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# THE AMPLEFORTH JOURNAL

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Part I

## PAPAL DEFINITION

THE Definition of 1st November 1950, said very little . . . *definimus divinitus revelatum dogma esse: Immaculatam Deiparam semper Virginem Mariam, expleto terrestri vitae cursu, fuisse corpore et anima ad caelestem gloriam assumptam.* 'We define that it is a divinely revealed dogma that the Immaculate Mother of God Mary ever a Virgin was taken up body and soul to heavenly glory at the end of her earthly life.'

Nothing is said about Mary's death, nor how soon after her earthly life she was given this glorification. Thus facts of a historical kind are not stated, nor is the dogma directly concerned with an observed event, but with a supernatural state. Holy Scripture does not refer to Mary's later life nor to what took place when it ended, and history gives us no clues save the slender negative one that apparently no relics of her body were venerated. Although the recent definition implies an event in that something is said to have happened to her physical body, it does not imply that this was witnessed by anyone, and so was in that manner a historical fact.

The doctrine that the mother of Jesus has been glorified in body and in soul is now an article of faith binding all Christians as a truth to be believed, if we are to be saved. It was, moreover, the common, normal teaching of the Church before it was solemnly defined, and was therefore even then an obligatory belief, although we were less certain what its precise formulation should be.

The doctrine was capable of definition because, although it cannot be found to be stated clearly in Holy Scripture or in the earliest records of Church Tradition, it was gradually and over many centuries seen to be implicit in what the Christian Faith held concerning the unique status of the mother of Jesus Christ.

In his Gospel, St Luke records the words of Gabriel to Mary that she was 'blessed among women', and for a mere woman to have the mothering of the Son of God was obviously an unparalleled privilege. This fact taken with other hints from the Bible regarding Mary's special place led Christian writers to develop speculation on the nature and extent of her gifts from God. As early as St Justin (second century) we find the parallel instituted between Mary and Eve. Just as the latter



gave us sin and death, so did the former bring Christ, the giver of grace, forgiveness, and eternal life. The question was gradually raised, how far did Mary herself gain grace, and when did she gain eternal life? The discussions of the Fathers and theologians, who were working on speculative lines, and the devout beliefs of the people, attaching closely to their devotional instincts, led eventually to the celebration by the whole Church of the feasts of the Assumption and the Immaculate Conception. In 1854 the latter doctrine was given precise formulation by the authority of the Church. Implicit in this belief that Mary was kept from the disaster of the human race, original sin, is the doctrine that she was not deserving of a continual subjection to death, the result of that sin. In her there was no concupiscence, and no principle of moral or consequent physical corruption. The Church did not hurry. Although a General Council was held during the period that elapsed between the two Papal Definitions and many of the Bishops wanted the Assumption defined, there was no tendency on the part of the Popes to speed the matter. In recent years the present Holy Father appealed to the Bishops again and to all the faithful. A great response came and this was fittingly answered in its turn by the event of 1st November.

Thus the Church continues to work out the implications of her beliefs. It was not so much in order to clarify doctrine in the face of dangerous error as to stir the devotion of Christians that the step was taken. The salutary effect of the love of Mary needs to be published anew. By choosing to be made flesh in the body of this Jewish girl, the Word, Our Lord Jesus Christ, consecrated humanity. In particular also He consecrated a woman, a virgin, and a mother. It cannot be said that we are in danger of reverencing any of these too much. The declaration that womanhood, virginity, and motherhood have in Mary been glorified to everlasting life is in this respect opportune.

Further the definition draws attention to the truth that the human body is made to share on the last day the glory that the souls of the just will have in the kingdom of God. This truth also is constantly liable to be forgotten, as are its distinct implications for our conduct now. The respect due to human kind, sinned against both in lust and in cruelty, is based on the belief that men's bodies are the natural external expressions of their souls, the material partners of these and their instruments, to be used and not abused, to be sanctified and not defiled or trampled on. They are made for glory. The Incarnation, the coming of the Son of God in human flesh, has therefore repercussions in our physical being. We are to feed now on the Bread of Life, the medicine of immortality, the flesh of Jesus, taken from the virgin's body, given us in the appearance of the bread which has been changed into it. This body of the Lord is the pledge and nourishment of eternal life, heavenly glory. That the woman who gave this flesh has reached the final end

is only fitting, as Christian saints and scholars have written with loving devotion.

Christians have the compelling duty to help all men, the poor and helpless to get justice, the rich and powerful to give it, communists to value the freedom due to the human spirit, liberals (there are still many) to find and accept a less vague and sentimental optimism, and with this all sinners, themselves included, to love Jesus Christ, the one eternal hope. For all are sent into the world, like Jesus Christ, to be crucified by it one way or another. We cannot avoid being with the Man on the cross. Like the thieves that hung beside Him we can refuse the pillory or embrace it. But Mary stood by, saw her son stripped, stabbed to the posts, silenced in death to his sepulchre. Her part was to give the lead to mankind. To love Mary is to love Jesus and his cross. Her influence in attracting the weak-willed to virtuous imitation of our Saviour, the hard-hearted to repentance and love, the proud to humility, is still growing.

In this sense the event of 1st November 1950, was a warning, an encouragement and a prophecy.

THE EDITOR



## SOVIET JUSTICE

### INTRODUCTION

I was brought up in Lwow, the largest city of South-East Poland, a city which at no time during its history had belonged to Russia. For, even during the Partition of Poland, it was assigned to Austria under whose rule it remained until the rebirth of Poland as an independent European power after the first World War.

Lwow, with its old houses and churches, was a souvenir of the Middle Ages, and of the days of Poland's former glory and prosperity. Here I went to school, studied at the University, obtained my degree and started teaching. A year before the beginning of the war, I left Lwow and went to Silesia, in the South-West of Poland.

I saw Lwow again in October 1939. I reached it after crossing the whole country in the frightful battles against the Germans, during which we were in vain awaiting the assistance of British aeroplanes, or else the French attack on Germany agreed upon by treaty. At a time when the fighting was weighing heaviest upon us, we received a treacherous blow in the back from the Soviet Union, with whom we had a non-aggression pact. Acting on the treaty drawn up between Stalin and Hitler, the Russians attacked Poland from the rear, and occupied half its territory.

As these most difficult days dragged on, I watched my town shattered by repeated bombardments, and finally overrun by the hordes of the Asiatic armies. Lwow, once a city of happiness and gaiety, was being sacked and looted by the Russians. Its people went underground to prepare for the fight against the aggressor.

The poor city, proud of its thousand-year-old European culture and Catholic traditions and believing firmly in Allied victory, did not realize that, as a result of short sighted policy culminating in the Yalta Treaty, it would be delivered as booty to the U.S.S.R., thus shifting the frontiers of Asia right into the heart of Europe.

### SYSTEMATIC LOOTING AND PLUNDERING

Hundreds of truck loads of corn, furniture and other goods from the Soviet-occupied territories set off each day on their long journey to the farthest corners of Soviet Russia. Hundreds more, loaded with wheat and petrol, made their way to Germany. Russia was faithfully fulfilling her part of her treaty with Germany. It is most probable that many of the German aeroplanes which came out on raids over Britain were flying on Soviet or Polish petrol.

Towards the end of 1939, mass deportations from the occupied territories to Russia and Siberia commenced. In the space of one year

about one million, seven hundred thousand Polish citizens were deported. These included all sorts and classes of people: civil servants, business men, professors, soldiers' families, farmers and peasants.

The procedure was as follows: during the night, Russian soldiers came to the house of the unlucky individual, and having left lorries outside in the street, they woke him up and gave him two hours in which to pack his belongings. He was allowed to take only as much as he could carry. All the people from the district who were to be deported were then bundled into the lorries in which they were driven to the railway station. There, a train would be waiting for them, composed, with few exceptions, of cattle-trucks. Sometimes the train would wait for three or four days before setting out on its four to five week-long eastward journey. In the course of the journey, bread, water and small salted fish were given out, but sometimes several days passed without any food being given out at all, and only a little water. The trains were escorted by soldiers of the N.K.V.D. (the Soviet Security Police) and at no time were the 'passengers' allowed to leave the train even for a moment. It is not surprising then, that the weaker persons, the aged and the children could not survive the hard conditions, and died before reaching their destination.

Meanwhile, a Russian official appeared at the dwelling of the deported family, and with him, a Russian officer with his family. Through the official, the officer bought up all the property including furniture, clothes, etc., whose real value might be something like £300, for a sum of about £20. After a few months the previous owner's family in Russia was informed that it had £20 on account. For the transport and food during the journey however, £50 was due. The difference must be paid.

All the time the Asiatic foe was looting our homes, hundreds of thousands of innocent people were dying of hunger or exhaustion in the forced labour camps of Siberia and the far North.

### ARRESTS AND TRIALS

Mass arrests, interrogations, trials and sentences began at the same time as the looting and deportations. On my arrival at Lwow I joined the Polish underground movement. After a few months, I was one of the five men who constituted the headquarters of the movement under Soviet occupation. Our aims were first of all to obstruct the transports of wheat and petrol to Germany, then to stem the mass deportations, to maintain the morale of the people and their faith in ultimate victory, and finally to assist those deported in any way possible.

In June 1940, I was arrested and imprisoned in the former military prison in Lwow. My cell, which before the war was intended for one prisoner, now accommodated thirty-six. We slept on the floor; there



was so little room, however, that one could only lie down on one's side: when someone wished to turn over, he had to get up, turn, and then lie down again. When a thirty-seventh prisoner was brought in, there was barely room enough for him to sit down at night. Before the war, Lwów had one civilian prison, and one military one. Now, however, a considerable number of private houses were converted for this purpose, and everywhere these crowded conditions prevailed. Apart from the overcrowding, the food was very poor, and the walks, which according to prison rules ought to have taken place every day, only materialized once every few weeks.

My fellow prisoners can be divided into several types. The first were those suspected of belonging to the underground movement; the second, and very numerous group, were those who, at the call of the Polish Government, then in Paris, had tried to escape to join the Polish Army still fighting the Germans in France, and had been captured on the frontier; the third was composed of government officials, Polish Communists and Socialists, and Ukrainian Nationalists, in other words all those who had taken any active part in politics; in the fourth group were the victims of the mass arrests in the streets and houses.

The interrogations were harder to bear than the prison conditions. The duration of the interrogations varied: it could last from two to over forty hours. The examination was carried out by one interrogator, or several taking turns. During the examination one was usually beaten with a rubber truncheon, sometimes with the hand on the back of the neck, or even on the head and teeth with the interrogator's empty beer bottle. I remember one 16 year old boy who was so severely beaten that there was hardly a place on his body which was not bruised. The prisoners often returned from examinations with head and body wounds. My longest interrogation lasted forty-six hours, during which time the examiners changed several times. Unfortunately I was on duty all the time.

There was no hard and fast rule about these interrogations. Some prisoners were examined every day, others only a few times during their imprisonment, others not even once. Even those received some sentence, though they often did not know on what charge.

The majority of cases was dealt with not by trial, but by a commission composed of three N.K.V.D. officers. This council dealt with the accused without questioning him in person or hearing his defence. It had the power of giving a sentence of up to eight years' forced labour. Other cases were given public or 'closed door' trials. Once again the judges were invariably N.K.V.D. officers. The accused were sometimes allowed a counsel for the defence. The latter's job was slight: it usually consisted of pleading the ignorance of the defendant who had not realized the benefits and the true freedom which the Soviet

rule had now brought to the country. He also asked for a lenient sentence. Any stronger attempt at defending the accused ended in the arrest of his counsel on the following day. Very often no counsel for the defence was allowed. The sentences ranged from two years' hard labour to the death sentence to be carried out by shooting. This last penalty was, as circumstances directed, either executed or commuted to fifteen to twenty-five years' hard labour.

All political offenders sentenced with or without trial came under various paragraphs of article 58 of the Soviet Penal Code. The paragraphs of this article were so constructed as to make the conviction of any prisoner possible under all circumstances. If the judges could find no evidence against a man, when, for instance, he was arrested accidentally in the street, it would be sufficient to prove that he had been a civil servant, a merchant, or landowner, or that he had travelled abroad, for then he received a sentence for having had contact with the international bourgeois class. If the accused were a poor peasant or labourer, however, and had never travelled abroad, nor belonged to the underground movement, then a few words of unguarded criticism during an examination, or the arrest of any of his friends or acquaintances sufficed to earn him two to four years' hard labour for being an element dangerous to the security of the Bolshevik Revolution. It was indeed very rare for anyone to be released from prison.

In rather infrequent cases, when the prisoner seemed to be of some importance, they were not tried in Lwów, but were sent to Moscow for further interrogations. Since I belonged to this category, I was, after a stay of six weeks in Lwów, sent to Moscow.

#### PRISON IN MOSCOW

Special prisoners, among whom I had the honour to find myself, travelled in railway carriages expressly designed for this purpose. A compartment in such a carriage has three shelves on two walls on which the prisoner may lie. Near the roof there is a small barred window. There is no door, but instead, there is a large grill giving out onto the corridor through which the inmate of the compartment can be observed day and night by guards.

After a stay of ten days in Kiev, I continued the journey to Moscow, and on my arrival, I was put into the now famous prison of Lubianka. Here I was given a basement cell so small that it accommodated only a bed and a small cupboard. There was no window, and the cell was lighted by a strong electric bulb. After a few days of this, I was transferred to the equally well-known prison of Butyrka.

I was quartered in an old tower in one of the wings of the building. For the first time since my departure from Lwów, I met fellow prisoners.



Unfortunately it was very difficult to converse with them since they were all Russians, and their language was totally unknown to me. Despite the fact that both Polish and Russian belong to the Slav group of languages, they differ so much that it is impossible to understand even simple sentences. I borrowed mathematical books from the prison library, and by studying problems and theorems with which I was acquainted, I gradually built up a vocabulary which enabled me to read and to converse.

The cell itself was cold and damp. The food was quite good, but the portions were very small, smaller, as I found out, than in other parts of the prison. Whether this was accidental or otherwise, I do not know. In spite of these facts, after the prisons of Lwow and Lubianka, this seemed very comfortable. Every day we had twenty minutes' walk, we each had our own bed and clean sheets, we could play chess or dominoes and borrow books from the prison library. Very often we found bits cut out of the middle of a page. It was explained to me that when the author of any book or some prominent philosopher or scientist was imprisoned, his name was always removed whenever it appeared. This was the means by which prisoners, serving long terms, could tell that one or other of his acquaintances had been arrested. The librarian's job was not very safe, since if he forgot to remove some arrested man's name from a book, he was liable to be arrested himself for sabotage or some similar charge.

One of the first friends I made was an old Russian, a learned scientist, a professor of botany at one of the universities. He belonged to the older generation of Russians. He had criticized some government order in the presence of friends. Since he had some time ago been in Czechoslovakia because of his health, he was arrested for espionage. When I met him he was in his fourth year of interrogations; apparently even all that they could force out of him was not considered enough. In the cold, damp cell he suffered severe neuralgic pains. He hated Poland and the West and liked to regard Poland merely as a province of the U.S.S.R. While criticizing the N.K.V.D. and the injuries suffered by him, he was enthusiastic about the Soviet system, just as if this system had had nothing to do with his own grievances and had not been their direct cause. He believed that after the first World War only the Communists could have saved the Russian Empire from complete ruin.

Another fellow-prisoner was an ordinary labourer. At the age of 16, when working in a factory, he had, in a joking manner, made some critical remark about Stalin. His friends immediately denounced him, and he got five years' hard labour. He was sent to an island in the far North of Russia where he spent four years, after which he spent one year in prison. At the end of his sentence he returned home, married, and his wife was expecting a child. He was trying somehow to build

a home for himself, and to raise a family. Just then he was re-arrested. He found out that a man with whom he had quarrelled during the last year of his sentence, had denounced him for having criticized the methods of the N.K.V.D. He was awaiting examination and trial. This man, a product of the Russian system of education, was a keen supporter of the régime. When I described the conditions of life of the worker in the West, he replied: 'All this you say is untrue; the truth is to be found in our papers, which say that the life of the worker in Soviet Russia is better and happier than anywhere else outside this country, where he has to beg for his daily bread'. He was fully convinced of the truth of his words.

Another interesting prisoner was a general of the N.K.V.D. He was in charge of a district in Siberia greater in area than that of Great Britain and Poland together, a hero of the Bolshevik Revolution, a Communist of the old guard. After three years of very trying examinations he faced trial, but denied all charges brought against him and declared all his previous admissions as having been forced out of him by torture. He was therefore submitted to further examinations, which promised to last several more years. He could not understand that the same fate awaited most of the Old Communists who had fought with faith in their ideas. He also believed in the victory of a world Revolution and the Communist doctrine.

I have chosen these three examples to stress the fact that any revolutionary rising from within, is not at all as likely or possible as might be thought.

