) Motet for 4-part chorus 'Jubilate Deo'                          | .. .. | Mozart           |
| 3 | Ballade in G-minor  | .. .. | Brahms           |
|   | P. M. E. DRURY  |       |                  |
| 4 | 'London' Symphony   | .. .. | Haydn            |
|   | Menuetto-Allegro spiritoso  |       |                  |
|   | THE ORCHESTRA   |       |                  |
| 5 | Piano Concerto  | .. .. | Schumann         |
|   | Allegro affettuoso  |       |                  |
|   | T. C. DEWEY   |       |                  |
| 6 | (a) Two-part chorus 'Let the Fifes and the Clarions'                | .. .. | Purcell          |
|   | (b) Canon 'The Ride of the Witch'                                   | .. .. | Wood             |
| 7 | Simple Symphony   | .. .. | Britten          |
|   | Sentimental Saraband-Frolisome Finale                               |       |                  |

## 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. Shakespearian placards informed us of our whereabouts, and corpses unashamedly picked themselves up and strode into the wings. The atmosphere of the Ia-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 unrestrained 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.

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 consumption 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 décor 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.

## SCHOOL SOCIETIES

### THE SENIOR DEBATING SOCIETY

At its best this term the Society has reached a high level of debate—higher than ever before in the opinion of some of our visitors. We have had the privilege of welcoming Lord Pakenham again as our guest for the Debate on Dismantling and several former members have attended. We were very disappointed that Mr Brendan Bracken was unable to fulfil a promise to attend the last debate on account of an attack of 'flu, but we hope he may yet be our guest.

At the first meeting of the term A. D. S. Goodall was elected Leader of the Government, P. M. Laver of the Opposition and T. A. W. Llewellyn Secretary.

The Society was fortunate in having two such able leaders. Goodall is an able and experienced debater. His speeches are reasoned and factual. Perhaps he is best in his brief and economical summings up. Laver throughout the term showed perhaps more oratorical talent than Goodall. He commanded always the careful attention, respect and often the votes of the House by his fluent, and always fair, persuasion. Among many able and frequent speakers Firth had sound, if somewhat academic, arguments. Neely usually managed to deal with heckling as a machine gun deals with a threatening mob. Morton was serious, factual, and his speeches carried great weight with the House. Thomas could be relied upon for arguments to support a losing cause. Llewellyn refused to be limited to the motions and second debating points. Dawson and Purcell were popular, bombastic and unorthodox tub-thumpers who sometimes made the debate. Among many able maiden speakers were Wansbrough, who has already appeared on a bench, Charlton, A. Reynolds and R. J. G. Reynolds. Other frequent speakers were Hon. T. Pakenham, Unwin, Donelan, David, E. and T. Cullinan, Harrington, who brought to the Society the attitude of 'the simple man', and Wiener.

The motions debated were:

'This House strongly disapproves of the devaluation of the pound.' Won 49—27, six abstentions.

'There are too many books in the world.' Lost 23—26, four abstentions.

'This House disapproves of the United Nations' attitude to Franco-Spain.' Lost 37—39, six abstentions.

'This House considers that the political amputation of Wales and Scotland would be of benefit to England.' Lost 52—9, six abstentions.

'This House would welcome a more energetic programme of aid to Marshal Tito.' Won 27—24, six abstentions.

'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. Fitzherbert, who gave an interesting talk on Bonnie Prince Charlie, also to J. H. Clanchy who spoke on Brasses and to D. P. Jeffcock for his paper on Local History.

An entertaining Quiz brought the activities of the term to an end.

M.F.H.

#### 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. *Amethyst*, 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.

Q.Y.S.

#### THE NATURAL HISTORY SOCIETY

The main event of the term was undoubtedly 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 1st, 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 Damian.

He expressed some original and most interesting ideas; it was unfortunate that so little time was left for questions and discussion.

D.



BIOLOGISTS AT WORK



## 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. Horne 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 11½ 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.

D.R.G.

#### 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 donned overalls, members were shown every stage in the transport of nuts, seeds and kernels from the conveniently situated canal along successions 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 31st; 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 Eilish 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.

Richard William Ellison O'Kelly, The Royal Irish Fusiliers, to Maureen Bernadette Morrissey.

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

Basil Charles Wolseley to Ruth Key Carter.

Francis J. O'Reilly to Teresa Williams.

Anthony Denis Cassidy, M.B., B.Ch., to Beryl Owen.

Charles McKersie 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. DALGLISH, 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):—

OXFORD. Dr R. O. H. Heape, J. A. Paul\*, *University*; H. Ellis-Rees\*, J. M. Griffiths, I. Maxwell-Scott, *Balliol*; M. J. H. Reynolds, *Merton*; H. G. Wheeler, *Exeter*; I. Burridge\*, B. Moore-Smith\*, J. H. Whyte, *Oriel*; C. N. J. Ryan\*, H. Strode, *Queen's*; F. G. Miles\*, *New College*; R. B. Macaulay, P. J. Rewcastle, *Lincoln*; W. H. M. Banks, S. J. Fraser, C. de L. Herdon, P. Magrath, M. Randall, *Magdalen*; J. M. Kidner\*, M. Misick, J. G. Mitchell\*, *Brasenose*; M. Cripps, M. Harari, *Corpus Christi*; R. Bary, M. R. Bowman\*, T. C. N. Carroll, D. R. Crackanthorpe\*, R. M. Dawson, M. Dyer\*, J. R. imThurn,

Lord John Kerr, A. A. Kinch, J. D. Remers, N. W. Rimington\*, D. F. Tate\*, W. J. A. Wilberforce\*, *Christ Church*; P. C. Caldwell, C. P. Horgan, J. F. Patron, R. Smyth, J. P. Weaver, *Trinity*; P. P. Kilner, *St John's*; T. A. Bates, J. C. G. Gosling\*, H. G. A. Gosling\*, P. Heagerty\*, T. Macartney-Filgate, M. P. Nolan\*, *Wadham*; Prince John Ghika, J. Miles, M. Reid, T. G. West\*, *Worcester*; E. A. Hardy, C. Watkins, *Herford*; J. I. B. Ross\*, *Keble*; R. D. E. Langford-Rae, V. P. Lowe\*, *St Catherine's Society*; P. P. Rigby, S. V. Taylor, *St Bene's Hall*.

CAMBRIDGE. H. D. Fanshawe, G. Phipps\*, G. A. Robertson, *Peterhouse*; M. A. Bence-Jones\*, A. D. Wilson, *Pembroke*; T. J. Smiley\*, *Clare*; J. St L. Brockman, W. H. W. Inman, E. O'G. Kirwan, R. E. Swainson, *Caius*; M. G. Williams\*, *Trinity Hall*; F. R. C. Goodall\*, W. H. L. Porter, P. D. J. Tyson, *Queens'*; G. Gosling, P. T. Pernyes, *St Catharine's*; P. J. J. O'Neill, *Jesus*; Lord Stafford\*, *St John's*; I. K. Anderson, *Magdalene*; N. Bruce, F. H. Bullock, J. J. Buxton, C. H. Cronin, C. J. G. de Hoghton\*, D. P. Foster, C. J. Kenny\*, N. E. MacDermott\*, *Trinity*.

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

### RUGBY FOOTBALL

#### FIRST FIFTEEN

AMPLEFORTH COLLEGE v. MOUNT ST MARY'S

Saturday, October 22nd

THIS was the first School match to be played at Ampleforth by the 1st XV. The weather was good but the ball after the showers was very hard to handle. Although both teams had moments when they produced good movements one cannot but say that it was an unspectacular and rather unimaginative game in which the defence of both sides held the upper hand.

Ampleforth kicked off and although play was for quite a long time in the Mount half it was clear that they were getting far more than an equal share of the ball in the tight. After a period of mid-field play the Ampleforth forwards dribbled from near the half-way line to under the posts where Knowles touched down. This was converted by Tate and although the Mount pressed hard they were twice frustrated by Cox's tackling which after a shaky start was excellent. The Mount started off the second half with a strong attack and managed to get the ball over the Ample-

forth line but good covering by Tate saved the situation. After a long period of mid-field play Tate put the play right down into the Mount half and from the ensuing loose scrum a good quick heel sent the ball out to Cox who took a very hurried drop at goal, the result was not a goal but an excellent low cross kick which Curry followed up very fast and touched down for a good but very lucky try. Sayers' effort to convert from the touch was excellent but rebounded from the post. Both teams now appeared to be very tired and the game became very scrappy and finished with Bruce Russell making another very fine long kick from well inside his own half into the Mount 25. The latter player played an excellent game throughout and was perhaps the only player on the field who could have felt satisfied for neither side seemed to do themselves justice.

Ampleforth 1 goal, two tries, 8 points.  
Mount St Mary's nil.

AMPLEFORTH v. GIGGLESWICK SCHOOL

Played at Giggleswick on Saturday, October 29th.

THE game produced only two outstanding threequarter movements and curiously these were in the opening and closing moments of the match. In the first, Ampleforth looked all over scorers when Hopkins, on the left-wing, dived for the line. He failed by inches but worse he was carried off damaged and unable to return for the remainder of the game. But it was an even better movement that finished the match. Giggleswick had been pressing hard for the last ten minutes and deserved the try they had been working for.

It came from a quick heel from a loose scrum when Ampleforth's defence was out of position. And then straight away from the final kick-off the ball passed from one side of the ground to the other through the hands of several Giggleswick men. The ball was suddenly reversed in direction and Ampleforth were caught on the wrong foot. A try was scored and the goal points were added. It was a class movement and Giggleswick had won 8-0.

Unfortunately these were the only two good movements in the game

which was otherwise rather dull and stereotyped. During the first half Ampleforth had every chance to set up a substantial lead but lack of inspiration immediately behind the scrum and weak finishing by the centres nullified the sound work of the forwards. In the second half the seven forwards tired

rapidly and Giggleswick took command. It was then, unlike Ampleforth that Giggleswick seized their chances and mainly through the good play of their fly-half they won comfortably. Ampleforth nil.

Giggleswick 11 points.

#### AMPLEFORTH COLLEGE v STONYHURST

Saturday, November 17th

FROM the kick-off it was immediately apparent that Stonyhurst had very good forwards and strong centres, and it was also painfully obvious that the home team realized this and were going to adopt defensive tactics, surely a sad mistake?

Very soon after the game had started the Stonyhurst forwards took the ball down to the Ampleforth 25 and as soon as they were checked by Bruce-Russell a quick heel sent the ball out to Poole who went over in the corner. A very good kick put Stonyhurst five points ahead in about as many minutes. For about a quarter of an hour Ampleforth rallied and Sayers was just short with a good penalty from a wide angle. The game soon took the course of continual attacks by the Stonyhurst pack who

were given an almost complete monopoly of the ball from the eight and loose. In the second half the game continued as before but now the Stonyhurst backs seemed to wake up to the fact that the defence was really first class and they started a series of more varied methods of attack. After a good kick ahead Poole again scored and it was not long before they had brought their score up to eleven points. Had it not been for the really first class display of tackling, kicking and positioning by Bruce-Russell the result might well have been very much more decisive. Stonyhurst were the better side in all respects except in defence.

Ampleforth nil.

Stonyhurst 11 points.

#### AMPLEFORTH v SEDBERGH SCHOOL

Saturday, November 12th.

UNDER trying conditions presented by a high wind, storms of rain, and a sodden ground high class football could not be expected. But praise must be given to both sets of forwards who bore the brunt of the game. Little could be expected from the backs, and at times it was surprising how with numbed fingers they somehow managed to produce attacking movements. Under such conditions accurate football was out of the question and even close dribbling was impossible. The ball was far too slippery.

Sedbergh scored early in the first half and Ampleforth fought back doing

their utmost to equalize though they failed to make the best use of the wind which was behind them. From one very good movement when O'Loughlin slipped through the Sedbergh defence we looked certain to score. The ball reached Curry on the right wing and he went hard for the line only to be cut off by the covering forwards. Here was a fine bit of covering defence, and a certain try was saved.

With the wind in their favour in the second half Sedbergh might well have added to their slender lead of three points. But now both teams were chilled and the ball seldom got much

further than the fly-halves. The correct game was the kick and rush but even this was difficult. In the last moment however the ball bounced badly for Ampleforth and Sedbergh's right-wing cleverly handled the wet ball and scored.

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.

#### AMPLEFORTH v ST PETER'S

Played at York Saturday, November 11th.

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 defensive 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 tackled in possession. The Ampleforth forwards were very effective in the loose especially Petrie and on occasions looked dangerous.

But, it is only fair to say that it was clever play by these same centres and a reverse pass from Kershaw to Baker which produced the winning try which Wall converted. If this same movement had gone its normal way and obviously Ampleforth expected that it would have been thwarted as the others had been. In the tight the scrums were fairly even. Both pairs of halves especially the scrum-halves are to be commended for their excellent work. The muddy conditions did not help with quick heeling and yet both Wauchops and Jackson managed to keep their respective stand-offs supplied with takeable passes.

St Peter's 5 points.

Ampleforth nil.

#### AMPLEFORTH v DURHAM

Played at Ampleforth Saturday, November 19th.

AMPLEFORTH started off down-hill and although Tate 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. After about ten minutes the Durham forwards took play well into the Ampleforth 25, where Ampleforth were caught offside and the Durham full-back made no mistake about the kick. The Durham forwards continued to press and after a short while a good threequarter movement put over their right-wing. This try was converted.

For a short while after half-time the

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 developed into a rather scrappy game, both packs apparently forgetting that they had a full set of backs who were both eagerly waiting for the ball which however did not come.

Durham 1 goal, 1 penalty, 8 points

Ampleforth nil.

## AMPLEFORTH COLLEGE v. OLD BOYS

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 Julian and the sight of Fr Antony, the referee, in a very trim Birkenhead Park jersey.

Hardy kicked off amidst general approval to a few cries of 'Up the Park' and from the ensuing loose maul Fr Jerome's efficient pass gave Michael Hardy a good chance to show why he was reserve for the English Trial. A swerve, a dummy and the ball twinkled along the line to O'Brien on the left-wing and the School were back in their own 25. We remained convinced that this was merely the first fine careless rapture which we expected from the Old Boys—even a try by O'Brien a few minutes later did not deceive us, we were sure that Youth would triumph.

This try was not improved and the School swept down into the enemy territory but unavailing against a heavier pack which held together remarkably well. Fr Jerome who had been smothering Wauchope now sent Hardy away into a less perilous zone. Perhaps we saw the writing on the wall when Cox tried a drop at goal into the teeth of the wind—certainly the School three-quarters never looked like scoring, especially when hesitancy on the part of Curry and J. Ferguson robbed them of two tries. As if grateful for these gestures the Old Boys removed play into the School 25 by some very good

left-footed kicks from Hardy, and then the whole team burst into glorious life with a passing movement to the right then back to Fr Antony and out to the left where Fr Martin put over O'Brien in the corner. Half-time came with the Old Boys leading 6-0 and what is more still looking very full of life.

There was just time for the smiling spectators to move briskly round the cinder track before Fr Antony restarted the game. The Old Boys charged into the School half and just stayed there. P. Sheehy was ever in the van of his forwards, we saw the green stockings of J. Bunting doing valuable work and Michael Rochford occasionally sweeping all before him. But the Old Boys' three-quarter line stole their glory. Michael Hardy seemed to have a complete understanding with Fr Jerome and was taking whatever came his way even the unexpected reverse passes from the most awkward of situations and Hopkins and Fr Martin sent away their wings in the most convincing manner suffice to say that the Old Boys scored sixteen more points of which Bamford gave us a beautiful try on the right-wing and we hope that young aspirants to that position saw what is meant by going for the line. Hardy converted two, one of them a beautiful kick from the touch.

And what of the School? They laboured on unavailing, handicapped by the absence of Wauchope, concussed. Howard often hooked the ball only to lose it to a heavier pack. Petrie played his own sterling game and as usual led several solitary dribbles. Curry made a good run. Cox and Tate did some excellent tackles but this was not the School's day. Indeed there must have been no spectator present who grudged the Old Boys their victory. Today Youth was not at the helm.

Ampleforth nil.  
Old Boys 22 points.

## SCHOOL ACTIVITIES

The following played for the 1st XV:

I. A. Petrie, I. M. Bruce-Russell, M. O. Tate, N. A. Sayers, J. M. Cox (Captain), J. Curry, W. Hopkins, C. Johnson-Ferguson, I. Simpson, J. O'Loughlin, S. Wauchope, H. Benten, M. Boyle, Z. Dudzinski, T. Fattorini, P. Vincent, J. Knowles, M. Simons, E. Schulte, J. Howard, S. Bradley and M. Everest.

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

## RESULTS

v. Newcastle G.S.	Lost	0-5
v. Mount St Mary's	Won	8-0
v. Giggleswick	Lost	0-11
v. Denstone	Lost	0-17
v. Stonyhurst	Lost	0-12
v. Sedbergh	Lost	0-6
v. Durham	Lost	0-6
v. St Peter's	Lost	0-5
v. Old Boys'	Lost	0-22

## SECOND AND THIRD FIFTEENS

IN contrast to the 1st XV it is a pleasure to record that the 2nd XV won 5 out of their 7 matches surely almost a record for many years.

Both the 3rd and the 2nd this year had really good teams, and what was most noticeable was that there was not a real gap between the 1st, 2nd and 3rd as there usually is, in fact the 3rd actually beat the 2nd. As teams both played very well indeed and particular credit is due to the forwards who played with real energy in fact they possessed some of the attributes lacking in the 1st XV.

## RESULTS

2ND XV		
v. Newburgh Priory	Lost	3-5
v. Barnard Castle	Lost	0-31
v. Ripon	Won	5-11
v. Pocklington	Won	6-5
v. Durham	Won	3-6
v. St Peter's	Won	9-3
v. Coatham	Won	5-0

## 3RD XV

v. Signals	Lost	6-14
v. Richmond and	Won	8-3
v. 'A' Holgates	Lost	10-12

The following played in the 2nd XV:

D. J. Farrell, W. Gilchrist, P. Drury, I. Russell, T. Dewey, H. Smyth, L. Kenworthy-Browne, E. O'Rorke, S. B. Thomas (Captain), R. Harrington, J. A. Faber, S. Cave, F. Bingham, M. Corbould.

The following played for the 3rd XV:

M. Longy, M. Fisher, J. Evans, A. de Larrinaga, D. Milroy (Captain), J. Macmillan, H. Morton, H. Dubicki, J. Kenworthy-Browne, R. Reynolds, W. Jurgens, C. Thomasson.

## THE COLTS

Played 6. Won 3. Drawn 3. Points for 62. Points against 28.

v. St Peter's School	A	Drawn	3-3	v. Barnard Castle	F	Won	19-0
v. Pocklington G.S.	A	Drawn	11-11	School	F	Won	19-0
v. Army Apprentices	A	Won	11-5	v. Giggleswick School H	Drawn	6-6	
School	A	Won	11-5	v. Durham School	H	Won	12-3

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 line-out and in the loose where they often excelled. But most important of all, they were a unity—not light individuals—who fulfilled their primary duty and gave their thirds more than their fair share of the ball. Bad handling too often made this an unprofitable movement but, when the ball did go smoothly along the line, the side was a very powerful 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 catch, but too seldom accepted a good one. Sometimes the attack developed through an intelligent cut through in the centre: more often it came from the wings, O. R. Wynne and I. R. Wightwick, who made good use of the ball whenever it reached them.

### HOUSE MATCHES

THIS year from the very beginning it was obvious that the competition was going to be fierce. St Thomas' with their wealth of 1st XV backs were favourites, but St Oswald's with their forwards, St Wilfrid's their forwards and 2nd XV backs, St Cuthbert's with forwards and backs, and then not very seriously considered St Edwards' with a nondescript team plus Bruce-Russell.

The first round supplied its usual crop of surprises and expectations St Wilfrid's rather against the book beat St Oswald's and there is no doubt that they deserved to win, Petrie being a grand mainstay; St Thomas' as expected to beat St Bede's very easily causing

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 merit but in the united effort of fifteen players.

The team was: M. W. Tarleton; I. R. Wightwick, G. A. Howard, Hon. M. Fitzalan Howard, O. R. Wynne; A. J. Bonser, A. C. Vincent; R. D. Inman, D. R. Macdonald, J. A. Cowell, J. D. Fennell (Captain), C. A. Brennan, J. Wansbrough, R. P. Liston, M. Stokes-Rees.

The following also played: D. F. Boylan, R. P. Petrie, K. M. Bromage, T. O. Billingham, P. M. O'Driscoll.

Colours were awarded to: A. J. Bonser, G. A. Brennan, J. A. Cowell, J. D. Fennell, R. D. Inman, D. R. Macdonald, M. W. Tarleton, A. C. Vincent, J. Wansbrough, I. R. Wightwick and O. R. Wynne.

even greater confidence in their ability to win the competition. St Aidan's after a very close game beat St Dunstan's who had a very young team and finally St Edward's by excellent team work and Bruce-Russell beat St Cuthbert's causing quiet confidence in the former camp.

The semi-final proved to be the stumbling-block for St Thomas' who had the bad luck to meet St Edward's on a very wet day when their thirds were never really given a chance by, first, the weather conditions and secondly the excellent defence and heart-breaking kicking of Bruce-Russell. St Edward's won 6-0. In the other match St Wilfrid's had a rare tussle with St

Aidan's but the latter could not stand the pace and in the last quarter of an hour St Wilfrid's put on 11 points to win by 14-8.

The final played on the match ground was played on a fine day and produced a very good game indeed. Contrary to expectations it was St Edward's backs who won the match for them although the forwards played very well indeed. Again Bruce-Russell played an excellent game and there is no doubt that it was his long raking kicks to touch which tired out the St Wilfrid's

pack and caused them to collapse in the last quarter of an hour during which in fairness it must be added that St Edward'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.

The best individual scores were as follows:

SENIOR	
<i>Maximum 95</i>	
1. Bruce-Russell	79
2. Dougal	69
Fisher	69
4. Sayers	61
JUNIOR	
<i>Maximum 95</i>	
1. Dillon	75
2. Everington	74
3. O'Driscoll	72
Cramer	72

### BOXING

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

The novices competition was held on December 5th, 6th and 9th. A rather higher standard than normal was displayed and some of the boxers, notably

Serbrock, Sellars, Simpson, Beale, Blewitt and Ferriss showed distinct promise. The competition was won by P. Serbrock, the runner-up being K. Sellars. St Aidan's and St Dunstan's tied for first place.

### THE BEAGLES

M. Lowsley-Williams continues as Master this season with J. Macauley as Field-Master and N. Fitzherbert and J. Scrope as Whippers-in. J. Welch is still hunting hounds, although the

Master carried the horn on one day towards the end of the term.

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

the season having all entered remarkably well. There are also seven couples of puppies at walk some of which should be really good, particularly Dewdrop's litter by Radley Triumph, both Dewdrop and Triumph being Peterborough winners and exceptionally good hunting hounds.

Sport 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 hares have been accounted for.

There was a very large Field for the Opening Meet at the College on October 5th, and it was most unfortunate that the drought and complete absence of scent should have resulted in a very poor and disappointing day. At Saltersgate on the 12th, scent was rather better and a quick find was followed by a good run until hounds were run out of scent on the burnt heather and still burning peat on the East of the Whirby road. At Gilling Grange on the 26th, there was what can almost be called the usual good hunt, but unfortunately there was a very strong wind and the Field lost touch with the Pack. When they

### COMBINED 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

had a beaten hare just in front of them and were most unlucky not to kill.

A field of about ninety had a fair day at Hartoft on November 1st. After killing a leveret hounds hunted well for the rest of the day, mostly down in the fields by the beck. At Levisham Hall on the 16th, Commander and Mrs Crossley most hospitably entertained another large field with some very welcome refreshments at the Meet. A good hunt followed with a very long run up the moor above Newton-Dale. There was another good day on the 23rd at Ampleforth Moor, hounds hunting well and killing a brace.

December 14th was the last day for the School this term, and M. Lowsley-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.

attained the required standard of education, but it is not for them especially that 'Corps' is of value. Indeed they present no problem, their plan is made. For the average boy the problem is very different and difficult for if 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 be used in presumably a less important position. It would appear certain that the primary role of those responsible for the direction of Contingent training is to produce leaders, or at least material capable of being turned into leaders, during the eighteen months of National Service.

There are doubtless many ways of doing this but in the time available for 'Corps' each week is not such as to permit of 'fun and games' which are sometimes advocated in the kindest manner by interested persons.

It is a mistake to think that boys like 'Corps' and a greater mistake to suppose that the average boy will join a Service because he has spent a great deal of his time while at school wearing a particular uniform. And it is the greatest mistake of all is made by those who think that a boy is not keen to be a member of a good Contingent which on parade can stand the test of Inspection for Steadiness, Turn Out and Bearing. The traditional training we have so often heard from visiting Generals, and Air Marshals, is useful in whatever job is taken and as they all now have to go into one of the Services it would appear to be unwise to throw over such advice which, moreover has stood the test of time.

Training this term has benefited much through the help and co-operation of Flight-Lieutenant Powell. The Air Section has come to stay and we hope it will remain in the traditional dress of the School Contingent. Many are learning something of the Royal Air Force and it is to be hoped that some who go through the Section will want to take the Royal Air Force as a career. Indeed to the right boy who graduates at the Royal Air Force College, Cranwell, there is an interesting life with certain and quick promotion. For National Service, too, the Royal Air Force for one who has gained a Proficiency Certificate offers much. We were glad to welcome informally and to have the opportunity of talking with Air Marshal R. Foster, Commanding-in-Chief Reserve Command.

Captain Ince of the Duke of Wellington's Regiment and a number of his N.C.O.'s have attended each week and we are grateful to them for their wholehearted help.

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.

### SHOOTING CHRISTMAS TERM, 1949

1st VIII		
	For	Agst. Result
Oundle	531	605 Lost
Mount St Mary's	573	528 Won
Lancing	566	566 Drawn
Loretto	566	519 Won
Rugby	581	542 Won
Bedford	581	623 Lost
Charterhouse	597	579 Won
Haileybury	597	594 Won
Shrewsbury	599	562 Won
Taunton	599	643 Lost
Cranleigh	609	586 Won
Stonyhurst	609	584 Won
Merchant Taylor	633	608 Won
St Peter's	615	568 Won
Blundell's	620	629 Lost
Denstone	620	603 Won
2nd VIII		
Charterhouse	553	475 Won
Taunton	581	598 Lost
St Peter's	596	531 Won

### SUMMARY

1st VIII	Won 11	Lost 4	Drawn 1
2nd VIII	Won 2	Lost 1	

### HOUSE SHOOTING COMPETITION

The following are the results obtained by Houses during this term.

House	Classification	Points	Seniors Competition	Total
St Aidan's	455	366		821
St Bede's	483	380		863
St Cuthbert's	465	381		846
St Dunstan's	409	316		725
St Edward's	444	318		762
St Oswald's	436	373		809
St Thomas's	443	381		824
St Wilfrid's	440	305		745

The following Promotions and Appointments were made this term.

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

To be C.S.M.: C.Q.M.S.'s S. F. Cave, J. M. Cox; Sgts T. P. Fattorini, J. A. Kenworthy-Browne.

To be C.Q.M.S.: Sgts J. S. Hattrell, A. E. Firth; Cpl E. Cullinan.

To be Sgt: Cpls T. A. Llewellyn, J. P. O'Loughlin, N. F. Robinson, P. W. Unwin, V. M. D. Collins, J. N. Curry, W. M. Hopkins.

L.-Cpls: A. D. Wauchope, M. H. L. Simons, M. D. Donelan, I. A. Petrie.

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

To be Cpl: L.-Cpls P. M. E. Drury, N. A. P. Sayers, F. B. Beveridge, T. C. Dewey, M. A. Gibson, P. M. Laver, C. C. Johnson-Ferguson, M. R. Lomax, M. Tate, H. M. McAndrew, D. C. P. McDonald, C. C. Miles, M. D. W. Pitel, K. Wright, M. Lowsley-Williams, M. J. Maxwell-Stuart, P. R. Ballinger, J. Scrope, M. A. Freeman, M. J. Howard, J. C. Wilson, C. R. Hughes-Smith, J. M. Leonard, P. B. Curran, J. G. M. McGuigan.

#### CERTIFICATE 'A' PART II

At an examination held for Certificate 'A' Part II (Section Leaders), the following were successful and were appointed L.-Cpls.

Cadets M. A. Baldwin, M. E. Birch, P. D. Blackledge, K. M. Bromage, D. K. Butlin, J. R. Capes, J. H. Clanchy, C. J. Clapham, T. J. Connolly, Lord D. Crichton-Stuart, M. F. Dillon, A. K. Dobrzynski, D. F. Eden, J. D. Fennell, N. J. Fitzherbert, H. C. Grattan-

#### ROVERS

I THINK it may be justly said that the Rovers have done more useful work this term than they have ever done before, and they are to be heartily

Bellew, P. H. Grant-Ferris, B. J. Hawe, J. S. Heagerty, L. A. Kenworthy-Browne, J. G. Knollys, A. Krasic, A. J. Leahy, D. J. Lee, E. H. Leonard, T. E. Lewis-Bowen, W. A. Lyon-Lee, D. R. MacDonald, N. McLeod, S. G. Martin, E. J. Massey, R. J. Maxwell, H. J. Morland, M. R. Morland, T. F. Pakenham, R. P. Petrie, D. Phillips, P. J. O'Regan, A. Rozanski, D. E. Stapleton, J. M. Stephenson, J. C. Twomey, A. C. Vincent, J. R. Watson, I. R. Wightwick.

#### CERTIFICATE 'A' PART I

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

Cadets R. L. Allison, J. D. Barbour, J. R. Beaty, E. P. Beck, A. K. Bermingham, J. A. Bianchi, D. F. Boylan, C. A. Brennan, J. B. Burdon, N. O. Burrige, M. H. Cave, P. J. Cramer, N. David, M. M. Denny, D. H. Dick, P. W. Duckworth, J. W. Duff, G. J. Ellis, H. T. Fattorini, A. B. Fenwick, J. F. Gainsford St Lawrence, E. M. Goodwin, J. W. Gormley, W. J. Hall, D. A. Harrison, T. W. Hart, G. A. Henderson, M. P. Honoré, P. Horgan, G. A. Howard, R. T. Hume, M. H. Johnson-Ferguson, P. Kazarine, P. S. Kerr-Smiley, A. Long, J. H. Marshall, D. A. Messervy, P. M. Morreau, J. Morrough-Bernard, M. J. O'Donovan, P. M. O'Driscoll, P. J. O'Regan, D. A. Peake, B. R. Peerless, S. A. Reynolds, L. Schmidt, S. Scrope, A. W. Starte, P. F. St George Yorke, J. R. Symington, C. Terrell, J. E. Trafford, M. N. Tyson, N. G. Vigne, R. M. Walsh, J. Wansbrough, P. A. Watkin, J. C. Young.

#### SCOUTING

congratulated. As usual the weather on Wednesdays more than lived up to its reputation and, out of the seven days available for scouting, six of them were wet. Before we go any further in this

account mention ought to be made of the great improvement in the catering arrangements and here thanks are due to Fr James.

The numbers of the troop are up to their maximum and led by J. Cox have this term really justified their existence. The annual 'hinge' was held in the Group Troop room since the theatre Troop room has been converted into a Group Store. At the time of writing some of the crew are on a camp with some Sea Scouts in Switzerland and we hope that they are as successful as they were last year.

J. Cox has left the School and we wish him the best of luck.

#### SEA SCOUTS

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 refurnished with tubular steel chairs, it has become a popular resort at all times of the day.

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

The work at the lakes has continued with a most regular attendance of all members, but it has been hampered by bad weather on many Wednesdays. Sailing has continued to be the principal occupation in spite of the high winds and squalls, and full use has been made of the 'Anne' and the two Fireflies. A systematic overhaul of the boats has been continued under the able guidance of Fr John, and towards the end of the term, a special 'Boat' Patrol was formed under 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 north-west corner.