My examinations lasted one year. My examiners changed every few months. I was usually woken up at eleven o'clock at night, and then led through a never-ending maze of cold passages to the part of the building where the interrogations took place. Here I stayed until two or three in the morning. Only a few of the questions had anything to do with the charges against me; the rest were general questions about our way of life, working conditions, social security in Poland, books and religion.

Exactly a year after my arrest I was tried by the Soviet High Military Court, composed as usual of officials of the N.K.V.D., only this time they were of high rank. I was not given a counsel for the defence. I was sentenced to death and sent to the death cell, there to await the execution of the sentence.

#### THE DEATH CELL

In the death cell I spent thirty-nine days, during which time I expected every opening of the door to bring my life to an end. The régime in this cell was especially strict—no walks, baths and amenities



such as sheets, etc., were allowed. The first person I met there was a pleasant old man, Mr Skujeniéks, ex-prime minister of Latvia. When the Russians treacherously invaded Lithuania, Estonia and Latvia in 1940, and 'liberated' these countries, Skujeniéks had the opportunity of escaping to Sweden; he decided, however, not to leave his country in such a crisis. A few days afterwards he was arrested, taken to Moscow, and after a short examination sentenced to death.

Another man I came across was an old station master who was arrested as a result of an accident which occurred two years after he had been pensioned off.

There was also the president of the High Court of the Republic of Aserbaijan. This man, Sadzuman Drastomat Hadziturovitch by name, had been a shepherd before the revolution had brought him an important office. He was a very staunch supporter of the Bolsheviks. He was arrested and charged with giving too many death sentences, with a view to arousing the ill-will of the people against the government. His real crime, however, lay in the fact that he had not changed quickly enough from the old to the new outlook.

Yet another condemned man was a young worker. He had worked hard as an unskilled labourer, unloading lorries. Only once a week could he afford to include meat in his lunch. For the rest of the week he ate bread, porridge and herrings. As a result of the Russo-German war which had just broken out, his working hours and therefore his pay were increased. Having collected his weekly pay packet, he set off on his long walk to the canteen. On his way he bought and drank a bottle of vodka. On his arrival at the canteen he ordered lunch with meat, sat down at a table, and found his unpopular foreman sitting opposite him. Feeling rather merry after the vodka, he wagged his finger at the foreman and said: 'Just you wait until Hitler comes here, and then we shall see what will happen to you'. And that was the reason why I met him where I did. He told me that he had resigned himself to his fate, and that he had had a sad and hard life. 'One thing', he said, 'I cannot forgive: just as the police came to arrest me, I was served with a dish of meat, and they did not allow me to eat it.'

The youngest person I met in the cell was a seventeen-year-old Subcarpathian Ruthenian. This is a country which belonged to Czechoslovakia, and which in 1938 was annexed to Hungary. The Communists had spread their propaganda about the wonderful life of people in the Soviet Union. The young man, whose parents were fairly well off, decided to leave his home to live in this land of happiness. He crossed the frontier and went to the nearest police station to inform the police of his great idea. He was astonished when he was arrested and, by beatings and imprisonment, forced to confess to charges of espionage for which he was sentenced to death. His mother tongue is somewhat

similar to Polish, so I was one of the few who could understand him. He loved his mother greatly and he often spoke of her with tears in his eyes, and he would sometimes ask me through his tears: 'Tell me, why are they going to kill me? Why, oh why?'

A prisoner leaving the death cell does not know whether he goes to die or to be 'pardoned', pardoned that is, at the cost of twenty or so years of hard labour. When he parts from his cell mates, all differences of nationality, class, and outlook are forgotten. He is sent off as if he were a member of the family. My friends of those terrible days, some of whom may be living in inhuman conditions of a life of slavery, my thoughts are now with you.

#### FREEDOM

On 12th July 1941, the day when the Treaty between the Soviet Union and the Polish Government in London was signed, I was released from the death cell and transferred to a larger cell, in which there were twenty of us, the majority of whom were Polish. This was the first time I had met a countryman since leaving Lwow. We were told that we would not be shot, and we were to await further developments.

Among the prisoners in this cell were several quite prominent Russians. One of them, a university professor, Ogilvi by name, was a famed geologist with an international reputation. Because of slight miscalculations on his part, no spring of mineral water had been found at a spot indicated by him. He was sentenced to death for sabotage. Throughout the duration of his interrogation and even when he was in this cell, he was released for a few hours each day to work in another room at a book on geology and mineral waters—the book of his life.

Another prisoner was the famous botanist, Nicolas Vavilov. Head of the Soviet Academy of Science, he held the highest honours in the world of learning in Russia. He was in charge of over 300 large experimental stations where new theories were tried out on a large scale. He travelled all over the world, and some of his works were published in many languages. Unfortunately his knowledge and discoveries did not conform to Marxist theories. His assistant, Lysenko, whom Vavilov described as an uneducated man of mediocre intelligence, succeeded in gaining the confidence of the government and displaced Vavilov who was imprisoned. He was sentenced not for his theories and outlook, for there is supposed to be a freedom of opinion in the Soviet Union, but, on account of his frequent voyages abroad, he was convicted of espionage. This was so ridiculous that Vavilov himself mocked the accusation.

Some of these men were very favourably inclined towards Poland and the West. For hours on end I listened to the accounts of their work, their theories and their discoveries. The results of Vavilov's work



and experiments were especially interesting. Another Russian was a well-known philosopher, a member of the Academy, who had attended many international congresses of philosophy. Others were: a poet who had been in exile in Paris, and had returned to Russia ten years ago enticed by promises, a first secretary of the Russian embassy in Paris, and an engineer. They were all to have their death sentences changed to long terms of hard labour.

Together with the other Polish prisoners, I was transferred to the Lubianka prison. A short time afterwards the Anglo-Polish-Russian agreement gained us our release. With my bundle of clothes under my arm, I was taken straight from Lubianka to one of the best hotels in Moscow. I was given a room with bath, telephone and wireless. On the ground floor was a restaurant which served really good food. All kinds of high-ranking N.K.V.D. officials gave dinners for our benefit with an unlimited amount of caviar and excellent wines. After a few days I was flown to a part of central Russia where the Polish Army was being formed of the men who had been released from prisons and labour camps. A year later this army left Russia, and through Persia, Iraq and Egypt, it arrived in Italy, where it took part in the Italian campaign. Most of this army is now in Great Britain.

#### THE CRIME OF KATYN

Our picture of Soviet justice would not be complete without mentioning one of the greatest crimes of the last war. When Russia attacked Poland in 1939, a large number of officers and men of the Polish Army was taken prisoner. A part of these, some 8,700 officers and 7,000 N.C.O.'s were taken to three camps at Starobielsk, Kozielsk, and Ostaszkov. All these men, like the countless civilians, were deported unlawfully. Among these last mentioned arrested and deported men were nine generals, 600 airmen, 800 doctors, about 50 university professors, and many other men with a higher education. In May 1940 all the prisoners from the three camps were taken to an unknown destination. To this day we do not know why 400 prisoners, from all three camps, were taken to a camp in Grasowies. These men were saved, and after the above mentioned treaty they joined the Polish Army. Of the remaining 15,000 nothing was ever heard again. The HQ of the Polish Army and the Polish Embassy did not neglect to make inquiries, referring themselves to high Soviet authorities, and even to Stalin himself. The replies received were evasive and vague. In May 1943 the German Army came upon mass graves of Polish officers at Katyn, near Smolensk, a town about 250 miles west of Moscow. A commission was invited by the Germans, composed of doctors and scientists from Sweden, Switzerland and Italy. It was found that all the officers had been killed

by two shots in the back of the skull, that the murder had taken place early in the summer of 1940, that is, over a year before the beginning of the Russo-German War. Detailed investigations revealed that the dates on the letters, papers and documents found on the bodies went no further back than May 1940, which was the time of their leaving the three camps. In all, there were about 5,000 dead found in the mass graves, all of them from the camp at Kozielsk.

The Polish Government in London demanded that the matter be taken up with the International Commission of the Red Cross. It found no support from the governments of Great Britain and U.S.A., however, who were anxious to maintain good relations with the U.S.S.R. for political reasons. The U.S.S.R. took advantage of this fact to break off political relations with the Polish Government in London and to recognize the puppet government in Lublin.

The Soviet Union accused the Germans of perpetrating this crime, and wished to include this accusation in the agenda at the Nuremberg trials. The tribunal of Nuremberg did not, however, admit this to the agenda. Even now, ten years after this mass murder, the question is passed over in silence throughout the world. We still do not know where the other 10,000 officers from Starobielsk and Ostaszkov were murdered, and where their graves are.

\* \* \*

I have tried to present some of the facts and people I came across. I tried to use my own experiences merely as a background for a general picture of the system of Soviet justice under which live many millions of people to-day and which now threatens the whole world. As many of my friends were leaving labour camps, the Russians who were to stay there told them: 'May you be damned for ever if, on leaving this place, you keep silent about what you have seen'.

There are about fifteen million people in forced labour camps in Russia to-day. To those suffering hunger, illness and exhaustion I dedicate this account.

A. J. ZIELICKI.

*Translated by Z. DUDZINSKI.*

## MASTER AND MAN

'Control goes with ownership and the ultimate control of private-enterprise business rests with those who have put their money in it and own the assets which the business uses.' (P. W. S. Andrews: *Manufacturing Business*, p. 1.)

'The proletariat will use its political supremacy to wrest, by degrees, all capital from the bourgeoisie, to centralize all instruments of production in the hands of the state.' (*Communist Manifesto* [1948], p. 152).

In the middle of the twentieth century those two statements represent the working philosophy of the productive agents of society, without change for one hundred years. Are these the only issues? Will the triumph of either philosophy solve the problem of industrial relations? How do they square with Christian teaching? Have they any relation to the following two propositions?

1. Every man, as a living being endowed with reason, has received from nature the fundamental right to use the material goods of the earth.

2. The duty and right to organize the people's labour belong primarily to those immediately interested: to employers and workers. (Pius XII: Whitsun, 1941. *Wealth, Work and Freedom*.)

This paper attempts to answer some of those questions, and to consider how the principles and teaching of Christianity can actually be applied to modern industrial life.

### THE NATURE OF OWNERSHIP

All discussions on ownership tend to break down on a fundamental misunderstanding about the nature of ownership. In the first place we must distinguish between the ownership of personal property—chattels—which while they contribute to the material enjoyment of life do nothing in the long run to secure freedom, and the ownership of productive property, which alone can give men any sort of control over their industrial destinies. I am only concerned here with the latter kind of ownership.

In the second place there is the prevalent error that ownership is an absolute condition, whether for an individual or a group. The very fact of life and death show that ownership, however extensive it may be, is only temporary; the natural law of preservation of life affirms the *general* right of mankind to ownership and control over the means of life, which is nothing more than productive property extracted in some way or other from the earth. We know, in fact, that we receive

property, as everything else, from God; it is a loan, a 'talent', we may develop it and improve it by our own labour and ingenuity and create wealth thereby, but it still remains something that we can only hold in trust and for the common good.

### CAUSE OF COLLECTIVISM

It is therefore just as wrong for a group or a class as for an individual to assert an absolute exclusive right to ownership and to demand either the transfer or the retention of such ownership regardless of the general right of mankind to it.

This misconception about the nature of ownership is one of the principle causes of the great errors of collectivism and individualism which by devious historical paths are meeting at this time at the complete negation of ownership—State Capitalism. It is fatal, therefore, to think of one of these systems as the answer to the other or to imagine that any kind of compromise can be reached between unrestricted private enterprise and state control which will have any permanency whatever. The ultimate end, unless some other system is allowed to intervene, is the total absorption of mankind in the State.

### THE INSTINCT OF ASSOCIATION

It should be realized from this that the idea of collectivism—or communism or socialization—must have a compelling attraction to the human mind to make its force so strong, despite the fact that it only came into competition with individualism in the last hundred years, the latter thus having a start of some two centuries. It may even dawn on us that the secret of its attraction is that it appeals to a natural instinct in man, the instinct to be social and communal, which he derives from the very nature of his being, from his utter dependence for his existence on the gifts—or loans—of Nature and on the co-operation of his fellow men. From this we should see that the long drawn battle of trade unionism in the nineteenth century was not a simple issue between haves and have-nots but the expression of something much deeper. The men who began that battle, Cobbett, Joseph Arch, Feargus O'Connor, Hetherington, Place and many others, realized instinctively that the economic doctrine of the disciples of Adam Smith was fundamentally wrong and unnatural and that what was needed was the restoration of something that had been lost. This realization was not always conscious but all through the writings and speeches of those times runs the thread of the communal and co-operative idea of work and ownership. And curiously enough the whole trend of modern life, created by this very individualism, is communal and co-operative. The technicalities of industry compel this tendency.



'It can be said', writes Burns Morton, 'that *laissez-faire* is dead. Individualism has been superseded by inter-dependence. Men are concerned more in combining together than in separating from each other.'<sup>1</sup> Two years earlier Cardinal Suhard in France expressed the same truth: 'Each one needs everybody else. The unit of work is no longer the artisan but the team. Relationships are forming which go beyond the horizons of the province and the Nation in order to reach the human scale: a *communal humanism*, a universal civilization.'<sup>2</sup>

#### THE GLAMOUR OF COMMUNISM

These statements reflect a human movement that has been going on for some time. Having become isolated and atomized by the individualism of the last two centuries, people have a yearning to belong somewhere, to be part of something to which they can give loyalty, and from which they can receive a status, a standing amongst their fellow men. This feeling is always present in men and women. It is what the ancient guilds gave to people, what the trade union movement gave and still gives, what the Communist Party gives in strong measure to-day. That is one part of the solution to the mystery of the hold Communism has on people; they get the feeling of having a stake somewhere and of being somebody, the idea that what they do for the Party, however trivial, has significance. Disillusion comes in the end when it is too late, but the world is feeling the immediate effects of the glamour very badly.

#### THE ANTIQUITY OF COMMUNALISM

The task is to recognize this natural feeling and to give it good and right objects for its attachment. Let us realize too that this feeling is traditional, relating to an actual state of affairs that existed in the Middle Ages. 'The system', says Vinogradov, one of the greatest authorities on the conditions in that period, 'which prevailed during the whole of the Middle Ages appears directly connected in its most important features with ideas of communal ownership and individual rights.' And it 'considered every man's rights and property as interwoven with other people's rights and property; it was therefore a system particularly adapted to bring home the superior right of the community as a whole, and the inferior, derivative character of individual rights'.<sup>3</sup> And it goes back beyond the feudal system. 'Whichever way we may look', says the same author, 'one and the same observation is forced upon us: the communal organization of the peasantry is more ancient

<sup>1</sup>F. J. Burns Morton. *Teamwork in Industry* (1948), p. 7.

<sup>2</sup>*Rise and Decline* (1946).

<sup>3</sup>*Villainage in England* (1892), pp. 236 ff.

and more deeply laid than the manorial order.'<sup>1</sup> So also the *Cambridge Medieval History*: 'The Church encouraged the spirit of association for prayer and service; no trade could be undertaken on a large scale, save by a commercial guild or society; rights, privileges and property were in the hands of groups of men, who held together for the maintenance of common rights'.<sup>2</sup>

#### THE MODERN HERESY

We do not have to return to the methods and manners of the Middle Ages, nor to the exact pattern of the guild system, but we would do well still to conform with Nature, to co-operate with the natural order of things and with the common tendencies of the human mind. We must realize that Communism and Socialism are not wholly unnatural things but *distortions* of human ideas and instincts. Communists and Socialists are fond of confronting their opponents with the communism of the first apostles in Jerusalem as the justification for their creed and it is not easy to answer them unless we understand this truth.

We should therefore not oppose Collectivism with a direct opposite such as Individualism or any modification of *laissez-faire* but with true Communalism, which can be proved historically and philosophically to be natural to man, and can also be shown empirically to be a practical proposition. We need to canalize these natural instincts of co-operation and association, this present dominating desire of men to belong somewhere and to have a status, so that they run into less tempestuous channels than those of political parties and ideological associations. We need to see again the truth that a healthy and free human society depends in the material order on a multiplicity and variety of free institutions and associations and on the fair distribution of ownership—the very reverse of the atomization of society which is the result of the philosophy of individualism on the one hand and the concepts of Rousseau and the French Revolution on the other.

#### THE INDUSTRIAL PROBLEM

From these preliminary observations we should be able to proceed to a consideration of the most pressing problem of our times, that of the control of industry. There should be no dissent about the gravity of the problem. There is a sufficient literature developing about it to show the interest that is being taken on all sides; the problem is being approached from every angle: from that of the industrialist, for example, in suggestions for an industrial parliament (the latest being by Christopher

<sup>1</sup>*Ibid.*, p. 408.

<sup>2</sup>*Cambridge Medieval History*, Vol. V, chap. xix. Article by Eleanor Constance Lodge on 'Medieval Communalism'.