To celebrate the Head Master's Jubilee on December 1st, the Troop went to Hull at the kind invitation of J. D. Horgan, Esq. Here an elaborate tour of the extensive dockyards was made and also a visit on board the S.S. *Merengo*, then in dock. The careful preparations for the visit and the great interest it 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 smooth and efficient running of the Troop this term has been due to the Troop-Leader Lewis-Bowen, and his Patrol Leaders, who were:—Horn-yold, Ryan P., Gaynor, O'Driscoll P., Fitzalan-Howard, Wightwick, Leonard E., Stephenson, field and Farrell as Q.M.

#### THE JUNIOR HOUSE TROOP

A small Troop began the term with P. M. Vincent as Troop-Leader. He was ably supported by Patrol-Leaders, M. W. Price, J. E. Whitehall, E. H. Barton and L. N. van den Berg. Without the experience of a previous camp the work inevitably consisted chiefly in training old and new members and, by the end of the term, all patrols showed a fairly high standard of smartness and efficiency. Useful work was done on the Troop House and in felling and cutting up trees in the Black Plantation. We are deeply grateful to Fr Gabriel and Br Gervase for their invaluable help in making our Christmas party such a success. It is evident in all we do how much we miss the wisdom and skill of Fr Paschal. Only those who have worked with him on a really tough job will appreciate how great is our loss.

## 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. Wauchope, with G. C. Hartigan as Vice-Captain.

THE other Monitors were: A. J. Hartigan, M. W. Cuddigan, R. M. Swinburne, J. Moor, P. M. Vincent, D. H. M. Masey, N. F. Martin, R. H. Martin, P. E. N. McCraith, D. J. Burdon, E. H. Barton and M. A. Bulger.

R. H. MARTIN left the House at the end of term to return to Australia. With him go our best wishes.

DURING the term the names of the Old Boys of the Junior House who were killed during the war were inscribed round the frieze of the new panelling in the Refectory, thus completing our War Memorial.

ANOTHER improvement has been the gilding of the bosses round the Altar in the Chapel. This gives a very pleasing effect, particularly during the winter months, when the unrelieved oak tended to look rather sombre and the excellence of the carving remained unnoticed.

THE retreat discourses were given by 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.

FR MAURUS GREEN has succeeded Fr Paschal as Scout Master, and is assisted by Br Edmund Hatton. They have undertaken a difficult job and 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.

SHOOTING in the miniature range has taken place on most Sunday evenings and the standard reached is high. Unfortunately only the 'Second Year' can be exercised in the available time for the training necessary for the competition in the Summer Term.

WE would wish to record our sorrow at the death of Fr Stephen Marwood. He was a frequent visitor to the Junior House to preach and sing the Mass on Sundays. Many are those who will remember his simple and inspiring sermons. May he rest in peace.

THE usual carol service took place on the last Sunday of term. The singing was pleasant and enjoyable. Fr Paul presided and gave Benediction. At a 'Christmas' supper, and a very good one it was, the Head Monitor rose to his feet and after congratulating Fr Paul on his silver jubilee, presented him on behalf of the House a box of silk handkerchiefs. Amid the laughter of Fr Paul's stories, the House withdrew to rest.

### RUGBY

THE state of the ground owing to the drought made games impossible for the first week or two of the term. This left little time for the selection and training of a team before the first matches were due in the middle of October. However, it soon became clear that there were enough promising players about to give good grounds for

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,

numbed as they were by the cold. The score at half-time was equal, Malsis gaining a safe lead in the second half.

THE next match was the return against St Olave's, played away. A quick try early in the first half scored by their opponents put the team on its mettle, and the whole side played with great determination and dash right to the end of the game. They succeeded in crossing their opponent's line three or four times and were awarded a try just as the whistle blew to end the game, making the result a draw. The next match was against Malsis Hall and was, as usual, a game of good hard rugby, ending with the visiting side in the lead. The last match, against a heavy side from Coatham, was lost. In addition there were 'A' team matches against St Martin's and Gilling, all of which were won.

Colours were awarded to: G. C. Hartigan, F. J. Baker, D. H. Massey, A. J. Hartigan and R. H. Martin.



## THE PREPARATORY SCHOOL

THE Officials for the term were as follows:—

*Head Captain:* H. Young.

*Captains:* A. F. Green, D. G. Wright, D. A. Poole, J. F. C. Festing, J. H. O. Bridgeman.

*Sacristans:* N. Macleod, A. G. Tomlinson, R. P. O'Donovan, P. R. Bland, C. R. W. Richards.

*Secretaries:* N. S. Johnson-Ferguson, R. P. Kelly.

*Custodians of Anteroom:* R. D. O'Driscoll, S. Reynolds.

*Bookmen:* D. Rae, J. F. Blake, A. D. E. Pender-Cudlip.

*Carpentry and Art Room:* D. J. Connolly, M. A. King, D. F. Scotson.

THE following New Boys joined the School this term: R. J. B. Twomey, D. Gray, H. F. Mumford-Smith, K. J. Ryan, M. Thompson, J. E. Massey, P. C. Ryan, The Hon. S. P. Scott, F. C. J. Radcliffe, H. R. Anderson, C. R. Holmes, P. J. Boyle, A. E. Mayer, J. P. Marshall, N. S. Tyson, B. A. J. Radcliffe, M. J. Whitehall, A. J. King, M. G. P. Montgomery, P. L. Burke, P. J. Chambers, D. P. Hope, F. J. Madden, P. Phelan, D. R. Stubbs, G. F. Chamberlain, P. F. McSwiney, W. R. Prentice, P. P. Read, O. R. Backhouse, J. N. R. Bishop, J. J. E. Brennan, P. N. Fell, J. T. Lyons, C. A. Mowbray, J. St G. Ryan, A. H. Stirling, C. C. Maxwell.

THE following boys made their First Holy Communion: M. J. Whitehall and R. L. R. Honeywill on the feast of Christ the King; P. C. Ryan, H. R. Anderson and D. R. Stubbs on the feast of the Immaculate Conception.

A PROLONGED drought at the beginning of term prevented rugger for some weeks and only after some welcome rain storms could the normal routine commence.

THE growing interest in music continue and the recorders multiply and increase. One hears them constantly 'off stage' in recreation time and then suddenly they appear in public for a concert and enjoy their moments of achievement. The Second Form Puppet Players produced three performances: their puppet pantomime of *Dick Whittington* was a most successful effort and perhaps the best up-to-date. On another occasion they ventured into the world of string puppets, kindly loaned for the occasion; one realized there are great possibilities here to be explored.

A NUMBER of Epidiascope competitions were held and great keenness shown: it is fun to see one's own picture hugely magnified on the screen even if uncomplimentary remarks have to be endured. The last competition, the subject for which was Christmas, and the prize for which was a picture specially painted by Fr Maurus, was won by Green. The singers have always been ready to provide a variety of songs for any occasion: on the feast of St Caecilia they set the tone for a good evening's entertainment by singing César Franck's two-part 'Panis Angelicus'. These things of course are all the fruits of recreational activities. Besides these achievements the Carpentry Shop and Art Room have been the scenes of steady activity.

THE Wednesday evening cinema has taken on a more professional look. The machine itself is now housed permanently in its own room—a small apartment behind the stairs. The loud speaker and screen are also permanent fixtures in the roof of the Gallery. A successful programme had been arranged. It is difficult to remember the most popular, and curiously enough some old favourites have again proved most successful: *Under the Red Robe*, *Oh, Mr Porter*, *Alf's Button Afloat*; among

the newcomers *Edison the Man* could perhaps claim priority.

THE School enjoyed two Sunday evenings of music. On the first Mr Moor played some light and attractive pieces on the violin; in the interval Johnson-Ferguson sang Bach's 'Flocks in pastures green abiding' to a recorder accompaniment played by Whitfield and Morland. On the second evening Mrs Herbert Read spoke to the School about the possibilities of making up one's own melodies and played on the viola a number of little tunes which had actually been invented by very young people. The School would also like to express their gratitude for some useful and valuable gifts recently received: to Major-General G. M. Dyer for the gift of carpentry tools and a collection of books, and to Mr and Mrs B. Thompson for the gift of a handsome silver cup.

THE shooting this term has been keen enough, though with certain exceptions, not of a very high standard. The exceptions were Johnson-Ferguson, O'Donovan, and Cave who obtained their badges.

AT the end of term the Second Form gave two performances of the Christmas Play. It must suffice to say that on the Sunday a large audience seemed to enjoy it and were ready to forgive any of the little slips and imperfections because the whole affair was offered them as a Christmas present. The cast was as follows:—

### JOE BURRIDGE

A Christmas Play in Three Acts.	
<i>Michael Chadcroft</i>	H. Young
<i>Mrs Chadcroft</i>	J. F. Festing
<i>Andrew Chadcroft</i>	R. G. Vincent
<i>Francis</i>	D. A. Poole
<i>Archie</i>	J. M. P. Horsley
<i>Joseph Burridge</i>	A. F. Green
<i>Peter Burridge</i>	N. S. Johnson-Ferguson
<i>Angel</i>	M. Macleod

*Carol Singers:* R. Kelly, A. Pender-Cudlip, M. King, J. Bridgeman, R. O'Driscoll, N. Johnson-Ferguson, R. J. B. Twomey.

*Announcer and Prompter:* A. G. Tomlinson.

THE term was brought to a close by the traditional Feast—a feast of music and good cheer. This year the part of Good King Wenceslaus was sung by R. Kelly and the Page by N. Johnson-Ferguson. The singers sang some new and delightful carols accompanied by a large gathering of recorders with Mr Lorigan himself leading them and playing like the Pied Piper (one somehow felt that if he had moved towards the door every boy in the room would inevitably have followed him—which would have been a pity since the Christmas cake provided by Matron and the Staff was undoubtedly delicious). And so the Head Master wished all and everyone a happy Christmas and thanked the Staff for their good services.

### RUGBY

THIS term is usually only a formative one for the new team but this year more matches have been played than usual. The results were not very encouraging. The opposition has usually been too old and strong and the team in these matches had no chance to develop its own game—the best it could do was to keep a constant check on its more powerful opponents.

THE only exception to this was the two matches against Malsis Hall when Mr Gadney went to great trouble to put in to the field a team which matched ours in age. In these games which were both hard fought draws the team began to show signs of promise. The forwards looked powerful at times and the backs who are strong and fast should, when they gain in confidence and skill, become good.

POOLE, Green and J. Festing received their colours last year. Wright was awarded his colours.

The following also played: Lucas, M. Festing, Kelly, Macleod, F. Radcliffe, M. King, Horsley, Vincent, Massey, Mackenzie-Mair, R. O'Driscoll, Dyer, Gray, Tomlinson, H. Young and Richards.

## RESULTS

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

## 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.

## SPORTS

## RESULTS

*Set I. 100 Yards*

1. Poole. Time 13.4 secs.
2. Green
3. Gray

*Set II. 80 Yards*

1. Umney. Time 11.1 secs.
2. Dyer
3. Holmes

*Set III. 60 Yards*

1. B. O'Driscoll. Time
2. Chambers
3. Burke, A. J. King

*Set I. 400 Yards*

1. Gray. Time 71 secs.
2. Poole
3. Green

*Set II. 200 Yards*

1. Dyer. Time 32.2 secs.
2. Umney
3. Holmes

*Set III. 200 Yards*

1. B. O'Driscoll. Time 35.5 secs.
2. Chambers
3. A. J. King

## 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.

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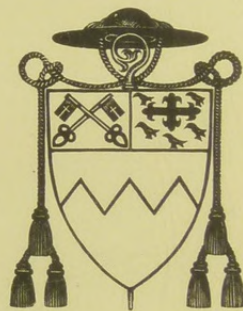
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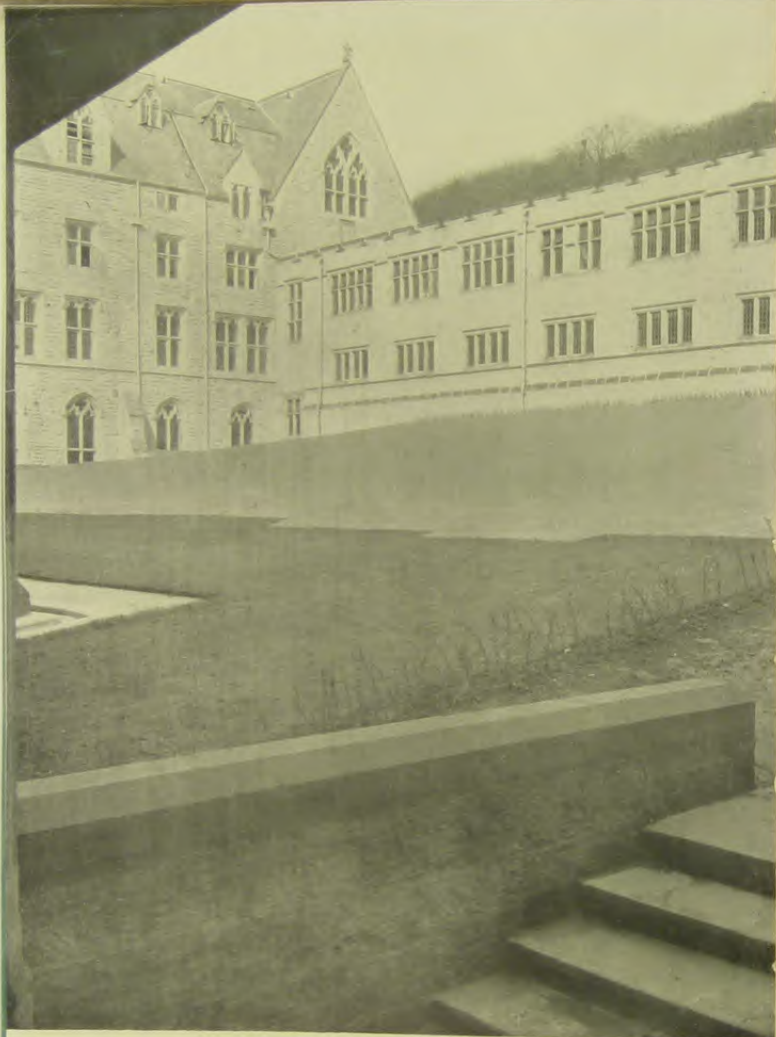
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## THE AMPLEFORTH JOURNAL

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Part II

### 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.

#### I. 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': *Respondet 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*.<sup>1</sup>

<sup>1</sup> 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. 209-68; (2) Dom F. Vandenbroucke, 'Saint Benoît, le Maître et Cassiodore'. *Ibid.* XVI, 1949, pp. 186-226; (3) T. F. 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 concision 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 often in the community, so that no brother may excuse himself on 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 document.<sup>1</sup> The present writer, having had occasion to study the Master's text and to submit portions of it to the test of translation, has great sympathy with this judgement.<sup>2</sup>

## 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

<sup>1</sup> *Multa a S. Benedicto, ut dixi, emendicis, quae a reliquo ejus sermone rudi et scabro longe discrepant* (P.L. 103, col. 713).

<sup>2</sup> *The Downside Review*: LVII (1939) pp. 1-22; LVIII (1940) pp. 150-9. The second article gives the Master's amazing excursus on Gyrovagues.

Cassian; but in these passages, as contained in the Masters' text, Cassian's phrases are reproduced more faithfully than in the Benedictine Rule. As a result of his researches, Dom Genestout put out the revolutionary theory that the *Regula Magistri* was prior in time to St Benedict's Rule and was, in fact, the chief source of that Rule. At one blow he deprived the Patriarch of Western Monachism of his great achievement, the *Regula Monachorum*, or at the best left him with the subsidiary role of a judicious editor. It is true that it was no small achievement to produce, out of the Master's amazing jungle, the ordered simplicity, lucidity and good sense of the Holy Rule. Granted the hypothesis, it was indeed a masterpiece of editing. But, even so, the role for which St Benedict was cast was a secondary one; and, were this theory to win the day, we should performe cry 'Ichabod: the glory is departed!'

Dom Genestout's thesis started a brisk debate which has continued down to the present time and is not yet concluded. I cannot attempt to survey the considerable literature produced by the debate or to summarize the rival arguments. Benedictine writers have appeared on both sides of the controversy, and there have been some non-Benedictines also. Hitherto, there has been lacking to the contestants an essential piece of equipment, viz. a critical edition of the Master's text. I understand, however, that such an edition is at present being prepared.

On the conservative side of the debate, I would single out for special mention Abbot Bernard Capelle of Mont César, who in a series of judicious essays (from 1939 onwards) has maintained the priority of St Benedict's Rule, arguing that the Master used that Rule in its 'first state'. From the same monastery have recently come two essays in the same sense, of which I must now speak.

## 3. THE THESIS OF DOM CAPPUYNS

The first of the two essays just mentioned advances the striking hypothesis that the author of the *Regula Magistri* is none other than St Benedict's contemporary, Cassiodorus: politician, writer and monk. Cassiodorus (c. 490-583) is best known as the minister of Theodoric, the Ostrogothic King of Italy. After Theodoric's death (526) he continued to assist his successors until the year 540, when, the Gothic kingdom being obviously in decline, he retired to his 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 theology, yet conversant with as much general literary culture as would assist those studies. Such is the programme expounded in his most influential work, the *Institutions*. 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 Sanctorum Patrum*. On the other

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, reckoned 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 (*d.* 523) 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 drastically?

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 experiment with fantastic regulations 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 (*c.* 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.* 92, 93).

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 simultaneously by two abbots.

I beseech you, most holy men, Abbots Calchedonius 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). Various theories have been propounded to explain this unusual situation, as, for instance, that Calchedonius was perhaps abbot of the main monastery and Gerontius abbot of its eremitical adjunct on Monte Castello, though the text just cited appears to give the two abbots jurisdiction over one and the same flock. In fact, no satisfactory explanation has hitherto been found. Now, however, if we suppose Vivarium governed by the Master's Rule, all is easy. The exact sequence of events described in that Rule has occurred at Vivarium; Gerontius is the Master's 'secondary abbot'.

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. 63), could not but view with grave disapproval, if not with horror. For his own part, he ordains that his monks should take 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:

The prophet says: *Seven times a day have I given praise to thee . . .*  
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. The Master takes up the last item and devotes to it a special chapter (42). I give a translation of the whole chapter, italicizing some significant words.

Let the psalms of Compline always be chanted with antiphons. 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 sevenfold 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? (*Respondet Dominus 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: *Ausculata, O 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 on 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.

It is true, as he says, that Cassiodorus is a versatile writer, varying his style with remarkable skill and virtuosity; but even a versatile writer cannot help but have some tricks of style, some favourite words, or phrases, or cadences, that betray his handiwork.<sup>1</sup> Dom Cappuyns, admitting that his harvest in this field is a very small one, devotes a considerable part of his essay to a comparison of the doctrine of the *Regula Magistri* with the doctrine of the admitted works of Cassiodorus. I have no space in which to deal with this part of his argument and must abstain from a summary criticism.

#### 4. DOM VANDENBROUCKE

Dom Vandebroucke's essay forms a supplement to the work of Dom Cappuyns. Greatly daring, he seeks to attack the problem from the stylistic angle, which Dom Cappuyns had found so little satisfactory. The distinguished Cambridge statistician, G. U. Yule, had conceived the idea of applying his own special craft to the solution of problems of literary attribution. In the resulting book, *The Statistical Study of Literary Vocabulary* (Cambridge, 1944), he propounded an appropriate technique, which he exemplified by applying it to an examination of the rival claims of Kempis and Gerson to the authorship of the *Imitation*. Following in Professor Yule's footsteps, Dom Vandebroucke subjects the documents in the case to an elaborate analysis, involving many calculations and an intricate technique. His essay consists to a large extent of an array of statistical tables, which I frankly confess that I am unable to check or appraise. The English have a rooted distrust of the argument from statistics, which distrust has found popular expression in the well-known Degrees of Comparison: Lies, Damned Lies, Statistics. It is, therefore, with some measure of dubiety that I report Dom Vandebroucke's conclusions, which are as follows:

- (1) Our first business is to determine the mutual relationship of those portions of the definitive Benedictine Rule (i.e. the standard text) and the *Regula Magistri* which are closely parallel.
- (2) On a close scrutiny these portions of the two Rules are found to display much disagreement and this—so to say—of a criss-cross character. We must reject as impossible the view that either text is a direct copy of the other.
- (3) We are constrained by the evidence to presume the existence of a single common ancestor for the two texts, prior in time both to the definitive Benedictine Rule and to the *Regula Magistri*.
- (4) The statistical evidence allows us to hold that this common ancestor is the Benedictine Rule, but that Rule in a primitive 'state'.

<sup>1</sup> This point may be described as the 'Achilles Heel' of Dom Cappuyns' argument. The lack of any real stylistic agreement between the *Regula Magistri* and the recognized writings of Cassiodorus is strongly emphasized by Mons. F. Masai, librarian of the MS department of the Royal Library of Brussels, in *Scriptorium*, Vol. II (1948), fasc. 2, pp. 292-6: 'Cassiodore peut-il être l'auteur de la *Regula Magistri*?'



- (5) Did the writer of the definitive Benedictine Rule make any use of the *Regula Magistri*? We may deny this with confidence.
- (6) Finally, no evidence has emerged in the course of our statistical analysis which forbids us to regard the two 'states' of the Benedictine Rule as being from the same hand. Nor is any of the evidence inconsistent with the view that the non-Benedictine portions of the *Regula Magistri* are the personal work of Cassiodorus.

#### 5. SAINT BENEDICT ON SLEEP AND DIGESTION

Whichever side we espouse in the main controversy, or in the 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 model or a contemporary commentator, the *Regula Magistri* can hardly fail to be of service for the interpretation of the Holy Rule. Previously to this, our first notice of the Rule, and indeed of St Benedict himself, was contained in the *Dialogues* of St Gregory the Great, written very nearly half-a-century after St Benedict's death. We now seem to be closer to the Saint and his Rule. So I propose to take a couple of passages from St Benedict's Rule in order to show what light upon their interpretation may be provided by the Master. I propose also, though in a minor degree, to display the eccentric character of some of the Master's regulations. I begin my work with a well known passage from St Benedict's eighth chapter.

In winter, that is, from the first of November until Easter, prudence dictates that the brethren should rise at the eighth hour of the night, so that their sleep may extend for a moderate space beyond midnight and they may rise with digestion completed. Those brethren, who need a better knowledge of them, should devote the time that remains after Matins to the study of the psalms and lessons.

There are two points in which this translation differs from current translations: (1) The phrase *juxta considerationem rationis* is commonly taken to refer to the 'calculation' by means of which the eighth hour was to be determined. The old Roman hour being a variable quantity, changing in value from day to day, we were to suppose a monk—if not the abbot himself—regularly engaged in fixing the precise point of incidence of the eighth hour, and therefore the exact moment of rising.<sup>1</sup>

<sup>1</sup> But *did* St Benedict employ the old Roman hour, which would nowhere have been so inconvenient as in a monastery? Cassiodorus tells us in his *Institutions* that Vivarium was equipped with a water-clock, and it must, in consequence, have kept hours of a fixed and invariable length, like our own. Vivarium was founded before St Benedict's death, and it is very probable that Cassiodorus and St Benedict were acquainted with each other. What more likely, then, that St Benedict also used an hour of fixed length? This little item, if accepted, would spare our commentators a lot of trouble.

But I 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 convincing of all. As for the use of *ratio* in this sense, I would cite in its favour the *sed et hoc cum omni mensura et ratione* of chapter 70, if not also the *dictante aequitatis ratione* of the Prologue.

(2). The reader may be disposed to accept this first interpretation and yet may—with commentators and translators generally—shy 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.<sup>1</sup> 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 cockerow! 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 thus called, or rather, killed, at the very height of the digestive process, they would come to choir with their heads all heavy and their

<sup>1</sup> 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 tota vita sua per diversas provincias ternis aut quaternis diebus per diversorum cellas hospitantur*, 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.)<sup>1</sup>

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. 11).

<sup>1</sup> 'Cockerow' (*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 *vigilgalle*, 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 *Deus*. 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—*digesti* 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 *cincti cingulis aut funibus*; 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 *redimiculum*, 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.<sup>1</sup> 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 *scapulare propter opera*, which was obviously a garment designed to perform the same function as the primitive *redimiculum* and the later *bracile*? The Master, though very copious on the topic of monastic dress, nowhere uses the word *scapulare*, which of itself is a significant circumstance and would persuade me that the word is no more than another name for the *redimiculum* 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, caligæ.
- (2) cuculla, tunica, bracile, pedules, caligæ.

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.<sup>2</sup>

<sup>1</sup> See *redimiculum* 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.

<sup>2</sup> The modern 'belt' is our equivalent for St Benedict's *scapulare* 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 *paenula* or *casula*, 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 superadded to 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 any part in the management or manual work of the monastery farms. To his mind such work is irreconcilable with their monastic observance, distracting their minds and compelling them to break the regular fasts. They must take no part in it. All the farms must be leased to secular 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 monks and have to face all the solitudes of a farmer's life, not to mention turbulent farm-hands and litigious neighbours, the Master is distinctly unsympathetic. 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 solitudes, 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 Père Gaucher, in his distillery, was engaged in damning 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. 23-27). 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 'reverently' 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.

As for the English version of the Rule which has been employed by the author, by this also has he been tripped up. (An instance occurs in section 6 of this paper.) The said version is based upon a Latin text, first printed in 1659, which antedates by more than two centuries the textual work of modern scholarship. It may, from a textual point of view, be denominated a 'pre-historic' text. The modern work began in 1880, with Dom Edmund Schmidt of Metten. But the really decisive advance, the Rule's 'Copernican revolution', came in the year 1898, when that 'prince of palaeographers', Ludwig Traube, published the first edition of his *Text-History of the Rule of St Benedict*. With this book a new age begins; practically every printed text before that date may be dubbed 'pre-historic'. If we compare such a text as Abbot Butler's with a pre-historic text, we find that the difference is a very great one, involving some hundreds of variants. If we choose for the comparison the text of Dom Linderbauer (who removes no 'vulgarisms'), the variants are in the region of a thousand. It is true that the great majority of these variants do not affect the sense and need not mislead a translator; but there remain many which achieve both these things, and there is one chapter (29) so corrupted by interpolation as to be quite distorted from its true meaning. So a translator employing a pre-historic text is necessarily led astray by his original; and that is what has happened in the version used by Mr Lindsay.

I conclude this notice by mentioning a few points that might receive attention in a second edition. (1). There is some inconstancy in the dates assigned for the composition of the *Dialogues* and the Lombard sack of Monte Cassino (pp. 6, 7, 86, 96, 97, 179). (2). Subiaco is east, not west, of Rome (p. 40). (3). I believe the form *melotus* (pp. 46, 49) to be an incorrect one. (4). One speaks of 'the Campagna', but hardly of 'the Campania' (pp. 82, 88, 106, 108). (5). On page 90, 'ninth chapter' should be 'nineteenth chapter'. (6). The date of King Totila's visit to St Benedict is given (p. 106) as 542-3. It is the date usually given and is reached by working back nine or ten years from the date of Totila's death (552). This calculation is correct only on the assumption that, when St Benedict said 'Nine years shalt thou reign and in the tenth shalt thou die', he meant nine *more*, i.e. from the date of the visit; which assumption is insecure. (7). It is not universally agreed that St Benedict introduced Compline (p. 126). (8). Finally, I think it was slightly naughty of the writer of the 'blurb' to commend the book to us as a 'non-controversial life of St Benedict'; for it contains, in the speculations already mentioned, a good deal of matter that is eminently controversial.

ABBOT JUSTIN McCANN.

## CHRISTIAN DEMOCRACY

(concluded)

### 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 fulfil 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.<sup>1</sup>

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

<sup>1</sup> Op. cit., p. 54

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. Maritain 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 here as 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 man is man*, 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 judgement.<sup>1</sup>

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, though 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

<sup>1</sup> J. Maritain: *The Rights of Man*, p. 36.

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.

#### LIBERAL 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 subjection 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-stultifying, 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.<sup>1</sup>

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 rôle, 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 not prevented the democracy of the Third Republic, born in the bloody convulsions of the Commune and after defeat and the loss of Alsace-Lorraine, from establishing itself and reconstituting a strong State, possessed of a first class colonial empire, and politically able to face the Great War, to regain the lost provinces, to increase its colonies by mandates, and to become, at least till 1936, the chief Power of the Continent.

<sup>1</sup> L. Sturzo: *Politics and Morality*, pp. 42-3.

All this has been possible for two reasons. The first, that during the nineteenth century France maintained and reconstituted her moral, 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*.<sup>1</sup>

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

<sup>1</sup> *Ibid.*, pp. 38-40.

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 régimes had behind them an experience going back thousands of years, with alternations of tyranny and anarchy. Aristocratic régimes, 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 mediæval 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 between 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?*—

The accursed power which stands on Privilege  
(And goes with Women, and Champagne and Bridge)  
Broke—and Democracy resumed her reign:  
(Which goes with Bridge, and Women and Champagne).

At any rate, one can be an excellent Christian without calling oneself a democrat; and the Catholic Church is prepared to work with any form of political government which respects man's natural rights. But while it would be unwise to dogmatize on contingent matters of this sort, there must be many Christians who would not wish to disagree with Don Sturzo in his view that the progress made by mankind 'during what may be called the *first phase of modern democracy* has been remarkable and incontestable. There has been a continuous striving towards a better future. The democracies have provided a propitious atmosphere for the development of social forces, the raising of the worker, the revaluation of public morality, the reform of law and even of religion itself, in spite of the secularism and anti-clericalism inherited from the Encyclopedists and from revolutionary Liberalism.'

#### DANGER OF THE TOTALITARIAN STATE

But if Democracy is to realize its potentialities to the full then those who aspire to popular leadership must learn again the value of human personality and shape their policies at a higher level than either individualism, which considers persons as so many independent units, or *Étatisme*, whereby they are swallowed up in the whole. The nineteenth century rallied to the defence of individual liberty because this was thought to be assailed in the name of authority. We in this mid-twentieth century have become increasingly aware of man's sense of community and his need to co-operate with his fellows, while at the same time we strive to preserve the human person from absorption in the collective entity, whether nation or class. In *person*, or *personality*, we here include all that these words imply in terms of spirit and sense, private life and social life, culture and religion, the interests both of this world and the next. The effect of secularism, that is, irreligion, has been to break all these elements asunder, to leave the individual man uprooted and alone, without relation to his final end; it has cut off modern society from its historic roots in a Christian civilization. Thus the State, in so far as it is secularist, is left without any finality transcending its own political and economic purposes. And when the State assumes the role of an end in itself, it inevitably becomes tyrannical and brooks no rival; which is the basic reason why, as in Eastern Europe today, it turns ferociously anti-Christian and anti-clerical.

Moreover few will deny that the domination of the State over the minds and consciences of its citizens can be excessive even under so-



called democratic régimes. Democracy itself must aim at transcending its own institutions and so set the human person free from undue control 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 personalism 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 government 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 equalitarianism; 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 scandalous 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.<sup>1</sup>

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, supreme y exemplified in our

<sup>1</sup> J. Maritain: *Christianity and Democracy*, pp. 39-40.

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, alike 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. (I Corinthians xii, 14-20.)

The doctrine of human solidarity, so lucidly expounded in Canon Demant's book *Theology of Society*, is one of the lessons that the modern world has to re-learn. There are many others besides. Without questioning 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 stifled in the oppressive atmosphere of an impersonal 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, bad will and all the other manifestations of self-centredness 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 Communistic 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 ideal of St Paul must in some fashion be realized before 'government of the people by the people for 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 xi, 52) 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.

## THE CHAPLAIN'S POINT OF VIEW<sup>1</sup>

THE issue is clear. It becomes clearer with each passing day. Men of goodwill, to-day as yesterday, are clamouring for an ideal to which they can give their whole-hearted allegiance, in which they can find security amidst a rootless generation whose standards have collapsed over night. There are only two claimants, the ideal of boundless material prosperity, and the ideal of the Gospel. Truth versus falsehood, God versus mammon—the issue could not be clearer. Both claimants are increasingly dividing the world into two camps, both appealing to their followers with the appeal of a *mystique*. Even the followers of Mammon are fired with something akin to fanatic religious fervour.

The very clarity of the issue is focusing the spotlight upon the Church and revealing her in her true colours to numberless men, previously blinded by a multitude of claimants to their allegiance and now reduced to two. This situation presents the Church of God with an opportunity in all walks of life among all nations that has rarely before faced her. It implies something of vital importance to her in the struggle, namely a new view of her self and the fulfilment of her mission to teach all nations. To-day her light shines with a steady blaze; she is again the city crowning the hill for all men to see. The appeal of her Truth goes out, compelling attention and challenging enquiry. Men of goodwill are rapidly ceasing to attack the Church and her teaching. Bewitched by the victory of the Faith, the principle in her that, though persecuted by the rival claimant, is yet triumphant and unshaken, they see in her the finger of God and seek the key to her secret.

Whether they find that key depends upon her members. If they grasp that the spread of her Truth depends upon them; that her teaching needs no explaining away, no defence based on an outmoded apologetic, but the positive presentation of the good news that once again it is, then her ranks will swell with more and more men of goodwill. These men, thirsting for the certainty of truth, seek knowledge. They are won by the Catholic, who has drawn them by the example of his integrity and his deep Christian love of his fellow men, especially the most degraded. They are repelled by the defensive apologetic of the Catholic who timidly, sometimes even scornfully, thinks of everyone outside as an opponent against whom he must defend his Faith at all costs. The defensive Catholic breeds the defensive attitude on the other side, and the result is barren. The mass of men who now contemplate the Church in wonder, are won individually by love and humble explanation of the Faith; they are lost by merely defensive apologetic.

<sup>1</sup> What is said here of the Catholic officers will often apply equally well to the cadet or ranker.

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 enquiries 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 welcoming grin. He's obviously delighted to see a priest. The Adjutant, a good, honest, cheerful pagan, is not slow to notice this, and it sinks in. 'I see you won't need my assistance any more, Padre. Hope to see you for lunch in the Mess.'

Then we get down to business. It appears, so the 'stooge' tells me that HE 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 chase 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 now 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 best 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 his example is going to shine forth with all the persuasive attraction of deep Christian love. The new thirst for knowledge on the part of his fellows that we have noticed at the beginning of this essay demands a thorough knowledge on his part of the simple things of the Faith. Sooner or later he is going to be asked fundamental questions about his Faith by sincere enquirers. As an educated man he can't shirk this responsibility. Through a failure, when at school, to realize the importance and grasp the significance of the excellent religious instruction then given him, an officer may at first find himself at a loss. This is indeed frequently the case, but I have often been very pleasantly surprised to discover how capable young men are of giving a simple explanation of their Faith, and I repeat Explanation—not argument or defence. A boy of barely sixteen at an Army Apprentice School recently gave a full catechetical course of instruction to a non-Catholic boy at the same school. After questioning the boy, I found that there was very little additional instruction needed before receiving him into the Church.

However, should lack of knowledge be the drawback at first, an officer can easily remedy the situation by a little study of such books as the following, recommended by way of a small library to the Catholic Officer Cadets at Sandhurst, which they can take away with them to their regiments:—

*How Heathen is Britain?* by B. G. Sandhurst.

*Radio Replies*, 3 volumes by Frs Rumble and Carhy.

*A Map of Life* by F. J. Sheed.

*Now I See and Within that City* by Arnold Lunn.

*Laws of Life* by Halliday Sutherland.

*Christ, the Church and the Soul* by W. J. Moore.

Such books, apart from refreshing one's own knowledge and providing an easy reference, when questions crop up, are useful to lend to interested

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.F.,  
*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.

## BOOK REVIEWS

ST FRANCIS OF ASSISI by *Omer Engleburt*, translated and edited by Edward Hutton. (Burns Oates, London, 1950.) 16s.

The frontispiece of this book is a reproduction of the fresco of St Francis in the Cappella San Gregorio in the Sacro Speco at Subiaco. It is the earliest extant portrait of the Saint and was probably painted in 1228, two years after his death. It is thought that St Francis visited Subiaco in 1216 when his friend Cardinal Ugolino consecrated the church, and that the painting represents St Francis as he appeared at that time, namely, as a young man, without the marks of the Stigmata or the nimbus and with the simple inscription 'Brother Francis'. In spite of its disagreement with Celano's pen-picture and its evident lack of skill, it yet possesses a charm, a mildness of expression which is missing in many of the later portraits. However, whatever may be the judgements of the learned, as to its artistic merits, it is undoubtedly a fitting link between St Benedict and the Poor Man of Assisi. St Francis was a child of the middle ages whose spiritual and cultural treasures were so largely the legacy of St Benedict. And while it is true, as he himself said more than once, he did not wish to follow the rules or customs of other orders, but simply to observe the Gospel, yet the spirituality of the Friars grew from that of St Benedict, so that this old painting in the Sacro Speco, the cradle of Western monasticism, is surely symbolic of the continuity of Catholic spirituality, and of all the friars owe to the monks. Franciscans will ever be grateful for the help they have received from Benedictine monks in every land and age. The first Franciscan church—the Portiuncula at Assisi—was a gift from the Abbey of Monte Subasio and the same generosity was repeated in many other places—notably in England at Canterbury, Reading and elsewhere. The Capuchin reform was strongly influenced by the Camaldolese constitutions and in particular by Blessed Paolo Giustiniani. But this is a separate chapter about which much might be written.

The Abbé Omer Engleburt states in the preface to this book, that he has written it because more than fifty years have elapsed since Sabatier's 'Life' was published and twenty since the most recent biographies and he was therefore able to utilize new material, for instance, the 'Liber exemplorum' and the 'Legenda antiqua'. In addition there were publications of Sabatier, of the Quaracchi Fathers, of Father Cuthbert, O.F.M.Cap. and of P. Gratien. However, those who fear they may not recognize the St Francis they have long known and loved, may rest assured. By this we do not mean that this life contains nothing new. No two artists paint a portrait in quite the same way, and the Abbé Engleburt brings many fresh touches of colour to his canvas. There is, for instance, a new version of the story of 'perfect joy' p. 203; a different interpretation of St Francis' youth, and we think a truer one, and a new translation of the 'Laudes Creatoris' by Martin Haley. But the main lines are the same and we think the portrait which emerges from this latest study is, on the whole, a pleasing and authentic one. There is a useful chronology of the life of St Francis, and the sources are well set out in sixteen pages at the end of the book, together with a useful bibliography.

By way of criticism we must say that Mr Hutton's translation is not always satisfactory. A number of sentences bear unmistakable signs of their French origin—for instance, 'the garden of the Bishop' on p. 67. Berard and Peter become Bérard and Pierre; Br Cæsar of Spire, Cæsare de Spira (p. 211), while on p. 329 we have Jean Pierre Olivi. And why were we not given a Catholic translation of the Scripture quotations? As a consequence Psalm 141 becomes Psalm 142 in p. 313. But our chief quarrel is with Mr Hutton's Introduction. Here he would seem to be so devoted to Sabatier, the Protestant biographer of St Francis, that he adopts his attitude of

representing St Francis as a frustrated man whose ideals were destroyed by Pope 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 a great career—in exactly those things which St Francis most wished his Order to avoid, that is in learning, in which its sons were to rival, and not least at Oxford, their Dominican brothers, and in wealth and magnificence of buildings, such as the double Basilica of San Francesco . . . But on these lines, alas, 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 their Seraphic Father; the missionaries in every part of the world who even to this day keep alive the spirit of Franciscan Adventure, sometimes even to the shedding of their blood; the saintly laybrothers who in their humble toil reflect the simplicity of their Father. Those who accuse the Order of being too absorbed in the pursuit of study would do well to reflect that in the Capuchin family to-day there are nearly 3,000 laybrothers and that about half its saints and 'beati' are laybrothers. However, we are not unmindful of Mr Hutton's work for Franciscan studies and his delightful books on Italy and 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 Franciscanum Historicum* (Annus XXXIX) Fr Michael Bihl, O.F.M. demolishes Moorman'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 1228.

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 ascetical, almost fierce portraits of Berlinghieri and his disciples, the tender paintings of Giotto and the very human scenes depicted by Sassetta. Perhaps the most penetrating of all is Cimabue's fresco which forms the dustcover 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.

FR ALFRED, O.F.M.Cap.

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

These volumes are a triumph for the author and for the publishers, Messrs Burns Oates; we are all heavily in their debt. Here is an authoritative account in English of the Rites of the Eastern part of the Church, done with a wealth of detail, a care and a scholarship, such has probably never been done in any language. As is known, the Mass, which we assist at in the Roman Rite, is also 'dressed' in many other ways in the East—the doctrinal element is the same, the main outline of the ritual is also the same, but the language, the vestments, the architecture, the form of many of the prayers, the arrangement of many of the ritual ceremonies, are different. This book goes into all this with painstaking care, and into many other things as well.

The Rites here described are, the Syrian, the Syro-Maronite, the Syro-Malankese, the Coptic, the Ethiopic, 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 more famous early documents connected with the liturgy. The author defends this 'Royal garment of many colours' with an enthusiasm and justice which is infectious. He points out the importance of these Catholic Eastern Christians, with special reference to the restoring 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 Saint Peter, 'Thou art worthily called the Rock, on which the Lord built the inviolate faith of the Church, constituting thee chief pastor of the reasoning sheep'.

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 Eastern rite 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 Nestorian penetration into the Middle Kingdom in the seventh century, or the problem of the Saint 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 these 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 ill-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 collapse 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 so 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 crushed by the Arabs and, it must be said, disorganized by schism and heresy. 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 that is pure conjecture. The fact is that the Eastern Church is a scattered remnant.

As one reads this book from beginning to end it becomes apparent what great trouble the Popes and the missionaries from the West have taken in order to attempt to bring the dissidents back into the fold. In the story of each section we find this question of 'reunion' recurring; and always it is Rome which takes the lead. On the other hand, its emissaries have not always been as enlightened as the Popes who sent them. This is particularly true, as already mentioned, with regard to South India and it is also sadly true of the Church in Ethiopia.

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 all the texts, he concentrates instead upon the common ceremony and prayers of the liturgy of the Catechumens, that of the Faithful and then, in full, the Anaphora, in so far as that is possible. This part is of course the most important in the book, but one will be forgiven for finding it 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 for 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.G.E.

PHOENIX AND TURTLE by *Thomas Gilby, O.P.* (Longmans, Green.) 16s.

The impression of freshness and novelty left by Fr Gilby's latest work is somewhat deceptive. It is, of course, a tendency, and a very welcome one, among 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 nautical 'co leur locale' 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 plea 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 *Language, 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'; but one feels throughout that the doctrine is being presented and embroidered rather than arrived at. The objections that a modern empiricist would naturally raise to this sort of philosophizing in general, and in particular to such things as the treatment of the 'laws of thought' or the unexplained introduction of terms like 'form', 'species' and 'abstraction', are hardly mentioned. Less recent theories of knowledge fare scarcely better, being dismissed with a brevity that borders on dogmatism. The comparison, for example (p. 94), of mentalism with the early life of Mary Magdalene seems a little hard on Bishop Berkeley; and to argue to a realist epistemology by describing the object of cognition as 'an opponent' (p. 111) or 'an object hard and uncaring' (p. 108) looks dangerously like the fallacy of Dr Johnson kicking the stone.

For these and similar reasons this work is not likely to make much of a contribution to modern philosophical controversy; nor, on the other hand, to serve the ordinary reader as a general introduction to epistemology. None the less, those who

are already acquainted with, and sympathetic to, the Thomist theory of knowledge will find it an attractive study of the subject. A sense of humour, the use of a modern idiom, a realization of the dangers of 'acribology', the conviction that metaphysics must maintain 'a sturdy insistence on the data of sensation', 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 scholastic manuals which are all too apt to be regarded as self-sufficient instruments of study.

P. O'R. SMILEY.

THOMAS PERCY, SEVENTH EARL by *M. M. Merrick*. (Duckett, 1949.) 15s.

The Catholics of Elizabethan England have, almost invariably fared badly at the hands of the historians. Something of a mystery to themselves and their contemporaries—their numbers, influence and so often their very names admitted of endless doubt and disputation—they clearly could secure only a limited comprehension from the 'Whig dogs' to whom English historiography has owed so much. And with the Tories their chances were even less promising; for, as Mr Feiling has shown, the Tory party was not the least of the unexpected progeny of the Reformation Parliament. Macaulay with his cock-sure generosity caught a fleeting glimpse of their splendour, but he had other fish to fry. If only Foxe had been on the other side!

Nor have they always had cause to be grateful to their co-religionists. The Victorian tradition was one of tit-for-tat; and with *Come Rack, Come Rope* Mr Benson half-volleyed *Westward Ho!* to the boundary. Catholics read the first, Protestants the second; and the English equilibrium remained undisturbed. In our own day, however, Challoner's splendid book has at last been splendidly published, and the modern totalitarian state, whose advent Acton, prophesied, has made it easier for us to grasp what it was that these men faced. Topcliffe no longer seems a remote and improbable figure.

This book deserves a double welcome, for it both carries forward and re-interprets the tradition of the past. It is a serious and painstaking attempt to gather together between the covers of one book the large but scattered amount of information which is available about one of the most attractive and interesting of the Elizabethan Martyrs.

It has, however, its faults. The author has not altogether got rid of the old 'edifying' style of exposition. The reader is continually being nudged by the author, so that he may not miss one jot of villainy or one title of virtue. He is never allowed to make up his mind for himself. Nor has the author remembered Acton's injunction to 'do our best for the enemy': there is no attempt to explain how it was that many Englishmen, neither unpatriotic nor without honour, were on the wrong side.

'Bad men who had no right to their right reason,

Good men who had good reason to be wrong.'

Chesterton was profoundly right. That is the way the world wags in every generation; it is the historian's job to interpret the consequences and to avoid the over-simplification of motive and character. With such a good tale to tell it is a pity that the author could not take more care in the manner of its telling. Pleasantly produced and attractively illustrated the book is a useful fifteen shillings' worth.

T.C.E.

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

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

A PILGRIM'S PHRASE BOOK written and illustrated by *Harry Weedon*. (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—from which the illustrations are also taken—and consists of an account of the four major basilicas in Rome, followed by a section

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.



THE CATHOLIC DIRECTORY (Burns Oates, 10s. 6d.) for 1950 is well up to its usual high standard, well printed, accurate and cheap. The only criticism, which is more of a query, 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 FRANÇAISE, 1838-1939 par Alvin A. Eustis. (University of California Publications \$2.50.)
- LI LIVRES DU TRÉSOR de Brunetto Latini, édition critique par Francis J. Carmody (University of California).
- THE MESSAGE OF THERESE OF LISIEUX by M. M. Philpott, O.P. (Burns Oates.) 5s.
- LOVE IS A LIGHT BURDEN a biography of Mother Mary Gonzaga Barry, I.B.V.M. by Mother Mary Oliver, I.B.V.M. (Burns Oates.) 12s. 6d.
- A HISTORY OF PHILOSOPHY, Vol. II, Augustine to Scotus by Frederick Copleston, S.J. (Being No. 12 of the Bellarmine Series published by the Jesuit Fathers, Heythrop College, Oxon.) (Burns Oates.) 25s.
- THE SACRISTAN'S MANUAL by The Reverend Denis G. Murphy. (Burns Oates.) 10s. 6d.
- THE SPIRIT OF GOD by C. C. Martindale, S.J. (Sheed and Ward.) 7s. 6d.
- REGINALD POLE, Cardinal of England by W. Schenk. (Longmans.) 15s.

BEDE the Ecclesiastical History of the English Nation, Bks I and II newly translated into English with notes and introduction by Michael MacLagan, M.A., F.S.A. (Basil Blackwell.) 7s. 6d.

FATHER MICHAEL BROWN, S.J. by Thomas Hurley, S.J. (Clonmore and Reynolds.) 12s. 6d.

PATRIARCHA and other political works of Sir Robert Filmer edited with an Introduction and notes by Peter Laslett. (Basil Blackwell.) 12s. 6d.



THE EDITOR acknowledges with thanks the receipt of the following publications:—

*Downside Review*, *The Fulcrum* (Ottawa University), *The Raven* (Atchison, Kansas), *Pax*, *Oratory Parish Magazine*.

*Harrovian*, *Shirburnian*, *Oakhillian*, *The Outlook*, *Bootham*, *Beaumont Review*, *Belmont Abbey School Magazine*, *Pocklingtonian*, *Stonyhurst Magazine*, *St Augustine's Magazine*, *Ratcliffian*, *Lorettonian*, *Wykehamist*.



## 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 Fr 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 S.J., the martyr of that district.

From 1925 to 1940 he was parish priest of Barton-on-Humber, and there 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.

FATHER AMBROSE BYRNE

To those whose association with Ampleforth has been for but a short period the importance of the part played in its life 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 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 Browndedge 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 10th, 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 of this 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 Cotswolds, 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 æsthetic 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 humbly and wisely prepared for the great adventure of eternity.

ROBERT SPEAIGHT.

## SCHOOL NOTES

THE SCHOOL OFFICIALS were :—

Head Monitor	.. .. .	M. Everest
School Monitors :	J. A. Kenworthy-Browne, J. S. Hattrell, A. E. Firth, A. D. Wauchope, S. B. Thomas, P. J. Vincent, N. A. Sayers, J. G. Faber, T. P. Fattorini, D. J. Hennessy, G. D. Neely, F. D. Bingham, J. N. Curry, M. A. Simons, P. A. Mitchell, I. A. Petrie, P. W. Unwin, H. P. Smyth.	
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 :—

F. D. Bingham, J. S. Dobson, M. D. Donelan, M. Everest, E. A. G. Forster, D. J. Hennessy, J. H. F. Kenny, J. A. Kenworthy-Browne, D. L. Martin, G. M. Moorhead, G. D. Neely, H. D. Purcell, S. B. Thomas, P. P. M. Wiener.



THE new boys in May were :—

J. D. Campbell, J. S. E. Fordyce, P. F. V. Howard, D. J. Ingle, C. P. J. O'Callaghan, D. P. Palengat, M. M. Tylor, M. J. Wright.



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 :—

*Classics.*—P. J. Bishop at Pembroke College, Oxford. A. D. S. Goodall at Trinity College, Oxford. C. D. P. McDonald at Christ Church College, Oxford.

*History.*—M. D. Donelan at Oriel College, Oxford. G. D. Neely at Christ Church College, Oxford. S. B. Thomas at Lincoln College, Oxford.

*Modern Languages.*—H. D. Purcell at Jesus College, Oxford.

*Mathematics.*—J. A. Kenworthy-Browne at Wadham 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 compère, 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 'Il 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 'Il Trovatore' for the Finale from Gounod's 'Faust'. This lovely duet lost

nothing by its removal from its context. Miss Zuilma Hopkins' 'Leonora' was the most moving performance of the evening, and would bear favourable 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 silent 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 cavouring 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 prophecies 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.

#### ENTERTAINMENTS

On Shrove Monday, February 20th, Mr Ernest Sewell paid us a return visit to give us one of his able conjuring shows which he performed with his customary alacrity and skill.

Among the many notable films shown this term, the French masterpiece *Monsieur Vincent* must take pride of place. This film, made by public subscription among the Catholics of France, has now achieved an international reputation which it has justly merited. Having run for more than five months in the West End, it has since penetrated to places which have hitherto scarcely known of the existence of foreign films. At Ampleforth it was shown to a very large and appreciative audience. Not only did the piece treat with a most human and impressive theme, but it also achieved a technical quality which in some respects was beyond reproach. Much of the camera work was of great excellence and in the best traditions of the cinema, while the delicate use of sound effects and the notable and praiseworthy absence of monstrous and obtrusive background music greatly added to the effect. The performance of Pierre Fresnay in the title role was sensitive and powerful in the extreme, and could not fail to leave a most vivid impression on the most sophisticated member of an audience. His performance was one of such distinction that he appeared, not only to live the part, but to look it at the same time—a truly great achievement which has rightly merited a number of international awards. The Director, Maurice Cloche, is to be congratulated on a magnificent piece of film making which has courageously followed the lines drawn up by His Holiness Pope Pius XI in his encyclical on the films.

Once again we were privileged to be able to see two examples of the genius of Mr Walt Disney. *Bambi* may be counted among his masterpieces and was wholly delightful, while *Fun and Fancy Free*, though of a lesser calibre, was, in its own way, entertaining and enchanting. *The Marx Brothers Go West* provided a typical piece of Marxian fun; *Jamaica Inn*, though generally rated as being the least of Mr Hitchcock's achievements and undoubtedly not in his usual vein, was a hearty melodrama which recalled an earlier period in the cinema's career and brought forth a spirited and delightful performance from Mr Charles Laughton. *The Lady Vanishes* was a piece which was more after Mr Hitchcock's own heart and well worth seeing again; *Nanook of the North*, a museum piece and a remarkably well preserved one, provided something different and provoked considerable interest. It acted as a startling reminder that as long as thirty years ago some of the pioneer film makers had achieved a quality of cinematographic art which might rightly be envied by some of the lesser lights who have since followed in their path. *I Remember Mama*, slow and warm-hearted, was notable for some fine characterizations;

*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 adaption 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.

## 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. D. 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. Purcell, 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. Bente 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. Martelli, 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 witticisms 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 abstentions.

'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.F.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 Maurus, 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.

## THE GEOGRAPHICAL SOCIETY

The Society has had another successful term. Fr John opened the lecture season with a well-informed lecture on 'Star Gazing'. At the following lecture the means by which a large city obtains its water was made clear by K. M. Bromage in a lecture on 'Birmingham's Water Supply'. R. W. Dawson followed with a lecture on 'Finland to-day', which revealed the extent of his knowledge and interest in that country. The lecture season was brought to a close by the President who spoke on 'The City of York'. Members were able to see for themselves some of the things described by the President, when, a few days later, on the feast of St Benedict, they went to York and after a brief inspection of the city spent the afternoon inspecting Terry's Chocolate Works, by special permission of Sir Francis Terry to whom we are indebted for a most interesting and satisfying afternoon. At the last meeting of the term the Society saw two films, *We of the West Riding* and an issue of *This Modern Age* which dealt very graphically with the world food problem.

## THE SCIENTIFIC CLUB

This term brought to an end another successful session, most of the lecturers facing an audience for the first time and maintaining well the standards of the Club. With the same officials as in the previous term membership was at its maximum, and attendance at meetings was usually good.

The unseen work that ensures the safety and efficiency of London's tube and bus system was competently explained by the ex-Secretary, P. Ballinger in his lecture 'A Night with London Transport', for which he had the use of an excellent set of slides. 'Wire Ropes' was the rather unpromising title of P. Cullinan's lecture, but the enthusiasm and knowledge he brought to his subject made it a model for future lecturers; Messrs British Ropes of Doncaster kindly provided material to illustrate this talk. J. P. S. Martin spoke of the history and design of racing cars in his lecture on 'Motor Racing', emphasizing the technical advances made as the result of scientific investigation into the problems of high speed. N. P. Moray covered a vast field of research and speculation in his lecture on 'The Sun', and is to be congratulated on the matter he assimilated for it and for the style of delivery. At the last meeting of the session three films were shown: *The Manufacture of Explosives*, *The Extraction of Penicillin*, and *Turbo-Jet Propulsion*.

The Club's thanks are due to the President and Vice-President, and its good wishes follow the President, Fr Bernard, in his recent appointment as House Master of St Oswald's.

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.

P.J.

## 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 Epidiascope.

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 Eight-some Reel which was performed by the Society. The Band's 'Roxburgh 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. Bridgeman, R. Petrie, C. McDonald, Lord James Crichton-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 Country Dance Band, which consists of Fr Damian (flute), Fr Theodore (violin), Br Benedict (drums) and Mr Ballard-Thomas (piano), played for the Society throughout the term at its regular meetings, and with this incentive the attendance reached record heights. We owe them a great debt of thanks for making the work of the Society so much more enjoyable. The standard of dancing was good, and owing to the skill of the Band and the pleasant disposition of the audience during the concert, the Society brought off its *coup d'état* successfully.

It is hoped that this exhibition will not remain as an isolated incident, but that it will stimulate interest in Country Dancing in the School, and that it will bring approval on the policy of the Society to take a more active and less exclusive part in the activities of the School.

J.G.MCG.

## 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.

T.S.

## 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 20th.

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'Reilly 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 Diana Mary Vernon.

Eversley Michael Gallimore Belfield to Felicity Ann Hellaby.

John Campbell to Elizabeth Somerville Balfour.

Lieut-Col Robert Charles Michael Monteith, M.C., T.D., to Mira Elizabeth Fanshawe.

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, M.C., and Flight-Lieut J. M. McCann have been mentioned in despatches for services in Malaya.



J. M. B. 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 300 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 :*

The Hon. General Treasurer	Mr E. H. King
The Hon. General Secretary	The Rev. E. O. Vanheems, o.s.b.
The Chaplain	The Rev. W. S. Lambert, o.s.b.
Committee : to serve for one year	The Rev. I. G. Forbes, o.s.b.
Committee : to serve for three years	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.1.

*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. Rittner, 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. This



## REVENUE ACCOUNT

APRIL 1ST, 1949 TO MARCH 31ST, 1950

Dr.	£ s. d.	1949 £ s. d.	Cr.	£ s. d.	£ s. d.	1949 £ s. d.
To MEMBERS' JOURNALS	289 16 0	260 16 3	By SUBSCRIPTIONS OF MEMBERS—			
„ MASSES	6 0 0	5 16 0	Current Year	542 19 0		
„ EXPENSES OF GENERAL SECRETARY Printing, Postages and Incidentals	19 0 0	101 17 0	Arrears	175 10 0	718 9 0	729 17 6
„ EXPENSES OF GENERAL TREASURER Printing, Postages and Incidentals	11 13 2	29 0 5	„ INCOME FROM INVESTMENTS		144 3 1	140 19 5
„ LONDON AND SOUTH OF ENGLAND AREA EXPENSES	16 16 0	8 7 10	„ INCOME TAX REFUND CLAIM LODGED FOR 1949-50		67 8 8	55 11 11
„ YORKSHIRE AND NORTH EAST OF ENGLAND AREA EXPENSES	—	2 12 0				
„ SCOTTISH AREA EXPENSES	13 2	—				
„ OLD AMPLEFORDIAN CRICKET CLUB AND GOLFING SOCIETY— Printing and Stationery	29 2 1	14 15 0				
„ BALANCE BEING NET INCOME OF THE YEAR CARRIED DOWN	557 0 4	503 4 4				
	£930 0 9	£926 8 10			£930 0 9	£926 8 10
„ BALANCE BEING NET SURPLUS at March 31st, 1950—As shown on Balance Sheet	557 0 4	503 4 4	By NET INCOME BROUGHT DOWN		£ s. d.	£ s. d.
	£557 0 4	£503 4 4	BALANCE FORWARD FROM		557 0 4	503 4 4
			1949	503 4 4		
			Less Disposal under Rule 32	503 4 4		
					£557 0 4	£503 4 4

## SCHOLARSHIPS AND SPECIAL RESERVE ACCOUNT

APRIL 1ST, 1949 TO MARCH 31ST, 1950

Dr.	£ s. d.	1949 £ s. d.	Cr.	£ s. d.	£ s. d.	1949 £ s. d.
To EXHIBITION	61 0 0	40 0 0	By BALANCE FORWARD FROM 1949—	1,190 2 1	1,489 9 2	
„ EDUCATIONAL GRANTS	381 0 0	393 0 0	„ AMOUNT TRANSFERRED FROM REVENUE ACCOUNT IN ACCORDANCE WITH RULE 32	377 8 3	185 12 11	
„ GRANT FOR SANDHURST CHAPEL	—	100 0 0	„ INCOME FROM INVESTMENT OF THE SURPLUS INCOME	33 13 8	48 0 0	
„ BALANCE AT MARCH 31ST, 1950— As shown on Balance Sheet	1,159 4 0	1,190 2 1				
	£1,601 4 0	£1,723 2 1			£1,601 4 0	£1,723 2 1

## CAPITAL ACCOUNT

APRIL 1ST, 1949 TO MARCH 31ST, 1950

Dr.	£ s. d.	1949 £ s. d.	Cr.	£ s. d.	£ s. d.	1949 £ s. d.
To BALANCE AT MARCH 31ST, 1950— As shown on Balance Sheet	7,631 7 8	7,235 11 7	By BALANCE FORWARD FROM 1949	7,235 11 7	6,772 18 0	
			„ AMOUNT TRANSFERRED FROM REVENUE ACCOUNT IN ACCORDANCE WITH RULE 32	125 16 1	61 17 7	
			„ LIFE MEMBERSHIP SUBSCRIPTIONS	270 0 0	400 16 0	
	£7,631 7 8	£7,235 11 7			£7,631 7 8	£7,235 11 7

## SCHOOL ACTIVITIES

### RUGBY FOOTBALL

AMPLEFORTH V. WIGAN OLD BOYS

Played at Ampleforth on February 12th

ONCE again we were able to welcome the Wigan Old Boys to Ampleforth, and another most enjoyable game was played.

Soon after the kick-off, the Wigan Old Boys scored from a penalty in the Ampleforth '25'. Three points down in almost as many minutes might well have deterred the School side, but they recovered well. For the first quarter they were forced onto the defensive against repeated attacks, but the excellent covering of the forwards prevented the occasional break-through from being exploited. The strength of the visitors clearly lay in their experienced and fast-running threequarter line. Often their full-back joined in to make the man over, but though more than once they came near to scoring, the attacks were held. Then, towards the end of the first half, the Ampleforth forwards began to give the ball with more regularity to their threequarters; but they in their turn were unable to force a way through.

With the whistle for half-time came the rain in ever-increasing violence, and the game developed more and more into a forward battle. This was to Ampleforth's advantage as it deprived the Wigan Old Boys of their strength in the threequarters, while their forwards

were tiring. Whenever the Wigan backs got the ball, they looked dangerous, but it was becoming increasingly difficult to hold the ball, and many a promising movement ended with a dropped pass or a knock-on. Ampleforth, for their part, replied with some magnificent 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-away in the centre was checked only on the Ampleforth line. A tight scrum was formed, Wigan heeled, 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, both players and spectators, and especially to Michael Conroy who arranged the game.

Result:

Wigan Old Boys 6 points.

Ampleforth 3 points.

AMPLEFORTH COLTS V. STONYHURST COLTS

Played at Leeds on February 15th

THIS match between two unbeaten sides promised to be a good one but the Ampleforth side played a little below form owing to illness and Stonyhurst won quite easily. Heavy rain the previous day made the ground heavier than the Ampleforth side had yet encountered. This exposed the poor tackling in the centre since the back-row forwards were

unable to move across quickly enough in defence. One of the Stonyhurst threequarters soon discovered this and within a few minutes he cut through to score. This try was converted with an excellent kick. Ampleforth replied with a try by MacDonald.

In the second half the Ampleforth forwards, well led by Fennell, continued

their excellent display but poor handling and weak running in the centre nullified their efforts. On at least two occasions they nearly scored by rushes on what was by now a very heavy ground indeed. Stonyhurst were quick to seize on dropped passes and scored three times

in this half. None of the kicks were successful.

The game was played at Leeds by courtesy of the Headingley R.U.F.C.

Result:

Stonyhurst 14 points.

Ampleforth 3 points.

### ATHLETICS

THE Athletic Season of 1950 may truly be counted as one of the most successful in recent years, for, not only was the weather remarkably consistent both during the training and the actual meeting, but, as a natural outcome of this, a number of very noteworthy performances were recorded both in the Senior and Junior Divisions. In fact, the fine weather during the training period immeasurably contributed to the successes achieved in the two meetings with other Schools and in the School Meeting itself. March came in like a lion with wind and snow, enabling the pessimists to prophesy the worst from the start, but they were as rapidly confounded when sunshine and fair weather made a speedy come-back.