Hollis,<sup>1</sup>) from that of the manager and foreman (as in the book just quoted by F. J. Burns Morton), and from that of the employee and contributor of labour (by Paul Derrick<sup>2</sup>.) The party programmes of the Conservatives and Liberals both deal with the subject and there is considerable discussion about it in Trade Union circles and in the newspapers, as is well known. There is no need to enlarge on it. More important is to see how the ideas that are floating around can be fairly and efficiently put into practice. This can only happen if an effort is made to see property in the means of production as first of all something held in trust for the universal good and then as something that is most naturally held and worked on a communal and co-operative basis.

#### LIMITED LIABILITY—LIMITED RESPONSIBILITY

As I have suggested already the modern industrial society is in fact compelling its members to conform to the natural law about property and towards co-operation; and under its conditions absolute individual ownership is virtually impossible. Very few directors and managers now are any more absolute owners of an industry than the workers, but equally paid employees of the financial investors, depending for their own livelihood on the financial contributions of the shareholders and on the labour contribution of the working members—which actually includes themselves. But, under the present financial system and the Companies Act, the directors are legally responsible *only* to finance for the conduct of the business; they are not legally answerable to the people who only contribute their labour.

I do not deny that the joint stock limited liability system has enabled a terrific expansion of capital investment and production to take place in the world, which has certainly created great material prosperity. But it has also created one kind of productive property only—money, thereby upsetting the balance of society. At the present time it is obvious that both the trade union idea on the one hand and the limited liability system on the other are in urgent need of reform and reconstruction, so that two major obstacles to co-operation can be removed: the difficulty of applying genuine co-partnership and share-holding schemes on account of the limitations of the Companies Act and the fear of surrendering control of management to any sectional interest.

#### BASIC CONDITIONS FOR CO-OWNERSHIP

These considerations point to the fact that there are certain basic conditions which should be fulfilled before co-ownership and co-operation in modern industry can become a reality:

<sup>1</sup>*Can Parliament Survive?* (1949). Esp. Chaps. vii, viii, ix.

<sup>2</sup>*Lost Property* (1947).

1. The responsibility of direction and management must be to all the elements of production, i.e., to the bringers of capital, in whatever form, and to the bringers of work.
2. Consequently the distinction between 'worker' and management and between different types of workers must be reduced, if not abolished. This means equality of status but *not* of function or reward.
3. The visible title of ownership in industry is the *share*, which must be the same for all concerned, and must carry equal voting power.
4. Participation in direction and administration in varying degrees is essential and must be as direct as conditions will allow.
5. Subject to certain checks necessary to maintain a balance between financial and working ownership, executive direction must be absolute.
6. There must be acceptance by all concerned of risk and responsibility.
7. The adoption of any system of co-ownership must be voluntary.

There have been many co-partnership and profit-sharing schemes started in the past and some three hundred such schemes are in operation at the present time. Most of them were sincerely conceived and put into effect, but they suffered from one serious defect—mainly caused by the financial system, namely that they did not bridge the gap between labour and capital, and between labour and management, thereby making no change whatever in the status of the workmen, especially manual ones, vis-à-vis the management. Although called 'co-partnerships' they were usually pure profit-sharing schemes with only a tenuous element of partnership in the field of welfare and working conditions. They have been opposed in the past by both employers and trade unionists. One of the more curious objections of the former was that co-partnership companies have sometimes been business failures, an objection which would surely condemn the whole industrial system. No company, no matter how it is organized, is exempt from the risks and chances of industrial and commercial life. The trade unionists feel co-partnership to be a blow at working class solidarity.

The important fact for both sides to consider is that no matter how elementary the co-partnership is it is proved by experience to be a practically insuperable obstacle to the advance of Communism. Communists themselves admit their failure and usually do not waste time and energy trying to penetrate into co-partnership companies. This was said to the writer more than once by Douglas Hyde himself. Surely this fact alone should help to convince sincere minds on both sides



of the industrial fence that the idea of co-ownership and co-operation in industry deserves more serious attention that it has received hitherto.

#### MODERN APPLICATIONS OF THE CO-PARTNERSHIP PRINCIPLES IN THE U.S.A.

There are plenty of old-fashioned co-partnerships in this country, but the successful and interesting application of more advanced ideas on the subject and the nearest approach so far to the fulfilment of the conditions suggested above are to be found across the Atlantic and in France.

##### (a) LINCOLN ELECTRIC

The Lincoln Electric Company (Cleveland, Ohio) makes electric arc-welding apparatus, employing about 1,100 people. The basis of co-partnership, which was started in 1914, is the Advisory Board, representative of every branch of the plant and every type of workman. Members are elected annually and receive an honorarium of \$100 a year for their work on the board, which meets once a fortnight for about an hour. All matters that affect the organization, even policy, are discussed and settled there. The chairman is the president of the company. Although he has the power of veto if action is taken contrary to the policy of the company, yet in thirty years of advisory board operation it has never been used.

The first action of the new Board was to reduce working hours from the standard fifty-five hours to fifty and to make a 10 per cent increase in wages; the result was increased efficiency and production and a reduction in costs. In 1915 the Board instituted a system of piece work which still continues. In 1917 the Board introduced the buying of company's stock by members out of wages. Stock bought this way has to be resold to the company if the man leaves its employ, but there is no such restriction on stock bought privately in the open market; and more than half the members hold stock. Holidays with pay came in 1920. All this, be it noted, was on the initiative of the Board; in addition it has been responsible for any number of technical and administrative improvements in the work of the company as a whole. It rejected a bonus profit-sharing system in 1918, but brought one in in 1934, depending entirely on the earnings of the company, that is on the work of its members. After deducting amounts for reserve and working capital, and for a six-per-cent dividend to stockholders, the balance of the year's profit is divided among all the people in the organization on the basis of the personal contribution of each to the success of the company during the past year. This is worked out by a rating system carried out three times a year. The average distribution in the last two years has been \$3,300 per man, approximately 115 per cent of the average wage.

##### (b) McCORMICK'S MULTIPLE MANAGEMENT

A variation of this scheme is the Multiple Management system of McCormick and Co. (Baltimore, Ohio), foods and drug manufacturers. This is a series of different boards at various levels in the company: junior executives, factory executives, and salesmen. They meet separately, and also jointly with the Board of Directors once a month. Initially the members were appointed, but thereafter they are elected. Boards are dissolved every six months, ten old members stay on and elect the balance of new members, so that there is a continual turnover of talent and opportunity.

These companies, besides being successful financially, have had no labour troubles or antagonism; and they have already many imitators.

#### CO-PARTNERSHIP IN FRANCE

The French have always been ahead in the field of co-partnership and generally more radical. In the 'sixties the firm of Leclair, builders, of Paris, eventually sold the whole company to the employees, who elected their own boards and chairman, and effectively had ownership and control in co-operation with the original owners. The Godins of Lyons did the same thing. Before them was the Harmel Cotton Mills at Val des Bois, Rheims. Leon Harmel, a devout practising Catholic, developed from Christian principles the idea of a co-operative community-factory and village. The basis was a Guild Board, on which all types of worker were represented which through various sub-committees dealt with the whole life and work of all the members of the firm; and this organization is in existence to-day and flourishing.

To-day there is a great deal of hard thinking and experimentation going on to solve this problem of ownership and co-operation. The French Christian Trade Union organization, the C.F.T.C.—in opposition to the Communist-controlled C.G.T.—is thinking and planning on co-operative lines. On the other side many individual employers are tending to move towards co-ownership in various degrees, recognizing that psychological factors play as big a part as material ones, and that the best team work springs from equality of status.

#### U.CE.ACT

Apart from individual experiments an association of French industrialists was formed in 1943 to make a systematic study of the problem and to put their ideas into practice in their own businesses. This is the U.CE.ACT. (*Union de Chefs d'Entreprise pour l'Association du Capital et du Travail*.) The basic propositions of this body are:

The aim of industry is not primarily profit but the exchange of services.



A business belongs neither to an employer nor to capitalists (shareholders); it constitutes an entity, an institution for the exploitation or development of which are associated its founder or its directors and also both those who bring the means of production (that is to say capital goods) and those who undertake to work in it.

The founders of this association were themselves practical industrialists of some substance, owners of *Constructions Méca-Métalliques Chalonnaises* (Chalons-sur-Loire, Angers), makers of pressed steel and metal products. They have extended the idea of partnership to the shareholders as well as to the workers. The former have certain rights of participation in the financial benefits—but not absolute and sole rights, and also the right to participate in the management through representation on a Council of Capital within the Company. The employees on the other side participate through a Council of Labour, and have the right to receive a guaranteed minimum return for their work *on account* of the final distribution. Both they and the shareholders are also represented on the Council of Management which under the managing director is the guiding and controlling body of the business. The managing director has full power, conferred on him at the Annual General Meeting and is responsible to both the shareholders and to the workers. The dividend on shares is limited to four per cent and a balance after reserves and working capital is distributed to all concerned. A distribution is made every month and a statement of the position is also issued.

This is a small concern and this close association between the shareholder and the employee is possible and does in fact take place. For a larger concern with widely distributed shareholders obvious difficulties leap to the eye. Nevertheless, it is the principle and the effects which are of interest; they show that co-operation and communal ownership are not an idle dream but can be made to work as easily as any other industrial or economic system. At all events this association now has about fifty members who are in varying stages of trying to put these ideas and principles into practice.

#### MODERN CO-PARTNERSHIP IN ENGLAND

##### (a) KALAMAZOO LTD

An interesting example from England is that of Kalamazoo Ltd, of Birmingham. Their plan, which was started in 1947 (prior to which a profit-sharing scheme was in operation) was to transfer all the shares of the company in course of time to the members of the company through a trust, known as the Kalamazoo Workers' Alliance. This Trust is to buy the shares and hold them in the name of all the members; it is administered by four elected Trustees representing the four main grades

of the business: Directors and Divisional Managers; Executive; Supervisors and Foremen; Operational. The original Trust was formed by two directors presenting it with 15,000 Deferred Ordinary Shares as a gift, by the purchase of another 35,000 shares, and by the issue of 144,091 new shares at par, 1s. (The market value in August 1949, was 11s.) These purchases were financed by a bank loan. Until this loan has been repaid (by 1952) there will be no distribution of dividends to the Trust. Eventually the only shareholders voting at the Annual General Meeting will be the members of the company through the Trust, and so the directors will be responsible both to Capital and to Labour, without any unnecessary diminution of their executive powers.

##### (b) JOHN LEWIS PARTNERSHIP

The John Lewis Partnership, which affects about 11,000 people in a group of thirty-seven companies, deserves closer study than it has hitherto received. It is notable for the fact that the germ of the idea developed in the mind of its originator in the early years of this century when he was still a young man with comparatively little experience of business and that its application over the years is essentially according to the original design which was complete in 1910. The fundamental ideas, as stated by John Spedan Lewis, the founder, are:

Management should receive ample professional remuneration and no more. Capital should receive a reasonable fixed dividend . . . No worker should receive less than a decent living. All profits, after meeting these prior claims and providing proper reserves, should be distributed among all workers, managers and managed alike, in proportion to their pay . . . Such a Partnership should aim at as much democracy as is consistent with real efficiency in the service of the general community.

The method here was first to form a Trust Deed, followed by the formation of a new company, John Lewis Partnership Ltd, with a nominal capital of £312,000, divided into 300,000 preferred ordinary shares with a limited cumulative dividend of seven and a half per cent, and 12,000 deferred ordinary shares with a limited cumulative dividend of ten per cent. The preferred shares are allotted to the members of the company—the Partners—and carry a voting power of one vote per share. The deferred shares were held by the chairman, John Spedan Lewis, and had a voting power of one thousand votes per share. This gave the chairman absolute control, the purpose being, as he wrote in his book *Partnership for All* (1948), 'to safeguard the control of the Partnership until the experiment should seem to me, as now at last it does, to have gone far enough to justify another Settlement that would be supplementary to the first and that would complete the founding of the Partnership'. From the beginning the chairman renounced all dividends from his holdings in the Partnership.



The system of participation is complicated, but is based on an elected Council representing all sections of the Partnership, which has advisory powers over management but control of the expenditure over the board and executive of the original company, John Lewis Ltd. Necessarily the control and participation is remote, partly due to the complicated and unwieldy nature of the scheme—this through no fault of the author but on account of the necessities of the Companies Act, but it represents a sincere recognition of the truth that the contributors of service or labour 'are entitled to a status similar to that enjoyed by the contributors of capital' and a genuine attempt to use the machinery of the Companies Act for a purpose for which it was not suited, and for which it was never devised.

#### LABOUR SHARES—HENRY VALDER

This result could be obtained without the complication of a trust by the application of the 'Labour Share' plan of the late Henry Valder of New Zealand. Section 59 of the New Zealand Companies Act permits a company to issue special 'labour shares' to all persons employed. They have no nominal value and are not normally transferable. They entitle the holders, however, to attend and vote at shareholders' meetings, to share in the profits and in the assets in the event of a wind-up and generally to have all the privileges of shareholders. If a labour shareholder leaves the company he surrenders his shares and receives either cash or capital shares according to the computed value at the time.

This clause is permissive only. It would not be necessary to invoke it in every co-ownership plan; in small companies other methods might be equally effective and a great variation in degrees of progress and education must be allowed for, but in large companies with thousands of employees and numbers of subsidiaries the issue of labour shares might be the first step towards co-operation and ownership. I must emphasize the *first step*.

#### CO-OPERATION IN CANADA—ANTIGONISH

Workers' co-operatives also deserve a close study, but there is only space here to mention one example that is Catholic in origin and inspiration—the co-operative systems of the Canadian maritime province of Nova Scotia which had its birth in the Catholic university of St Francis Xavier, Antigonish, by which name it has been known ever since.

The Antigonish movement was started in the Twenties as a 'practical programme of social reform, based on the principle of self education and action by the people themselves, organized in com-

munity groups'. The development of the co-operatives, both consumer and producer, was only a means to the end—'a fuller and more abundant life for everyone in the community'. The inaugurators of this movement were the Catholic priests of the university, notably Dr Coady.

They started the movement almost in the teeth of the great American slump of 1929, and found that education had largely to be preceded by, or go hand in hand with rehabilitation. So they applied the co-operative technique of self-help and co-operation in the manner of the Rochdale Pioneers of 1844. Co-operation was already in existence, the first co-operative store having been started in 1906 by the coal miners of Sydney Mines, Nova Scotia, with an initial capital almost exactly the same as that of the 'Equitable Weavers' of Toad Lane in 1844—£28. By 1929 it had an annual turn over of \$1,730,000. The new effort in co-operation was made in the deeply depressed fishing industry. The proposal was submitted to a Royal Commission on the Maritime Fishery conditions, was accepted and recommended by them to the Canadian Government, which assisted in the launching of the scheme but took no part in its actual control; and so the United Maritime Fishermen came into being to revolutionize not only the fishing industry but the lives of the fishermen themselves—which is the only purpose of all these schemes and plans.

Similar co-operative developments took place in the farming and timber trades, and for once the primary producers secured control not only of the immediate means of production but of the marketing and retail ends of the business, and so of prices. Although the financial results of all this have been impressive—and it is significant that the co-operatives not only survived but overcame the financial blizzard that overwhelmed orthodox capitalism—they are only subsidiary to the main aim of the moral, cultural and social integration of the individual members through their committees and groups.

This brief survey of a huge subject makes the suggested solution to the industrial problem appear facile and uncomplicated. It is the reverse. The moral and physical rehabilitation of industry—or rather of the people in it—is a long and hard task; for there is no quick answer to either Socialism or Individualism. The magic words 'private enterprise' are empty without 'co-operation', which can only be permanently achieved by a change of outlook all round, which can only come through re-education.

I have not had time to describe in detail the co-operative achievements in Nova Scotia, which should be an example to all the world, or even of the producer co-operative movement in this country and in France, or the long and fruitful history of Credit Unions. They should be studied in detail by anyone who really wants to help to solve this problem. They prove among other things that simple workers are not

so incapable of becoming managers as the managerial class like to think; above all they prove the necessity for a carefully planned system of adult education of a vocational kind as a basis for both harmony and efficiency in modern industry.

Finally I must insist that the examples I have given and the principles on which they are based have nothing to do with the common notion of 'Workers' control'. There is nothing sectional about them. They are sincere and practical attempts to bring two opposing forces together and to kill for ever the false philosophy of class war which still dominates the industrial scene. As such alone they are surely worthy of sympathetic attention and serious study.

CHARLES GRAHAM HOPE.

## IMPRESSIONS OF AMERICA

I WAS recently given the opportunity by the hospitality of many Americans of making a brief but widespread tour of the United States. Our mission—there were three of us—was sponsored by the English Speaking Union, an Anglo-American Society designed 'to draw together in the bond of comradeship the English speaking peoples of the world'. The efficient organization of the tour, and the ready hospitality and help of countless people along the route, enabled us to get many and varied insights into American life. Our itinerary carried us across some twenty-five states, and our main ports of call were Boston, Saint Louis, Denver, Salt Lake City, San Francisco, Los Angeles, San Diego, Houston, Louisville, Washington, D.C., Baltimore, and New York. The great diversity that we discovered—both of countryside and of people—cured us for ever of the idea that American life is in any way stereotyped; and our tour, although brief, made many deep impressions upon our minds. It both enlightened our ignorance, and dissolved our prejudices.