In the Senior Division the most remarkable performance was, undoubtedly, the new 100 Yards record of 10 secs by I. Russell. This, even allowing for weather conditions which were perhaps highly favourable and for the slight inclination of our track towards its finish, was surely a great achievement. By the time that these notes appear in print, this athlete, who has been consistently good throughout the School, will have run at the White City with, we hope, equal success. Another record was established by J. G. Faber, the School Captain, in the Challenge race of the Hurdles when he did 16.2 secs. In the other events C. C. Miles rose to prominence by winning both the Half Mile and the Threequarter Mile Steeplechase; P. A. Mitchell threw a steel javelin over 165 feet, while H. Dubicki was consistently good in Putting the Weight. M. Corbould, though he won the Mile under rather trying con-

ditions, did not quite live up to the promise of last year. In the second set of the Senior Division, performances were no less notable. Although the records for this set are not of such long standing, two of them were beaten. P. D. Burns did the Hurdles in 15.8 secs, while it is interesting to note that the runner-up in this race, D. J. Farrell, also broke the record. K. M. Bromage, who made his mark this season, won the Mile and the Steeplechase, breaking the record in the former, while W. A. Lyon-Lee and I. R. Wightwick finished the Half-Mile in a dead heat, thus terminating a healthy rivalry which had existed throughout the meeting.

The short distance races in the Junior Division were run on the new cinder track which has been laid to the south of the new match ground. Here O. R. Wynne set up a new record for the 100 Yards. Wynne was, in fact, one of the most outstanding athletes of the whole meeting. He won five out of the nine events in the third set and established two new records. In the fourth set J. J. Russell and S. G. Blewitt showed considerable promise, while C. M. Moore, despite his stature, proved himself to be a most accomplished high jumper. In the fifth set the honours went to J. O. Honeywill, while R. V. Bamford and G. H. Morris also contributed commendable performances.

The Relay meeting was held on Easter Sunday in weather conditions which one might call more traditional than those of the rest of the meeting. There was keen competition in all the races and no one House was allowed a walk-over in any event. In the final count, St

Oswald's, following the example set by St Aidan's last year, won both the Senior and the Junior inter-House competitions.

School colours were awarded to P. A. Mitchell, T. P. Fattorini, H. Dubicki and C. C. Miles.

#### AMPLEFORTH v. DENSTONE

Held at Fallowfield, Manchester on March 27th.

As in previous years, the Manchester University Athletics Club kindly gave us permission to use their ground for our meeting with Denstone College, and we should like to record our thanks to the Club Officials for their help in making the meeting a success. Although sunny, the weather was very cold due to an east wind. Ampleforth got a lead of three points in the first event, the 100 Yards, a lead which was never lost for the rest of the meeting. The race was won by I. Russell, with P. J. Vincent coming third. In the Weight H. Dubicki and T. P. Fattorini put us well in the lead by taking first and second places. The Half Mile was very well run by C. C. Miles, who this season proved himself to be a good middle distance runner.

When it came to the Long Jump, Denstone made it clear that they were considerably superior in this event, which was won by their Captain, M. J. Amps. J. G. Faber, the Ampleforth Captain, and T. P. Fattorini repeated their performance of the previous year by gaining the first two places in the Hurdles, which was followed by I. Russell winning the Quarter Mile. P. A. Mitchell came to the fore as a javelin thrower, winning the event, with M. M. Bull taking second place. The Mile was, for us, a disappointment, for we had two good runners in M. Corbould, who showed such promise last year, and K. M. Bromage, who had come into his own this season. But Denstone were undoubtedly the masters in timing their laps and a slow race was finely won by F. A. Cooper and J. White.

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 unorthodox sag in the middle, won the event for Ampleforth with some good jumping, reaching the height of 5ft 5ins, 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 Captain, Amps, in the 100 Yards and the Long Jump, and of Cooper, who, besides winning the Mile so superbly with White, also took second place in the Half Mile—no mean achievement. Eckersley and Dracup also did honourably in the Quarter Mile and the High Jump respectively. On the Ampleforth side the outstanding performances were those of Russell in the 100 Yards and the Quarter Mile, and of Miles, Mitchell and Everest in their respective events.

*100 Yards.*—I. Russell (A) 1, M. J. Amps (D) 2, P. J. Vincent (A) 3. 10.4 secs.

*Putting the Weight.*—H. Dubicki (A) 1, T. P. Fattorini (A) 2, S. Hignell (D) 3. 38ft 11ins.

*Half Mile.*—C. C. Miles (A) 1, F. A. Cooper (D) 2, M. D. Donelan (A) 3. 2 mins 10.9 secs.

*Long Jump.*—M. J. Amps (D) 1, Dawson (D) 2, W. L. Gilchrist (A) 3. 18ft 10½ins.

*Hurdles.*—J. G. Faber (A) 1, T. P. Fattorini (A) 2, R. Sherwin (D) 3. 16.5 secs.

*Quarter Mile.*—I. Russell (A) 1, R. Eckersley (D) 2, E. O. Schulte (A) 3. 55.2 secs.

*Throwing the Javelin.*—P. A. Mitchell (A) 1, M. M. Bull (A) 2, D. Cook (D) 3. 158ft ¼in.

*Mile.*—F. A. Cooper (D) 1, J. White (D) 2, M. Corbould (A) 3. 5 mins 7.8 secs.

*High Jump.*—M. Everest (A) 1, P. Dracup (D) and I. A. Simpson (A) 2. 5ft 5ins.

*Half Mile Medley Relay.*—Won by Ampleforth in 1 min. 44.7 secs.

*Result.*—Ampleforth 56 points, Denstone 30 points.

#### AMPLEFORTH v. STONYHURST

Match held on March 29th 1950.

The conditions for the match against Stonyhurst which was held on Wednesday, March 29th 1950 at Ampleforth were good; the track was firm, the sun shone and the west wind, though noticeable, did not appear to cause undue trouble.

Stonyhurst drew first blood with a convincing win in the 100 Yards by Godfrey in a very good time. Dubicki (A) countered this by winning the Shot by four inches from Leyden of Stonyhurst, and so Ampleforth drew level. Poole of Stonyhurst, who, together with Russell (A), was outstanding as an athlete, had little difficulty in winning the Half Mile; Miles (A) took second place, but never seriously threatened Poole. Everest (A) next won the High Jump from Williams (S), but gave his supporters some anxiety by falling at the earlier heights. He was not at his best throughout, probably, on account of his exertions at Denstone two days previously.

Again Ampleforth had drawn level, and now Russell (A) went away with his impressive stride to win the Quarter Mile in excellent time. Schulte (A) took second place, and neither was seriously threatened. The Stonyhurst first string runner was bewildered by the starting lanes, and did not do himself justice. Next came the Javelin, which was not an impressive performance. The wind seemed to affect all the throwers, and they had difficulty in making the javelins break the ground. Bull (A) and Mitchell

(A) managed to take first and second places, but none of the competitors did himself justice. The same may be said of the Long Jump, in which Ampleforth increased their now considerable lead by one point, Curry taking first place, and Lupton and Williams of Stonyhurst second and third places.

At this point Stonyhurst rallied; Godfrey won the Hurdles—perhaps the best individual performance in the Match—and then Lomax (S) won the Mile, in which race he appeared master of the situation throughout. Faber (A) had the misfortune to fall at an early hurdle in the first of these races, but Fattorini (A) ran well to take second place, winning valuable points. The same may be said for Corbould, who took second place in the Mile, and so made victory for Ampleforth certain.

There followed the Relay, which was won by Stonyhurst by a clear margin. It should be mentioned that it was Poole who was responsible for this; he made up some hundred yards leeway, and then made the final 220 yards a formality—an impressive performance. And so Ampleforth won a well contested match by 45 points to 41.

Interspersed with the Senior were some Junior events which did not count in the match. Wynne was outstanding in these, winning the 100 Yards and the Quarter Mile, as well as contributing to victory for Ampleforth in the Relay. Although there were no close finishes during the afternoon, the result of the match was not certain until the penultimate event, and Stonyhurst's rally caused considerable concern to Ampleforth supporters.

*100 Yards.*—Godfrey (S) 1, Russell (A) 2, Edgecombe (S) 3. 10.3 secs. Stonyhurst 6, Ampleforth 3.

*Weight.*—Dubicki (A) 1, Leyden (S) 2, Fattorini (A) 3. 38ft 8ins. Stonyhurst 3, Ampleforth 6.

*Half Mile.*—Poole (S) 1, Miles (A) 2, Thornton (S) 3. 2 mins 9.2 secs. Stonyhurst 6, Ampleforth 3.

*High Jump*.—Everest (A) 1, Williams (S) 2, Simpson (A) 3. 5ft 3ins.  
Stonyhurst 3, Ampleforth 6.  
*Quarter Mile*.—Russell (A) 1, Schulte (A) 2, Lavery (S) 3. 54.1 secs.  
Stonyhurst 1, Ampleforth 8.  
*Javelin*.—Bull (A) 1, Mitchell (A) 2, Cunningham (S) 3. 138ft 1½ins.  
Stonyhurst 1, Ampleforth 8.  
*Long Jump*.—Curry (A) 1, Lupton (S) 2, Williams (S) 3. 17ft 10½ins.  
Stonyhurst 4, Ampleforth 5.  
*Hurdles*.—Godfrey (S) 1, Fattorini (A) 2, Lupton (S) 3. 15.4 secs.  
Stonyhurst 6, Ampleforth 3.  
*Mile*.—Lomax (S) 1, Corbould (A) 2, Courtney (S) 3. 5 mins 5.5 secs.  
Stonyhurst 6, Ampleforth 3.  
*Relay*.—Stonyhurst 1. 3 mins 56.5 secs.  
Stonyhurst 5.  
*Total*.—Stonyhurst 41 points, Ampleforth 45 points.

## 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, Dick (A) 3. 2 mins 23.5 secs.  
*Quarter Mile*.—Wynne (A) 1, Waters (S) 2, Petty (S) 3. 56.4 secs.  
*Relay*.—Ampleforth 1.

## RESULTS OF SCHOOL MEETING

Cups were awarded to:

Best Athlete	I. A. Russell
Set 2	K. M. Bromage
Set 3	O. R. Wynne
Set 4	S. G. Blewitt
Set 5	J. O. Honeywill

## SET I

*100 Yards*.—(10.2 secs, P. J. Wells 1937 and A. M. Mahoney 1939.) I. Russell 1, P. J. Vincent 2, M. H. Simons 3. 10 secs (NEW RECORD).  
*440 Yards*.—(52.6 secs, J. H. Bamford 1946.) I. Russell 1, D. J. de Lavison 2, P. M. Drury 3. 53 secs.

*Half Mile*.—(2 mins 6.4 secs, R. E. Riddell 1935.) C. C. Miles 1, M. D. Donelan 2, W. A. Lyon-Lee 3. 2 mins 12.9 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 51.8 secs, J. D. Hamilton-Dalrymple 1946.) C. C. Miles 1, M. Corbould 2, P. M. Morland 3. 3 mins 55 secs.

*120 Yards Hurdles*.—(16.4 secs, E. P. Mathews 1941.) J. G. Faber 1, J. A. Simpson 2, T. P. Fattorini 3. 16.2 secs (NEW RECORD).

*High Jump*.—(5ft 10ins, J. G. Bamford 1942.) J. A. Simpson 1, M. Everest 2, M. D. Donelan 3. 5ft 2ins.

*Long Jump*.—(21ft 4½ins, D. B. Reynolds 1944.) W. L. Gilchrist 1, J. N. Curry 2, J. S. Evans 3. 19ft.

*Putting the Weight (12lbs)*.—(40ft 6ins, J. O. Leask 1938.) H. Dubicki 1, T. P. Fattorini 2, Z. T. Dudzinski 3. 38ft 1in.

*Throwing the Javelin*.—(181ft 3ins, F. C. Wadsworth 1948.) P. A. Mitchell 1, H. G. Reynolds 2, M. M. Bull 3. 165ft 11ins. (Best throw with steel javelins.)

## SET II

*100 Yards*.—(10.5 secs, K. W. Gray 1943.) P. D. Burns 1, T. C. Dewey 2, D. P. Jeffcock 3. 10.7 secs.

*440 Yards*.—(55.3 secs, P. C. Cowper 1948.) E. O. Schulte 1, T. C. Dewey 2, P. T. Ryan 3. 56.4 secs.

*Half Mile*.—(2 mins 10 secs, T. G. West 1944.) W. A. Lyon-Lee and I. R. Wightwick 1, M. A. Barraclough 3. 2 mins 13.4 secs.

*Mile*.—(4 mins 58.8 secs, M. Corbould 1949.) K. M. Bromage 1, I. R. Wightwick 2, W. A. Lyon-Lee 3. 4 mins 51.1 secs (NEW RECORD).

*Three-quarters of a Mile Steeplechase*.—(3 mins 57.7 secs, M. Corbould 1949.) K. M. Bromage 1, B. A. Martelli 2, J. M. Gaynor 3. 4 mins 7.2 secs.

*115½ Yards Hurdles (3ft)*.—(17.2 secs J. G. Faber 1948.) P. D. Burns 1, D. J. Farrell 2, C. C. Johnson-Ferguson 3. 15.8 secs (NEW RECORD).

*High Jump*.—(5ft 5½ins, D. B. Reynolds 1943.) T. E. Lewis-Bowen 1, H. M. Grant-Ferris 2, I. A. Petrie 3. 5ft.

*Long Jump*.—(19ft 1½ins, D. B. Reynolds 1943.) J. C. Twomey 1, A. J. Bonser 2, E. O. Schulte 3. 17ft 4ins.

*Putting the Weight (12lbs)*.—(36ft 11ins, K. W. Gray 1943.) P. D. Blackledge and S. M. Bradley 1, J. M. Stephenson 3. 32ft 2ins.

*Throwing the Javelin*.—(163ft 8ins, M. R. Hooke 1946.) C. J. Clapham 1, J. J. Huston 2, D. J. Farrell 3. 106ft 11ins. (Best throw with steel javelins.)

## SET III

*100 Yards*.—(11 secs, G. H. Hume 1939 and P. T. Pernyes 1944.) O. R. Wynne 1, J. W. Duff 2, J. Burdon 3. 10.5 secs (NEW RECORD).

*440 Yards*.—(56.8 secs, P. H. Martin 1948.) O. R. Wynne 1, M. Stokes-Rees 2, D. H. Dick 3. 58.9 secs.

*Half Mile*.—(2 mins 17.5 secs, D. J. Carvill 1937.) O. R. Wynne 1, R. P. Liston 2, M. Stokes-Rees 3. 2 mins 26.1 secs.

*Mile*.—(5 mins 5 secs, J. McEvoy 1946.) R. P. Liston 1, C. J. Carr 2, P. J. Cramer 3. 5 mins 25.8 secs.

*106½ Yards Hurdles (3ft)*.—(15.3 secs, P. D. Burns 1949.) O. R. Wynne 1, J. Burdon 2, D. H. Dick 3. 16.1 secs.

*High Jump*.—(5ft 3½ins, J. G. Bamford 1939.) G. A. Howard 1, Hon. M. Fitzalan-Howard 2, D. Messervy and B. Pearless 3. 4ft 9½ins.

*Long Jump*.—(18ft 2ins, K. W. Gray 1942.) O. R. Wynne 1, C. N. Irven and P. M. O'Driscoll 2. 18ft 10ins (NEW RECORD).

*Putting the Weight (10lbs)*.—(37ft 11ins, F. C. Wadsworth 1946.) E. P. Beck 1, M. W. Tarleton 2, R. P. Liston 3. 33ft.

*Throwing the Javelin*.—(158ft 10½ins, F. C. Wadsworth 1946.) R. P. Liston 1, J. O. Billingham 2, P. M. O'Driscoll 3. 109ft 7ins. (Best throw with steel javelins.)

## SET IV

*100 Yards*.—(11 secs, O. R. Wynne 1949.) J. J. Russell 1, S. G. Blewitt 2, P. J. Sebrock 3. 11.6 secs.

*440 Yards*.—(59 secs, O. R. Wynne 1949.) J. J. Russell 1, S. G. Blewitt 2, J. V. Ryan 3. 63 secs.

*Half Mile*.—(2 mins 25.4 secs, D. M. Gaynor 1937.) S. G. Blewitt 1, P. D. Kelly 2, C. M. Moore 3. 2 mins 29.5 secs.

*97½ Yards Hurdles (2ft 10ins)*.—(15.5 secs, J. G. Ryan 1936.) P. D. Kelly 1, S. G. Blewitt 2, C. N. Perry 3. 15.7 secs.

*High Jump*.—(4ft 11ins, C. J. Ryan 1935.) P. D. Kelly and C. M. Moore 1, P. T. Hope 3. 4ft 7½ins.

*Long Jump*.—(17ft 4ins, O. R. Wynne 1949.) S. G. Blewitt 1, C. J. van der Lande 2, J. N. Leonard, C. M. Moore and J. J. Russell 3. 14ft 2ins.

## SET V

*100 Yards*.—(11.8 secs, I. Russell 1946.) A. J. Taylor 1, R. V. Bamford 2, J. O. Honeywill 3. 12.2 secs.

*440 Yards*.—(61.3 secs, C. J. Huston 1946.) J. O. Honeywill 1, A. J. Taylor 2, C. C. Cowell 3. 66.4 secs.

*Half Mile*.—(2 mins 26.6 secs, P. F. Morrin 1946.) J. O. Honeywill 1, A. J. Taylor 2, C. C. Cowell 3. 2 mins 34.9 secs.

*97½ Yards Hurdles (2ft 10ins)*.—(16.7 secs, P. F. Morrin 1946.) J. E. Kirby 1, J. O. Honeywill 2, A. J. Taylor 3. 17 secs.

*High Jump*.—(4ft 7ins, P. F. Morrin 1946.) G. H. Morris 1, R. V. Bamford 2, T. N. Heffron 3. 4ft 3ins.

*Long Jump*.—(15ft 7ins, P. C. Cowper 1946.) R. V. Bamford 1, G. H. Morris 2, J. E. Kirby 3. 13ft 9½ins.

## INTER-HOUSE EVENTS

## SENIOR

*400 Yards Relay*.—(44.1 secs, St Aidan's 1937.) St Oswald's 1, St Thomas' 2, St Wilfrid's 3. 44.6 secs.

*Half Mile Medley Relay*.—(1 min 43.8 secs, St Wilfrid's 1946.) St Aidan's 1, St Oswald's 2, St Wilfrid's 3. 1 min 46.1 secs.

## SENIOR AND JUNIOR

*Four Miles Relay.*—(14 mins 57.8 secs, St Dunstan's 1938.) St Oswald's 1, St Thomas' 2, St Wilfrid's 3, 15 mins 45.3 secs.

## JUNIOR

*400 Yards Relay.*—(47.6 secs, St Aidan's 1947.) St Bede's 1, St Oswald's and St Thomas' 2, 49 secs.

*Half Mile Medley Relay.*—(1 min 52.7 secs, St Dunstan's 1937.) St Bede's 1, St Oswald's 2, St Wilfrid's 3, 1 min 59.8 secs.

*One Mile Relay.*—(4 mins 3.3 secs, St Aidan's 1935.) St Bede's 1, St Oswald's 2, St Wilfrid's 3, 4 mins 23.2 secs.

*Half Mile Team Race.*—(6 points, St Cuthbert's 1931.) St Oswald's (R. P. Liston, D. H. Dick, P. Ainscough), 17 points.

*Mile Team Race.*—(6 points, St Wilfrid's 1936.) St Edward's (P. J. Cramer, D. A. Messervy, J. J. Eyston), 14 points.

*High Jump.*—(14ft 4½ins, St Wilfrid's 1939.) St Wilfrid's (G. A. Howard, P. D. Kelly, L. Schmidt), 13ft 11ins.

*Long Jump.*—(47ft 4½ins, St Cuthbert's 1942.) St Bede's (O. R. Wynne, C. N. Irvan, R. L. Allison), 48ft 5½ins (NEW RECORD).

*Putting the Weight (10lbs).*—(97ft 7½ins, St Bede's 1945.) St Oswald's (R. P. Liston, R. A. Everington, M. W. Tarleton), 93ft 2ins.

*Throwing the Javelin.*—(325ft 10ins, St Aidan's 1945.) St Edwards (P. M. O'Driscoll, C. A. Brennan, A. R. Pilkington), 278ft 2ins. (Best throw with steel javelins.)

## BOXING

## AMPLEFORTH v. NEWCASTLE ROYAL GRAMMAR SCHOOL

This match took place at Newcastle on March 11th and was lost by four bouts to seven. The team showed itself well in this match and most of the results were close: in two cases at least bouts must have been lost by fractional points. In the lightest weights A. M. T. Simpson won his bout, and P. J. A. Serbrock was very narrowly defeated: both these young boxers have come on well this season. In the 7st 7lbs and under weight Hartigan's superior stamina in the last round was the deciding factor. Cramer lost a very good fight in the Fly Weight: both opponents showed themselves good two handed boxers and the points must have been very even. Martelli lost another very even fight. Evans showed a good left and won a very good bout although a bit slow on his feet. J. A. Simpson, the School Captain showed mastery throughout his bout over his slower opponent. Longy fought a very even fight until it was brought to an unfortunate conclusion when his opponent apparently

tripped and, falling on him, caused him to hit his head on the floor.

The full results of the match were as follows:—

A. M. T. Simpson (Ampleforth) beat M. Hope (Newcastle).

Gorring (Newcastle) beat P. J. A. Serbrock (Ampleforth).

Middleton (Newcastle) beat K. Sellars (Ampleforth).

P. J. Hartigan (Ampleforth) beat D. F. Hope (Newcastle).

Robson (Newcastle) beat P. J. Cramer (Ampleforth).

D. Lowther (Newcastle) beat B. A. Martelli (Ampleforth).

J. S. Evans (Ampleforth) beat Walker (Newcastle).

W. Lowther (Newcastle) beat P. T. Ryan (Ampleforth).

Smith (Newcastle) beat J. J. Huston (Ampleforth).

J. A. Simpson (Ampleforth) beat Bell (Newcastle).

Green (Newcastle) beat M. A. P. Longy (Ampleforth).

## AMPLEFORTH v. MOUNT ST MARY'S COLLEGE

This match took place at Ampleforth on February 8th, 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, Cramer began with an attack which was pressed so vigorously that the bout was stopped in the first round. Huston won in the Light Weight; and Martelli, who has developed into a good two-fisted boxer, in the Feather Weight. Hennessy took the place of D. L. Milroy at the last moment and fought well.

The team was as follows:—A. M. T. Simpson, P. J. A. Serbrock, K. Sellars, P. J. Cramer, B. A. Martelli, J. J. Huston, P. T. Ryan, J. A. Simpson (Captain), D. J. G. Hennessy.

## AMPLEFORTH v. ARMY APPRENTICE SCHOOL

Another home match on February 23rd was also somewhat disappointing in its result although, for the most part, the fights were well matched. The more experienced visiting team from Harrogate, however, won five bouts against two. Cramer fought a good close bout. J. A. Simpson showed his form well towards the end of his fight but, as on previous occasions, rather too late. Evans and Ryan won their fights; the former, as usual, punching extremely hard, and the latter making good use of his long reach.

The team was as follows:—P. J. Cramer, J. S. Evans, P. T. Ryan, B. A. Martelli, G. W. Swift, J. A. Simpson (Captain), M. A. P. Longy.

During the course of the term School boxing colours were awarded to:—J. J. Huston, B. A. Martelli, P. T. Ryan, P. J. Cramer, J. S. Evans, M. A. P. Longy and D. J. G. Hennessy.

## INTER-HOUSE COMPETITION

The Inter-House Competition resulted in a draw between St Edward's and St Oswald's with twenty-six and a half points each, closely followed by St Dunstan's with twenty-five and a half points. The closeness of the Competition drew special interest to the Finals but unfortunately, many of the bouts were not very evenly matched owing to the usual circumstances that inevitably many of the best boxers met each other in the semi-finals. The most noteworthy among these earlier bouts were between J. J. Huston and P. T. Ryan, R. R. Beale and G. W. Swift, D. P. Evans and P. J. Cramer. In the finals J. S. Evans and B. A. Martelli fought a very lively contest. J. A. Simpson was on good form against Longy and quickly showed the value of 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 28th 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. Simpson (O) beat Charlton (O).

*6st 7lb and under.*—Serbrock (D) beat D'Arcy (A).

*7st and under.*—Sellars (O) beat Micklewait (O).

*7st 7lbs and under.*—Hartigan (W) beat R. Kelly (D).

*Fly Weight.*—Cramer (E) beat Fitzalan-Howard (O).

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

*Feather Weight.*—P. Ryan (D) beat McAndrew (D).

*Light Weight.*—Wauchope (T) beat Swift (E).

*Welter Weight.*—J. Simpson (O) beat Longy (D).

*Middle Weight.*—Boyle (T) beat Mitchell (E).

*Heavy Weight.*—Hugh Smith (E) beat Bente (A).



## THE BEAGLES

A PART from two days missed owing to 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 result was that sport was good, although the number of hares killed was small. Welch continued to hunt hounds on Saturdays; on Wednesdays the Master carried the horn, hunting a small pack of five or six couple.

The first Wednesday meet of the term was at Gilling Grange on February 8th. 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 owing to fog that never properly cleared and again rather too many hares. However 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 changing with visibility so bad and hares and followers so numerous.

More snow and frost at the end of February resulted in scent being almost non-existent when hounds met at Tom Smith's Cross on March 1st. On the 8th the meet was at Ousegill Bridge, Bransdale. The frost had got out of the ground and scent was excellent. A large field, including the Master of the Newcastle and District Beagles, enjoyed an exceptionally good hunt. Finding on the moor just above the bridge hounds ran hard up the gill for about a mile before crossing the beck and the Rudland track by West Gill Head where they checked. 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 Bransdale village. Scent was poor on the fields, and after working slowly down the bank to Toad Hole hounds could own the line no further. A thorough cast all round failed to recover the line and this good hare had to be left. This

was a very fine hunt of nearly an hour and a half with a good three mile point.

Another excellent hunt followed the meet at East Moors on the 15th, another mild and good-scenting day. Finding a short way up the moor from Lund Farm the hounds ran first up to the road above Hazel Green Farm. There they turned right and ran fast up the road (not tarred) for a good two miles, almost to the bridge by Bonfield Gill Farm. Leaving the road on the right-hand side they crossed the beck and ran well out onto Pockley 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 it 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 Beadlam Rigg, past Pockley Grange, Howl Wood and Oxclose Farm to Pinder Wood behind Nawton Tower where they were stopped. This was certainly one of the best—and hardest—days of the season. A good fifteen miles must have been covered, much of it through long heather, and the remarkably 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 new 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 almost perfect. M. Lowsley-Williams did well to repeat his success of last year and again in good time, less than a minute short of the record. B. Martelli was second, and M. Birch third. Of those under sixteen years old P.

Hartigan was first, S. Scrope second, and J. Burdon third. The Junior House race was run later, the order being as follows: 1st R. David, 2nd G. C. Harrigan, 3rd B. M. Wauchope.

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 to walk during 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. Ince of the Duke of Wellington's Regiment and of Flight-Lieutenant Powell, for departure it is as both Officers have attended regularly twice 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 us believe, and for our part we are much indebted to both for all they have done for the many who have come 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 Moran of the Dukes and a staff of Officers and N.C.O's conducted the examination for both parts of the Certificate 'A'. Ninety-five passed of the 107 who entered. In the R.A.F. examination for the Proficiency 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 Easter holidays twenty boys are attending a week's practice at Bisley. It is to be hoped that under the expert and critical eye of R.S.M. Hennessy, boys who are capable of producing their best on the big occasion will be spotted. It is this quality above many others which is essential for successful match shooting.

The standard of shooting throughout the Contingent is high and much good training has taken place during the term.

A very small percentage failed to classify as first class shots.

In July the Contingent attends the Annual Camp at Gandale and the Air Section at Cranwell.

*The following Promotions were made during the term.*

*To be Under-Officer:* C.S.M. T. P. Fattorini, C.Q.M.S. F. D. Bingham.

*To be C.S.M.:* C.Q.M.S. J. S. H. Hattrell, C.Q.M.S. A. E. Firth, Sgt D. J. G. Hennessy.

*To be C.Q.M.S.:* Sgts J. N. Curry, P. J. C. Vincent, P. W. Unwin, M. H. L. Simons.

*To be Sergeant:* Cpls A. C. H. Hugh-Smith, M. Lowsley-Williams, A. D. S. Goodall, G. D. Neely, P. M. Laver, J. F. Scrope, M. A. Freeman.

*To be Corporal:* L.-Cpls S. H. B. Bradley, M. W. Dick, N. J. Connolly, B. O. Field, G. M. Moorhead, J. H. Reynolds, I. Russell, P. P. M. Wiener.

*The following passed Certificate 'A'*  
*Part I:* S. G. Blewitt, R. G. Caldwell, I. C. Cameron, D. R. Capes, D. C. Chamier, W. E. Charlton, G. A. Courtis, J. Crichton-Stuart, P. A. Cullinan, C. J. Davy, T. H. Dewey, A. R. Donald, J. M. Fawcett, G. E. Fitzherbert, E. A. Forster, R. A. Franklin, P. M. George, P. D. Kelly, P. C. Lumsden, A. J. MacGeorge, J. Q. Mackrell, N. P. Moray, P. M. O'Driscoll, A. R. Pilkington, A. P. Ross, D. E. Seward, M. W. Tarleton, H. Thompson, C. J. Van der Lande, P. G. Velarde, J. F. Wilcocks, P. L. Williams, J. A. Young, B. J. Twomey.

*The following passed Certificate 'A'*  
*Part II (and were appointed Lance-Corporal):* P. F. Abraham, P. Ainscough,

M. A. Allan, R. T. Bagshawe, J. D. Barbour, H. Benten, J. O. Billingham, S. D. Bingham, A. J. Bonser, P. F. Booth, C. A. Brennan, J. A. Burdon, P. D. Burns, N. O. Burridge, C. J. Carr, J. A. Cowell, J. W. Duff, R. A. Everington, J. J. Eyston, D. J. Farrell, M. Fitzalan-Howard, J. M. Gaynor, E. M. Goodwin, J. R. Grubb, V. S. Haddelsey, D. A. Harrison, P. J. Hartigan, M. W. Hattrell, J. A. Heyes, M. P. Honore, P. Horgan, M. Horne, G. A. Howard, R. T. Hume, R. D. Inman, J. D. Kane, P. Kazarine, M. Kelly, R. B. Kelly, J. P. Lawson, D. R. Leonard, P. B. Leonard, P. B. Leonard, I. W. Lissett, R. P. Liston, A. Long, C. W. Martin, J. P. Martin, J. H. Marshall, J. T. Marshall, P. M. Morreau, J. M. McKeever, P. M. O'Driscoll, D. A. Peake, J. D. Peart, S. A. Reynolds, B. R. Peerless, M. Stokes-Rees, P. Strode, N. G. Vigne, R. M. Walsh, O. R. Wynne.

*The following have been awarded Air Proficiency Certificates during the term:*  
P. R. Ballinger, N. J. Connolly, M. Corbould, J. S. Evans, B. O. Field, F. M. Fisher, D. R. Goodman, P. James, J. C. McEvoy, J. C. O'Sullivan, I. Russell, J. E. Havard, J. H. Reynolds.

## SHOOTING

## .22 SHOOTING

## SENIOR COMPETITION.

The following is the result of the House Competition.