Many of the primary features of the American way of life can be traced back to the principles upon which the nation was built. The early pioneers brought with them a determination to build a nation where all men could both live in equality and peace, and worship God in whatsoever way each thought best—a nation, in short, of freedom, brotherhood, and toleration. At the same time, the period of the early settlement was one of great hardship, a veritable struggle for existence. In unknown country, often under unfavourable skies, subject both to strange diseases and to the attacks of hostile natives, only the fittest could survive; and there was born a great spirit of enterprise and competition, which from the earliest years marked the advance of the American civilization. Their life, therefore, consisted of a strange blend of characteristics. On the one side there was a spirit of brotherhood and co-operation, and on the other a firm, often ruthless, spirit of 'devil-take-the-hindmost' competition.

To deal first with this latter characteristic, there still remains, particularly in the 'business' life of the States, a hard-headed, highly-developed spirit of competition. A man may be, in his private life, charming and leisurely and, in his commercial life, ruthless to the extent of being an almost inhuman machine. That is, indeed, usually the case. The results of this competitive spirit have been obvious and far-reaching, the rapid expansion of the nation across a vast continent, the incredible speed with which cities have grown and are growing, the highly-developed industrial efficiency and the rapid harnessing and developing of natural resources, the great economic principle of mass-production and short-duration goods, not to speak of the countless labour-saving devices, the most important of which is the automobile. All these profound influences on modern American life are the direct



result of a pioneer spirit of independence and competition. Another interesting, though more superficial, result is the extent of advertising. The art of advertisement—for it is indeed an art, if perhaps a crude one—is, after all, simply an expression of commercial competition. Incidentally, it is worth while to point out that the American economic principle of mass production cannot be compared (from an argumentative point of view) with our own traditional 'long-duration goods' principle. How often one hears people discussing, from the same view point, the respective merits of British and American cars! They are not designed for the same purposes and therefore cannot reasonably be set one against the other.

So much, briefly, for the more striking features of industrial and commercial America. In passing, one should also mention the fact that the individual himself still retains, to a large extent, that go-ahead spirit of enterprise, manifested by his frequent readiness to attempt feats—whether financial, architectural, matrimonial, or otherwise—which the normal European would consider quite out of the question.

Just as despotism and religious intolerance were features of the seventeenth and eighteenth century Europe, so the reverse is substantially true of modern America. Its entire existence has been, relatively speaking, modern. The effects of this spirit of freedom, brotherhood, and toleration, have been very profound, though not invariably good. Americans suffer from an unfortunate tendency to exaggerate the value of their own way of life, the 'great American democracy'. An American Catholic periodical summed up the effects of this tendency very effectively when it spoke of 'the terms "American" and "un-American" as categories of ultimate value . . . the contemporary drift towards a cultural monism, the idea of the democratic state as *all there is*, and a colossal national self-righteousness'.

In addition, the almost entire absence of influences restricting political, religious, and social freedom can tend to make things a little too easy, and to take from the people some of the toughness and integrity so characteristic of their ancestors. Religion, for example, though it is flourishing, can be flourishing in a rather comfortable fashion. One parish priest told me that on wet Sundays his congregation invariably drops by forty per cent. One should remember that most of them—his was a middle-class town parish—would have either private cars or public transport vehicles at their disposal. Such a dislike for inconvenience—one example chosen from many—is a reflection of a general tendency to 'take things easy', rather than a sign of weakening faith.

On the other hand, the fruits of American freedom have been great. The spirit of mutual co-operation between all men is manifested in an infectious spirit of buoyancy and friendliness and in a trusting and extremely hospitable nature. Americans are some of the most charming people in the world. And one cannot but envy them their

lack of class distinctions, as we know them. There is equality of opportunity in a very real sense. A man's social position depends, to a very large extent, upon what he has earned through his own ability rather than upon the way he speaks or upon the background in which he was born and bred. Hence the only aristocracy is a moneyed aristocracy. We tend in England to mock, in a rather superior sort of way, at anything connected with a moneyed plutocracy. That is because we associate it with a class of 'nouveaux riches', which grew in this country after the Industrial Revolution and which could never quite find its feet in the upper social levels. In the United States there is no such thing as a 'nouveaux riches' class, because anybody is accepted in the social circle to which he has attained through his own ability. This has obvious drawbacks; but there is a very great deal to be said for it. Equality of opportunity makes 'capitalist' America in many respects the working man's paradise.

At the same time, however, there exists the Negro problem—the great paradox of the American democracy. Strong tradition and sentiment find themselves opposed to what Americans themselves proclaimed to be the basic principle of community life. The Negro's lot is still a hard one. In some parts of the country—generally speaking, in the South—he is restricted by law, in others simply by traditional feeling. The day is still far away when he will be accepted on equal terms by the white man, although state and national governments are making one concession after another. The difficulties are great and, although understandable, are hard to analyse. Meanwhile the Negro is making steady, but very slow, social progress; and the white man, so used to being 'top-dog', is fighting a rather bitter rearguard action.

Most of the poor quarters, particularly in the South, are largely inhabited by Negroes. There is, however, a lot of white poverty too; and it is more extensive and terrible than is usually realized over here. It stands out in vivid contrast against a background of wealthy and luxurious middle-class homes. There are vast and hideous tenement buildings and tiny, shabby, wooden, shanties: these latter, which usually stand on four brick legs, often have no panes in their windows, sometimes no doors; the drainage system is often either non-existent or utterly inefficient; and the inhabitants of such areas can rarely afford sufficient furniture, clothing, or food. Such conditions are largely responsible for the great crime waves that sweep modern America. They are the legacy both of Negro slavery and of too-rapid industrial expansion and it will take time, and the further growth of a national social conscience, to remedy them.

It is difficult, after only a short visit, to assess the extent of national culture. The cultural level of every day life in the States is certainly somewhat lower than in Europe, but that is only to be expected in the circumstances of American history. It usually happens that a growing



nation has little time for cultural activity. In young America tools and rifles were of more value than books and symphony orchestras. In addition, the advent of modern conveniences probably had a harmful effect upon growing cultural interests. Hollywood and, more recently, the television craze, are the chief culprits. It can be said, however, that there are definite signs of a revival. The increasing interest in the fine arts is shown in growing attendances at libraries and art galleries, and in the astonishing appearance of many local symphony orchestras, whose programmes, by a judicious blending of both light and classical material, must exert an admirable influence upon the taste of the large and varied audiences which they attract.

The widespread interest in trans-Atlantic cultures, which is evident amongst educated Americans, particularly in the East, is causing an ever-growing desire to visit Europe. Intelligent Americans envy us our cultural traditions. This fact gives rise to the belief—popular in this country—that there is a great American inferiority complex! In my opinion there is no such thing. The fact that educated Americans are conscious of our good fortune in things ancient and cultural is to my mind entirely right and proper. Their desire to visit Stratford-on-Avon and the Lake District is no more a sign of inferiority complex than is our desire to visit the grand Canyon of Colorado and to climb the Empire State building. There are, of course, millions of Americans who have never heard of Stratford-on-Avon; and being unaware of its existence, they are also unaware of its superiority, in any respect, over Chicago or Los Angeles. To say that Americans have a great inferiority complex is surely nothing else but a sign of our own tendency to be cultural snobs.

There is in these days a great need for firm Anglo-American friendship. This can never be achieved if we go on stressing each others failings. The fact that we speak the same language—or perhaps one should say a similar language—is both a hindrance and a help to good feeling. It is a hindrance in that it suggests similarity of national character as well. It is a help in that it opens the way to mutual discussion and friendship. Our own way of life is more closely bound up with European traditions than with simply English ones and in any case the American way of life has been born and nourished on their own soil alone. Our traditions are conservative, static; theirs are progressive, dynamic. Both have their drawbacks and their advantages. In studying each other we must look first for the good side. It too often happens that the existence of superficial faults can blind our eyes to the existence of fundamental good. That is particularly true in the case of the United States. Only by approaching the matter with an open and unprejudiced mind, and by seeing good and bad, foundation and superstructure, in their true proportions, can we pave the way to better Anglo-American understanding and friendship.

D. L. MILROY.

## OBITUARY

FATHER JAMES CYRIL CORR

FATHER CYRIL died at Ampleforth on 14th November, being nearly 89. He came here as a boy in 1875 and except for an interval after leaving the School, spent on a Mediterranean voyage for his health, and the few years at Belmont for his novitiate and early studies, the whole of his life was lived at Ampleforth. His final profession was made in January 1887, and he was ordained a priest in May 1890. For a time he had charge of the small mission at Kirbymoorside. Here he once overheard himself spoken of as 'the little stiff'un'. He was a confessor to the School for many years, and was sub-prefect for a period. In spite of his diminutive height he could inspire fear in boys nearly twice his size. The writer recalls an evening when we were sitting round the fire which we had then in the Upper Library; the prefect was ill, and Fr Cyril was in charge. He came into the room, his eyes flashing and accused boys in what is now the Sixth Form of bullying, and turned them out of the room. An incident of his own school days was long remembered. In his last year he bowled the Hovingham XI, a particularly good side that season, all out for 8. All his life he took a keen interest in cricket, and even in recent years would arrange his holiday to coincide with Scarborough Festival.

He was certainly never a weakling. When in the School he was sent to the prefect for twice six, he held out his hands and took the punishment without a flinch or a wink—so the prefect in question related in after years.

Gradually, however, a nervous complaint came over him, and greatly hindered his activity. But for very many years he kept to his post of Infirmarian of the monks and of the boys, even after matrons had first arrived and taken over some of his work. A most efficient infirmarian he was, always attentive and kind, but not to be taken in. The M.O. during all those years, Dr Porter, had implicit confidence in Fr Cyril's judgment, and it was justified again and again. In quite a different field too his opinion was sought and valued; Abbot Smith once told a member of the community that he never made an important appointment without consulting Fr Cyril, and receiving a very shrewd opinion. For the last twenty years he lived in almost complete retirement, yet he never lost his gift of humour, and still entertained his brethren not infrequently by his dry amusing remarks and his racy letters. He died after a few days of illness.

MAY HE REST IN PEACE



## NOTES

FOR the first time we have to record the event of a solemn Papal definition of dogma. For several days preceding 1st November there had been special services at Ampleforth in our Lady's honour and on the day of the definition Fr Abbot celebrated Pontifical Votive Mass of the Assumption in the Abbey Church.



AFTER the doctrine of the Immaculate Conception was defined in 1854, a commemorative window, which can still be seen, was put above the Lady Altar of the Old Church. Below the figure of the Virgin the Pope is portrayed, defining the doctrine. We hope that the New Church will display a corresponding representation of the Assumption and the Quasi-Pentecostal occasion of its definition.



IN the autumn Fr Abbot visited Rome to take part in a meeting of the Abbots President of the Confederated Benedictine Congregations and to perform the Jubilee visits. The Abbots were able to take special places in an audience in St Peter's and to speak with the Holy Father.



It was a satisfactory closing of the Holy Year that there should have been a pronouncement by the Pope to the effect that the tomb of St Peter can be given a definite location. It appears that a genuine archaeological find has been made overshadowing in importance those known already from the site. If it will now be possible to indicate an early tomb of the Apostle under the Vatican Basilica, an old, and dead, controversy will be further resolved, and the truth of the ancient and solid tradition given greater vindication. Meanwhile, a more domestic question as to the whereabouts of the bones of St Benedict has been re-opened. The old rivals for the honour, Monte Cassino and S. Benoît-sur-Loire, both maintain their claim. It appears that for this there can be no conclusive, or at least accepted, solution. While on the subject of relics we might note the special interest to ourselves of the surreptitious removal from Westminster Abbey on Christmas Eve of the Coronation Stone. In claiming descent from the monks of Westminster, we might fairly claim to have guarded this national relic successfully for two centuries. The Dean and Chapter held it safe for another four and, in

the words of the Dean, regarded it as their most precious possession (more precious than the body of St Edward the Confessor?). As Scotland lost its stone so we the Church that held it. A snatching back at dead of night cannot be envisaged when a whole Abbey is involved, even if, as has been said, it be true that the legal document transferring the property was never signed. One small item from the Abbey has been taken, and brought to Ampleforth. This was, however, not filched but graciously accorded by the authorities. A mediæval glazed tile from Westminster has been set in the south side of our present High Altar. This was a kindly recognition of our claim. Would Scotland accept such a token reparation for what was in comparison a minor appropriation? If not, perhaps the Abbot of Westminster will be allowed to decide who shall have the Stone, if and when it is found. He after all was the original receiver of stolen goods.



THE SCHOOL STAFF is at present constituted as follows :—

Dom Paul Nevill (*Head Master*)

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

*Lay Masters*

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

*Visiting Masters*

C. J. Walker	J. Hempstead
G. S. Townsley	

DOM DROSTAN FORBES left in September for Gilling Castle and is making up there for his much felt absence in many spheres of activity on this side of the valley. We offer him our best wishes in his new work.

## THE SCHOOL OFFICIALS were:—

Head Monitor	.. .. .	T. P. Fattorini
School Monitors:	D. J. de Lavison, P. W. Unwin, N. A. Sayers, M. H. L. Simons, H. M. L. Morton, M. M. Bull, P. R. J. Ballinger, B. A. Martelli, C. C. J. Johnson-Ferguson, J. S. Evans, J. D. A. Fennell, Z. T. M. Dudzinski, K. M. Bromage, T. E. I. Lewis-Bowen, J. M. Howard, P. James, S. H. M. Bradley	
Master of Hounds	.. .. .	N. J. Fitzherbert
Captain of Rugby	.. .. .	N. A. Sayers
Captain of Boxing	.. .. .	J. A. Simpson
Captain of Shooting	.. .. .	The Hon. M. Fitzalan-Howard

## THE following left the School in December:—

P. R. J. Ballinger, J. R. H. Capes, R. W. Dawson, C. J. G. de Guingand, D. J. de Lavison, the Earl of Dumfries, T. P. Fattorini, J. B. Henderson, E. H. Leonard, P. M. H. Morland, M. H. L. Morton, M. D. Pitel, T. K. Schrecker, A. L. Sheil, H. C. Soltan, P. W. Unwin, J. R. J. Watson, M. H. McAndrew, R. B. Kelly, J. E. A. Havard.

AND the following entered in January:—

P. G. J. Atherton, Prince G. D. Bibesco, M. J. M. Brophy, T. P. Hodgson, B. P. Keogh, H. R. Kerr Smiley, M. L. Marron, G. B. O'Donovan, V. O'Sullivan, H. A. Peake, M. P. Scanlan, D. H. J. Shipsey, A. Rooke-Ley.

WE offer our congratulations to the following who have recently won awards at the University:—

*Classics*.—M. R. Morland, a Minor Scholarship at King's College, Cambridge, C. C. Miles, an Exhibition at Worcester College, Oxford. B. A. Martelli, an Exhibition at University College, Oxford.

*History*.—P. W. Unwin, an Open Scholarship at Christ Church, Oxford. D. P. Jeffcock, a Minor Scholarship at Trinity College, Cambridge. J. J. David, an Exhibition at Jesus College, Oxford. T. K. Schrecker, an Exhibition at University College, Oxford.

*Modern Languages*.—J. F. R. H. Stevenson, an Open Scholarship at Christ Church, Oxford. G. E. A. C. Harper, an Exhibition at Jesus College, Cambridge.

*Mathematics*.—M. H. McAndrew, a Major Scholarship at Trinity College, Cambridge. P. R. J. Ballinger, a Minor Scholarship at Queen's College, Cambridge.

*Natural Science*.—A. W. O'Neill, an Open Demysip at Magdalen College, Oxford. P. James, an Open Scholarship at Oriol College, Oxford. J. E. A. Havard, an Open Scholarship at Jesus College, Oxford.

THE following obtained School Certificate in December:—

M. E. S. Birch, T. D. George, J. D. Kane, A. Krasicki, J. N. E. M. Mahon, P. J. D. O'Regan.

THE following are to be congratulated on being awarded their Swiss silver medal for ski-ing at Kandersteg: J. C. O'Sullivan, P. Grant-Ferris, A. Vincent, P. O'Driscoll and T. Connolly.

P. O'Driscoll also won for Ampleforth the Slalom Cup in the excellent time of 29 secs.

FOR some time the carpet on the Sanctuary in the Abbey Church had been shown up in its old and worn condition by the new hand-made one on the predella, the work of Mr Paul Lambert. Now the latter has received worthy additions in two Persian carpets given by Mr Martin Ainscough. We offer our grateful acknowledgments to both benefactors.



SEVERAL of our parish churches have recently been notably improved. At Workington the Priory Church is fresh and bright with new paint in the body of the Church and highly successful cleaning of the old painting in the chancel and sanctuary.

At St Mary's, Leyland, the decoration which has given dissatisfaction for over twenty years has been replaced by something more simple and more dignified.