St Bede's	1,734
St Thomas's	1,719
St Aidan's	1,701
St Edward's	1,699
St Cuthbert's	1,686
St Oswald's	1,659
St Wilfrid's	1,597
St Dunstan's	1,586

## JUNIOR COMPETITION

St Oswald's	539
St Thomas's	523
St Bede's	510
St Dunstan's	510
St Wilfrid's	505
St Aidan's	493
St Cuthbert's	487
St Edward's	464

## 1st VIII

	For	Agst.	Result
Oundle	531	605	Lost
Mount St Mary's	572	528	Won
Lancing	566	566	Drawn
Loretto	566	519	Won
Rugby	581	542	Won
Bedford	581	623	Lost
Charterhouse	597	579	Won
Haileybury	597	594	Won
Shrewsbury	599	562	Won
Taunton	599	643	Lost
Cranleigh	609	586	Won
Stonyhurst	609	584	Won
Merchant Taylors	633	608	Won
St Peter's	615	568	Won
Blundells	620	629	Lost
Denstone	620	603	Won
Rossall	612	630	Lost
Allhallows	612	663	Lost
Clifton	619	616	Won
Winchester	640	658	Lost
Sedburgh	640	648	Lost
Fettis	611	611	Drawn

## 2nd VIII

Charterhouse	553	475	Won
Taunton	581	598	Lost
St Peter's	596	531	Won
Oundle	577	578	Lost
Allhallows	577	602	Lost
Denstone	628	521	Won
Taunton	623	624	Lost

## SCOUTING

## SEA SCOUTS

DESPIKE 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 Hornyold leaving has been filled by H. Reynolds.

## THE JUNIOR HOUSE

THE Officials were the same with the addition of C. S. R. Honeywill to the Monitors.

N. P. J. FELLOWES, E. J. WENGER, and C. M. J. BALINSKI-JUNDZILL 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. P. Halliday as runner-up.

HUNT stockings were awarded by the Master of Hounds to:—A. J. Hartigan, G. C. Hartigan, S. L. Sellars, D. P. Morland, A. Whitfield, M. A. Bulger, and P. G. Lowsely-Williams.

THE Hunt Point-to-Point was won by R. C. David after a very close finish with G. C. Hartigan.

THE health of the House has been good in spite of the surrounding 'flu.

OUTDOOR activities have been many and varied, influenced no doubt by the various extremes of weather during the term. They have included, to mention but a few, sledging, snowballing, the flying of kites and model aeroplanes, gardening and ferreting, and even cricket in the nets, which a spell of rather fallacious fine weather caused to be put up earlier than usual.

ACTIVITY in the carpentry shop has been considerable. Among other things the side altar in the sacristy was rebuilt and provided with a reredos in fumed oak, which if not quite up to the standard of Mr Thompson, is quite a creditable effort. A tabernacle was also made for the Altar of Repose, which provided one more bit of Holy Week equipment which will not have to be borrowed in future years.

HOLY Week went off well. The boys are to be congratulated on their singing, especially on a spirited rendering of the 'Alleluia Chorus' during the Offertory on Holy Saturday. Fr Prior came as usual and performed the ceremonies. He also gave the Retreat, for which we take this opportunity to thank him. Our gratitude is also due to Fr Anthony for helping with the singing.

### RUGBY

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. 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 Malsis Hall to fill the gap. We are most grateful to Mr Gadney for this extra game and visit to Malsis. The good play of the stronger and more skilful Malsis 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 an outstanding one. Tackling was often good

but not always so, and it is just this that so often makes the difference between victory and defeat.

Colours were awarded to: B. Wauchope, R. Swinburne, L. van den Berg and S. Sellars.

### ATHLETICS

With the coming of March and the end of the rugged 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, D. G. Wright, R. P. Kelly, J. H. D. Bridgeman.  
*Captain of Games:* D. A. Poole.  
*Sacristans:* S. C. Cave, J. A. Roach, D. Rae, F. D. Scotson, K. J. Ryan.  
*Bookmen:* J. D. Mackenzie-Mair, S. Reynolds, M. A. King.  
*Custodians of Anteroom:* R. D. O'Driscoll, B. Kilkelly.  
*Art and Carpentry:* A. D. E. Pender-Cudlip, R. Young.

M. G. P. Falkiner joined the School in January.

Two occurrences in the early weeks of the term impinged upon the even tenor of our ways: a satisfactory fall of snow and an unsatisfactory bout of 'flu. The former provided some days of sledging and snowballing; it also replenished the springs of the countryside which were running low. The latter hindered those healthful outdoor pursuits proper to that time of the year. However, by Shrove-tide things had returned to normal.

The Shrove-tide holiday, however, found the weather decidedly inclement. To 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.

ON the feast of St Aelred Fr Prior came across to say Mass and preach. The morning was spent in the wildwoods—Primrose Springs and the Wollery.

THE Cinema has a most efficient touch about it now; hidden in the Projection Room by the stairs one does not notice all the business which these shows demand—the lights merely go out and 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 Instruments 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 Latere Sunday there was a welcome gathering 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'. Then came some Scotch dancing. Tomlinson, complete with kilt, managed the Sword Dance splendidly; and then the Eight-some Reel was performed by Poole, H. Young, Wright, Johnson-Ferguson, Tomlinson, Vincent, Connolly and Bridgeman. These last items were the result of much painstaking practice under Mrs Fisher's expert tuition.

ON Palm Sunday there was another entertainment of a different sort. Second Form 'B' produced a play entitled *Noah*. This was a successful venture and they are to be congratulated. There was only a small cast, but the narrative was provided by a Chorus speaking their lines in unison. The actors learnt their parts and spoke them well.

<i>Noah</i>	D. Rae
<i>Noah's Wife</i>	J. F. Blake
<i>Sem</i>	J. H. O. Bridgeman
<i>Cham</i>	R. P. O'Donovan
<i>Japhet</i>	D. Gray
<i>Mockers</i>	F. D. Scotson, S. Reynolds

*Chorus* P. R. Bland, M. Thompson, A. D. E. Pender-Cudlip, C. R. W. Richards, K. J. Ryan, H. F. Mumford-Smith, M. A. King, M. L. Cafferata, B. Kilkelly

AND so with any amount of boxing, badminton, shooting and epidiascope 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.

THE term was rounded 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 Mgr 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 realized what it meant to play as a team. A new spirit had entered into them at once offensive and co-operative. A breakthrough was exploited and supported and seldom was the enemy line approached without a try being scored. The spearhead of attack came from the front-row forwards Dyer, Lucas and M. Festing who are quick-moving and thrustful. Wright is an honest hard-working forward and is becoming quick to seize the chance. Green as wing-forward was undoubtedly a great power but he has yet to learn how to go through the middle with his head down and how to use his speed in the open to carry him through a gap. He must learn also how to co-operate better with the back division. His place-kicking proved a valuable asset. Mackenzie-Mair at scrum-half is the most improved member of the team and shows great promise. Poole at stand-off

has become adept at taking a pass. He has also developed an eye for an opening but has not yet learned how to finish off a break-through with a well-timed pass. O'Driscoll is a powerful player but still too much on his heels. The wings, Ryan and Gray show promise as their knowledge of the game increases. At full-back Richards though not brilliant never let his side down.

Encouragingly led by Poole they were a valiant side who often had to battle against bigger and older boys 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, Dyer, Mackenzie-Mair and O'Driscoll.

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

### RESULTS

Aysgarth	Home	Won
Junior House 'A'	Home	Won
Aysgarth	Away	Drawn
St Martin's	Home	Won

### BOXING

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 Best-Losers. These decisions were not easily reached and several others received 'honourable mention', notably Poole, Tomlinson, Richards, J. Brennan and Holmes. There was a healthy offensive spirit about the boxing and a quickness and power of punch. In some cases the footwork was clumsy due perhaps to a lack of practice at boxing in a ring. Again we were grateful to Fr William for his kindness in coming to judge.

## 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.

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*Autographs of the English Hierarchy*  
*Nov 12 1857*

*W. J. Mason*

*Thomas Spang Southwell*  
*John R. of Brinsford*  
*+ George Bishop of Liverpool*  
*Joseph William of Nottingham*  
*George Bishop of Plymouth*  
*James Bishop of Shrewsbury*  
*Thomas Burgess*  
*Thomas Joseph Mason*  
*William Bevan Bell & Thomas*  
*William James Bishop of Exeter*  
*William H. Bishop of Northampton*  
*William Bishop of Hexham*

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### DIARY OF A JOURNEY TO ROME

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 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 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 Béthune 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 Château-Thierry. In a café there we listened to a commentary on a French football match, but it conveyed very little. We walked for miles, arguing about the French Revolution and kilts. Gradually we sank to a stage which Belloc described as when, 'the Englishman talks of Empire and the Frenchman feels for a bottle'. One car passed. (One occupant: no luggage: U.S. registration plate.) It did not stop. We felt bitter. It was near Château-Thierry that America 'pulled Britishers out of a hole' in the first war. It was a pity it could not do the same for us. We continued, on a road that went smoothly up hills and gently down the other side. Four buses full of women from Bradford passed us. They may have been going to Rome. For a long time there was nothing else. Then we got a ten-mile lift. Finding an ideal camp-site, we lit a fire to dry the sleeping-bags and burnt one of the covers in the process. It was our fourth day out, the first whole day on which we had covered less than one hundred miles; that was our minimum if we were to be back in time.

We carried on to Sézanne next day, were driven to Troyes by a man who described how he had been shot up by a German plane in 1940 on this road, and from Troyes got three lifts from Citroëns which travelled at an enormous speed. We walked in rain while a stream of cars went past. One stopped a quarter of a mile further on and reversed to us. It was a sports car, with a very Spartan dickey in the tail. We saw that it had an Italian number plate, and then we were offered a lift through to Rome.

We crawled into the back and piled our rucksacks on top of us. We drove at great speed with the car roaring like a racing Bentley. We passed through Dijon and Dôle, cold, windswept, and very congested. It was dark when we finally stopped, at Salins, in the Jura mountains. It started to rain. We had had no chance to change a travellers' cheque. By now the banks were closed. The most expensive hotel in the place offered to change a cheque, but the rate was so poor that we felt we

would starve rather than accept it. Finally we discovered a very small café where they agreed to feed us that evening and be paid in the morning when the banks opened. We had an enormous meal which, with wine, cost three hundred francs for two of us.

Next day it was raining, we could not join our friends who were going to Rome because we had to wait to cash the cheque, and we could find nothing else. The road was a main one up to the Swiss frontier, but all the cars were full. When a lorry stopped which was going to Bellegarde (in France, but near Geneva) we accepted gratefully, despairing of getting anything else. We crossed the frontier near Geneva, passed the airport, and stayed about four miles outside the city. We felt that in Switzerland we were in a less alien atmosphere.

This, however, was no help from the hitch-hiking point of view. Nothing at all stopped. A chimney sweep assured us that no one gave lifts in Switzerland because we had 'grosses bottes' and might dirty the new cars. By now we had begun to feel that hitch-hikers had rights, and felt offended, the more so as all the cars seemed to be new Austins. The sweep was right, nevertheless; we had to walk into Geneva.

At Nyon a policeman told us that hitch-hiking was illegal in Switzerland. It was 'défendu'; when we asked him why he could only say, 'parce que c'est défendu', which told us nothing. He asked us what we intended to do: 'get out of Switzerland as quickly as possible'. He said we should take a train; we replied we would rather walk, and he was magnanimous enough to say, 'si vous voulez marcher, marchez'. We felt less vain-glorious when we had walked a mile. In the end a very old car stopped. It was going to Zürich.

The driver was a claustrophobic, who insisted on driving with the windscreen down. When we left him at Langenthal, thirty miles from Lucerne, the car refused to start. We pushed it across half central Switzerland, but the engine showed no animation. He was poverty stricken, so we left him five Swiss francs to get it repaired.

We turned off towards Lucerne. Again the road was deserted. A chimney sweep passed us on a bicycle. Then we saw him beckoning us into a hotel by the roadside. He led us into the dining-room. There the sweep, two maids and half a dozen old gentlemen in dinner jackets tried to explain to us in German that we were on the wrong road. Finally the proprietor, an enormous man in a tight white jacket, translated into American. He offered to let us stay at his hotel—'All night, don't pay'—but we could see no future in this. We went out boldly into the rain, our exit somewhat spoiled by the fact that one of us, pulling on his rucksack, overbalanced and fell heavily on the highly-polished floor.

Nevertheless, our boldness had its reward. The only car that passed gave us a lift to a large village a few miles further on. We walked through the village, and a woman in a small car gave us a lift at the far

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 hitch-hiking 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 Chiasso, 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 a 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 hitch-hikers; 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. Near 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

EASTER 1950

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 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 accompaniment and a swarm of astonished and delighted boys served us. Fernando, Carlo and Nando were the most faithful.

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 we had been privileged to go and pay our respect and dutiful homage. It was a suitable time to pray that England should once again be united to the See of Peter.

The Countess Senni's younger daughter, Vittoria, had motored in and she drove us back, skilfully devising a general tour of the City first: San Clemente, San Gregorio, the Lateran Gate, to say nothing of the Forums, Baths, Colosseum and palaces of the Romans.

On MONDAY we went straight to the Lateran Basilica. When praying at the Confession, we noted for the first time the custom of throwing money there. At St Peter's this has been done from time immemorial. 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 machine went by the Arch of Constantine. We were thinking: what fun if the Barry party met us now. They did. A hoot 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. Unwin and D. R. MacDonald—they had hitch-hiked all the way, taking eight and a half days.<sup>1</sup>

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 Old 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 Coughlin 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 Romanes. 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 archaeological gems of Rome: the eleventh century church, 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 megalomania 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

<sup>1</sup> 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 first 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 Ian Greenlees'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 floods in to pay its tribute to one of its favourite saints. A huge curtain hid the chapel at the other end.

Afterwards, as was natural, we went into the Chiesa Nuova nearby. We prayed at the tomb of St Philip and then were shown up into his room and his private chapel. It was there that he would have his ecstasies during Mass. We saw also his confessional and sat in it.

Being in the spirit of the Counter Reformation, we went on to the Gesù, the prototype of all baroque churches and said our prayers at the tomb of St Ignatius and by the relic of St Francis Xavier. As Fr Terence pointed out, the people were not sight-seeing here. They were praying. He attributed this to the baroque setting, and fell in love with the baroque for ever after. Art was here at the service of religion and not vice versa.

MONTE CASSINO 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 *fiesta* in honour of the *mille miglia* bicycle race from Rome to Naples and back. Coppi was the favourite and his name was painted 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 Maude, 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 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 Abbot 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 until 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 square, 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.

That afternoon we had tea with Filippo and his charming wife and growing family in their flat in Rome itself. From there he drove us to Antony Morris's villa outside, where there was a great gathering of Amplefordians and friends of Ampleforth to welcome Fr Paul.

SATURDAY we went to St Lawrence's outside the walls. It still shows signs of the bombing it received from us. It yet remains among the most beautiful things we saw. Two churches in one, head on, and where they meet the simple tomb of our patron, Saint Lawrence. They say it has never been disturbed. We naturally prayed there for Ampleforth, for all it hopes to do, and all its friends.

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. It would be difficult to imagine a holiday-pilgrimage better arranged or more enjoyed. We are most grateful to all those who made it possible.

COLUMBA CARY-ELWES,  
6th May 1950.

## ON THE USE OF POETRY<sup>1</sup>

'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

<sup>1</sup> Being the Headmaster's Literary Prize Essay for 1950.

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 borrowing 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 it by suggesting it. Here is part of one of his quotations:

'Hear the voice of the Bard,  
Who present, past, and future sees;  
Whose ears have heard  
The Holy Word  
That walk'd among the ancient trees,

Calling the lapsèd 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 that'. (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 uniting 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. Unfortunately 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

"δι' ἑλέου καὶ φόβου περαινουσα τὴν τῶν τοιοῦτων παθημάτων κάθαρσιν".

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 purgation, of what he nicely calls the 'less polite 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 of Athens till the next festival came round.'

The truth of this can be tested from the briefest knowledge of history; did they? Lucas himself recoils 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 κάθαρσις 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—but 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 πάθημα 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 enoble 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 que l'action en soit grande, que les acteurs en soient héroïques, que les passions y soient excitées, et que tout s'y ressente 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 plus mise en jour, que dans celle-ci; les moindres fautes y sont sévèrement punies; la seule pensée 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 peint partout avec des couleurs qui en font connaître 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:

ἐν δὲ μέσῳ κατέλαμπε σάκει φαέθων  
 κύκλος ἑλλοίο  
 ἵπποις ἄμ περοέσσαις,  
 ἄστρον τ' αἰθέριοι χοροί,  
 Πλειάδες, Ἰάδες, Ἐκτορος  
 ὄμμασι τροπαῖοι·  
 ἐπὶ δὲ χρυσοτύπῳ κράνει  
 Σφίγγες ὄνουξιν αὐοῖδιμον  
 ἄγραν φέρουσα· περιπλεῦ·  
 ρῶ δὲ κύτει πύρπινοσ ἔ·  
 σπενδε ὄρομφ λέαινα χαλ·  
 αῖς Πειρη·  
 νῆιον ὄρωσα πᾶλλον.

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, irresolute, 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 sordid, 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 'sermones' 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,



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 suff'ring all that suffers nothing,  
A man that Fortune's buffets and rewards  
Has ta'en 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 satire 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 convention, 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 that 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 dico nisi virum 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<sup>1</sup>

IT 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

<sup>1</sup> 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 problem of evil, freewill, or similar problems. 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 of 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 white-wash 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 appear at first sight to shatter our own beliefs. Or again we may be confronted with some quotation from an encyclical which utterly perplexes us, such as the passage in *Quadragesimo Anno*<sup>1</sup> 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

<sup>1</sup> Paragraph 95 in the C.T.S. edition.

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 apologetics 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.

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 Fisher 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

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.

## BOOK REVIEWS

LAW, LIBERTY AND LOVE by *Columba Cary-Elwes, O.S.B.* (Hodder and Stoughton.) 10s. 6d.

'O that my enemy would write a book!'—Holy Job in some versions is reported to have said: when one of one's brethren breaks into authorship, the optative mood is perhaps not so conspicuous in all of us—especially when one has the duty of reviewing the book. Let it be said at once, therefore, that this reviewer is left very much in Father Columba's debt by this book. It is not simply that one finds, as Monsignor Knox writes on the dust-cover, that after reading it, 'something will have got in under one's skin' (and all reviewers, Catholic and non-Catholic alike, have borne witness to Father Columba's simple, but effective way of putting his points); but rather, what immediately impresses the reader is that here is a book which attempts the rare task of making sense out of history—and that is something which is less laborious, perhaps, but much more worth while than merely writing history or a history.

Father Columba's opening words in the first chapter make it clear where he stands in this respect: 'If only chronicles are history, then this book is no history; but if the study of an idea that has moulded a civilization is history, then perhaps this book may in some measure claim to be so . . .' Without pausing to inquire what precisely Father Columba means by Chronicles, it is immediately obvious which side he will take in the controversy between those who maintain that 'History is the account of what actually happened' and those who declare that 'all history is really contemporary history'. And so it is that whether he writes of the sixth or the sixteenth century, he has one eye well cocked on our own age of crisis.

Since Chesterton laid down his pen and Belloc ceased to write, there has been no Catholic author in this country who has conspicuously attempted their task of interpreting history in the light of contemporary events, and it is no exaggerated praise of *Law, Liberty and Love* to say that it very worthily follows in the Chester-Belloc tradition. Those who take the opposite side in the controversy alluded to above will, doubtless, maintain that neither Belloc nor Chesterton are historians but Father Columba, I am sure, will not refuse to be excluded with them from the ranks of such very professional historians. In fact, it is true that he does in this book ignore or force his way through a number of historical problems such as are the chief concern of the professional historian; but he does so precisely because, as he says, he is in pursuit, not of solutions to such historical *minutiae*, but of something far more exciting—an idea.

This idea is Christian Obedience, and the theme of the book becomes the nature and influence of Christian obedience—the account first of the way in which it transformed society, and then of the way in which, by the loss or weakening of it, society is inevitably returning to what it had been before such transformation.

Undoubtedly the attraction of such a theme is its simplicity; but, as presented by Father Columba, although it is simple, it is never *simpliste*. Indeed, throughout the book one is conscious of seeing old events in a new light and, what is more, of finding that, by following the clues it gives, so many pieces of the puzzle that is history fall into their places.

Naturally enough, in so short a book on so sweeping a subject, an emphasis here and there may seem uneven, and a judgement hasty or inadequate. One could have spared, for example, some of the space devoted to that ecclesiastical stormy-petrel, St Wilfrid, for a slight addition to the half-sentence given to St Bede, one of the three greatest Englishmen who ever lived. (St Thomas More is, of course, the second, but whom this reviewer considers the third to be, nothing will induce

him to reveal.) Or, one might perhaps express some surprise at a whole chapter devoted to Cluny and not even a paragraph to Cîteaux: for if any man 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 judgement 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.

Belloe 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. But 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—and succeeds so admirably in showing 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 man, being a free creature, will in the ultimate analysis only give that obedience out of love.

W.P.

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

THE GOSPEL ACCORDING TO ST JOHN arranged and translated into current English by *F. C. Hoare* (Burns Oates) 6s. 6d.

In his *Four Gospels in 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 one of the ordinary 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 congratulate 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 *The Original Order and Chapters 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 work, however, he illustrated his thesis by the use of the ordinary Catholic Rheims 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 difficulties 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 translation even when this results in an ugly or unsightly 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 the translation of the Greek Logos by 'Thought' in the Prologue of St John. Mr Croft's unhappy suggestion is 'Energising 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.

C.B.D.

ST PAUL'S GOSPEL by the *Rt Rev. Mgr Knox* (C.T.S.) 1s.

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 as the history of the matter is concerned St Paul emphasizes the culmination of the Old Testament in Christ, and shows that the meaning of the Old Dispensation is Christ, the fulfilment of the promises made to Abraham. (Mgr Knox gives a useful, incidental, exegesis of two difficult Sunday Epistles in the course of this Conference.)

Christ was promised to the Jews, but he already existed in Divine Person and Nature. 'He is 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 too is 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 events 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, 'he [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.

P.D.H.

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 that is theologically noteworthy of our own, we may at least be grateful for what is being made available from France. The author, who is exceptionally well versed in both the Greek and Latin Fathers, has by now an established reputation as a thinker of great brilliance and power. He is thus well equipped to perform the highly necessary, though often unrewarding, task of criticising contemporary Catholicism from within, examining how far the mental outlook of the average Catholic corresponds with the true implications of his religion. 'Nothing would be more fatal than to believe that a true Catholicity is easily realized.' 'And if so many observers, who are not at all lacking in acumen or in religious spirit, are so grievously mistaken about the essence of Catholicism, is it not an indication that Catholics should make an effort to understand it better themselves?'

Fr de Lubac points out that, prior to the sixteenth century, the name 'Catholic' was less frequently in use than it is to-day. From then on 'it was increasingly necessary to use it as a symbol of integral Christian fidelity in opposition to not only the denials but also the partialities of heresy'. But this had the unfortunate result of identifying Catholicism in the popular mind, not with total Christianity, but with those aspects of it that were opposed by Protestantism; and this way of viewing the matter is all too often adopted by Catholics themselves. Protestantism gave rise to a number of false antitheses: the religious cultus over against Christian morality, authority as opposed to liberty, faith or works, nature or grace, prayer or sacrifice, Bible or pope, Christ the Saviour or Christ the Judge, sacramental or spiritual religion, mysticism or prophecy. Catholicism, however, 'does not accept these dichotomies and refuses to be merely Protestantism turned inside out. The splendid name of Catholic, that has been so fittingly translated by "comprehensive", a term "as full of welcome as outstretched arms, far-reaching like the works of God, a term of wonderful richness, filled with echoes of the infinite", has not always been perfectly grasped even by the Church's own children. Instead of signifying, in addition to a watchful orthodoxy, the expansion of Christianity and the fullness of the Christian spirit, it came to represent, for some, a sort of preserve, a system of limitations; the profession of Catholicism became linked with a distrustful and factious sectarian spirit.'

Fr de Lubac exposes the theological and historic roots of this 'sectarian' Catholicism, in particular he stresses the equivocal results of 'the combined influence of Aristotelian logic and Roman law on the formulation of theology during the Middle Ages'. 'These two excellent instruments of precision, which should have been the instruments of progress, were not in the event without their dangers. For in the second was inherent the danger of a legal outlook in expounding the mysteries—an outlook entirely foreign to their nature; and the first showed itself unsuited to those organic, unitary ideas which had formerly, in some respects, found an ally in the Platonic mentality. It is certain, speaking more generally, that logical intelligence—that of *homo faber* rather than that of *homo sapiens*—begins by separating, "defining", isolating objects in order afterwards to connect them again artificially; and it is no less certain that its desire for analytical clarity makes it impatient of any idea of mystery . . . a condition of science which carries with it its own penalty'. The consequences of this, in terms of unbalanced and incomplete statements of Catholic doctrine during the post-Reformation period, cannot be denied. We need to remind ourselves that a statement of the content of God's revelation can be infallibly true, and yet stand in need of being complemented by other aspects of truth. 'As products of the extraordinary *Magisterium* the definitions of faith are themselves the result of a "defence-reaction" which controls their choice and the form of their

expression.' Hence have arisen those limitations in the 'Catholic' outlook of which we are becoming increasingly conscious to-day. 'For if, as the whole history of the Church shows and as the doctors, from the first centuries onward, are fond of pointing out, heresy is an occasion of progress for orthodox doctrine, there follows in its train the danger that this progress may be one-sided and the occasion in its turn—history proves this as well—of further error; if salutary inflexibility is not soon followed by an attempt at deeper investigation, the necessary defence of threatened truths, with its *operosae disputationes*, may deflect attention, unless we are careful, from the *orationes quotidianae*; what the Church 'has never ceased to proclaim in her prayers' can thus disappear for a time from some theological treatises. Who, then, can estimate the evil done in this way by a heretic or false mystic not only by propagating his opinions but even by provoking his own condemnation, with the inevitable commotion it causes and the prejudices it creates? We have learnt our catechism too much against Luther, against Baius or even against Loisy'.

The unsatisfactory nature of the standard theological tractate 'On the Church' is now widely recognized. Again the author explains how this has come about: '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 could have finished its programme it would have been easier to restore a juster perspective.'

But 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 human fellowship offer an ideal 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 dismissed as 'only a technician of individual salvation'. This is grossly unjust, but there is much in Catholic life, and even in our presentation of the Church's doctrine, which lends colour to the charge. Fr de Lubac quotes a passage from Canon Masure which both diagnoses the disease and indicates the remedy: 'Our treatises 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 untold 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 bring back to the foreground the dogma of the Mystical Body in which the Church consists, where there are jointed limbs, a single nervous system, a single circulation of the blood and a single head, for the mystery of the Word incarnate is first and foremost the mystery of the New Adam and of the Head of Humanity.'

There is much work to be done in order to restore the right balance but, thinks Fr de Lubac, the signs are hopeful. 'When the causes of an evil have been seen it 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, creates the right atmosphere. A better but still too imperfect knowledge of the patristic period, as well as of the golden age of mediaeval 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 fortiori*, 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. *Catholicism is religion itself.* It is the form humanity must put on in order finally to be itself. It is the only reality which involves by its existence no opposition. It is therefore the very opposite of a 'closed society'. Like its Founder it is eternal and sure of itself, and the very intransigence in matters of principle which prevents its ever being ensnared by transitory things secures for it a flexibility of infinite comprehensiveness, the very opposite of the harsh exclusiveness which characterizes the sectarian spirit. *Omnis gens secundum suam patriam in Ecclesia psallit Auctori.*'

All this points forward to the moment when the Kingdom of God will be fully realized. Two demands, Fr de Lubac implies, are made of contemporary Catholics. First, there is required 'an effort at understanding', 'that indispensable effort at comprehension', of ways of thought that are unfamiliar to us. Here he has chiefly in mind the non-Christian world, particularly Mohammedanism and Hinduism, and he aims at dispelling 'that common prejudice that the sun illuminates the West with its full strength and lets fall on the rest of the world only the reflection of its rays'. But these remarks have their application to religious differences with fellow-Christians nearer home. Here, too, we must deal with 'each individual on the basis of his own thoughts'. Fr de Lubac recalls how St Thomas approved of the method of discussion with heretics employed in the patristic age and 'the exact knowledge that the ancient Fathers generally possessed of the teaching which they had to oppose': *us ex his quae dicunt (errantes) possimus rationes assumere ad eorum errores destruendos.* The second requirement in the Catholic who would play his part in furthering the Church's true interests is the indispensable one of a personal, spiritual life grounded upon prayer and an all-embracing charity.

Yet not every form of 'apostolic activity' is to be approved. Zeal unaccompanied by a corresponding insight is of little worth. 'Deprived of its necessary regulating principle, it merely results in indiscretion, it knows nothing of that respect which a soul deserves.' There is a form of Catholic action which develops into 'the clumsiest and most harmful kind of proselytism'. Fr de Lubac's analysis could hardly be more searching. 'There exists in us what we ought to love in others—an image of God to be restored. To leave it blemished or defaced in ourselves is a sign that, despite our assertions, what interests in others is not their true being, but that they provide us merely with an opportunity for satisfying our need of exteriorization. . . . It would be pleasant to quote even more fully from this book, but enough has been said to indicate the quality of what a contemporary critic has justly described as 'perhaps the most important piece of Catholic theological writing of this generation'.

A.G.

THE OSTERLEY SELECTION FROM THE LATIN FATHERS—Edited with Notes etc. by Joseph Crehan, S.J. (Longmans).

This selection of passages from the Latin Fathers, made originally for the use of Church Students, forms an excellent introduction to patristics. The range is wide, stretching from Tertullian to Bede, and the latinity varies from the polished phrases of St Leo to the rugged language of St Patrick. It can hardly be called a book for beginners, containing as it does many difficult passages and some strange vocabulary, but the editor has added helpful notes to each piece. The book is well printed in Perpetua and attracts rather than repels. It is to be recommended strongly to all who take an interest in the Latin Literature of the Early Church.

N.P.B.

THE ABBREVIATED CATECHISM WITH EXPLANATIONS by the Rev. F. H. Drinkwater (Burns Oates) 2s. 6d.

It should not be necessary to stress the importance of the Catechism. It is the medium by which a clear and comprehensive account of the Christian Truths is given to those new in the Faith, whether children or adults. The forcefulness of its presentation by brief question and answer impresses the doctrine on the memory of the learner. But there is a limitation in this peremptory style. The record of the answer in the mind may be of a mere verbal statement, not of a truth conveyed to the understanding. Hence the need for an oral supplementation, and this is what normally occurs. Nevertheless an explanation by priest or catechist is easily forgotten so that a fuller written account is also desirable.

Fr Drinkwater supplies this in a little illustrated book which has explanations of many of the Catechism answers. In his note at the beginning he writes, 'Unlike our previous catechetical books, which were for the teacher, this is a pupils' book, intended primarily for use in secondary modern schools; though it should be useful also for others, especially for candidates in the Training College religious entrance examination and perhaps for converts and enquirers'. Thus it is intended that the pupil should not merely depend on what he has heard from a teacher, but should go to a simple written comment on the catechism answer to read and learn something about it for himself.

An example may show the success achieved. To the question, 'Are there three Persons in God?' the Catechism answers with austere veracity, 'There are three Persons in God: God the Father, God the Son, and God the Holy Ghost', and to, 'Are these three Persons three Gods?' the reply is, 'These three Persons are not three Gods: the Father, the Son, and the Holy Ghost are all one and the same God'. These impeccable affirmations must be taught in class, but they are baffling to the child and not only to the child. Converts also would like a little more mental breathing space if the highest of all the Christian Mysteries is to be for them an object of loving and not merely of puzzled wonder. Baptism has given or will give them a share in the Life of the Divine Persons, and, so far as is possible, this should be expounded. But it can be, only if the doctrine of the Trinity is taught as the personal life of God which He calls us to contemplate and love, and so share. The old 'shamrock' and other illustrations helped a little to teach us about the 'Three in One', but also left us with too geometrical an image, a cold pattern of the Trinity without the right stress on the 'living', personal character of the Mystery. Fr Drinkwater in simple terms seeks to remedy this.

'This does not mean three Persons in our ordinary way of speaking: three people, or separate individuals. But it does mean somehow, Three who know and love one another. It shows us that God is Love, even in the eternity before the creation. There cannot be love where there is only one. In God there is Father and Son—a kind of family life—and the Love between them is the Holy Spirit.'



Similarly, good accounts are given of Creation, 'The Creator must continue his willing, 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', and of the Incarnation, 'He is both God and man. Our Lord is One Person, and 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 'Vicar of Christ'), "Vicar" means one who rules 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 that it is at the basis of the Christian Life, Fr Drinkwater says (p. 37), 'Faith means believing without doubting: there is no room for doubt when it is God who is speaking', but he does not include and explain another Catechism answer, 'I must believe whatever God has revealed because God is the very truth, and can neither deceive nor be deceived'. Our assent to God's word our acceptance of it as true is intellectual, but not of something seen and understood by the intellect. The mind accepts something as true here because the will moves it, constrains its adherence, and the will itself is drawn to do this by its wish for our supreme good, and ultimately by a free gift from that supreme good, God's Grace. Something like this should find its place in a Catechism. It would draw attention to the fact that our souls are joined to God Himself by our faith, if it is living faith, faith made perfect by charity, and also to the fact that this ultimate truth to which we adhere in this way is very much unseen, unknown, although firmly believed. We are promised that this faith in the unseen God, or the God seen as yet only in His Image, Jesus Christ, will one day break into a thrilling vision of Him as He is, Father, Son and Holy Spirit. Faith, therefore, should be connected closely with the Incarnation and the Trinity.

Additional features of the Catechism are its appendixes and illustrations. The former include a list of the 'numbered' things in the Faith e.g. Three Theological Virtues, Four Cardinal Virtues and Evangelists and Last Things. Seven Sacraments and Gifts of the Holy Ghost and Deadly Sins, Twelve Apostles, etc., etc. The names of all these and others are given, even of the nine choirs of Angels, and it is noted that the latter are Scriptural, therefore not fanciful. Then follows a description of the Seasons and Feasts of the Liturgical Year, and another of the sacred furnishings of a church including the Confessional. You are told where to say your sins, a not-unreasonable inclusion, for children and even adult neophytes through their nervousness and the unaccustomed darkness sometimes fail to mark the position of the grille, an additional cause for getting confused over what may be the difficult duty of First Confession.

Finally we are given a list of important dates in religious history from Abraham to the Institution of the Feast of Christ the King. Perhaps the date of the Definition of the Immaculate Conception should have been included, for less important events figure in the list. A new edition could have this and, possibly, by that time also the date of the Definition of the Assumption.

The illustrations by several artists are for the most part attractive and useful, sometimes not without beauty, but occasionally a little weak. Purity (in the sense of chastity) has after its paragraph of explanation a picture of a slightly mournful girl holding a bored lamb in her arms. A drab and inaccurate image of chastity is suggested. Perhaps a picture of St Mary Goretti, so recently sent by God to exemplify the virtue, would have been better. The Catholic Press has made her story well known, and an early introduction of children to her cultus might be an excellent way of inculcating and fostering the love and practice of chastity.

Details of the book that have been criticized, if they are wanting in the ways indicated could very easily be changed. The general principles in its conception and most of their execution are above criticism, worth careful thought and ready to hand for use in the actual instruction of ourselves and others, young and old, in the Faith.

P.D.H.

THE C.T.S. TORCH PAMPHLETS. 'Church and Politics.' 'Why?' 'Why Religion?' 'Sin.' 'Why Marry?' 'The Redeemer.' 3d. each.

At last the deep truths that matter most to everyone can now be read by anyone with enjoyment. No theological terms obscure the writers' meaning for those to whom theological language is a foreign one, and yet the strictest accuracy in explaining the Truths of the Faith is a mark of these pamphlets, the first of a series. Anyone whose job it is to teach the Catechism to ordinary men and women will find them invaluable, while for interested non-Catholic friends they will prove a stimulus to further enquiry. A modern and intriguing story is the means of imprinting the truth that each pamphlet contains. The reader is carried on by the interest of the story and the clear simplicity of the style, so that he has reached the end of the pamphlet without realizing it. The Truth is absorbed willy nilly in the process. This is surely the best way to teach any lesson, as Molière and most great Comedians realized long before the psychologists got to work with their modern aids to education. Wherever the truth may lie in this debate, the method adopted in these pamphlets will surely prove successful. Space will allow us to do no more than highly to recommend this gallant experiment by the Catholic Truth Society for whom this 'Torch' series must be a gamble, until sales have proved that they really are what priests and laymen have been waiting for for a long time. We look forward eagerly to the next issue of 'Torch' pamphlets.

A.M.G.

THE WAY OF DIVINE LOVE by Sister Josefa Menendez. (Sands and Co.) 15s.

This book contains the Message of the Sacred Heart to the world and a short life of His messenger, Sister Josefa Menendez. At the age of thirty she left her obscure home in Spain to lead an even more obscure life as a lay sister in a Community of the Sacred Heart nuns at Poitiers. From February 1920 to her death in December 1923, she worked at the menial tasks that are the lot of lay sisters. She was in no way remarkable and her sisters noticed nothing extraordinary about her except her close fidelity to the ordinary rule of the order, a thing that is usually taken for granted in a fervent house. No one would have hit upon her as the one singled out for God's favours. That she was so chosen seems to have been a matter of constant regret on her part. She loved nothing better than the common life and the humble service of the Community. She was always afraid that the favours granted to her would interfere with her work and make her singular in her sisters' eyes. In fact no one ever knew of the constant visits that our Lord and our Lady made to her, except the two superiors and her confessor in whom she confided.

Throughout this remarkable book her mysterious interior life is dominated by her account of our Lord's visits, written only under obedience, and the Message He Himself dictated to her. This Message repeats almost verbatim much of what our Lord said to Saint Margaret Mary, develops the message of Fatima, and stresses the importance of the doctrine of spiritual childhood that He gave to the world through Saint Teresa of Lisieux. The whole is set in the context of the doctrine of the Mystical Body, and the keynote is the boundless love that the Sacred Heart has for sinners. There is nothing new in the Message that is not already in the Church's teaching, but the new emphasis on the main truths of our religion is of the utmost importance

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 immense courage and consolation from it.

The core of the Message bids us abandon our sins, and return to God's love, who is ready to forgive not only our frequent infidelities but the vilest enormities that men commit. Our Lord says that the way to holiness for most of us is by living our ordinary lives in the closest union with Him. He longs to use every part of these humdrum, ordinary lives to save countless souls whom hatred, pleasure and greed will otherwise plunge into Hell. He says that even our falls into sin He can use to our profit and that of other souls who do not know His love, if with ready sorrow we humbly ask His forgiveness. It seems to be a question of abandoning our lives into His hands, of letting Him use us as He wishes, and of doing our smallest actions with Him for love and in reparation for our sins and those of others.

Though this book contains a foreword in the form of a letter from the present Pope, written when he was still Cardinal, Rome has not yet spoken. Until she does, many will question the authenticity of the Message, the reality of our Lord's appearances to this humble nun, just as her superiors did for several months. If they read the book, it will be surprising if their doubts do not vanish as those of Josefa's superiors were compelled to do. After ordering Josefa to pay no attention whatever to the visions, to treat them as illusions or deceptions of the devil, they applied the ordinary tests for judging the reality of such experiences. The absolute obedience of Josefa (she never spoke to our Lord without first obtaining permission to do so), her distaste and reluctance 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 these very matter of fact, common sense superiors in spite of themselves. An important fact to note is that Josefa herself was called upon to save many souls, and to do this she had to suffer intensely. Our Lord would bid her spend sleepless nights sharing intimately the physical tortures of the Passion. At times she would be physically attacked by the devil and she was given a mysterious knowledge of the sufferings of the damned in Hell. The marks of these attacks were often left on her body, marks of blows and burning. These things coupled with her heroic performance of her ordinary work which never suffered in spite of her complete exhaustion, all helped to convince her reluctant superiors.

While we await the judgement of Rome on this strange story, we can read the book with interest and profit and agree with this statement from the Holy Father, 'I have no doubt whatever that the publication of these pages, filled as they are with the great love which His grace inspired in His very humble servant, Maria Josefa Menendez, will be agreeable to His Sacred Heart'.

A.M.G.

WATERS OF SILENCE by *Thomas Merton*. (Hollis and Carter) 15s.

BURNT OUT INCENSE by *M. Raymond, O.C.S.O.* (Clonmore and Reynolds) 15s.

It is impossible fully to understand the contemplative life without appreciating the close relationship between two facts—the love of God and the unity of the Mystical Body. 'There is only one reason for the Monk's existence . . . God' (p. 270). A man becomes a contemplative because he feels himself called to love God fully and with the whole of his being, free from all but the necessities of life; and he is so called because his prayer, his penance and his suffering, being one with Christ's can bring down graces upon the whole body of the Church and so redeem the world. The two words that must fuse in any attempt to describe the contemplative vocation are the words 'love' and 'unity'.

*Congregavit nos in unum Christi amor.* But the life of such persons gathered together in a community must mean obedience, absolute and perfect. The individual cannot do it for himself, the difficulties are too great, for even his prayer and his penances can be a hindrance if they are loved for their own sake. 'A contemplative can become attached to his contemplation.' So he must be disciplined in order, not that he may destroy himself, crush his individuality, fetter his mind and repress all his personality, but that he may discover his real self, his true identity and 'allow his personality to develop, supernaturally, in its deepest and most vital capacities'. He will discover the image of God within himself and, loving it, will become one with God because we are what we love.

The contemplative then, seeks to give all to God in order that he might have God and nothing else in return. The Trappist does it in the silence of a life broken only by the hours of prayer; thus he will seek the God who dwells in unutterable silences. If the silence is broken, as it was so often during the wars, he does not cease to become a contemplative. *Omnia cooperantur in bonum iis qui diligunt Deum.*

This is the life which has attracted an ever-increasing amount of interest and, especially in America, of vocations during the post-war years. The effects of the war and the spread of Communism evoke a challenge when they do not overcome and the contemplative life above all others is the most complete reversal of that analysis of life which the Marxist affords. Both by the power of their prayers and, of late, by means of such books as these, the Trappists have attracted world-wide attention. Their silence is eloquent and the power of its challenge is something which often proves irresistible.

Both these books are written by monks of the famous Abbey of Gethsemani, Kentucky. The first is by Thomas Merton, who needs no introduction whatever because his autobiography is already a best-seller. Those who share the general enthusiasm for his work will welcome another volume, but those who, like the reviewer, have found him difficult in the past, will be well advised not to allow that to make them refrain from reading *Waters of Silence*. This is a more mature, disciplined Merton and here are all his virtues as a writer plus a good deal more and minus most of those faults which tended to make his previous work embarrassing. He has tried in 284 well-printed pages to survey the growth and development of the Cistercian Order from its roots in Benedictinism to the present day, and he has succeeded admirably. He has stuck to the facts and given them just that right touch of imaginative insight to make them live.

It is impossible to summarize this book in any way for that would be to re-write it; but a few examples may illustrate his style. Having traced St Bernard's development of the life out of the Rule of St Benedict, he deals with the way in which abuses arose and the reasons for them. 'When nature supplants the spirit of God in the souls of monks, the history of monastic orders can become distressingly Lilliputian' (p. 59). The sanity of Merton's approach is illustrated in his attitude to the sweeping reforms of La Trappe. He sees the faults of the extreme penances in confusing ends with means—'The monks tended to pile penance upon penance in a mathematical accumulation of merits . . . and the whole atmosphere of a Trappist Monastery was one of athletic activity rather than of contemplative detachment and peace' (p. 69). There are delicate touches of humour in many incidents which give a vitality to the story—e.g., the Abbot who goes round with a lantern to see if any of the brethren are asleep during the night office; the postulant who had been a tax collector and 'whose stay of one year proved him to be true to the tax collector's professional reputation for hard-heartedness'; or when a great abbot of Gethsemani, Dom Edmond Obrecht, lay dying in his home at Alsace 'the local villagers in their turn, came to serenade him with a brass band outside his window, but even that did not kill Dom Edmond . . .' (p. 212).

But this is not the kind of book which you should leave by your guest's bedside if you want him to be entertained, but only if you think it good that he should lie awake and examine his conscience. The duty of the Cistercian is to pray, to labour, to suffer, to be one with Christ in all things and this book shows how in the whole movement of the Order as well as in the lives of individual monks there has been a ruthless working out of that ideal. From the early persecutions to the moving story of the despoiling of a monastery in China in 1947 there is the tale of cruel suffering bravely borne and of the great sanctity which God has called forth from these silent men. The writer is careful to point out the difficulties and the dangers of the life 'If you do not acquire deep faith and supernatural commonsense, a couple of years in a Trappist monastery will do strange things to you!' (p. 273). Merton quite naturally senses the typical secular objections and deals with them as he writes. He makes it quite clear that this is a special vocation, that it is the idea of the contemplative and that others, even other sons of St Benedict, are called to their sanctity in different ways. The casual reader might get the impression, for instance, that Merton disapproves of monastic schools but what he does disapprove of, is a school run by Trappists which makes the community cease to be contemplative.

'When a contemplative order ceases to produce a sizeable proportion of contemplatives its usefulness is at an end.' As one French critic would say 'It is as simple as that'.

There is a tendency, however, in this book for the reader to gain the impression that the Rule of St Benedict is primarily designed for the contemplative life, though he does state that the Cistercian life is the application of particular means designed by St Bernard to the end of 'contemplation and true love of God' (cf. p. 49). He maintains at one point for instance, that the strict observance grew up largely as a return to the literal rule of St Benedict rather than to St Bernard (perhaps here we would become involved in a discussion about the letter and the spirit—the beginning and end of all discussions of the Rule!)

There are a few minor points. We are told that in 'democratic America, abbots prudently refrain from substituting *Lord* for *Dom* whereas in England and Ireland, the Abbots are *Lord Abbots*. In England it is a title. In Ireland it is something more of a fact' (p. 246). (I wonder?) Some of the photographic illustrations are a shade picturesque and in a sense belie the atmosphere of the text. But these are *minor* points. This is a readable book which should be read widely and carefully. It can do much to stir sluggish consciences and to enlighten enquiring minds: and it can be recommended as safely for reading by non-Catholics as by those of the Faith who will profit much by this intimate acquaintance with one of the great spiritual power-houses of the Church.

Fr Raymond has written of the history of Gethsemani Abbey in particular and for those who like their history in the form of a novel written with a bold, vigorous style and a powerful sense of the dramatic this is an admirable book.

One word in conclusion. Mr Evelyn Waugh in his preface to *Waters of Silence* corrects the wrong idea that the writing of books is against the Cistercian Rule (the spirit or the letter?) and goes on to say, 'We may expect a number of books from him (Merton) in the future'. We hope so—but though the message of this book is one which must be repeated to all time and all eternity it is to be hoped that even such books are written because a man really has something to say—and not merely because he has *had* something to say. Books cannot flow out like liqueurs or be manufactured like cheese—they are too personal for that. We need good books on the Faith and on the contemplative life but let them all be *good* books—like these are.

H.B.T.

A HISTORY OF PHILOSOPHY. Vol. II, Augustine to Scotus, by Frederick Copleston, S.J. Pp. 600 (Burns Oates.) 25s.

Those of us who are likely to make serious use of this book—that is, to read substantial parts forthwith, and further portions from time to time as occasion prompts—will by now have acquired a copy, performed the initial rites without shadow of disappointment, and placed the volume on one of the more convenient shelves in the study.

A question may suggest itself. 'Why only "substantial parts"? Why not from cover to cover? Who in fact is to read the book, and how?'

The answer, I think, is that we advance not in one uniform movement, but in two alternating phases. At one time we are totally absorbed in exploring the mind of one chosen thinker, so as to enter into complete possession of his thought; and here we have little time for 'subordinate officials', we 'deal only with principals'. Presently it begins to be clear that no further progress is to be made just now; our author's words, more and more familiar, grow less and less compelling. Let us then put away the *questiones* and *opuscula* and resort to *A History of Philosophy*; let us go out into the society of notable thinkers, conversing daily with fresh minds. Here we can, if we like, treat ideas in isolation, coming upon them unawares, floating in the air, bright particles. Of course there is no question of Father Copleston making the ideas interesting; they simply are of themselves alive and fascinating. There is no need in Philosophy to rival 'romping through physics' with 'capering through metaphysics'. In this book no ideas appear as dry husks or dusty cocoons: they are as fresh and iridescent as on the day of their first beauty. Later we may return to our more severe studies, refreshed and with new authority.

Father Copleston can be read with the greatest enjoyment. The secret of his success is not in fastidious writing or polished periods. He writes, I imagine, as he might speak in a lecture room, or as he might explain some extended topic when invited and persuaded over a cigar to enlarge on a theme, to withhold no detail, ramification or comparison. He speaks, apparently, 'off the record', as it comes to him, copiously and with exact knowledge. Not striving for a sequence of faultless crystalline expressions, he will often in one sentence confirm a previous one. But after all, he is writing for fallen man, not for angels. I personally welcome his easy manner; it is a guarantee of spontaneity and direct contact with his reader; there is an atmosphere of friendly conversational exchange, without pretensions to infallibility. All the major topics are discussed with ample care; he is liberal with direct quotations; there are twenty pages of splendid bibliography, and twenty-five of excellent index. Though nominally beginning with Augustine, the book has thirty most interesting pages on the Patristic period.

One or two of Father Copleston's judgements may stimulate discussion. In the Introduction he expresses the view that a historian cannot write without 'valuational colouring'; he must discern an intelligible pattern, and be free to use words such as 'the age of the great syntheses', the 'age of decline'. While this might well be true for the history of Medicine, it may be dangerous in the history of philosophy. The great syntheses, by sheer bulk, tend to fill the horizon, crowding out the rough sketches, the single ideas, of earlier or later thinkers. The rough sketch is often more liberating to the human spirit than the finished drawing. The 'system' has no degree of certainty, no power to enlighten, beyond what is to be found in the original intuitions on which it rests. I diffidently suggest, that a historian who is wiser than his generation will treat ideas for their intrinsic, luminous quality rather than for their place in an organized system. Father Copleston is better than his word. He bestows the same generous interest and care on every chapter and topic of his book; no one, of whatever school of thought, could complain. Though the crown

is perhaps supposed to rest on the hundred and thirty pages devoted to St Thomas, honours are lavished on Augustine and Bonaventure, who enjoy fifty pages each, and Scotus with seventy-five.

Another point concerns St Thomas's integrity as a pure philosopher. Father Copleston instances the so often quoted case of 'creation from eternity'. He points out that Aquinas takes considerable pains to show that none of the arguments hitherto advanced for 'creation in time' are valid. Father Copleston suggests that this reveals an inflexible regard for the autonomy of pure reason. What surprises me then is that elsewhere, in dealing with other questions, he shows a readiness to be content with an assortment of merely probable arguments. For example, in attempting to refute those who deny 'proper activity' to the objects in the universe, he shows no inclination to underline the strict inadequacy of his own reasoning; he shows every desire to close the matter rather than to keep it open. Of course, he had common opinion on his side; and, moreover, who could tell what insurmountable difficulties might not be involved in the attempt to construct a different system (shall we call it 'occasionalist') which could conveniently be employed in expounding doctrines such as that of Transubstantiation? In fairness I must admit that Aristotle too (without even a Faith to conform to), shows a surprising readiness to accept what are supposed to be ultimate metaphysical notions, combined with a deadly fighting power in destroying rival ones. This question of St Thomas's display of autonomy in metaphysics might well be enlarged on.

Father Copleston himself I am sure, will be amused to have his attention drawn to a subtle modality on p. 93 of 'probable improbability (he writes 'probably unlikely'); and on p. 282 he forces two approaches into one mould. 'Eusebius's and others' conviction' is awkward (p. 31). And on pp. 340, 393, where he distinguishes intellect as such from the human intellect, I think it would help if the definite article were dropped whenever intellect as such is meant.

The book in its entirety can be very warmly recommended.

J.H.M.

AQUINAS AND KANT, *The Foundations of the Modern Sciences*, by Gavin Ardley (Longmans.)

Generalizing to excess, one might say that philosophers find physics always bothersome and ultimately boring. After all, how can it really matter what an atom is like? Man and his destiny, God and His dealings—here are exalted studies; they suffice. Let others pursue the Atom, to our greater comfort, or sharper vexation.

I must benevolently warn such philosophers that in the book under review they may 'hear of something to their advantage'. The author seeks to prove that the modern sciences, by their very nature, cannot possibly impinge on metaphysics. If the author sustains his case, here may be the last book on Science that a philosopher need feel himself obliged to read. The book contains much interesting matter, and although I do not think Mr Ardley is completely successful in fulfilling the promise of the title, I have found his two or three hundred pages well worth the trouble of a close examination.

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

He gives a striking illustration of this arbitrary, 'procrustean', procedure at work. The classical laws of the conservation of energy and angular momentum appear to be infringed in certain radio-active processes. Does the physicist thereupon confess that the laws are not after all inviolable? By no means. So passionately is he attached to them, that he unscrupulously postulates a hitherto unknown particle

(the neutrino) and credits it with just the spin and energy needed to make up the discrepancy. Is this particle detectable by any means at present available to us? I answer with some embarrassment: apparently not. From the ordeal, however, the physicist emerges, pale but resolute: he has saved the Laws. (We must not, however, forget a memorable precedent. In 1925, Dirac was driven to devise a startling new theory, which required the existence of a hitherto undetected positive electron. For seven years, fond believers, eager for the 'truth' of the theory, remained pale but resolute. In 1932 they were rewarded: positive electrons were experimentally detected.)

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.

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*, artificial, conventional.'

Those to whom such ideas are unfamiliar may wonder if the author seriously proposes to substantiate them. He has unfortunately hampered himself by addressing the book equally to the amateur physicist and the amateur philosopher. At no point does he require of his reader an expert grasp of physics, or a profound experience in metaphysical thinking. Had he designed the book for the professional physicist, he would have been free to give sustained and minutely detailed demonstrations of the 'arbitrary procrustean process' at work. As it is, he has done what was possible under cramping conditions; but there are too many debatable points involved (such as, the extent to which Eddington's hyper-physics is genuinely *a priori*) for the book to pretend to finality.

The author's aim throughout is to persuade us of what he calls the 'two orders': the order of real entities and laws which we grasp in the simple observations of familiar experience and the application thereto of metaphysical principles; and the order of arbitrary mental constructions (the space, energy, waves, particles of mathematical physics) which we use as so much machinery enabling us with a maximum of economy and accuracy to predict the course of observable nature. These artifacts, it seems, are as remotely related to reality as the calculating machines in the Board of Trade offices are to the National Income. They give no clue to the 'real' nature or structure of material things.

In sharp contrast to all this, we have the old 'classical' view of the nature of scientific method, according to which science 'observes uniformities, generalizes these into laws, makes hypotheses, verifies these by experiment, and so discovers valid laws and theories'. 'People thought that science was slowly wresting out the secrets of nature; steadily unfolding the constitution of the world.' The book, however, succeeds in conveying a very strong impression of the 'artificial' character of the entities of modern physics. This is hardly the place in which to propose the paradox of reconciling the two views; though indeed such is the only enterprise leading to ultimate truth.

There are some valuable pages—perhaps the most important in the book—in which are submitted to a similar unmasking the methods of modern psychology, sociology, ethics and history. The final outcome appears to be this: that the modern sciences being such as they are, the metaphysician may for evermore rest assured of enjoying ample room in which to elaborate his realities without let or hindrance.

Hasty 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 *procrustean*, *categorical*, *philosophia perennis* is irksome.

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

The author makes no attempt to put before us with any of its authentic vigour the metaphysical thinking about nature which he so often mentions. There are countless sketchy references: 'The traditional philosophy reached 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 merely 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 really are atoms lying behind the phenomenal world'. I feel that these perfunctory 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 time, 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 uneasy about such phrases as 'the entity time of which we are all aware'; 'the real space and 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 in Nature; after Galileo they read laws into 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.' I doubt if the words 'successor' and 'completer' have been chosen with sufficient care.

J.H.M.

THE POPE AND THE VATICAN by *Bernard Hayward* (translated from the French by B. Ward, C.S.SP. (Dublin: Clonmore and Reynolds Ltd.) 3s. 6d.

This booklet is packed with information, much of it valuable, about the Popes, the Vatican City and the Roman Curia.

Beginning with an account of the origin and significance of the Holy Year, the author casts a glance over the history of the Vatican and the Roman question, going on to deal with the Concilization and the juridical status of the miniature Papal state of to-day. (Nothing is here said about the disadvantages of an arrangement whereby no international guarantee is given for the independence of a state too small to possess an airport, let alone a corridor to the sea, whilst it even lacks room to house all the Cardinals or the diplomatic corps accredited to the Papal Court.)

The chapters which follow give much useful information about the art treasures of the Vatican, the work of the various Congregations, the universities and seminaries of ecclesiastical Rome, the Papal diplomatic service and the Pope's armed forces. 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 recent 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 XV, about whom too little is known outside the Vatican where, however, his kindly and generous character won him a quite special affection. Some may feel that, although the greatness of Pius XI is duly emphasized, less than justice is done to the power which he too had of inspiring affection, at least in those who knew him well. Despite the forcefulness of his character, his normal manner to visitors was in fact one of bluff but cordial geniality; and his normal facial expression was one of fatherly benevolence.

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 absurd exaggeration wherever the Papacy is concerned. Thus, we are told that the Vatican City resembles an 'ante-chamber to Paradise' and, far worse, that a pilgrim in St Peter's may be pardoned 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 follies, but they may cause grave scandal to those who do not understand the literary convention which regrettably permits such hyperbole to pietistic writers.

There are some curious mistakes. Thus we are told that the garb of the English College students, who wear plain black, is 'blue and red'; perhaps there is confusion here with the red and purple of the Scots. Amongst mis-spellings in Italian words, which are deplorably frequent, one may mention the use of 'Quatri Fontani' for 'Quattro Fontane' and 'Purpurati' for 'Porporati'. It is to be hoped that the text may be gone through with a fine tooth-comb before the next edition appears. H.M.

THE GOOD DUCHESS: JOAN OF FRANCE by *Ann M. Forster*. (Burns Oates.) 8s. 6d.

Saint Joan of Valois, the subject of this new biography, was born in 1464, the daughter of Louis XI, and spent her formative years away from the unsavoury influence of the Spider King's migratory court. When she was only three weeks old a *mariage de convenance* was arranged for her with Louis of Orleans who was later to become the Burgundian king, Louis XII. Her married life, begun at the age of twelve years, was one of devoted attention to a husband whose thoughtlessness, cruelty and extraordinary selfishness are almost beyond belief. This sad state was ended in 1498 by Louis' successful appeal for the annulment of the marriage for motives strangely similar to those which drove Henry VIII to the first stage of the English Reformation less than half a century later. Thereafter, as Duchess of Berry, Saint Joan devoted herself to her main task in life—her personal sanctification and the foundation of the Order of the Blessed Virgin Mary, a work entrusted to her in a vision when a child. After this latter work had been completed her enjoyment of its fruits was short-lived, for she died in February of 1504.

Such in brief outline is the life of the Saint, a life practically contemporaneous with four popes, Sixtus IV, Innocent VIII, Alexander VI and Julius II, whose religious activities played but a small part in their varied careers. The first achieved the draft of a Bull advocating some minor reforms, but it never got beyond that stage: Alexander VI hardly inspired the belief that reform was necessary or that a good life mattered. Corruption in high places throughout this period can neither be denied nor excused, but it is worth pointing out that there were souls like Saint Joan and Saint Francis of Paula and doubtless many another whose virtues have been strangely obscured in this vortex of immorality and abuse.

This book, alas, is hardly worthy of its subject. While attempting to stress the difficulties of the Saint's married life, the author paints a picture so pathetic as

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. Nor can the style of the writing make up for this deficiency, for it breathes an unctiousness 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 crackle 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. R.K.D.

FATHER STEUART by Katharine Kendall. (Burns Oates.) 15s.

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 *nihil obstat* which is 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. C. 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 person's library.

*The Sacristan's Manual* has had a very exacting 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 right 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:—

*The Buckfast Abbey Chronicle*, *Oratory Parish Magazine*, *St Peter's Net*, *Downside Review*, *Esprit et Vie*, *Venerabile* (English College, Rome), *The Franciscan Annals*, *The Wind and the Rain*, *Ushaw Magazine*.

*Beaumont Magazine*, *Stonyhurst Magazine*, *St John's Gazette*, *Sedberghian*, *Wykehamist*, *Lorettonian*, *Oakhillian*, *Giggleswick Chronicle*, *Dunelmian*, *Harrovian*, *Priorian* (St Benedict's, Ealing), *Edmundian*, *Kearsney College Chronicle*, *St Bernardine's Chronicle*, *Bootham*, *Pocklingtonian*, *Cottonian*, *Coathamian*, *Peterise*, *The Howard Journal*, *Ratcliffian*, *Oscotian*, *Wimbledon College Magazine*, *The Mitre*, *Belmont Abbey School Magazine*, *Newbridge College Annual*.

## 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 thanksgiving 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 1802 and the other in 1835, when a new front was put in by Fr Vincent Dinmon, 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 Dinmon 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 bi-centenary 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 Alfonsus 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.f.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 Nave 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. To Fr H. J. Kirwin, the new parish priest, go the cordial good wishes of all who have known St Anne's.



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 25th 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, Houghton (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 diffidences 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 Cummins at Knaresborough for three years until his death. Fr Gerard was then appointed parish priest there, and



after a time Fr Bluté 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, Houghton, 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 1942 he had charge of the School Shop, where his influence was deeply felt by the boys who worked with him. In September 1945 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 understanding, and there are many people who are deeply grateful to him for the help he was able to give. He had a power of expression of a high order, and the letters he wrote to his friends will bear the hard test of re-reading many years after. This power of expression was of service too in the work of evangelization especially, perhaps, among those who were his intellectual equals, and were for that the more difficult to convince.

He had a quick perception and an enquiring mind which he could turn with equal penetration and verve from the criticism of anti-Catholic historical writing to the composition of rhyming couplets for a home-made pantomime. 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. His 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 anointed at his own request 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 85, 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 56 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. *od.* The expenses of the appeal were £32 9s. *od.*, and these included the cost of a prie-dieu 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. *od.*, 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.

## SCHOOL NOTES

### THE SCHOOL OFFICIALS were:—

Head Monitor	..	..	..	P. J. C. Vincent
School Monitors:	J. S. Hattrell, A. E. Firth, A. D. Wauchope, N. A. Sayers, J. G. Faber, M. A. Simons, A. C. Hugh-Smith, T. P. Fattorini, P. A. Mitchell, J. N. Curry, I. A. Petrie, P. W. Unwin, H. P. Smyth, D. J. de Lavison, W. L. Gilchrist, M. L. Morton, D. L. Milroy, M. M. Bull.			
Librarians:	C. D. P. McDonald, M. R. Morland, J. F. Stevenson, M. J. Maxwell-Stuart, S. A. Reynolds, J. Wansbrough, J. H. Clanchy, W. E. W. Charlton.			
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:—

H. L. Bente, J. Bland, P. F. Booth, N. J. Connolly, T. R. Cullinan, P. B. Curran, J. N. Curry, D. P. M. Daly, A. R. de Larrinaga, M. W. H. Dick, H. Dubicki, T. M. Eyston, J. G. Faber, B. O. ffield, A. E. Firth, M. A. Freeman, W. L. Gilchrist, A. D. S. Goodall, D. R. Goodman, J. S. H. Hattrell, J. S. Heagerty, D. W. Horne, P. A. Hothersall, A. C. Hugh-Smith, C. R. Hughes-Smith, J. J. Huston, W. J. M. Jurgens, C. F. Knollys, J. J. Knowles, P. M. Laver, J. M. Leonard, M. Lowsley-Williams, J. M. Macauley, C. D. P. McDonald, J. T. H. Marshall, J. H. Marshall, M. J. Maxwell-Stuart, D. L. Milroy, P. A. Mitchell, P. J. Murphy, J. P. O'Loughlin, I. A. Petrie, J. H. Reynolds, N. F. A. Robinson, A. Rozanski, I. Russell, J. F. Scrope, H. P. K. Smyth, J. H. Sugrue, D. A. Sutherland, M. Tate, A. J. Velarde, P. J. C. Vincent, A. D. Wauchope, J. T. Widdicombe, K. J. Wright, C. J. Yonge.