The venerable St Alban's, Warrington, has undergone major operations on its roof, walls and floor, and is now as strong without as it is cheerful within.

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THE Librarian of the Monastery Library wishes to make grateful record and acknowledgment of a number of notable gifts to the Library. The Reverend Mr J. H. A. Hart, sometime Fellow of St John's College in Cambridge, has brought us a number of valuable books, among which we especially wish to mention certain patristic works—the Verona edition of St Jerome (1734–42), the Maurist editions of St Cyril of Jerusalem (Venice, 1743) and of St Ambrose (Venice, 1748–51), and Thomas Mangey's edition of Philo (London, 1742).

Fr William Vincent Smith, Parish Priest of All Saint's, Lanchester, Durham (formerly of Tow Law, County Durham), a benefactor to whom we already owe a number of very interesting gifts, has sent us four more MSS:—

1. *The Sick Man's Siloe*, or, *Severall Acts of Christian Vertues and Devotions most suitable for such as are sick*. (Early seventeenth century MS of 226 pages measuring 5½ by 3½ inches. Bound in the original tooled leather.)

2. *A Spiritual Exercise and Ghostly Meditations* collected and set forth by the help of God and diligent labour of Fr William Peryn, Batchellor of Divinitie and Pryer of the Friers Preacher of great sanctity unto the devout sister Dorothy Clement of the order of St Clare in Lovain. (Late seventeenth century MS of 360 pages measuring 7 by 4½ inches. Bound in old untooled brown leather. Possibly a transcript from the printed edition of the work published in London in 1557.)

3. (Title lost.) A *rapiarium* or spiritual scrap-book, apparently formed by a Miss Alethea Langdale (daughter of the fourth Lord Langdale?) when at school at St Monica's, Louvain, about 1728. (Early eighteenth century MS of 311 pages measuring 6½ by 4 inches. Bound in old brown leather. A title, stamped on the spine is hard to read; it looks like *Volonta Dei* . . .)

4. (Title lost.) *Meditations and prayers for the use of a devout Protestant*. (Late seventeenth century MS of 266 pages measuring 6 by 3½ inches. Bound in old brown leather.)

To both these benefactors we offer our very sincere thanks.

AN X-Ray plant has been purchased to replace the old D.C. apparatus in the Science Block. This has been made possible through the generosity of Dr C. N. Pulvertaft, of York, to whom we owe a great debt of gratitude, not only for making the purchase possible, but also for his constant help and advice. It has been installed in the old operating theatre in the Infirmary and has been in constant use since May.

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#### THE NEW MUSIC ROOMS

IN his reminiscences of Ampleforth and Belmont, written in about 1920, Dom Leo Almond includes a paragraph about his schooldays which throws light on the musical efforts of ninety years ago.

'Music', he writes, 'was in a low state in 1863. Tom Burge, then in the Poetry Class, was organist. Fr Romuald Woods was choirmaster; Br Wolstan Barnett, piano teacher. I was to learn "music", which was an extra. I had one lesson, the five-finger exercise. At the end of the year I was thoroughly master of the tune "Rosalie the Prairie Flower", which I could play with the left hand tied behind my back. I retired from tuition at the end of the year. Br Benedict Talbot, on his return from Belmont, inaugurated the Brass Band. I began with the piccolo. As a child I had learnt to play "Adeste Fideles" on a flute; and I found a piccolo in the music room, which determined my vocation. Later I took on the cornet and the euphonium. Br Anselm Burge then started the String Band, in which I was faithful to the piccolo. We began humbly with Verdi's "Il Balen" and worked on to home-produced opera. Professor Tugginer's arrival brought us a brilliant pianist and an enthusiast. He composed two operas in my time, "The Miller of Sans Souci" and "Robert of Sicily". Both were extremely good boys' productions and gained us great credit. (In 1873, William Petre attended the Exhibition Day at Ampleforth and was enthusiastic about it. This was the cause of the opera "The Doge of Venice", composed in part, but unfinished, which Petre produced at Downside in 1877.) The Exhibition Day was no joke to the students. An hour's exhibition drill in the Bounds, speeches in Latin, Greek, French and English, a musical programme (including Dr Hedley's "Ode to Alma Mater", a Shakespeare play, a farce and an opera), filled up three busy days.' (Thus far the testimony of Dom Leo Almond.)

As may be seen from the old *Ampleforth Diaries*, music here in the eighteen-eighties and nineties was guided by gifted monks such as Fr Egbert Turner, Prior Anselm Burge, Fr Clement Standish, with the help of such professionals as H. P. Allen and Herr Robert Oberhoffer,

the organist at St Wilfrid's, York. Those were the days of Bishop Hedley's Odes 'Cantantibus Organis' and 'Alma Mater', of the Mozart Centenary 1892 (orchestra of 36, chorus of 40), of the Palestrina Centenary 1894. In 1892, Herr Oberhoffer (of the Leipzig conservatoire) took seven of the boys to play in York Institute at a pupils' concert. As musicians in this part of the county Prior Burge and Fr Clement Standish were in touch with Canon Pemberton who was then (between 1887 and 1906) running his series of Hovingham Festivals, now to be revived in July 1951.

Some qualified historian must tell the full tale of Ampleforth's association with the art of music. We offer this list of the principals concerned: it is woefully incomplete:—

<i>Music Teachers</i>		<i>Choirmasters</i>	
c. 1870	van Tugginer	c. 1887	Dom C. Standish
?	Max Trier	1888	Dom H. Bradley
c. 1886-1900	R. W. Oberhoffer	1898-1900	Dom P. Willson
	(violin)	1900-4	Dom B. Hayes
1886-88	Hohler	1906-17	Dom D. Willson
1888	Falconio	1914-27	Dom B. McElligott
1888-91	H. P. Allen	1927-	Dom L. Bévenot
1892-95	Bowen		
?	Eyston		
? -1916	J. Eddy		
1916-23	H. K. Hattersley	1918-27	Dom B. McElligott
1919-20	Ed. Maude (violin)	1927-33	Dom M. Rochford
1920-45	W. H. Cass (violin)	1933-37	Dom F. Hardy
1945-50	C. J. Walker (violin)	1937-	Dom A. Rennick
1923-24	R. Perring		
1924-	H. G. Perry		
1919-34	J. Groves (cello)	1940-45	C. E. Buckley
1934-40	Miss E. Groves	1946-50	A. M. Wilson
	(cello)	1947-48	R. Tain
1930-36	A. D. Neill (wind)	1947-	G. Townsley
1950-	J. Hempstead (wind)	1950-	G. S. Dowling

*Presidents of A.M.S.*

*Assistant Piano Teachers*

Some of the details will be surprising: van Tugginer was forced to leave his teaching in order to fight (he was Alsatian) in the Franco-Prussian war. Happily he returned. And the story goes that Falconio had been taught by Liszt and that he had been secretary to Pio Nono . . . Anyway he was always seen wearing a skull-cap.

When the present writer came to Ampleforth (in the Higher III) at the beginning of World War I, the practice-rooms were 8 or 9 in number situated in St Cecilia's Gallery above the study. The rooms are now incorporated in St Aidan's House. Fr Edmund Matthews, as Head





Master, used to check the attendance of boys at their official practice times. In those days string players, alas, had dwindled away. T. V. Welsh and Raines were solitary exceptions. In 1919, Fr Bernard McElligott, who had established his great work with polyphonic music for the choir, secured the services of Edward Maude and John Groves to teach violin and 'cello respectively. Raines and Herbert Green became skilful pupils, and their trio-work marks the origins of ensemble playing in the school for this century. Mr W. H. Cass in 1920 and Mr H. G. Perry in 1924 began their long and valued work on the music staff.

Towards 1930 the pianos were removed from the old St Cecilia's Gallery and lodged in the eight rooms forming St Bede's Gallery above what is the present monks' refectory. Two pianos had perforce to overflow into class-rooms: not a commendable plan. There were, besides these uprights, two grand pianos in the theatre, the 'old' hardworking Schiedmeyer, and the 'new' Bechstein bequeathed by Col Romanes. The pianola-grand left by J. D. Telfener did not take kindly to the pressure put upon it . . . Clearly, as numbers of pupils mounted up, the supply of instruments for practice became inadequate. Out of 400 boys, and more, in the Upper School, the pupils presently passed the 100 mark. More masters were called in, but the difficulties of expanding the accommodation for practice-rooms seemed insuperable.

Happily in 1948 the Procuratorial eye detected a packet of 'waste-space' in an old building that used, in 1806, to serve as a dormitory. Thanks to Mr C. Peverley, an architect from York, this old store-place in the boiler-yard has been converted to music rooms by a miracle of ingenuity. The process involved not only the raising of the walls to admit two floor-levels, but also the engineering feat of deflecting the main arteries that serve Bolton House with hot water and steam.

In 1950 the new Music School was completed. The top floor consists of a gallery of fourteen sound-proof piano-rooms (including three teachers' rooms), and is equipped with 144 pigeon-holes for pupils' music. On the same floor, out of earshot, lies the gramophone room or headquarters of the Musical Society. Its long window-seat is fashioned with cabinet space for 1,000 records. A flight of steps leads down to a lobby (with cupboards and wash-room) leading through two pairs of double-doors to a concert hall which is ideally planned for chamber music played to an audience of 120—140. This large room has a raised platform with concealed lighting for the players; it is admirably suited to all kinds of ensemble work, and quartet or choral practice. If the resonance is a little overpowering for full orchestral *tutti*s, this is a defect which can be remedied. In this room are held the weekly periods of Fourth Form Music: the photograph shows one of these classes in progress. By nesting the Pel chairs at one end, the Highland Reel Society can foot it nimbly on the parquet floor, to the merry sounds of Webb's Band!



Fr Laurence Bevenot & Fr Austin Rennick



A number of built-in cupboards and shelves provides space for storing stocks of orchestral and choral scores and parts, as well as instruments and fittings. The walls are finished with rough plaster and panelling. The workmanship throughout is good.

Viewed from outside this music school is plain but far from unattractive. A stone lintel over the entrance on the North side bears an emblem of music carved in relief by Fr Laurence. It represents an organ-front (a 'flat' flanked by two 'towers' of pipes) with the date 1950. Nineteen is the number of pipes seen, in recognition of the late Dr McClure's practical investigation of the 19-cycle scale. His organ was first tested at Ampleforth in 1950.

This group of new music rooms gives promise of real development in musical talent at Ampleforth. It is largely Fr Paul's inspiration which has brought about this happy state of things. Let these few lines express to him the appreciation of a grateful music staff.

L.B.

## ENTERTAINMENTS

On 11th October we were admirably entertained by Mr Baker who gave a lecture recital on the works of Gilbert and Sullivan. A most competent execution of each item was prefaced by a short explanation of its background.

There have been a number of changes in the cinema box. In the first place we have lost the services of Fr Drostan, whose place has been taken by Fr Leonard. Few people, perhaps, realize all that Fr Drostan has done for the Ampleforth cinema, and it can only be said that, to those few, if not to a wider circle, the loss must appear to be almost irreparable. He takes with him to Gilling our best thanks and our congratulations. In the second place the projection equipment has been converted to 'grid' working, and at first did not take too kindly to the change. In addition the cinema box was completely rewired during the first few weeks of the term. All this upheaval, together with the change in management, tended to create an atmosphere of uncertainty during the first half of the term and this, on occasion, became evident on the screen. Things gradually sorted themselves out, however, and by the end of the term a return to the 'pre-grid' standard of projection had been achieved. The cinema staff consisting of A. C. C. Vincent, R. D. H. Inman and J. R. J. Watson (later joined by J. R. Dunn) have earned the gratitude of the School by their hard work and willing service, often in rather trying conditions.

Comedy has been the key note of the films shown this term which included the subtle and delightful humour of René Clair's *Le Million*,

the Shavian wit of *Pygmalion* and the amazing versatility of Danny Kaye in *The Secret Life of Walter Mitty*. *Melody Time* gave us another example of the Disney genius, while *Scott of the Antarctic* introduced a more serious note into the programme.

On 29th November the School had the unique opportunity of cross-examining a film producer when Mr Desmond Leslie came to talk about, and to show, his first film *Stranger at My Door*. The School took its opportunity in no uncertain fashion, and we thank Mr Leslie most sincerely for his generosity and his patience.

T.L.J.

## LABURNUM GROVE

by

J. B. PRIESTLEY

Wednesday, 6th December, 7.15 p.m.

Characters

<i>Elsie Radfern</i>	.	.	T. R. HARMAN
<i>Mrs Lucy Baxley</i>	.	.	C. J. DAVY
<i>Bernard Baxley</i>	.	.	C. W. MARTIN
<i>George Radfern</i>	.	.	P. KAZARINE
<i>Harold Russ</i>	.	.	Q. Y. STEVENSON
<i>Joe Fletten</i>	.	.	P. J. KENNEDY
<i>Mrs Dorothy Radfern</i>	.	.	E. P. ARNING
<i>Inspector Stack</i>	.	.	D. PHILLIPS
<i>Sergeant Morris</i>	.	.	G. A. COURTIS
<i>Electricians</i>	.	.	P. F. ABRAHAM D. F. BOYLAN

The play itself is not a very good one, but the players seized the opportunities which it offers, and gave us a most enjoyable evening's entertainment.

The plot makes little demand on our intelligence: some of the ideas seem dated and hackneyed—and the players wisely put them over as such; but there are some nice situations, which were well carried off, and a diversity of characters such as should satisfy and amuse the most exacting of play-goers. (The author was surely more interested in people than in plots?) Let us congratulate the producers on their casting, and the players on their interpretation of the humdrum suburban family—so ordinary, so dull, and so honest—their tiresome, travelled relations who provide the spice of contrast, and the incidental characters who give perspective to the whole and demand as high a standard of acting as the rest.

In the comfortable, airy, and well-lit lounge of 'Ferndale', George Radfern has complete control of everyone and everything throughout the first act, and P. Kazarine fully grasped and used this control—especially at the supper table where he rightly dominated and carried the others along. It was only when he came to that difficult scene alone with the detective that his high standard fell off a little: here he was on a very sticky wicket, and his defence cracked too soon. A rather slower and less energetic style of bluff would have made a better foil for the incisive and over-confident attack of the Inspector. Perhaps it is as much the author's fault as anybody's that this scene seemed jerky and its more dramatic movements were rather lost in consequence.

The skilful and likeable drawing of George Radfern did much to hold the play together, but more consistently good throughout was C. W. Martin's Bernard Baxley: this kind of 'stock' part offers plenty of opportunities for overacting and silliness, which he successfully avoided: he moved about the room with the natural ease becoming to the successful sponger, and was the only one whose hands did not at times seem to hang lifeless in front of him.

Of the 'ladies' Elsie was the most convincing: a nice drawing of the common and empty-headed little flapperette, craving for excitement, complete with silly young man in tow. She was the only one who had to show any emotion, and T. R. Harman did this well, though there might have been a little more bounce in the moments of excitement. E. P. Arming's Mrs Radfern was very good apart from one or two lapses: her small, nice, unruffled world, her calm management of her own home, and the bit of a thrill she got from talking to a real Scotland Yard man were all made real and credible. One almost had to share her belief in her husband's honesty. A light and intelligent approach to the part of Mrs Baxley would have given us a witty and sparkling character: instead we had a loud and vulgar shrew. C. J. Davy made the mistake of thinking that all his lines were bound to be winners, which spoils the effect of the many which were.

The lesser characters were competent enough, outstanding among them being P. J. Kennedy's Joe Fletten, who was one of the joys of the evening. His first appearance won from the house the first round of unstinted applause, and encouraged the other players to more confident efforts. This was a good, natural piece of acting, with an easy confidence and no exaggeration. D. Phillips overcame the disadvantages of an unsympathetic part by giving his Inspector Stack a measure of natural charm and ease: in his first scene he could have afforded to be even more suave and relaxed, as he was getting all he wanted from Mrs Radfern gratis: but with the husband he had to fight for his points, and he came out of that difficult scene well. Harold Russ was a colourless young man, and Q. Y. Stevenson rightly played him as such, perhaps

a little too casually, making his violent exits seem out of keeping. G. A. Courtis' policeman was too quick and bustling for the nice piece of suspense he had to put over. One somehow felt he had escaped from a Will Hay film—but perhaps policemen are like that nowadays.

Well, we all know Shooter's Green under one name or another, and it is to the credit of the actors that we found it here just the same as we thought it was. They gave us, in the main, the people and the atmosphere that the author created—or perhaps borrowed; and we could well believe, with Mrs Radfern, that in six months time Laburnum Grove would still be there—although rather less respectable and with new tenants at Ferndale.

N.W.



THE  
CHRISTMAS CONCERT

Monday, 11th December, 8.10 p.m.