### AND the following entered in September:—

*From the Junior House:* E. P. Arning, R. L. Ashton, F. J. Baker, C. M. J. Balinski-Jundzill, E. H. Barton, M. A. Bulger, D. J. Burdon, A. G. Campbell, E. P. J. Chibber, D. M. Collins, M. W. Cuddigan,

R. C. David, V. E. Dillon, P. Dewe-Mathews, F. R. de Guingand, A. Edye, A. G. L. Fazackerley, C. D. Guiver, A. J. Hartigan, G. C. Hartigan, A. Hawe, C. S. R. Honeywill, J. G. Hopkins, A. W. L. Hornett, R. S. J. Kassapian, H. W. Lawson, A. N. Lyon-Lee, R. Macmillan, A. O. Maczek, A. E. Marron, N. F. Martin, D. H. M. Massey, P. E. N. McCraith, M. B. Mollet, J. Moor, M. H. R. R. O'Connell, J. D. Prentice, M. W. Price, S. L. Sellars, M. H. Stapleton, K. C. Sulimírski, R. M. Swinburne, L. N. van den Berg, P. M. Vincent, R. J. W. Waplington, T. P. Wardle, B. M. X. Wauchope, J. B. Whitehall.

*From elsewhere:* D. A. Allan, J. E. Anstey, H. J. Arbuthnott, J. C. R. Bailey, T. M. Barker, R. J. G. Binny, M. T. Clanchy, C. K. Connolly, N. E. Corbally-Stourton, M. J. Coyle, T. J. Cullen, J. L. Cutbill, P. R. del Tufo, B. P. Dewe-Mathews, D. J. G. Driscoll, O. V. D. Evans, S. Foley, A. J. A. Green, F. C. B. Greene, T. R. Harman, C. J. Harrington, A. Krasinski, N. J. Messervy, C. J. Middleton-Stewart, J. M. Morton, J. P. P. Nason, M. D. B. O'Regan, R. Preston, J. R. H. Prioleau, A. P. P. S. Robinson, H. F. K. Salter, D. F. Swift, C. S. Tugendhat, T. K. Tyrrell, C. J. Ward, J. M. Yearsley.



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 and 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 Anacreon 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 Brébeuf 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 Wortley has presented a collection of volumes on English and International Law which have greatly helped on a neglected section. Abbot Justin McCann has made us a present of *Rommel*, and also the English translation of Englebert's *Life of St Francis*. Mr Charles Edwards, Mr Smiley, Mr Rimington and Fr William Price have all presented volumes, including Guiney's *Recusant Poets*, Falls' *Second World War* and Schenk's *Cardinal Pole*. Besides these many members of the School have generously contributed to the stock of books which is being built up in the School Library as the years pass; some of these were parting gifts. M. Everest gave a rare Belloc item *The Highway and its Vehicles* and Fox Davies' *Complete Guide to Heraldry*. Other gifts include Gilson's *Dante* from G. D. Neely, Lewis's *Navy of Britain* from H. Hay, a little eighteenth century edition of Racine from G.E.A.C. Harper, Pidal's *The Spaniards and their History* from J. G. M. McGuigan, Neale's *Elizabethan House of Commons* from S. Thomas, Hosking's *Studies of Bird Photography* from H. T. Fattorini, Surtees' *Handley Cross* from D. P. M. Daly, and from C. D. P. McDonald a fine folio of Pausanias published by Andrew Wechel, Frankfurt 1583, and a little vellum-bound Elzevir of Justin, Leyden 1640.

The debt of the Library, and that means the users of the Library, to its benefactors is obvious and all gratitude is due to them.



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

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 dims, 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:—

GROUP I.—D. J. de Lavison, L. A. Kenworthy-Browne, M. A. P. Longy, B. A. Martelli, C. C. Miles (*Distinction in Latin*), M. R. Morland (*Distinction in Ancient History*), Hon. T. F. D. Pakenham.

GROUP II.—M. A. Baldwin, P. D. Blackledge, P. D. Burns (*Distinction in French*), J. A. Cowell, J. J. David, Z. T. M. Dudzinski, The Earl of Dumfries, F. M. B. Fisher, G. E. A. C. Harper, C. C. J. Johnson-Ferguson, W. J. M. Jurgens, R. J. C. Maxwell, M. J. Maxwell-Stuart, J. G. M. McGuigan, I. Russell, A. C. W. Ryan, T. K. Schrecker, J. F. R. H. Stevenson (*Distinctions in French and Spanish*), G. W. Swift, P. W. Unwin (*Distinction in History*), W. J. F. Ward, J. R. J. Watson, I. R. Wightwick.

GROUP III.—P. R. J. Ballinger (*Distinction in Mathematics*), J. G. Faber, D. W. Horne, M. H. L. Simons.

GROUP IV.—J. Bland, J. R. H. Capes, J. N. Curry, T. C. Dewey (*Distinction in Physics*), P. M. E. Drury, M. A. Gibson (*Distinction in Chemistry*), W. L. Gilchrist, J. E. A. Havard (*Distinctions in Physics and Chemistry*), P. James (*Distinction in Chemistry*), D. J. L. Lee, J. P. O'Loughlin, A. W. O'Neill (*Distinction in Chemistry*), J. C. O'Sullivan, M. Perry, J. F. Scrope, J. T. Widdicombe.



AND the following obtained School Certificates:—

P. Ainscough, R. T. G. Bagshawe, J. B. D. Barbour, E. P. Beck, A. K. P. Bermingham, S. D. Bingham, A. J. Bonser, M. S. Boyle, C. A. B. Brennan, P. O. R. Bridgeman, N. O. Burrige, C. J. Carr, C. J. G. Clapham, T. J. Connolly, P. J. Cramer, Lord David Crichton-Stuart, P. B. Curran, M. M. Denny, M. W. H. Dick, M. F. Dillon, A. C. R. Dobrzynski, H. Dubicki, J. W. Duff, D. F. E. Eden, J. S. Evans, R. A. Everington, J. J. Eyston, D. J. Farrell, J. D. A. Fennell, A. B. X. Fenwick, Hon. M. Fitzalan-Howard, N. J. Fitzherbert, H. M. P. Grant-Ferriss, J. R. Grubb, M. W. Hattrell, J. S. Heagerty, M. P. Honoré, P. S. Horgan, M. Horne, G. A. Howard, R. T. P. Hume, M. H. Johnson-Ferguson, P. Kazarine, A. J. Leahy, D. R. J. Leonard, E. H. Leonard, P. B. J. Leonard, I. W. Lissett, N. Macleod, C. W. Martin, E. J. Massey, A. M. Mincer, H. J. Morland, P. M. H. Morland, P. M. Morreau, P. J. Murphy, D. A. E. R. Peake, J. D. B. Peart, B. R. Peerless, E. O. M. F. Schulte, A. W. Starte, J. M. Stephenson, M. Stokes-Rees, J. E. Trafford, N. G. Vigne, K. J. Wright.



#### ORDINATION CONCERT

##### GOD SAVE THE KING

- |   |   |           |
|---|---|-----------|
| 1 | Overture: 'Cambridge Ode' .. .. .   | Boyce     |
|   | THE ORCHESTRA   |           |
| 2 | Rondo from Piano Sonata (Pathétique) .. .. .  | Beethoven |
|   | D. R. M. CAPES  |           |
| 3 | Suite for 3 Violins—March, Romanza, Finale .. .. .                                    | Rennick   |
|   | C. J. WALKER, MRS READ, MISS L. FADDI   |           |
| 4 | Rhapsody, op. 11, No. 3 .. .. .   | Dohnányi  |
|   | F. M. B. FISHER   |           |
| 5 | March—arr. for Flute, Clarinets, Cornet, Horn, Trombone, Percussion and Piano .. .. . | Walton    |

- |   |  |         |
|---|--|---------|
| 6 | Piano solo: 'Ragamuffin' .. .. .             | Ireland |
|   | P. M. E. DRURY                               |         |
| 7 | Songs for 2 voices .. .. .                   |         |
|   | FR DENIS and FR AUSTIN                       |         |
| 8 | Movements from Symphonie Concertante .. .. . | Mozart  |
|   | Andante—Presto                               |         |
|   | Solo violin: C. J. WALKER                    |         |
|   | Solo Viola: MRS READ                         |         |

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 *saue* 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 'Symphonie 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.

R.R.

#### 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 setts 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 setts.

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

D.C.-S.

#### 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 *Sunnanvind* with 6 mins 50 secs aggregate.

A contingent was sent to York to the Nationals but no astounding results were made owing to the gale blowing.

The Cobra Cup was won by D. R. Goodman with his *Thermallist*, clocking 7 mins in one flight. M. D. Pitel was 2nd, B. J. Twomey 3rd.

Several competitions were postponed and one abandoned owing to the weather.

The Exhibition was held in the Gym on Sunday. There were many static exhibits including three monster gliders—R. L. Allison's *Sunnanvind* and *Peres* and D. R. Goodman's *Thermallist*. Also there were some flying models, Jetex-powered, performing round a pole. A flying display was also given in the afternoon and B. J. Twomey's *Canute A/2* Nordic glider nearly landed in the Rye, travelling two and a half miles in a quarter of an hour.

B.J.T.

## 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 :—

### SIXTH FORM

#### GROUP I

Scholarship Set . . . . .	A. D. S. Goodall P. M. Laver H. L. Benten C. D. P. McDonald
Latin—3rd Year . . . . .	M. R. Morland
Latin—2nd Year . . . . .	O. R. W. Wynne
Latin—1st Year . . . . .	D. R. M. Capes
Greek—3rd Year . . . . .	D. J. de Lavison
Greek—2nd Year . . . . .	L. A. Kenworthy-Browne
Greek—1st Year . . . . .	J. Wansbrough
Ancient History—2nd Year . . . . .	M. R. Morland
Ancient History—1st Year . . . . .	M. P. Kelly

#### GROUP II

French—2nd Year . . . . .	J. F. Stevenson
French—1st Year . . . . .	J. M. Gaynor
Spanish—2nd Year . . . . .	P. D. Burns
Spanish—1st Year . . . . .	(Not Awarded)
German . . . . .	Z. T. M. Dudzinski
History—Scholarship Set . . . . .	A. E. Firth D. L. Milroy P. W. Unwin
History—2nd Year . . . . .	P. W. Unwin
History—1st Year . . . . .	J. M. Gaynor
Geography . . . . .	J. A. Cowell

#### GROUP III

Mathematics—3rd Year . . . . .	M. H. McAndrew
Mathematics—2nd Year . . . . .	J. M. Leonard
Mathematics—1st Year . . . . .	D. Phillips

#### GROUP IV

Physics—3rd Year . . . . .	M. H. McAndrew
Physics—2nd Year . . . . .	J. E. A. Havard
Physics—1st Year . . . . .	A. Rozanski
Chemistry—3rd Year . . . . .	D. R. Goodman
Chemistry—2nd Year . . . . .	A. W. O'Neill
Chemistry—1st Year . . . . .	J. R. Dunn
Biology—2nd Year . . . . .	P. James
Biology—1st Year . . . . .	B. J. Hawe
Mathematics—3rd Year . . . . .	D. R. Goodman
Mathematics—2nd Year . . . . .	T. C. Dewey
Mathematics—2nd Year ( <i>ex aequo</i> ) . . . . .	J. E. A. Harvard
Mathematics—1st Year . . . . .	P. J. Hartigan

#### SUBSIDIARY SUBJECTS

English . . . . .	T. R. Cullinan
Elementary Politics and Economics . . . . .	M. H. L. Morton
Services Set . . . . .	P. A. Mitchell

#### RELIGIOUS INSTRUCTION

D. L. Milroy, A. D. S. Goodall, A. L. Sheil, M. R. Morland, T. R. Cullinan, B. O. Field, B. J. Hawe, L. A. Kenworthy-Browne, J. S. Elliman, P. D. Burns, T. M. Eyston, J. A. Cowell.

#### UPPER V

Latin . . . . .	A. K. P. Bermingham
French . . . . .	N. Macleod
German . . . . .	(Not Awarded)
English . . . . .	R. G. Caldwell
History . . . . .	R. G. Caldwell
Geography . . . . .	M. M. Denny
Additional Mathematics . . . . .	C. J. Carr
Elementary Mathematics . . . . .	C. J. G. Clapham
Physics . . . . .	M. H. Johnson-Ferguson
Chemistry . . . . .	C. W. Martin
Biology . . . . .	T. M. Eyston
General Science . . . . .	S. D. Bingham
Religious Instruction . . . . .	C. J. G. Clapham R. T. P. Hume J. A. D. Fennell M. J. Ross

## MIDDLE AND LOWER V

Latin—( <i>ex aequo</i> ) . . . . .	R. O. Miles
	J. E. Kirby
Greek—( <i>ex aequo</i> ) . . . . .	R. O. Miles
	J. E. Kirby
French . . . . .	R. O. Miles
Spanish . . . . .	J. R. O'C. Symington
English . . . . .	E. P. Beck
History . . . . .	A. R. N. Donald
Geography . . . . .	A. R. N. Donald
Additional Mathematics . . . . .	P. L. Williams
Elementary Mathematics . . . . .	A. M. Mincer
Physics . . . . .	A. M. Mincer
Chemistry . . . . .	P. L. Williams
General Science . . . . .	A. R. N. Donald
Religious Instruction . . . . .	A. R. N. Donald
	E. P. Beck
	P. J. Watkins

## LOWER REMOVE

Form Prizes . . . . .	L. Schmidt
	J. Morrogh-Bernard
Religious Instruction . . . . .	J. Morrogh-Bernard
	A. R. Pilkington

## 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 . . . . .	J. Q. C. Mackrell
	W. T. J. Bellasis

## MIDDLE IV

Latin . . . . .	T. C. Morris
French . . . . .	J. D. King
English . . . . .	J. J. Russell
Mathematics . . . . .	D. P. Evans
Religious Instruction . . . . .	F. R. Rothwell
	M. F. J. R. Mahony

## SPECIAL PRIZES

The Headmaster's Improvement	
Classics . . . . .	P. J. C. Vincent
The Milburn Mathematics . . . . .	R. O. Miles
	M. P. Hickey
The Quirke Debating ( <i>ex aequo</i> ) . . . . .	A. D. S. Goodall
	P. M. Laver

## GENERAL KNOWLEDGE

Sixth Form . . . . .	P. M. Laver
Fifth Form ( <i>ex aequo</i> ) . . . . .	D. A. E. R. Peake
	S. Scrope
Fourth Form . . . . .	J. J. O. Clennell

## MUSIC

Piano—Senior . . . . .	T. C. Dewey
Piano—Junior . . . . .	T. H. Dewey
Violin . . . . .	J. Wansbrough
'Cello . . . . .	P. J. Watkins
Choir . . . . .	J. F. C. Wilcocks
Orchestra . . . . .	P. M. E. Drury
The Turner Theory . . . . .	P. M. E. Drury
<i>Proxime accessit</i> . . . . .	C. C. Miles

## ART

Art Prize . . . . .	M. A. Barraclough
Second Prize . . . . .	J. G. Knollys
The Sixth Form Theological Essay . . . . .	P. M. Laver
<i>Proxime accessit</i> . . . . .	C. C. Miles

## THE HEADMASTER'S LITERARY

Sixth Form . . . . .	C. C. Miles
Fifth Form . . . . .	Q. Y. Stevenson
Fourth Form . . . . .	F. D. Bennetts
The Nihil Essay . . . . .	M. J. Ross
<i>Proxime accessit</i> . . . . .	A. Krasicki

## 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 change over 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,

performed by a team of six, two of whom were members of the Society, the remaining four being the guests of the Society. As a finale a Strip the Willow was danced by both teams. The music was played by the Ampleforth Country Dance Band, to whom the Society is once more indebted. The open air locale had no adverse effects on the excellence of their playing.

On 17th June the Society was invited to take part in the annual festival of the Malton and Scarborough Branch of the English Folk Dance Society which was held at Malton. The dances done at the Exhibition were repeated and a most enjoyable and instructive afternoon was spent in watching Sword, Country and Morris Dancing. The Society is grateful to the organizers for giving it a share in this festival.

The last month of the term was spent in learning the Scottish Sword Dance and others at informal meetings by those who were granted the leisure of the post-examination period.

### 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 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 the swords of Andrew of Ferrara or of Toledo, so they have wished 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 government 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,

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 time when the *Nuremberg Chronicle* was just the latest and best book on History, and when if 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.

T.C.E.

### 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, compared with a nearby pendulum beating seconds, which was quite uncanny. In the Chemistry Rooms naturally enough the explosions were a continued 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.

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
18. Some Dilatant Systems. Solid or Liquid? D. R. GOODMAN
19. (a) Explosive limit of Hydrogen-Oxygen mixtures  
(b)  $\text{NH}_3, \text{NI}_3$ —an unstable compound M. PERRY and J. D. FENNELL
20. Reduction of Hydrogen Peroxide by Iodide ions P. J. HARTIGAN, J. C. TWOMEY and R. D. H. INMAN
21. Two Redox Reactions :  
(a) The photochemical reduction of Thionine  
(b) The oxidation of fructose P. JAMES, T. C. DEWEY and A. C. VINCENT
22. Photo-electric cell and applications J. N. CURRY and J. T. WIDDICOMBE
23. Electric timer for photo enlarger T. P. FATTORINI and J. R. DUNN
24. Some experiments with Alternating Current J. R. CAPES and J. B. BARBOUR

### THE EXHIBITION CONCERT

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 choral 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 woolliness 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.K.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 1st July.

Michael O'Connor to Cynthia Dorothy Ellis at Weston-super-Mare on 15th July.

P. M. C. Price to Dorothy Conybear at Our Lady Star of the Sea, Mumbles, Swansea, on 19th July.

Lieutenant Colonel Michael Monteith, M.C., T.D., to Mira 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 Thyrsa MacGillivray at St Joseph's, Helensburgh, 11th August.

Clement Joseph Ryan to Diana Vernon at St Andrew's Church, Dublin, on 17th August.

Lieutenant-Commander John Anthony Spender, D.S.C., R.N., to Veronica Cookson at the Pro-Cathedral, Clifton, Bristol, on 19th August.

Major Douglas Dalglish, M.C., The Royal Leicestershire Regiment, to Miss M. W. Stapledon at St James's, Spanish Place, on 15th September.

Jeremy Graham to Susan Eustace-Smith on 16th September.

Michael Albert Astley Birtwistle to Doreen Glen Craig at St James's, Spanish Place, on 23rd September.

AND also to the following on their engagement:—

Michael Dunne to Bénédicte D'Arcy.

Henry Anthony Feilding to Dunia Maureen Spencer.

Peter Anthony Morrissey to Sheila Margaret Berrett.

Alec Anthony Kinch to Barbara Patricia Paton Walsh.

Michael Anthony Brady to Mrs Hazel Collier.  
Anthony Willbourn to Angela Mary Cashman.  
Michael Ryan to Imogen Garrett.  
Lieut-Comdr Thomas Henry Hornoyold-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. Ghika-Comanesti, I. M. Maxwell-Scott, A. A. Kinch, P. J. Rewcastle (Jurisprudence); R. M. Y. Dawson, J. R. im Thurn, R. J. C. Baty (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. HEU has taken an Honours Degree in German at Leeds University.

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.L., 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.

## SCHOOL ACTIVITIES

### CRICKET

WITH six of last year's XI, two of whom were colours, there was every reason to expect a good season. Hopes were realized 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. Faber and S. Bradley showed considerable improvement and became sound batsmen.

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. CATERICK 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 Rapsey are out for wickets.

Batting for nearly four hours for 120 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

AMPLEFORTH	
P. Vincent, c Pocock, b Rapsey	3
M. Fisher, c Hazel, b Rapsey	7
M. J. Tate, c Lambert, b Rapsey	24
S. Bradley, lbw, b Pocock	13
J. Faber, c Rickman, b Pocock	4
P. A. Mitchell, not out	43
M. Hattrell, b Pocock	5
P. Cramer, b Pocock	0
M. Tarleton, b Rapsey	7
M. Corbould, lbw, b Wilcox	8
O. Wynne, not out	11
Extras	6
Total (for 9 wkts declared)	131

required and the XI had won their first match. It was all very enjoyable and we take this opportunity of thanking our hosts for their great hospitality.

Result: Won by 54 runs.

CATTERICK SERVICES	
Lt Brookes, c Hattrell, b Mitchell	0
Maj. Atkinson, b Mitchell	1
Sign Griffiths, c Wynne, b Mitchell	33
Sign Hazel, lbw, b Faber	20
Capt. Pocock, b Mitchell	2
Lt Wilson-Wilcocks, c and b Faber	2
Maj. Rickman, c Cramer, b Faber	16
Tpr Byrne, c Corbould, b Faber	3
Sign Goodson, b Faber	0
Tpr Lambert, not out	0
Maj. Rapsey, lbw, b Faber	0
Extras	0
Total	77

#### AMPLEFORTH v. DUKE OF

Wellington's Regiment

Played at Ampleforth on Saturday, 3rd June

THE Duke's were able to bring a very strong team to this match with two army batsmen in Lister and Hardy. The School batted first and were soon in trouble against the very accurate bowling of C.S.M. Wilson. Fisher batted very well but received little support from the other end until Corbould came in; after he had made 20, he was out and at 4 p.m. the innings was declared closed, leaving two hours for the Duke's to get 140.

The opening pair put on 56 runs

AMPLEFORTH	
P. Vincent, c Hardy, b Wilson	2
M. Fisher, not out	68
P. A. Mitchell, st Davidson, b Shuttleworth	1
S. Bradley, lbw, b Lister	9
M. J. Tate, b Wilson	1
M. Hattrell, b Shuttleworth	2
M. Corbould, c Lister, b Wilson	20
M. Tarleton, c Shuttleworth, b Wilson	1
O. Wynne, not out	9
M. Allan	} did not bat
C. Clapham	
Extras	26
Total (for 7 wkts declared)	139

#### WELLINGTON'S REGIMENT

Played at Ampleforth on Saturday, 3rd June

but after Major Davidson was out to Tate, wickets fell with regularity to the accurate bowling of Tate and Mitchell, the latter bowling more offensively than usual.

Lieut Lister, the other opening batsman, was at last well caught at extra off Mitchell, and with three wickets to fall they still needed 20 runs, but C.S.M. Wilson and Sergeant Dawson by vigorous hitting just got the runs in time.

Result: lost by 2 wickets.

DUKE OF WELLINGTON'S REGIMENT	
2nd Lt Lister, c Corbould, b Mitchell	74
Maj. Davidson, c Fisher, b Tate	19
2nd Lt Hardy, b Mitchell	0
Pte Harry, lbw, b Mitchell	9
2nd Lt Shuttleworth, b Mitchell	1
Sgt Moran, st Hattrell, b Tate	12
Sgt Godson, b Tate	0
C.S.M. Wilson, b Corbould	17
Sgt Dawson, not out	36
Sgt France	} did not bat
Pte Onslow	
Extras	7
Total (for 8 wkts)	175

#### AMPLEFORTH v. YORKSHIRE GENTLEMEN

Played at Ampleforth on Sunday, 21st May

WEATHER did not allow even one side to complete an innings and when rain came Ampleforth had only compiled 84 for 5, of which Bradley and Vincent had made 55. Bradley

showed great promise, and Vincent that he could watch the ball well, in fact he looked like making a good opening bat.

Result: drawn.

AMPLEFORTH	
P. Vincent, lbw, b Terry	23
M. Fisher, c Jones, b Gillespie	1
M. J. Tate, c Hutchinson, b Gillespie	6
S. Bradley, lbw, b Doggart	32
J. Faber, st Jones, b Terry	12
P. A. Mitchell, not out	5
M. Hattrell, not out	0
P. Cramer	} did not bat
M. Tarleton	
M. Corbould	
O. Wynne	} did not bat
Extras	
Total (for 5 wkts)	84

YORKSHIRE GENTLEMEN  
Did not bat.

#### AMPLEFORTH v. OLD AMPLEFORDIANS

Played at Ampleforth on Saturday

A two day match at Ampleforth in May is a gamble with the weather and this time it failed! Play on the first day was confined to a couple of hours and the match throughout was played in weather more suited to other forms of sport.

The School having been put in to bat, Vincent and Fisher opened the innings against steady bowling by Dalglish and Toynbee. The wicket was wet and the ball was coming through fast, and sometimes keeping low, so that, in the circumstances it was not surprising that the School was soon in difficulties and 4 wickets were down with only 50 runs on the board when lunch was taken. The situation was improved after the interval, thanks to some aggressive batting by Faber and a patient and watchful innings by Mitchell, but it was not long before rain put a stop to proceedings for the day.

Continuing the next morning, Faber completed a well earned 50 before

and Sunday, 27th and 28th May

snicking one of Hardy's 'slows' to the wicketkeeper. The partnership with Mitchell had yielded 73 runs. A good spell of bowling by Murphy, in which he took the wickets of Mitchell and Tarleton in three overs without conceding a run, hastened the end. Though the wickets were equally distributed among the bowlers, Dalglish's analysis of 31 overs for 35 runs speaks for itself.

The Old Amplefordians were given a flying start by Campbell while Toynbee held the fort at the other end so that 60 runs were on the board in quick time before the latter was bowled by Tate. Tate bowled admirably on a wicket that was far from ideal for him and would have returned better figures had all the catches offered been accepted. As it was, the Old Amplefordians passed the School total for the loss of 5 wickets, thanks to the forceful batting of Campbell, a polished display by Hardy and an innings beset with fortune by Bean.

Result: drawn.



AMPLEFORTH		OLD AMPLEFORDIAN C.C.	
P. Vincent, b Dalglish	5	R. A. Campbell, c Mitchell, b Tate	74
M. Fisher, c Birtwistle, b Fitzherbert	10	L. L. Toynbee, b Tate	20
M. J. Tate, b Dalglish	15	J. F. Murphy, b Tate	0
S. Bradley, lbw, b Fitzherbert	0	E. M. P. Hardy, c Wynne, b Corbould	31
J. Faber, c Birtwistle, b Hardy	54	J. R. Bean, not out	64
P. A. Mitchell, b Murphy	40	D. R. Dalglish, b Corbould	5
M. Hattrell, run out	7	C. F. Grieve, C. Hattrell, b Tate	8
M. Allan, st Birtwistle, b Hardy	10	E. T. Fitzherbert, not out	13
M. Tarleton, c and b Murphy	0	R. F. M. Wright	
M. Corbould, run out	12	M. A. Birtwistle	did not bat
O. Wynne, not out	9	C. J. Flood	
Extras	20	Extras	9
Total	182	Total (for 6 wkts)	224

## AMPLEFORTH v. DURHAM

Played at Durham on Wednesday, 7th June

THE XI was fortunate to win the toss on the hottest day of the year and to get the best of a hard but 'tricky' wicket.

A total of 129 may appear a meagre amount, but it was collected skilfully against accurate bowling made more dangerous when the well pitched ball rose sharply, as it frequently did.

Mitchell and Tarleton resisted, and later dominated the bowling, each showing great determination and eagerness to score runs and to get the better of three very good 'short legs close in', and when Mitchell was out Wynne and Tarleton got on top again. It was a brilliant catch which sent Wynne away just at tea time when he was batting very well.

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		DURHAM	
P. Vincent, b Mitcalf	11	Tiffin, c Bradley, b Tarleton	6
M. Fisher, c and b Mitcalf	10	Mort, b Tate	12
P. A. Mitchell, hit-wkt, b Swales	30	Bourne, c Hattrell, b Tate	11
S. Bradley, c Smailes, b Mitcalf	8	Perrott, c and b Corbould	14
J. G. Faber, lbw, b Mitcalf	11	Bradley, b Corbould	5
M. J. Tate, b Mitcalf	1	Smailes, c and b Tate	11
M. Hattrell, b Mitcalf	0	Mitcalf, b Tate	15
M. Corbould, b Rams	4	Priestley, b Mitchell	3
M. Tarleton, not out	41	Limon, c Mitchell, b Tate	2
O. Wynne, c and b Swales	6	Swales, b Mitchell	9
C. Clapham, b Bourne	0	Rams, not out	3
Extras	6	Extras	4
Total	128	Total	95

## AMPLEFORTH v. 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.

Batting first, the visitors lost a quick wicket with a fine catch by Bradley, whose clean fielding was a delight throughout. Thereafter runs flowed steadily and the hundred 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 2 and the prospects did not appear bright. However, the unexpected took place and immediately after lunch we witnessed a succession of batsmen passing to and fro from the pavilion. 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. But this in itself did not entirely account for the collapse which can only be

said to be due to undecided batting which, with Townsend gone, never looked like regaining mastery.

Ampleforth, set to make 168 in about two and a quarter hours, got off to a quick start with Tate showing a fine aggressive spirit. With Fisher out and Tate partnered by Tarleton anything looked possible, until the former was very unfortunately run out. Thereafter, though a result never seemed likely, the batting was dominated by a fine innings by Tarleton. Batting with great confidence he hit four fours and one memorable six and was unlucky not to get his 50. Solid batting by Corbould, prevented anything like a collapse and the game ended quietly in a draw. 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.

Result: drawn.

## FREE FORESTERS

S. Raper, c Bradley, b Mitchell	1
D. C. H. Townsend, b Mitchell	76
P. N. L. Terry, c Bradley, b Tate	36
Rev. J. D. Waddilove, c Hattrell, b Tarleton	1
N. F. P. Huginin, c Hattrell, b Corbould	17
Rev. A. M. Haigh, c and b Tate	2
J. M. Coldham, c Hattrell, b Tarleton	0
D. Walford, c Hattrell, b Mitchell	1
D. W. Gillespie, c Clapham, b Corbould	8
F. E. Huginin, not out	6
J. Elmhurst, b Tate	1
Extras	18
Total	167

## AMPLEFORTH

M. J. Tate, run out	19
M. Fisher, b Gillespie	1
M. Tarleton, c Haigh, b Terry	43
S. Bradley, c Terry, b Gillespie	2
P. A. Mitchell, b Gillespie	7
J. G. Faber, c and b Coldham	10
M. Corbould, not out	24
P. Vincent, b Elmhurst	13
M. Hattrell, not out	1
O. Wynne	
C. Clapham	did not bat
Extras	4
Total (for 7 wkts)	124

## AMPLEFORTH v. ST PETER'S

Played at York on Wednesday, 14th June

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 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 read 14 runs for 3 wickets, all of which had fallen to Tarleton. Of this total twelve were byes from wild deliveries from Mitchell, who was bowling short and making the ball jump high. At this stage Fairweather and Hodd settled down to some good batting and altered the position. Both had the luck necessary to remain at the wicket for an hour against bowlers with their tails up and fielders on their toes but both batsmen took their chances and at lunch the score was 91 for 3 wickets.