- |   |  |           |
|---|--|-----------|
| 1 | Overture: 'Il Seraglio' . . . . .                                    | Mozart    |
|   | THE ORCHESTRA  |           |
| 2 | Prelude for Carols (Offertorium) . . . . .                           | Dandrieu  |
|   | (a) To-morrow shall be my dancing day . . . . .                      | E. Rubbra |
|   | (b) Dormi Jesu . . . . .   |           |
|   | (c) Unto us is born a Son . . . . .                                  |           |
|   | CHORUS AND ORCHESTRA   |           |
| 3 | Concerto in E flat for two pianos, 1st movement . . . . .            | Mozart    |
|   | T. C. DEWEY, C. C. MILES   |           |
| 4 | Ode on St Cecilia's Day . . . . .                                    | John Blow |
|   | Duet . . . . .   |           |
|   | Bass solo . . . . .  |           |
|   | Chorus . . . . .   |           |
|   | MARY COLLIER, DOM OSWALD   |           |
|   | CHORUS AND STRINGS   |           |
| 5 | Selection from 44 duos for two violins . . . . .                     | Bartok    |
|   | C. J. WALKER AND MARGARET READ                                       |           |
| 6 | Dance of the Miller's Wife (from the 'Three Cornered Hat') . . . . . | de Falla  |
|   | THE ORCHESTRA  |           |
|   | GOD SAVE THE KING  |           |



## TWO APPRECIATIONS

It is difficult to single out the item that gave the climax to this evening. There were in fact two, Miles' and Dewey's playing of the movement from the Mozart Concerto, and that of Mrs Read and Mr Walker in their exquisite performance of Bartok. Here we seem to forget the Orchestra but it must be remembered that it withdrew into the background, allowing itself only the opening and closing pieces apart from accompaniment of and combination with others.

In the opening item the attack was good and lived up to with fair consistency, the intonation at times being less fortunate than the tempo which was well sustained. Better was the orchestral Prelude to the Carols, which allowed the players to settle with greater ease to their performance. The Carols were a festive pleasure, culminating in a satisfying rendering by the chorus (and the audience) of a traditional favourite.

We were then ready for the two soloists from the School, and, expecting much, were not disappointed. Both showed their competence and generally were given good support by the orchestra. It was in this item that the latter, despite the testing contrast with two excellent players, gave the best evidence of its own capabilities. Although its performance here was not above criticism it could and in great part did play with a sense of orchestral finish, providing in some passages soundly effective concert for the two pianists. They on their side played a serious work with well articulated capacity and returned to give us a jeu d'esprit with its appropriate liveliness.

Owing to the regretted inability of Mrs Collier to come this evening Fr Denis deputized at short notice in the duet with Fr Oswald. This and the latter's solo prepared the way for a firm piece of singing by the chorus in the conclusion of the Ode.

Then followed the Bartok. It was memorable alike for the fine flavour of the playing and the delightfulness of the music chosen. We are in the debt of Mrs Read and Mr Walker for giving to the School a performance which revealed that the best music, however unfamiliar in conception, does not fail, when given a rendering that is its due, to hold the attention of an unsophisticated audience.

The choice of de Falla to conclude was happy and indicated the possibilities for the Orchestra with this type of music, provided that it can learn the appropriate technique. In general the memory of the evening is one of joyous performances, evincing the determination of the musicians to attain competence in a varied field, and to give concerts that infect us with the delight that they have themselves in what they are playing.

CORISTA.

Without doubt the orchestra has improved considerably. The playing, especially of the strings, at this Christmas Concert was of a high order, and while the wind instruments gave some anxious moments these were but occasional lapses. Despite all this, the concert was not as enjoyable as the Exhibition one. This was, I think, due to the choice of programme, not to any fault in performance.

The Concert opened well with the overture from 'Il Seraglio'. The strings were impressive, and despite the doubtful intonation of some of the wind, the whole effect was so too. The prelude for carols by Dandrieu followed, excellently performed; the carols were then sung by the choir. The first two were rather uncertain, and the words indistinct, but the third, 'Unto us is born a Son' was very well sung indeed, crisply, clearly and confidently.

The high-light of the evening was the movement from Mozart's Concerto in E flat for two pianos. Of the two soloists Miles, handicapped by the poorer piano, had a certain roughness in phrasing; Dewey was a pleasure to listen to; but both they and the orchestra contributed to an excellent performance, over all too soon.

The 'Ode on St Cecilia's Day', by John Blow, was delightfully sung by Fr Denis, deputising for Mary Collier, and Fr Oswald. Their voices blended perfectly, and the choir backed them up to the full.

Next came a last minute addition to the programme, twelve violin waltzes by Bartok. Mr Walker and Mrs Read brought the most impeccable playing to bear on these pieces, which, however, seemed intolerably harsh after an evening of Mozart and Christmas carols. Bartok seems to have taken all the grace and beauty from the instrument and to have substituted nothing.

The concert ended with the Dance of the Miller's Wife by de Falla in which the orchestra seemed really to enjoy themselves. Moreover, the wind instruments were now under control, and if they made any mistakes, concealed them. The audience rose for the National Anthem on a concert that gives great hopes for the future.

D.R.C.

## OLD BOYS' NEWS

WE ask prayers for Fr Cyril Corr who died at Ampleforth on 14th November; Dr E. P. Dawes who died on 4th January; and P. H. O'Kelly, killed in a flying accident early this year.

WE offer congratulations to the following on their marriage:—

Basil Charles Wolseley to Ruth Key Carter at Sevenoaks on 6th October.

Anthony Willbourn to Angela Mary Cashman at the Church of the Holy Name, Jesmond, Newcastle-upon-Tyne, on 14th October.

James Jerningham Corballis to Mary Emmett at St James's, Spanish Place, on 4th November.

Michael Ryan to Imogen Garrett at St James's, Spanish Place, on 18th January 1951.

Lieutenant-Commander Thomas Hornyold-Strickland, Royal Navy, to Angela Engleheart at St James's, Spanish Place, on 20th January.

AND to the following on their engagement:—

Peter Ronald Coope to Rosalys Torr.

Patrick Finian O'Driscoll to Felicity Mary Ann Staples.

Mark Dyer to Diana Orde.

Evan Michael Pearce Hardy, 1st Battalion the Duke of Wellington's Regiment, to Elizabeth Margaret Bucher.

C. I. WALTER has qualified L.D.S., R.C.S.Edin. M.A.Sutton and A. St J. Hannigan have passed the Final Examination of the Law Society. At the National University (Dublin), J. M. Beveridge was awarded the Browne Prize for 1950, P. A. F. Morrin won 1st place in the annual scholarship examination, and was awarded a University (Open) Scholarship and the Catholic University Scholarship for 1950-1. At Oxford, J. P. A. Weaver has been awarded the 'Theodore Williams' Scholarship in Physiology. A. J. Heu, who has been studying at the York School of Art, has won a Kemsley Scholarship enabling him to continue his studies on the Continent. R. Haddock, studying with De Havilland's, has obtained his Degree in Aeronautical Engineering, and his A.F.R.Ae.S.

P. W. O'BRIEN, who qualified last summer, is spending a year at the Elizabeth Hospital, New Jersey. His brother, J. P. O'Brien, is following the veterinary course at the National University. P. Reyntiens and J. O. P. Martin are working at the Edinburgh School of Art. D. Swarbrick has joined C. J. Young and M. Kevill at the Royal Agricultural College, Cirencester. W. H. Porter has taken his degree in Chemical Engineering at Cambridge, and is now with I.C.I. in Glasgow for a year's training in the manufacture of chemical plant.

FR ALPHONSO DE ZULUETA has been appointed by the Cardinal Archbishop Chaplain to the Challoner Club, and J. M. Alleyne has been elected to the Committee of the Club. Information about the Challoner Club may be obtained from the Secretary, 59 and 61 Pont Street, London, S.W.1, or from the Rev. E. O. Vanheems, Ampleforth College.

LIEUT-COL J. W. TWEEDIE, D.S.O., has been promoted Brigadier, and leaves New College, Sandhurst, to command the 39th Infantry Brigade. Lieut-Col L. P. Twomey, D.S.O., has been promoted Brigadier and will soon take up his position as C.R.A., 42 (Lancs) Infantry Division, T.A.

DEREK CLARKE's portrait of Fr Paul, commissioned by the Ampleforth Society for his Jubilee, was shown in December at the Exhibition of the Royal Society of Portrait Painters.

THE AMPLEFORTH SOCIETY. The Challoner Club is now the official meeting place of the London Area of the Society. Fr Paul addressed a large gathering of Old Boys at an Area meeting held there early in October. The Liverpool Area held its Dinner on 24th October, and the Yorkshire Area on 10th November, the eve of the Sedbergh match. The Annual Dinner took place at the Hyde Park Hotel on 13th January and was attended by 100 Old Boys and friends.

OXFORD. The following came into residence in the Michaelmas Term:— F. J. Riddell, H. L. Bente, G. F. Lorrinan, *University*; I. Russell, *Merton*; P. Kenworthy-Browne, *Oriel*; M. Brackenbury, P. M. Laver, G. Hay, P. J. C. Vincent, *New College*; P. Comins, *Lincoln*; C. D. P. McDonald, G. D. Neely, *Christ Church*; A. D. S. Goodall, *Trinity*; D. R. Goodman, H. D. Purcell, *Jesus*; J. A. Kenworthy-Browne, *Wadham*; P. J. Bishop, E. Wightwick, *Pembroke*; J. Triggs, *Worcester*; Dom Justin Caldwell, *St Benet's Hall*.



CAMBRIDGE. P. P. M. Wiéner, *Corpus Christi*; T. M. Eyston, *Trinity*; J. C. L. Inman, *Gaius*.

LONDON. T. R. Cullinan, *Guy's Hospital*; J. R. Curry, *Royal School of Mines*.

MANCHESTER. J. P. O'Loughlin.

DURHAM. M. S. Saunders, *King's College*.

EDINBURGH. F. E. P. Bernard, W. L. Gilchrist, J. J. Huston.

TRINITY COLLEGE, DUBLIN. J. M. Leonard.

★  
 WE offer Mr Martin Ainscough our congratulations on his recovery from a dangerous illness, and we were glad to see him again on his customary terminal visit of inspection of the College Farm.

★  
 MENTION should have been made in the previous number of M. Tate who took 7 wickets for 37 in the match of the Southern Public Schools against the Rest at Lords.

★  
 WE offer congratulations also to E. M. P. Hardy who has been playing rugger regularly for the Army, recently captained Yorkshire, and was selected to play in the Final Trial for England against the Rest.

★  
 WE received the following from David Walker in mid-January, shortly after he had arrived back in England from Korea:—

#### IMPRESSIONS OF KOREA

The journey out on the troop-ship with elements of the 29th Independent Brigade (and Martin Hall as Ship's Adjutant) bore little reference to reality. It is not easy to start breaking-in your Finnish-type boots in strong Mediterranean sunshine; and lectures given in the Indian Ocean on how to escape from North Koreans in snow-covered mountains seemed to lack conviction. It was difficult to credit (at that time) that anyone on the ship could suffer so unlikely an adventure. With a great friend of Ampleforth, Fr Ryan, I remember discussing the question of whether Manchurian or Chinese forces would intervene in the Korean incident: and found myself very much in the minority aboard when I insisted that they probably would. 'It's too late for them to come in now', was the general opinion—a sentiment which all too clearly echoed the rumble of the bus that Hitler missed. The Padre and I had another beer and drank to Fr Paul.

There were still no serious clouds on the horizon when we disembarked at Pusan, thirty-three days out of Liverpool, to boogie-woogie played by a negro band while 'indigenous females' presented bouquets of flowers to O.C. Troops and the ship's Master. After a couple of nights in this repulsive port, where we made the acquaintance of the largest rats I have ever seen and the Transit Camp was flooded out, we embraced the now famous roads of Korea, heading northward via Taegu and Taejon at a scheduled average of 10 m.p.h. for the assembly area at Suwon, south of Seoul. The fastest elements of the convoy managed the journey in three days but many of the vehicles (all of them old, reconditioned Jeeps and trucks) took the best part of a week. The Brigade as a whole had taken an instant and very lively dislike both to the country and its people.

My own job then took me to the extraordinarily gallant 27th (Commonwealth) Brigade, composed of the Argylls, the Middlesex and the Australian Battalions, at that time part of the U.S. 24th Infantry Division and deployed north of Anju. This Brigade, rushed to Korea from Hong Kong, was a genuinely Cinderella unit without any guns, tanks or transport of its own, and living largely on faith, hope and ammunition. I shall never forget the afternoon, south of Kunuri, with the Turkish wounded coming through by the lorry load, when it received orders to withdraw some twenty-three miles. Without transport available it was obvious that the rifle companies would have to make this withdrawal on foot: and it was three o'clock in the afternoon. Already there were road blocks reported in their rear. It was the usual cold and cheerless day with that weird mixture of frost and dust which must surely be peculiar to Korea. A shuttle-service of helicopters was doing its best for the Turks. The taste of the abortive 'Home by Christmas' offensive was already bitter in our mouths. The vehicles of Brigade HQ began to form up. Then suddenly, echoing madly in those old, unfriendly hills, came the defiant, the tremendous skirl of the pipes: and the Argylls swung along the road, perky as the devil himself. From now onwards, unhappy as all comparisons must be, it became plain that the spirit and morale of British troops in Korea was different not so much in degree as in *kind* from that of nearly all other units.

I met the 29th Brigade again north of Pyongyang and it is now history—though history shockingly reported—how the two Brigades covered the 'withdrawal' from the Communist capital. I hope that none of us again see such fireworks, with 4,500 tons of ammunition going up in the air to join the millions of dollars worth of clothing, cigarettes, food, transport and other supplies. After the blowing of the bridges, we retreated through the night of fires, through the dense choking dust: and breakfasting at first light in a ditch I heard a voice ask me whether I was indeed David Walker. I looked up and enquired: 'Could that be . . . is it possibly . . . Fr Ryan?' In camouflaged hoods, faces rank with dust and ice, in 'five above and three below', it was



often hard to recognize your friends. But the boys were brewing up and everyone was cheerful.

By the time our withdrawal had taken us 230 miles back to Seoul, quickly emptying itself of civilian life, the pattern had become a little clearer: and *still* the mood of the Brigades remained unique. For the British reporter this was actually an embarrassment, but it remained the truth. Owing to the threat of a Chinese assault (expected with the full moon on Christmas Eve) the Christmas 'festivities' had to be staggered over three days and everyone hoped that the Argylls could wait till Hogmanay. On Christmas morning I was with the Middlesex Regiment and I attended their Church of England service, which I trust was no great crime. Except for the outposts and the cooks, everyone seemed to be there, rifles and Stens, black against the white hill-side, and Col Andrew Man, D.S.O., reading the Gospel according to St Luke. Later, officers and men knelt together in the snow while the Padre gave them communion. ('Good for the soul but hard on the knees', remarked one of the officers.) In this campaign, as in previous ones, there were the usual dispensations for Catholics: Holy Communion after breakfast and Mass whenever possible. On Christmas Day Mass was offered up at 8th Army HQ late the same afternoon, and I served a priest who was also a War Correspondent—a curious double role which appeared to shock only the Correspondents themselves. 'I thought there was something, somewhere about serving God and Mammon', one of them remarked. But as Mammon in this case was the N.C.W.C., I dare say that the priest-correspondent's conscience was clear.

The Chinese attack came on New Year's Eve and long before these notes can appear the situation will have been even further 'clarified'. The attitude of Koreans, to whom democracy brought nothing but destruction, the cold and lonely road, and death in a big way—with 1,800,000 pairs of long wollen underpants from Japan as consolation—cannot even be touched upon in a short article, certain though it is that we were able to offer no political solution understandable to the people. Wherever we went, forward or backward, we left a political vacuum. But that is another story.

The point perhaps worth making at the moment is that though many people may despair of Britain and her general attitude to life to-day, these two Brigades—varying from the Middlesex Regt with 54 per cent. National Service boys to the married reservists of the 29th Brigade—showed a spirit unique in Korea: not just in their unshamed love of children, their hatred of injustice, their blasphemous but balanced good humour, but also in their completely calm approach to the hazards of battle. And illiterate and peculiar though the Koreans are, the shopkeepers of Seoul made a curious distinction (particularly the jewellers): the only members of the United Nations Army whom they trusted not to steal were those who wore British battledress.

DAVID WALKER.

### THE OLD AMPLEFORDIAN CRICKET CLUB

The following report has been received from the Honorary Secretary:—

First I must apologize for this report being so late, but I hope that it will, nevertheless, be of interest and a timely reminder of the coming season.

Our activities were somewhat extended last season. In addition to the match against the School and the tour we also played matches against the Beaumont Pilgrims and the Downside Wanderers.

At Beaumont, where we were royally entertained, we won an exciting match in the last over. Beaumont made 225 and we made 227 for 7 wickets. John Dick made 90, Basil Stafford 36 and Duggie Dalglish 32. It was these last two that won the race against the clock. We would like here to thank the Beaumont Authorities for the wonderful way they looked after us.

Against the Downside Wanderers we were not so successful. After a heavy downpour in the morning we were delayed until 12.30 for the start and then Downside batted on a completely 'dead' wicket. They made 171 for 8. Brian Dalglish and Robertson bowled really well and with a little help from the wicket might easily have dismissed the Wanderers very cheaply. When our turn to bat came after tea the sun had worked on the wicket and Reeve-Tucker and Carton-Kelly soon dismissed us for 81. The game, I believe the first cricket encounter between the two old boys' sides, was played at Layard's Sports Ground, Sunbury. All agreed it was a great success. And so to the Tour.

Once again Father Abbot very kindly allowed us to use Gilling Castle and the School ground and we are deeply grateful to him. Our gratitude is also due in large measure to Father Terence, Father Hilary and Father James who worked so hard on our behalf. Mention must also be made of the matron at Gilling, who was wonderfully good to us and also of Father Terence's most able catering officer who fed us so well.

We had strong sides throughout the week and much good cricket. Our biggest disappointment was having the Free Foresters match rained off at lunch time.

The first match v. the Durham Pilgrims was drawn. The Pilgrims made 174, Tony Sutton taking 6 for 45. They were a very strong side containing several county players and two who had played for Scotland. In reply we made 138 for 9, but the last pair looked quite capable of seeing the game through if there had been time!

This was followed by a two-day game against the Old Rossallians who we were very pleased to have staying with us at Gilling. The O.R.'s batted first and were dismissed for 124. Tate taking 4 for 18. We replied with 165 and looked to be in a strong position. In their second innings, however, Fred Beattie their skipper made a brilliant 140 out of 214 for 8 declared. We were then dismissed for 125 and so lost a most interesting game by 48 runs.

After the rain on Wednesday the lower ground was unfit for play on the first of our two-day game against the Catterick Garrison and so we decided to play two one-day games, one on the top ground.

We drew the first day's game and won the second. During the course of the second day's play, Father Peter disgraced himself by hitting a six through the President's off-side head lamp.

And so we came to the last match, a two-day game against the Yorkshire Gentlemen. This was a very exciting match which the Y.G.'s won off the last ball of the match. The scores were: O.A.C.C. 181 and 155 for 6 declared. Y.G.'s 171 and 168 for 3.



And now a word about the coming season. I am afraid the fixture cards may be late as we decided at a late date to return to Gilling this year. The fixtures arranged are given below and I do hope members will write in early for games.

May 12th and 13th	v. The College at Ampleforth
July 14th	v. The Emeriti at Hurlingham
July 15th	v. Downside Wanderers at Sunbury
July 29th to	
August 8th	Gilling Castle Week
August 13th	v. The Blue Mantles at Tunbridge Wells

It is hoped also to arrange a match against the Beaumont Pilgrims at Beaumont in June, and possibly one against the Stonyhurst Wanderers.

CHARLES FLOOD, *Hon. Sec.*

## SOCIETIES AND CLUBS

### THE SENIOR DEBATING SOCIETY

THE Society has had a very successful term. Attendances have been particularly large throughout and, though there has been no exceptional individual speaker, the general standard of debating has been very high. The only thing lacking to the Society was a more sympathetic attitude to those speaking: members occasionally lapsed into 'rowdyism'.

M. L. Morton led the Government during the majority of the debates. His delivery and style had improved considerably since last year, and he showed himself the steadiest and least temperamental speaker of the House. J. J. David as leader of the Opposition brought greater fire to his speeches and more conviction; but he lacked a sense of proportion and was inclined to exaggerate. Both were most ably supported by P. W. Unwin and the Earl of Dumfries, and eventually displaced by them. Of the other speakers R. W. Dawson was undoubtedly the most fluent; his ideas were often original, but his style was a little too uncompromising. S. A. Reynolds, F. B. Beveridge, and J. Wansbrough were also well to the fore, each with his particular style and method of delivery. The standard of the 'backbenchers' of the House was also exceptionally high: D. C. Chamier, D. R. MacDonald, A. J. Leahy, M. A. Barraclough, M. T. Clanchy and many others showed promise. The minutes of the Secretary, T. F. D. Pakenham, continued to be controversial despite strong opposition. His speeches were rivalled and usually surpassed in a dubious form of wit by those of W. E. Charlton; but the latter was often quite constructive in his humour.

The Society is greatly indebted to the President for the calm way in which he conducted even the stormiest debates, and for his continual assistance. Motions debated were:—

'That this House approves of the crossing of the 38th Parallel in Korea by United Nations' forces.' Won 47—38, two abstentions.

'That this House disapproves of the policy of racial discrimination pursued in South Africa by Dr Malan.' Won 52—39, four abstentions.

'That this House approves of the action of the sun in refusing to set on the British Empire.' Lost 29—46, eleven abstentions.

'That "Back to the Land" is the only solution to our present problems.' Won 46—42, two abstentions.

'That this House disapproves of the *Daily Express*, *Daily Mail*, *Daily Herald* and *Daily Mirror*, and such-like papers.' Lost 35—41.

'That the philosophy and outlook of the Oriental is not superior to that of his Western counterpart.' Lost 20—65, two abstentions.

'That the French Nation is decadent.' Lost 32—59, two abstentions.  
 'That this House approves of the American way of life.' Lost  
 34—36, four abstentions.  
 'That His Majesty's affairs were handled better by the Labour  
 Government from 1945—50, than by the Conservative Government  
 1935—40.' Lost 31—72, six abstentions.  
 There was also an impromptu debate.

T.F.D.P.

## THE HISTORICAL BENCH

The Historical Bench was distressed to find at the beginning of the term that its President, Fr Alban, had left us to go to Saint Mary's, Cardiff, and it would like to take this opportunity of thanking him publicly for all he did for the Society and to wish him every success in his new work. The Society welcomed Fr Kentigern as its new President.

At the first meeting of the term Lord James Crichton-Stuart was elected Honorary Secretary. At subsequent meetings Fr William gave us a most interesting paper on Current Affairs, and other papers read to the Society included, 'The Vatican City' by D. F. Eden, 'Genghis Khan and the Mongols' by Fr Bruno, 'The History of Heraldry' by Fr James, 'Christopher Columbus and his voyages' by the Secretary, and 'The fate of Historic Houses' by A. B. X. Fenwick.

The Society closed the term's meetings with a very successful Quiz won by D. E. C. Seward by one point from Q. Y. Stevenson. The Society would like to thank those members who presented prizes for this Quiz.

J.C-S.

## THE JUNIOR LITERARY SOCIETY

Meetings have been well attended and altogether the Society has had a most successful term. Lectures, ranging from Chinese art to medieval centres of pilgrimage, have been of much variety and of great interest. The last meeting of the term was given by Father James, on English Porcelain; it was of absorbing interest and the Society greatly appreciated some specimens of china, especially a lovely Rockingham cup, which Father James showed to it. We would like to thank him and all the other lecturers who so kindly spoke to us.

M.T.C.

## THE NATURAL HISTORY SOCIETY

The Society has had a very successful term, being active both inside and out of doors.

There were five lectures and a film meeting held during the term. The Society would particularly like to thank Mr C. Fitzherbert for his excellent lecture on 'The Red Deer of Scotland' for which he came up from London specially. The other lectures were;

Fr Jerome on 'Falconry for All', D. R. Leonard on 'Rabbits and Hares', J. W. Gormly on 'Badgers', and P. G. Velarde on 'Jelly-Fish'.

The Society had an outing to Filey on the feast of All Saints. A number of very interesting specimens of sea life was collected from the 'Brig' and the bay. The most interesting of these was the 'Sea Gooseberry' which is a small jelly-fish about a half an inch long which looks like a gooseberry but has two long tentacles at one end for catching its food. It is difficult to see during the day because it is almost transparent but at night it can be seen very easily because it is luminous. It is a rare animal on the East coast so late in the year and is normally only seen on the South coast during the summer.

Now that all the work is finished in the greenhouse and studio it is hoped to start filming in the near future.

D.C-S.

## THE GEOGRAPHICAL SOCIETY

After a comparatively inactive summer, the Society experienced a most successful Winter Term. Its popularity increased to such an extent that over twenty names had to be left on the waiting list.

The Society heard very good lectures during the course of the term. Fr Anthony talked on the amazing way that wild animals in Africa adapt themselves to their environment. Mr Horne gave some thrilling accounts of mountaineering exploits, especially that on the Matterhorn. Next the Society was given an insight into the customs and intricacies of Indian life by Mr Barraclough.

The film *Tree of Life* which followed proved a great attraction. It fully justified its popularity, giving an interesting and amusing account of the establishment and growth of the Palm Oil industry in the Belgian Congo. Mr Rimington, in the last meeting of the term, told the Society all about the people in Eritrea and their customs.

During term the President and certain members of the Committee went on a pot-holing expedition under the leadership of Mr Reynolds. The expedition descended some 90 feet into the bowels of the earth, and when they came to the surface again the novices felt proud of their hazardous exploit, though the experts assured them that in comparison with most pot-holes it was child's play.

Our thanks go to the lecturers and to all those who have contributed to the success of the term, not least among whom were the President and the Committee. Officials for the term were Mr Bromage (Vice-President), Messrs Beveridge, Henderson and C.-Maxwell (Committee) and Mr de Guingand (Secretary).

G. de G.



## THE SCIENTIFIC CLUB

N. P. Moray was elected Secretary at the preliminary business meeting. Attendance at meetings was not quite so good as in recent years, but improved towards the end of term. Lectures were given by D. Eden on 'Optical Illusions'; by the Secretary on 'Planets in the Solar System'; by P. Cullinan, on 'Bells—how they work and how they are made'; and by M. P. Honoré on the textile industry. This enabled members to appreciate properly the visit to Mr Honoré's Mills at Bingley on All Monks. The Club expresses its thanks for the generous hospitality it received, and for the most interesting tour it was given of the spinning and weaving departments of an up-to-date mill.

Mr Desmond Leslie illustrated his lecture on the Construction of the Woodhead Tunnel with a set of photographs taken for *Picture Post*, and for this lecture the Club welcomed members of the Railway Society. At the last meeting of the term, Dom Benedict Webb lectured on X-Rays, illustrating his talk with many negatives taken with his new equipment; through the courtesy of Messrs Kodak he also showed slides of industrial applications.

N.P.M.

## THE HIGHLAND REEL SOCIETY

In September Father Drostan joined the community at Gilling and the Society lost its President. In the first meeting of the term the Society recorded its grateful recognition for all that he had done during the last four years by asking him to become one of its Honorary Presidents. At the same meeting Father James, a past President, was asked to serve on the 'active list' once more, with Father Kentigern as Vice President. Lord Dumfries again served as the other Vice-President, J. McGuigan as Secretary, and P. Bridgeman was elected Treasurer. There were sixteen other members of the Society.

The Society is conscious of its debt to the Country Dance Band. Once a fortnight the music for the dancing has been made by Father Austin, Father Theodore, Father Damian and Brother Benedict; and the Society has met, at Father Austin's invitation, in the new Concert Hall of the Music School. The success and enjoyment of the Society during the term owes much to such kindness.

There were nine formal meetings during the term, and a number of informal meetings for step practice. St Andrew's Day was celebrated according to custom and the Society sat down to supper with Father Paul, Father Sebastian, and the members of the Country Dance Band as its guests. Afterwards a Sixteensome was danced followed by a full programme which included a Ninesome Reel and a new Country Dance, 'the Duke and Duchess of Edinburgh', both of which the Society had learnt during the term. It was a very pleasant evening; and so ended the activities of the Society for the term.

J.G.M.MCG.

## THE GOLF CLUB

The Club does not seem to have decreased in popularity since last season. There were over eighty members last term despite the fact that membership was limited to members of the Upper Fifth and above. Activities were held up at the beginning of the term owing to the state of the ground. We had been back over a week before it was possible to mow the greens at all. The greens are still poor—they need much more grass on them before they can hope to get any better. A match play competition was held during the course of the term but unfortunately it was never finished because of snow at the end. Like the Tennis the Golf remains of very low standard. In many cases this is through lack of professional tuition but as soon as more members can be persuaded to enter for junior competitions perhaps the standard will rise appreciably.

K.B.

## THE MODEL-AERO CLUB

Two competitions were flown during calm weather and in quite good times. First was a Jetex contest for 10s., presented by R. A. Twomey, won by M. D. Pitel with an aggregate ratio of 12.89. Second was A. N. Lyon-Lee with an aggregate ratio of 6.79.

The Huskinson rubber cup was flown amidst snow and ice. The result was, first M. D. Pitel, second B. J. Twomey and third P. Lumsden. P. Wardle made a good flight with his *Sunnanvind*, 76 inches, of 6 mins and the model disappeared over Lion Wood.

The Club record for Wakefield models was beaten by Lumsden with his *Chimaera* with a time of 1 min. 37.5 secs.

The Club offers its thanks to M. D. Pitel for all he has done for it, and wishes him all good luck for the future.

B.J.T.

## RUGBY FOOTBALL

### FIRST FIFTEEN

*Full-back.*—R. G. Dougal.

*Threequarters.*—F. M. B. Fisher, J. S. Evans, S. H. M. Bradley, M. H. L. Simons.

*Half-backs.*—J. A. Simpson, A. C. C. Vincent.

*Forwards.*—M. S. Boyle, J. M. Howard, N. A. Sayers (Capt.), J. D. A. Fennell, Z. T. M. Dudzinski, M. Stokes-Rees, E. O. Schulte, T. P. Fattorini.

Colours were awarded to:—E. O. Schulte, J. A. Simpson, J. D. Fennell, M. A. Stokes-Rees, M. H. L. Simons and T. P. Fattorini.

Committee :—N. A. Sayers, T. P. Fattorini, Z. T. M. Dudzinski.

WITH only one of last year's colours returning we started the season with a very inexperienced side. A complete threequarter line had to be built with no tried nucleus around which it could be formed. The available forwards, none of whom was large, had to be moulded into a pack, and what they lacked in weight had to be compensated for by speed and skill. Inevitably one felt that we might face a disastrous year. On the other hand there was a sufficient number of talented individuals. If these would play as a team then, as they grew in knowledge and experience, they might develop into a strong attacking force, provided that they were not discouraged by initial defeats. Unless they developed rapidly, these would have to be expected.

The most obvious characteristic of the 1950 side was that it achieved this unity. In the first School match the forwards were at fault and the threequarters saw all too little of the ball. Then, against Denstone, it was inexperience in the threes which robbed us of a resounding victory. But, though that match was drawn, the team had played as a unity for the first time and shown the power of their combined efforts. With every match they improved, and that is the real test of a side.

The second notable achievement of this year's team has been the kind of rucker they have played. What should be a fast and open game can be spoilt, both for spectators and players, if too much emphasis is laid on defence. From the Denstone match onwards they played really attacking rucker. Nearly all their tries have been manœuvred, skilful or planned; whereas the majority of those scored by the opposition has either been due to mistakes close to the line or to a defensive weakness near the scrum. In every match, with the exception of those against Headingley and Stonyhurst, they have swung into the attack from the kick-off and scored within the first five minutes.

Unfortunately there seemed to be a period, often only a short period, but always a disastrous one, when cohesion and drive were lost. This flagging, which usually started in the forwards, was partly due to the fact that they were a light pack and that they were often having to push, and succeeded in pushing during the first half, a heavier pack. Inevitably this told in time. Only during the Durlham match was the fault eradicated, and then it was too late. It will appear from the results to have been a weak side. In reality it became very good, though the 'becoming' was too long delayed.

The strength of the threequarters and their individual qualities may be judged from what follows. Unfortunately, it is much more difficult to speak of the forwards when describing a match.

Fundamentally, theirs is a self-effacing task. To get the ball up the field, they must get it back. Behind the words 'a quick heel' lie the unseen efforts of some



*Reading from left to right*

*Back Row*

J. S. Evans  
J. M. Howard  
S. M. Bradley  
R. G. Dougal  
Z. T. Dudzinski  
F. M. Fisher  
M. S. Boyle  
A. C. Vincent

*Front Row*

M. H. Simons  
J. D. Fennell  
E. O. Schulte  
N. A. Sayers (capt.)  
J. A. Simpson  
M. Stokes-Rees  
T. P. Fattorini





*Reading from left to right*

*Back Row*

J. S. Evans  
J. M. Howard  
S. M. Bradley  
R. G. Dougal  
Z. T. Dudzinski  
F. M. Fisher  
M. S. Boyle  
A. C. Vincent

*Front Row*

M. H. Simons  
J. D. Fennell  
E. O. Schulte  
N. A. Sayers (*capt.*)  
I. A. Simpson  
M. Stokes-Rees  
T. P. Fattorini

anonymous forward, who, from the depths of a scrum, is ultimately responsible for a try by a dashing threequarter. In the eyes of the uninitiated it is the threequarter who receives all the glory. Even the more discerning find it no easy matter to judge. For the best forward is rarely seen; he is at the heart of the scrum and there is no invention—how much easier the coaches' task would be if there were—to record the number of times each individual has heeled the ball and the direction and intensity of his push. Moreover, forwards are essentially a pack. To single out any one for special mention immediately seems to damage their unity or to cast a reflection on the other seven.