ST PETER'S		AMPLEFORTH	
E. D. Thornton, lbw, b Tarleton	1	M. J. Tate, b Youll	0
J. E. B. Annequin, b Tarleton	1	M. Fisher, b Youll	0
N. M. Hodd, b Tate	82	M. Tarleton, lbw, b Youll	19
P. T. Baker, lbw, b Tarleton	0	S. Bradley, lbw, b Youll	9
W. H. M. Fairweather, c Tate, b Mitchell	50	J. G. Faber, c Ratcliffe, b Mortimer	8
J. B. Mortimer, st Hattrell, b Tate	12	P. A. Mitchell, b Youll	9
K. M. Ratcliffe, c Mitchell, b Tarleton	16	M. Corbould, hit-wkt, b Mortimer	18
J. D. C. Wall, st Hattrell, b Tate	4	P. Vincent, not out	47
R. M. Hodgson, c Bradley, b Tate	10	M. Hattrell, st Baker, b James	9
D. J. Youll, not out	0	O. Wynne, b Thornton	15
P. D. F. James, b Tate	0	C. Clapham, lbw, b Youll	5
Extras	22	Extras	6
Total	198	Total	145

## AMPLEFORTH v. ALL COMERS

Played at Ampleforth on the 18th June

THE annual tussle with the M.C.C., who invariably provide stiff opposition, unfortunately had to be cancelled since the latter found that 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 'curate's egg'. The scorebook records the wicket as 'taking spin' for the innings 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!

After lunch these two batsmen continued the good work until both forgot themselves and played wild shots. The remaining batsmen caused little trouble and the total of 196 was not considered by any means beyond the XI. Youll bowling 'inswingers' quite quickly 'yorked' Tate, and Fisher early on, but Tarleton and Bradley seemed to be coping very well when Bradley, with left leg well up the wicket was out 'leg before'. Tarleton was similarly dismissed. However, after tea the luck changed and the remaining batsmen fought competently against good bowling and keen fielding. Vincent played a great innings but the side was never really in a winning position due to the failure of the early batsmen, and finished up 50 odd runs behind.

Result: lost by 53 runs.

AMPLEFORTH	
M. J. Tate, b Youll	0
M. Fisher, b Youll	0
M. Tarleton, lbw, b Youll	19
S. Bradley, lbw, b Youll	9
J. G. Faber, c Ratcliffe, b Mortimer	8
P. A. Mitchell, b Youll	9
M. Corbould, hit-wkt, b Mortimer	18
P. Vincent, not out	47
M. Hattrell, st Baker, b James	9
O. Wynne, b Thornton	15
C. Clapham, lbw, b Youll	5
Extras	6
Total	145

were treated to some delightful batting from Fathers Denis and Peter, though Mitchell, bowling very steadily, beat the bat on a number of occasions. The opening pair were undefeated at lunch and after the interval the score had reached 80 before 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 and thereafter only Mr Boyes 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 30, but Faber, partnered first by Mitchell 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 untiringly practically throughout the innings.

Result: won by 5 wickets.

ALL COMERS		AMPLEFORTH	
Rev. J. D. Waddilove, c Faber, b Tarleton	47	O. Wynne, b Utley	8
Rev. R. P. H. Utley, b Mitchell	30	M. J. Tate, c Harding, b Henry	12
Rev. A. M. Haigh, c Hattrell, b Tarleton	0	M. Tarleton, c Amies, b Utley	8
G. S. Boyes, c Mitchell, b Tate	25	P. A. Mitchell, lbw, b Utley	9
Maj. Gobden, lbw, b Mitchell	4	J. G. Faber, not out	48
C. F. Harding, c Corbould, b Tate	1	S. Bradley, c Haigh, b Utley	16
Maj. Marret, hit-wkt, b Tate	1	M. Fisher, not out	14
M. P. Henry, b Mitchell	0	P. Vincent	
Rev. E. L. Rigby, run out	0	M. Hattrell	} did not bat
Rev. G. Knowles, b Tate	0	M. Corbould	
J. Amies, not out	0	C. Clapham	
Extras	11	Extras	7
Total	119	Total (for 5 wkts)	122

## AMPLEFORTH v. CATTERICK SERVICES

Played at Ampleforth on Tuesday, 20th June

CATTERICK batted first and in the second over of the day Wilson was out leg before wicket to Tarleton; except for a stand of 28 runs for the second wicket between Lister and Hardy and another between Lister and Wilcox of 29 for the fourth wicket, the batsmen did not put up a great deal of resistance, the side being all out for 94, of which Lister—the opening bat—scored a spotless 56 before being run out.

Tate and Faber opened the innings for Ampleforth, but Tate was out in

Wilcox's first over being beautifully caught at slip. Vincent, who came in first wicket down, and Faber were content to stay in but after six overs, Faber was bowled—again by Wilcox. Almost at once Shuttleworth came on and with his first delivery had Vincent l.b.w. This brought Mitchell and Bradley together and they put on 22 runs, bringing the score to 40 for 4 before Mitchell took a wild 'heave' at a half volley and was bowled. Tarleton who now came in was soon caught at short

leg off the same bowler, but Bradley was still batting with great confidence, and with Corbould put on 23 runs for the seventh wicket and then Ampleforth were out of danger. Before the end

CATTERICK SERVICES	
Lister, run out	56
Wilson, lbw, b Tarleton	0
Hardy, b Clapham	8
Shuttleworth, b Clapham	1
Wilcox, lbw, b Mitchell	10
Satterthwaite, c Mitchell, b Tarleton	0
Spencer, not out	9
Clarke, st Hattrell, b Corbould	3
Smeeth, b Tate	0
Raw, b Tate	0
Tracey, b Tate	0
Extras	7
Total	94

## AMPLEFORTH v. BOOTHAM SCHOOL

Played at Ampleforth on Wednesday, 21st June

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 afterwards runs came at a good pace before Tate was well caught after a hard hit to square leg, Vincent was caught groping in a gloomy light and did not survive long, but when Mitchell joined Faber, both went for the runs, perhaps realizing that play was likely to be curtailed. Faber completed his 50 which included 8 fours, after an hour's batting. It was a bright and breezy knock and just what the situation demanded. Mitchell now partnered by Bradley carried on the good work and the score had risen to 109 before both were out in quick succession in exactly the same manner; being well caught by Brown at mid-off from hard drives. Thereafter

both Bradley and Corbould were out but Wynne and Hattrell hit off the runs without being parted.

Result: won by 2 wickets.

AMPLEFORTH	
M. J. Tate, c Lister, b Wilcox	1
J. G. Faber, b Wilcox	10
P. Vincent, lbw, b Shuttleworth	2
P. A. Mitchell, b Spencer	12
S. Bradley, lbw, b Raw	39
M. Tarleton, c Wilcox, b Spencer	0
M. Corbould, c Shuttleworth, b Wilcox	3
M. Fisher, b Shuttleworth	10
M. Hattrell, not out	6
O. Wynne, not out	10
C. Clapham, did not bat	—
Extras	9
Total	102

AMPLEFORTH		BOOTHAM	
M. J. Tate, c Barwick, b Brill	11	R. Brown, b Tarleton	2
J. G. Faber, lbw, b Seddon	50	M. Flowers, b Mitchell	5
P. Vincent, b Brill	0	R. H. Baker, lbw, b Mitchell	3
P. A. Mitchell, c Brown, b Yelloly	26	R. C. Copeman, b Mitchell	1
S. Bradley, c Brown, b Yelloly	16	J. Barwick, b Mitchell	8
M. Tarleton, c Fullerton, b Yelloly	6	T. Seddon, not out	12
M. Corbould, b Yelloly	3	M. A. Bodkin, st Hattrell: b Corbould	1
M. Fisher, c Fullerton, b Yelloly	0	J. Kay, not out	0
O. Wynne, not out	17	I. Brill	—
M. Hattrell, c and b Kay	13	A. Yelloly	—
C. Clapham, lbw, b Brill	1	G. Fullerton	—
Extras	6	Extras	10
Total	149	Total (for 6 wks)	42

## AMPLEFORTH v. TOPCLIFFE

Played at Ampleforth on Tuesday, 11th July, 1950

TOPCLIFFE		AMPLEFORTH	
Flt-Sgt Baker, st Hattrell, b Tate	19	M. J. Tate, b Webster	20
F.-O. Fraser, b Mitchell	0	M. Fisher, c Baker, b Wilkinson	4
Cpl Hoskins, c Corbould, b Tarleton	1	M. Tarleton, lbw, b Webster	28
F.-O. Calvert, c Bradley, b Tarleton	3	S. Bradley, st Fuller, b Webster	10
A.-C. Webster, c Tate, b Mitchell	2	P. A. Mitchell, not out	35
Sgt Smith, c Tate, b Mitchell	4	O. Wynne, c Taylor, b Webster	6
Flt-Lt Taylor, c Wynne, b Mitchell	0	P. Vincent, b Webster	0
A.-C. Jackson, b Mitchell	1	M. Corbould, lbw, b Calvert	1
Flt-Lt Henson, lbw, b Corbould	11	M. Hattrell, st Fuller, b Webster	0
A.-C. Fuller, b Corbould	3	C. Clapham, not out	3
Sgn Wilkinson, not out	0	J. G. Faber, absent hurt	—
Extras	1	Extras	3
Total	45	Total (for 8 wks declared)	110

Result: won by 2 wickets

## AMPLEFORTH v. SEDBERGH

Played at Ampleforth on Saturday, 15th July

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 in his place, but this change had little effect and Maxwell in particular was watching the ball carefully and using his feet to good effect.

When Tate was brought on, a little late in the proceedings, we felt, he had both batsmen guessing. Then after just over an hour's batting he took the wickets of Maxwell, and Durrans who followed him, in successive overs. Allan, the other opening bat, continued on his way being ably supported first by Umbers and then by Downey and he was unlucky just to miss his 50. Thereafter except for a breezy knock by Good the wickets fell steadily, Tate

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 l.b.w., and 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.

SEDBERGH		AMPLEFORTH	
P. B. Maxwell, c Corbould, b Tate	20	M. J. Tate, not out	60
C. H. R. Allen, c Tarleton, b Tate	49	J. G. Faber, lbw, b Ainley	6
R. W. Durrans, hit-wkt, b Tate	2	M. Tarleton, c Ainley, b Jackson	4
J. M. Hunter, c Hattrell, b Mitchell	9	S. Bradley, b Jackson	19
R. H. Umbers, b Corbould	24	P. A. Mitchell, b McClung	8
W. J. Downey, c Fisher, b Corbould	20	O. Wynne, not out	4
T. McClung, b Tate	0	M. Fisher	} did not bat
P. J. Upson, c Vincent, b Tate	10	J. Vincent	
T. A. Good, b Mitchell	17	M. Corbould	
J. F. Jackson, lbw, b Tate	0	M. Hattrell	
M. H. Ainley, not out	0	C. Clapham	
Extras	12	Extras	3
Total	163	Total (for 4 wkts)	104

At the close of term Fr Abbot kindly presented the following with prizes:  
The Downey Cup (Best Cricketer) M. Tate.

The Younghusband Cup (Best Bowler) M. Tate.

Best All-Rounder	P. Mitchell
Highest Score	M. Fisher
Fielding	O. R. Wynne
Batting	P. Mitchell
2nd XI Bowling	M. Allan
2nd XI Batting	R. Dougal

## FIRST ELEVEN AVERAGES

	BATTING			Highest Score	Average
	Innings	Times Not Out	Runs		
P. A. Mitchell	13	3	249	43	24.90
J. G. Faber	11	1	247	54	24.70
O. Wynne	10	6	95	17	23.75
S. Bradley	13	1	218	45	18.17
M. Tarleton	11	1	157	43	15.70
M. J. Tate	13	1	179	60	14.91
P. Vincent	11	1	140	47	14.00
M. Fisher	12	2	137	68	13.70
M. Corbould	9	1	93	24	11.62
M. Hattrell	11	2	50	13	5.60
C. Clapham	4	1	9	5	3.00

Crameri and Allan also batted.

	BOWLING				
	Overs	Maidens	Runs	Wickets	Average
P. A. Mitchell	157.1	44	329	33	9.96
M. Corbould	39.5	8	147	14	10.50
J. G. Faber	23.3	6	74	7	10.57
M. J. Tate	155.2	30	457	36	12.69
M. Tarleton	56	11	188	14	13.43
C. Clapham	37	7	131	2	65.50

M. Bradley and M. Allan also bowled.

## 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 2nd 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 1st.

Colours were awarded to M. Allan, R. Dougal, R. Liston, J. Marshall and T. Schrecker.

Matches, played 6; won 3; lost 2; drawn 1.

v. Coatham. Ampleforth 83 (Schrecker 23, Allan 21). Coatham 84 for 6 wickets (Allan 4 for 21).

v. Pocklington. Ampleforth 83 (Dougal 17). Pocklington 93 (Milroy 3 for 22).

v. Ripon. Ampleforth 148 for 6 wickets (Schrecker 31, Drury 31). Ripon 62 for 3 wickets.

v. St Peter's. St Peter's 139 (Sheil 4 for 39). Ampleforth 140 for 8 wickets (J. T. Marshall 46).

v. Durham. Durham 94 (Allan 4 for 25). Ampleforth 97 for 5 wickets (Schrecker 39, Liston 25).

v. Bootham. Ampleforth 128 for 5 wickets (Dougal 47 not out, Evans 40 not out). Bootham 86 (Allan 4 for 15, Sheil 4 for 33).

## BATTING

	Innings	Times		Highest Score	Average
		Not Out	Runs		
R. Dougal	6	3	129	47	43.00
T. Schrecker	6	0	119	39	19.83
J. T. Marshall	6	0	95	46	15.83
R. Liston	6	0	90	25	15.00
P. Drury	4	2	19	9	9.50
M. Bull	3	1	18	11	9.00
J. O'Loughlin	6	1	43	25	8.60
M. Allan	4	0	25	21	6.25
A. Wauchope	4	0	5	5	1.25

The following also batted:—

L. K.-Browne, Schulte, Sheil, Crameri, Milroy, Clapham and Evans.

## BOWLING

	Overs	Maidens	Runs	Wickets	Average
M. Allan	41.5	10	110	15	7.33
A. Sheil	18.5	2	91	11	8.22
D. Milroy	15	7	35	3	11.60
M. Bull	41	7	119	9	13.27
C. Clapham	11	3	19	1	19.00
R. Liston	23.5	5	86	4	21.50

The following also bowled:—

Blackledge, Howard, Henderson, Drury, O'Loughlin and Dougal.

## HOUSE MATCHES

THE House matches this year did not provide any of the usual types of surprises but there were queer happenings all the same. The draw itself was unfortunate in that the three strongest houses were drawn in the same half of the round and when in the first round St Bede's tied with St Oswald's it was clear that all was not going to be clear sailing. St Cuthbert's, although out very cheaply themselves, managed to dismiss St Aidan's for less, St Thomas's beat St Wilfrid's and St Edward's after a shaky start overwhelmed St Dunstan's.

As a result of the tie it was decided that St Oswald's should continue and, if successful to the extent of winning the final, St Bede's could challenge them for the Cup.

In the second round the most important result was that after a very good and very close game St Oswald's

beat St Edward's. This result put rather a different complexion on the previous idea. In the other match St Cuthbert's beat St Thomas's fairly easily. It was decided after this round, and events showed that it was a wise decision, to play the tie off. In this game St Bede's beat St Oswald's after a very good game in which fortune fluctuated from side to side.

During the night before the much awaited final a lot of rain fell. However, the colts' pitch was found to be playable and the game was begun at 12.30 p.m. Then followed a match the like of which has probably never been seen at Ampleforth. It started in a light drizzle and the last two and a half hours were played in quite heavy rain. St Bede's won the toss and put in St Cuthbert's, who having lost Faber very early never looked like making many runs. At

3.30 during an extra heavy rain storm tea was taken and Faber very sportingly declared St Cuthbert's innings closed at 64 for 9 wickets. Play was resumed in quite heavy rain and after two early shocks, O. Wynne and M. Hattrell proceeded to bat very soundly giving the bowlers who were having to use

towels after each ball very little chance. St Bede's won by 8 wickets and they thoroughly deserved it. They have to thank St Cuthbert's for their very sporting display.

In the Junior House matches, St Aidan's drew with St Bede's and so share the Cup.

## LAWN TENNIS

THE tennis maintained the low standard of play which has existed for the past few years. The Tournament was deservedly won by T. K. Schrecker who beat P. J. Vincent in the final, the latter's course was rendered easier by the withdrawal of Sir H. Grattan-Bellew who hurt his knee. The final was dull, for never was there any promise that enterprising play would break in; it was sad to see, throughout the Tournament, boys content to push the ball gently over the net with no other apparent purpose than politely to put the ball within reach of their opponents. An enjoyable and encouraging match

was played against the Branling Club from Newcastle who beat the School by six matches to three. The six members of the team played better tennis in this match than they did in the Tournament and what was lacking in skill was made up for by determination and, in some cases, guile. This match gave grounds for hope that soon the standard of tennis will improve.

Result: T. K. Schrecker beat P. J. Vincent 6—1, 8—6.

The following played for the School: T. K. Schrecker, Sir H. Grattan-Bellew, P. J. Vincent, F. M. Fisher, M. Corbould and S. H. Bradley.

## SWIMMING

OUR match season was short and disastrous. We held our own against Durham, Lewis-Bowen won his two races and Beveridge his breaststroke, though we lost the match. However, Barnard Castle defeated us utterly with a very fine team indeed. But since they won the Inter-Schools Swimming that ought not to depress us unduly. Measles put an end to any more matches.

The House Sports went well with plenty of competition. St Aidan's won

the Inter-House Cup from St Bede's for the first time in twenty years. Yet they did not have it all their own way, for St Cuthbert's won two relays and St Thomas's one, while St Dunstan's won the House Plain Diving Cup.

In the Individual Championships T. E. Lewis-Bowen won the Freestyle, the Plain Diving and the Backstroke Championships, creating a new record of 80.2 seconds in the last named. F. Beveridge won the Breaststroke Championship.

## COMBINED CADET FORCE

THE Contingent started the term with an organization designed to reap the benefit of a week's training in camp. Both the camps, Gandale and

Cranwell, to which the Air Section would have gone, were denied us owing to an outbreak of measles in all sections of the School.

The annual inspection was carried out by Brigadier B. W. Webb-Carter, D.S.O., C.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.

The Inspecting 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 Stourton Cup for the best performance by a member of the VIII at Bisley was awarded to the Hon. M. Fitzalan-Howard and the 'Connolly' silver pencils were won by M. D. Pitel and Fitzalan-Howard.

The following promotions were made during the term.

To be Under-Officers: C.S.M. J. S. H. Hattrell, C.Q.M.S. J. N. Curry, Sgts P. J. C. Vincent, P. A. Mitchell, C. F. Knollys.

To be Company Sergeant-Major: C.Q.M.S. P. W. Unwin. Sgts P. M. Laver, J. M. Macauley, J. P. O'Loughlin, I. A. Petrie, N. F. Robinson, J. F. Scrope, H. P. K. Smyth, N. A. Sayers, A. D. Wauchope, T. R. Cullinan. L.-Cpls J. D. Fennell, M. R. Morland.

To be Company Quarter Master Sergeants: Sgts H. M. L. Morton, A. J. Velarde. L.-Cpls K. M. Bromage, J. A. Simpson.

To be Sergeants: Cpls J. Bland, F. B. Beveridge, P. R. J. Ballinger, B. O. Field, S. H. M. Bradley, D. J. de Lavison, J. Howard, M. Horne, C. R. Hughes-Smith, J. N. Leonard, C. C. Johnson-Ferguson, K. Wright, W. J. F. Ward, C. J. Yonge, M. A. Gibson, M. R. Lomax, M. H. McAndrew, C. D. P. McDonald, C. C. Miles, M. D. Pitel, M. M. Bull. L.-Cpls J. B. Henderson, P. T. Ryan, R. P. Petrie, M. A. Baldwin, D. L. Milroy, A. C. Ryan, H. C. B. Reynolds.

To be Corporals: L.-Cpls J. S. Evans, M. Corbould, W. J. M. Jurgens, D. R. Goodman, R. G. Dougal, T. J. Connolly, C. A. B. Brennan, D. P. Jeffcock, D. A. Sutherland, Lord David Crichton-Stuart, O. F. Sitwell, A. E. French, R. S. Moylan, Earl of Dumfries, M. K. Ross, M. M. Bull, H. M. Grant-Ferris, R. W. Dawson, D. R. McDonald, J. C. O'Sullivan, P. James, J. C. McEvoy, F. M. Fisher, E. Leonard, T. Eyston, J. Capes, S. D. Bingham, P. P. Murray, M. Stokes-Rees, J. F. Stevenson, E. O. Schulte, J. M. Gaynor, P. J. Hartigan, P. D. Burns, J. G. Knollys, P. M. Morland, J. A. Macmillan, J. R. Watson, I. R. Wightwick.

The following Cadets passed Certificate 'A' Part I: G. S. Abbot, A. M. Armstrong, W. T. Bellasis, R. R. Beale, F. D. Bennetts, C. C. Brown, M. L. Burns, E. Byrne-Quinn, R. F. Calder-Smith, C. J. Cazalet, F. O. Channer, J. J. Clennell, P. J. Coyle, P. A. D'Arcy, A. H. Dunbar, D. P. Evans, J. D. Fenwick, J. A. Ferris, M. Fudakowski, C. C. Hammell, M. E. Havard, D. F. Hawe, T. N. Heffron, M. P. Hickey, A. S. Holmwood, J. M. Huskinson, C. N. Irvén, G. G. Kassapian, P. J. Kennedy, J. M. Kenworthy-Browne, J. D. King, J. E. Kirby, M. H. Knowles, D. M. Leahy, C. G. Leeming, J. N. Leonard, S. D. Marnan, R. G.



BISLEY 1950

THE VETERANS



Macfarlane Reid, D. F. Martelli, R. O. Miles, C. M. Moore, A. J. Morgan, J. H. Morris, D. P. O'Brien Twohig, K. D. O'Driscoll, C. N. Perry, A. K. Prugar, A. G. Randag, A. J. Riley, R. E. Robinson, E. A. Rothert, R. S. Royston, J. V. Ryan, K. Sellars, P. J. Serbrook, A. M. Simpson, A. N. Slinger, J. C. Stevenson, Q. Y. Stevenson, J. V. Sturup, M. A. Szydowski, A. J. Taylor, P. J. Utley, P. W. Wade, P. J. Watkins, J. P. Wortley, A. D. Young, W. D. Fattorini.

The following postal open range matches were held.

	Result	For	Against
Hurstpierpoint	Won	482	452
Fettes	Won	484	454
Sherborne	Won	482	468
Allhallows	Lost	484	502
Winchester	Lost	484	493
Oundle	Lost	482	488

The following members of the R.A.F. Section passed the Air Proficiency Certificate Examination.

J. Widdicombe, Credit Pass.  
 J. J. Huston, Credit Pass.  
 A. W. O'Neill, Credit Pass.  
 T. C. Dewey, Credit Pass.  
 J. J. David, D. P. Daly, H. C. Soitan, Z. T. Dudzinski, C. J. de Guingand, N. J. Tate, M. A. Freeman, M. S. Boyle.

#### 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	463
Cadet Pair	114

#### SCOUTING

##### 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. 2 Company.  
 Nulli Secundus Cup: U.-O. P. A. Mitchell.  
 Stourton Cup: L.-Cpl Hon. Fitzalan-Howard, M.  
 .22 Inter-House Cup (Senior): St Bede's House.  
 .22 Inter-House Cup (Juniors): St Oswald's House.  
 .303 Inter-House Cup: St Thomas's House.  
 Anderson Cup: Sgt M. D. Pitel.  
 Stewart Cup: Cadet A. G. Randag.  
 Runner-up: L.-Cpl J. C. Twomey.  
 Officers' Cup: Cadet A. H. Dunbar.  
 Best Average .22 practice competition  
 C.S.M. N. F. Robinson.

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 1,300 scouts who formed the National Scout

Pilgrimage, which was led to Rome by His Lordship the Bishop of Zabl, one at least of our 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 Pisa, 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 S. Giorgio set up by the Committee for the Holy Year. There we had fine tents, camp 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 these 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 her sanctity, we had seen

some of the churches 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 honoured by a visit from Mgr Sergio Pignedoli, Secretary General of the Central 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 yours 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 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 stricken 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.





## THE JUNIOR HOUSE SCOUTS

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. X. Wauchope 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 clement, permitted. The end of the term was a little marred by an outbreak of Measles, which carried off about fourteen boys to the sick-room.

THE Exhibition was for once fine, which came as 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 out of the twelve Scholarships awarded. The successful candidates were:—

E. P. Arning, L. N. van den Berg, C. S. R. Honeywill, A. Whitfield, D. P. Morland.

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. Moor
Mathematics . . .	A. E. Marron

UPPER IIIA and IIIB	
Latin . . .	A. Whitfield
Greek . . .	D. Morland
French . . .	A. Whitfield
English . . .	A. Whitfield
History . . .	A. Whitfield
Geography . . .	H. W. Lawson
Mathematics . . .	D. P. Morland

UPPER III C	
Latin . . .	M. H. R. R. O'Connell
French . . .	E. C. Bannen
English . . .	M. H. R. R. O'Connell
Mathematics . . .	A. G. L. Fazackerley

LOWER III	
Form Prize . . .	P. Dewe-Mathews

### RELIGIOUS INSTRUCTION

A. E. Marron, A. Whitfield, P. M. Lewis.	
Piano . . .	E. P. Arning
Art ( <i>ex aequo</i> ) . . .	G. C. Hartigan
	A. J. Hartigan
Headmaster's	
Literary . . .	D. P. Morland

After the Prize Giving the curtain rose for *The Bishop's Move*, an adaptation of one of P. G. Wodehouse's Mulliner stories. The cast was as follows:—

<i>The Bishop of Stortford</i>	A. E. Marron
<i>Rev. Augustine Mulliner</i> ( <i>his secretary</i> )	G. C. Hartigan
<i>Rev. Trevor Entwistle</i> ( <i>Headmaster of Harchester</i> )	R. M. Swinburne
<i>General Sir Hector Bloodenough, V.C., K.C.I.E., M.V.O.</i>	
( <i>Chairman of the Board of Governors</i> )	R. C. David
<i>A Small Boy</i>	B. J. Mahon

The cast are to be congratulated on a very spirited and audible rendering of their parts. The 'sunny resilience' of Augustine made a pleasing contrast to the somewhat despondent Bishop, who, except when under the influence of 'Buck-u-uppo', 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 irate 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 won the various events:—

The Hall Race . . .	N. P. J. Fellowes
One Length Breast	
Stroke . . .	N. F. Martin
One Length Crawl . . .	N. P. J. Fellowes
One Breadth Back	
Stroke . . .	N. P. J. Fellowes
Diving . . .	T. P. Wardle
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. B. Read were confirmed by His Lordship Bishop Brunner at Gilling on 22nd July.

FR BASIL HUME, once Captain of Rugger in the Junior House, gave Benediction on the day of his Ordination, and Fr Edmund Hatton, Fr Maurus' assistant with the scouts, also said his first Mass in the Chapel.

THE Punch took place as usual at the end of the term. Fr Prior was in the chair and the guests included Lord St Audries. After the customary good fare the head monitor made his speech of welcome to the guests, together with a few remarks on the events of the year. Fr Prior then presented the Cricket and athletics prizes. The St Audries cup was presented by the donor

to C. S. R. Honeywill. The Chairman then said a few words of farewell to those who were leaving for the Upper School and wished everyone a very happy holiday.

THE usual training for the High Jump Competition took place during the latter part of the term and a number of boys made themselves proficient in the Western Roll. J. D. Prentice, R. C. David, M. A. Bulger and G. C. Hartigan were all able to clear over four feet with the Roll, and several others would have done so too if they had been able to continue with their practice.

The Competition was won by J. D. Prentice, with G. C. Hartigan second.

### CRICKET

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 pessimism about the prospects of picking a team that would at least look promising in the first match, against Bramcote early 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 roth June eleven useful and promising cricketers were chosen to play against Bramcote.

This proved an exciting match. Wauchope, the Captain, won the toss and put Bramcote 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 l.b.w. with his first ball. McCraith went on to bowl 11 overs, and when the innings ended with 90 runs on the board he had taken 6 wickets for only 17 runs. We were then left with ninety minutes in which to beat this

score, and it was clear that Wauchope meant to do so. Thanks largely to his own good innings of 47 not out, and to a useful 16 from Lawson the match was won by 3 wickets with four minutes to go.

The next match was against Aysgarth and was an equally exciting and enjoyable affair. Wauchope again won the toss and this time decided to bat. Vincent batted well in making his 21, but meanwhile wickets were falling fast, the ninth coming with the score at only 53. Then a good last wicket partnership between Cuddigan and McCraith put on 35 runs, raising the total to 88. Aysgarth then went in to bat with about ninety minutes in which to get the runs. They soon had 64 runs for the loss of only 2 wickets. 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 disconcertingly 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 ground was unfit 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, Honeywill, 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 Honeywill.

## THE PREPARATORY SCHOOL

THE officials for the term were as follows:

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

*Captains:* D. A. Poole, A. F. Green, D. A. Wright, R. P. Kelly, J. H. O. Bridgeman.

*Sacrists:* J. M. P. Horsley, A. D. E. Pender Cudlip, R. Twomey, B. Kilkelly, R. Young.

*Secretaries:* H. Young, R. G. Vincent, O. Gray.

*Bookmen:* N. Macleod, M. L. Cafferata.

*Carpentry and Art:* D. Rae, S. Reynolds.

*Custodians of Anteroom:* N. S. Johnson-Ferguson, J. A. Roach.

THE Summer Term always seems the best term until the winter starts, when of course the Christmas Term surpasses it. But this summer certainly was good. Not even a rather drawn-out Measles epidemic could spoil it. The explanation was that, whatever the farmers say, the weather was kind. This effects everything from the classroom to the cricket pitch.

THE holidays of Ascension Day and Corpus Christi seemed to come early on. The latter feast was celebrated with the traditional procession of the Blessed Sacrament and Benediction at the altar in the Hall. The 'Schola' managed the two-part *Lauda Sion* again. The days were spent at Primrose Springs, Tobruk (there seems to be a rumour of this locality changing its name), and the Wollery. Then in June, the splendid day at Sleightholmedale provided the School with the best outing of the year. As we did not have the pleasure of seeing Mrs Gordon Foster there, we would like here to express to her our gratitude; it would be difficult to imagine a more ideal spot to spend a summer's day. Matron and her staff had seen to it that the dinner and tea were truly enjoyable meals.

Two other big days deserve notice. The College authorities again saw fit

to include Gilling in their Exhibition festivities and so we were able to partake of the delightful Garden Party tea which they provided on the East Lawn. The Gardens were in excellent order and it is well that on occasions a great number of people appreciate the work which Mr Bowes and his staff put in on it. Then on the following week-end there was the Gilling half-term gathering with the whole School giving a P.T. Display in the morning, and the 1st XI taking the liberty in the afternoon of defeating the grown-up 'Gryphons' Team in their annual cricket match.

THE 'Extra-Singers' have done a lot of work under Mr Lorgan's inspiring guidance; their big achievement for the term was Orlando Gibbons' 'Silver Swan' in a three-part setting. The Recorder players are surely building up great hopes for the College Orchestra in future years.

THE Shooting has proceeded steadily and about a dozen obtained their badge. At the end of term, after a tie, Poole just managed to beat J. Festing in the shoot for the Cup. The swimming has been as keen as ever, and a good number of boys were got afloat; this year the First Form produced the winner of the Crawl Cup, A. R. Umney, who was judged to be just a shade better than Mackenzie-Mair, Green and Roach. In the Aquatic Sports, the races were won by Green, Umney and Anderson, while Johnson-Ferguson and Dyer were the best learners. The diving was won by Green, Mackenzie-Mair and Tomlinson.

At the end of term a welcome gathering of visitors heard the School give evidence of their achievements in the Musical World, saw a goodly display of carpentry, crafts and paints, and listened to the reflections of Father Abbot, Father Paul and Father Hilary.

Father Abbot would have us remember that among our interests it is so important

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 Quilter*

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 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. 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.

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