However, it is right that some mention of their varying qualities should be made. In the tight their packing was excellent from the start. Granted some push, Howard (though one cannot give the credit to one man in these days of combined trickery to get the ball) hooked very well. In the line-outs they were weak—this was never overcome; but in the loose they sometimes rose to great heights. Sayers, Fennell and Fattorini always did an immense amount of work; Boyle, Howard and Dudzinski not quite so much. Stokes-Rees was to some extent overshadowed by Schulte, who developed into a very good wing-forward. Both in attack and defence the threequarters owed him a lot.

As a whole they were light, small and fast, sometimes magnificent in attack, usually adequate in defence.

The season opened with our two club matches, Headingley 'A' and Birkenhead Park 2nd XV. These are really trial matches; the first was won, 10—3, the second lost, 33—3.

Then the team travelled to Mount St Mary's for the first school match, and the first defeat at their hands for twenty years. It may be stated at once that Mount St Mary's played with great zest and hardness and combined well together. They had to help them an admirable nucleus of three MOUNT players; their scrum-half, Ryan, their fly-half, Power, and a centre-ST MARY'S threequarter, Scanlon. These three had an understanding which continually set the machine working smoothly. It must be confessed that lack of training played havoc with the Ampleforth forwards; they were run off their feet and could not keep up with the ball in the second half. This being the case, zeal and toughness, if present, simply could not appear. It is impossible to speak of the threequarters. They had no real opportunities, but they seemed quite fast, and their tackling for an early match showed no lack of courage. Both the halves, though doing much that was good, had an off day. One might mention Dougal at full-back; his kicking was excellent, as was his fielding, and he set the line moving when he could.

From the kick-off Ampleforth pressed at once and Sayers kicked a good penalty. For the next fifteen minutes there was a ding-dong struggle. Ampleforth was getting a lot of the ball from the tight, but the heeling was painfully slow. Vincent was not giving accurate passes, because he was continually hampered by the opposing forwards. In the loose the Mount were yards faster, but as their forwards were not heeling well, the backs rarely got moving. About ten minutes before half-time, the opposition started a heavy pressure, which was only relieved by some good kicking by Dougal. He was deceived a few minutes later, however, when he tried to tackle Scanlon who swerved cunningly at the last moment and went on to score a try, which he failed to convert. At half-time the scores were level.

There is not much to say about Ampleforth after the interval. The forwards got very tired and their heeling consisted mainly in kicking the ball hard at Vincent who was thus quite unable to field it. Soon after the kick-off there were one or two excellent forward rushes by Sayers, Fennell and Macmillan which brought the game into the Mount St Mary's half, but Simpson, who had been playing really hard,



dropped two vital passes from Vincent and the backs never got moving. From this moment the game was dominated by the excellent play of the Mount St Mary's trio, all three scoring. One must mention a fine run by their right-wing who received the ball in his own twenty-five, ran hard, and when close to the line, passed inside to Scanlon who scored. We had been decisively beaten 17-3; but we returned, curiously enough, not too depressed—we knew we could do better than that—and went into the Retreat.

If the team had played badly against Mount St Mary's they certainly made up for it against Denstone. From the whistle they went through the Denstone forwards, rushed the ball on past the scrum-half and stand-off, kicked past the full-back and over the line. Fattorini went down and the ball slithered from under him, Sayers did the same and then the ball came to rest under a Denstone threequarter. The referee was in doubt and awarded a drop out. It was a magnificent start. Denstone were considerably shaken; nor were they allowed to recover easily, for they were under continual attacks for most of the first half and indeed for much of the second. Yet Ampleforth only scored once in each half. Perhaps they were unlucky; certainly the Denstone defence stood the strain magnificently; but often, having gained a scoring position, it was only inexperience and excitement which ruined a certain try. In the match against Mount St Mary's the threequarters hardly saw the ball; now they were given it profusely, but they failed to make full use of it.

The first try came early when Schulte did a fine lone dribble from the half-way line. Sayers failed to convert. After fifteen minutes Denstone entered the Ampleforth half for the first time when a dangerous movement was checked by Dougal. Soon they were under pressure again, and then the finest movement of the game developed, to be marred, as so often, at the last moment. Simons on the right-wing held a high catch and made across the field from just inside his own half. He passed to Simpson, Simpson went through a gap, Simpson to Evans and Evans moved very swiftly up to the twenty-five. Evans passes to Bradley and Bradley runs up to the line by the corner flag with the full-back coming across. Fisher comes inside and Bradley, almost on the line, gives him an inside pass under his arm. . . . Fisher knocks on. Still Ampleforth attacked, a drop kick went wide, and a long run by Simons fell just short of the line. Then in the last minutes Denstone swung into the attack, piercing in the centre, to be stopped only within five yards of the line. They might well have equalized but for the whistle and half-time.

Again Ampleforth attacked and this time to score. There was a quick heel on the half-way line. Simpson cut through beautifully with a side-step and gave the ball to Bradley. Evans took a short inside pass and flung himself over the line. Again Sayers missed what should have been an easy conversion. Ampleforth attacked. Fisher had a good run on the wing. The forwards, particularly Sayers, Fennell, Schulte and Fattorini, were playing magnificently, giving the ball regularly to their threees, but no try came.

With a quarter of an hour to go Ampleforth led 6-0. Fate, however, deserts those who do not take their chances, and now Denstone held the initiative. Rallying well they pressed continuously and might well have snatched the victory. A penalty under the posts gave them their first three points. The defence in the centre weakened, and a strong run on the wing was only stopped when Dougal took the man low and Simons covering from the opposite wing crashed him into the corner flag. With four minutes to go the stand-off slipped through to score under the posts. The game seemed to be lost but the kick went away to the left. Then in the last minute, from a penalty in our half, the Denstone kick hit the upright, veered away and the whistle went for time.

Ampleforth looked, and were, a much improved side. In the end they were lucky to draw, but with a little more polish and experience the result might have been very different. The forwards were fast and intelligent; the threequarters potentially a strong, thrusting line. Above all they had played as a team and for the first time looked a strong side. Vincent and Simpson were obviously an excellent pair; Evans and Bradley both had an eye for an opening, the former with the speed, the latter with the weight to go through it; Simons, on one wing, was a very powerful runner, while Fisher, on the other, made up in guile what he lacked in speed.

It was with optimism then that we faced Giggleswick three days later. With a brisk north wind behind Ampleforth attacked right from the kick-off. Giggleswick were at once pinned down in their own twenty-five and the Ampleforth forwards sent their backs away again and again with quick heels from the loose. The game swayed from one side of the field to the other, and when Vincent scuttled over the line, going blind from a loose scrum, it was no more than deserved. Sayers added the extra points with a low trajectory cannon shot from the touch line.

Again Ampleforth attacked with zest and a penalty by Sayers from the twenty-five was the reward. A slight fumble from the kick-off gave Giggleswick the chance to attack and for some minutes they pressed hard into the Ampleforth half. Then Dougal found a long touch from a penalty kick and the attack was renewed with increased vigour. For twenty minutes the team played like men possessed. A penalty kick at goal hit the upright and bounced back. Schulte following up at full tilt, gathered brilliantly and raced for the corner. He just failed to score, but the forwards were there in a flash. A quick heel flung the attack at the other corner. Again Giggleswick held it out. Another quick heel followed and this time the defence was nowhere. Evans cut through and there were two men over, but they were not needed. Sayers converted and at once Ampleforth pressed again. Another quick heel gave Simpson the chance to do the unexpected and the threequarter line was streaking for the corner while the defence rushed over to cut it off. A Giggleswick man hurled himself full length and just caught Fisher's ankle—a brilliant save to the most brilliant movement of the day. With five minutes of the first half left and a lead of 13, Ampleforth flagged slightly, and Giggleswick, taking full advantage of some irresolute tackling, fought back and were rewarded with 5 points when their stand-off cut through to score under the posts.

The second half was disappointing for Ampleforth, but one must admire the determination of the Giggleswick men, who fought back so strongly and, five minutes after play had resumed, had equalized. Now it was the Giggleswick pack which was the more lively and quick heels sent their backs away with every advantage to make the Ampleforth defence look very naked. For a long time they kept play about the Ampleforth twenty-five and the pressure was only relieved when Fisher, hopelessly hemmed in against the touch line, weaved his way resolutely forward, determined to keep going until stopped. Thereafter the Ampleforth attack revived, but it was only a shadow of its former self. The heeling was not regular, nor quick enough to make the backs look dangerous. These did some good things individually—Simons had a run similar to Fisher's up a heavily populated touch line, and Dougal was sure, if slow, at full-back—but as a line they lacked penetration. Once the forwards surged up the field to the Giggleswick line, but the quick heel did not come.

One might point to a certain weakness in the line-out among the forwards and to the poor tackling of the backs, but these things were results rather than causes. The explanation of the second half reversal is that this was the third match in eight days, and after its terrific effort against Denstone the team was tired and quite unable to maintain the pace it set in the first half. It was a disappointing end, but by no means discouraging. Some first rate rigger had been played. The team had combined



well together. The machine had worked smoothly and been proved efficient, but it did not run for long enough.

Now Stonyhurst and Sedbergh were to be played and, though no school match had yet been won, it was with quiet confidence that we set off on the long journey over the Pennines.

Conditions were perfect for fast, open rugby although the day seemed cold, with the possibility of rain, when Stonyhurst kicked off. To say Ampleforth started slowly would be an understatement. There was none of the fire of the Denstone match and much of the apathy and dream-like qualities of the Mount St Mary's game. Stonyhurst went into the attack.

#### STONYHURST

Within the first quarter Poole twice rounded Fisher and was away for a try under the posts, both of which he converted. How it came about that Stonyhurst only scored twice is almost a mystery—the cross kick was not caught, the drop kick just fell short, the inside pass took the wing back into the forwards and the final pass was dropped or knocked on. Certainly it was not all due to the Ampleforth defence. Gradually, however, the forwards awoke and the threes began to run with more life and vigour. In the last minutes of the first half we scored. A long dribble by Schulte, who played magnificently throughout, now led the forwards into the Stonyhurst twenty-five. Two quick heels from the loose took the ball up to the line and then, with Vincent round the blind side and drawing the wing, Simons was over in the corner. As the kick failed, the whistle went for half-time.

Stonyhurst could have built up a commanding position during the first half and assured themselves of a decisive win. Instead they led only by 10 points to 3. Ampleforth had been extremely fortunate, and now took advantage of it. They looked a different side. Fennell returned the kick to touch, and within three minutes Ampleforth had scored. Schulte took the ball into the Stonyhurst twenty-five, and from a loose Maul Sayers, Howard and Boyle with a wonderfully controlled dribble scored in the corner. Bradley missed with a good kick which swirled away at the last: 10—6.

Stonyhurst almost immediately came back to the attack and pressed in our twenty-five. Within five minutes they too had scored. Vincent, trying to clear, lashed at the ball with his left foot, missed, and the forwards were on it and away down to the line for a try near the posts. Poole once more converted, 15—6. At that point the team might well have cracked but it seemed only to spur both sides to even greater efforts. For now the whole tempo of the game went up, and from this moment it was played at a pace rarely seen in school rugby. Both threequarter lines were crossing the advantage line and making ground, the tackling was ferocious, the ball was thrown about dexterously. There was a lovely scissor movement by Stonyhurst which was checked. Fisher seemed to have mastered the indomitable Poole, and then, suddenly, Ampleforth began to pierce in the centre. First Evans and then Bradley went through to the Stonyhurst twenty-five. There was a quick heel, Vincent flung it, blind side, to Simons and he passed inside to Stokes-Rees who scored, 15—9. Then came a really magnificent try. Stonyhurst were near the Ampleforth line. They heeled and the ball reached their right wing. He was caught in possession and then firmly embedded at the base of a loose scrum. Vincent again sent the ball out to Simons on the left-wing. Unmarked he went right up with all the forwards in support, passing inside to Dudzinski as a centre came across. Dudzinski slipped the ball to Sayers as the full-back took him. Sayers passed to Boyle who scored with three men over. This was the first try near the posts and Bradley made no mistake.

With the score at 15—14 the excitement was intense, and when in the last minute Schulte got away on a solo run from the half-way line to inside the Stonyhurst twenty-five, it seemed that Ampleforth might win at the eleventh hour. An excellent tackle flung him into touch, the whistle went for time and rain began.

The second half was a magnificent exhibition of rugby, fast, open, and exciting, the result being in doubt until the final whistle. One would have to go far to see a better game; it was certainly the best game of the season. All had played so well that it would seem a pity to single out any for particular mention. We had lost, but we now knew we stood a good chance against Sedbergh.

That we failed in this was undoubtedly due to their fine pack whose relentless pressure throughout the game gradually wore down the opposition and gave them the mastery for most of the second half when all their points were scored. Between the backs honours were about even. In the first half Ampleforth SEDBERGH were more impressive both individually and as a line, Simpson being outstanding in attack and defence. There was a good understanding between Bradley and Evans, but better positioning by the wings might have added to our lead in this half. The tackling and covering were first class. In the second half Sedbergh gained inspiration from their forwards and seemed suddenly to be transformed both in speed and skill.

Sedbergh won the toss and chose to play towards the school. Simpson kicked off and within three minutes the crowd were cheering a try scored by Bradley near the left corner flag. The Ampleforth forwards had gone away with a tremendous burst and carried play up to the Sedbergh line. After a quick heel from a scrum on the right, Bradley sold a perfect dummy and raced for the corner flag, diving over the line just before the Sedbergh full-back could reach him. The try was not converted.

Sedbergh now went all out to retrieve the situation with fierce forward rushes and quick heeling to the backs. It was only good covering in defence which kept them at bay, though at this time their threequarters did not look very impressive. Their fast wing twice beat Fisher only to be tackled by Simpson or a forward coming across. Once he cross kicked perfectly but there was no forward there. Now came Ampleforth's turn. The forwards were playing magnificently, holding and even pushing a heavier pack. Howard was hooking very well and the threequarters received their share of the ball. Simpson used it for some good defensive kicking to keep Sedbergh out of the twenty-five and then set the line moving fast. The threes were working very smoothly and looked most dangerous. Evans, Bradley and Fisher ran well in turn only to find the Sedbergh covering too good. On the other hand Wilkinson, a giant on the Sedbergh right-wing, ran deceptively round Simons and though he did not score it was here that Sedbergh were to find their way through the defence later in the game. Half-time arrived with Ampleforth 3 points ahead.

The match was lost in the first twenty minutes of the second half when the Sedbergh forwards dominated the game. During the first half when the Ampleforth backs had been given a fair share of the ball they had looked the better line, but now they were forced into the disheartening role of unrelieved defence. As soon as the second half opened Ampleforth were pinned in their twenty-five. Pressure was relieved by Simpson's long kick to touch, but after two unsuccessful penalty kicks at goal, the attack surged up to the Ampleforth line and the scrum-half scuttled over near the corner flag, 3—3. Then came the turning point of the game. The Sedbergh stand-off had two long runs from his own half. Sedbergh produced a great effort and in a moment were a vastly improved side. Their forwards were heeling quickly from right and loose and from a scrum under the posts their stand-off took the ball at full speed and burst through to score. Sedbergh now led 8—3.



For the next ten minutes Sedbergh were in complete control. A poor kick for touch was well fielded by the Sedbergh full-back about the half-way line. Bearing right he drew the opposition and then passed to Wilkinson whose swerve took him past two tackles to score in the right hand corner. Sedbergh led 11—3.

With Wilkinson again getting clear on the right-wing it looked as if it were now only a matter of how many points Sedbergh would score. But a magnificent piece of covering by Stokes-Rees prevented another try when the wing was actually over the line.

At last with only ten minutes left the Ampleforth forwards made a desperate effort, they wrested the ball from Sedbergh in the tight and loose and gave it to the three who once again showed the quickness and determination which had been lying fallow for so long. Encouraged by the crowd the whole team fought back magnificently. A series of quick heels brought play into the Sedbergh half. Simpson went left, and passed to Bradley who plunged through a gap and returned the ball to Simpson. Veering left Simpson linked up with Simons who took the ball going very fast, swerved in, and, as the long arm of the rapidly overhauling Wilkinson reached him, flung himself over the line. The kick failed and the whistle went for time. It was a bitter disappointment. We had scored two very good tries and it was some, though small, consolation to learn later that the Sedbergh line was only crossed three times in the whole season.

When the team took the field against Durham they were determined that this time they were not to be thwarted. Durham were reputed to have a strong side. They had beaten St Peter's and Giggleswick. Off to a tremendous start again, Ampleforth scored within the first two minutes. Bradley burst through in the centre, became isolated and threw a lofted pass to Evans. He gathered the ball as it bounced and slipped it to Fisher, who was unmarked. He scored, and Durham were 5 points down. There followed some indecisive play punctuated frequently with the whistle. With Stokes-Rees off-side Durham landed a good penalty, and then Ampleforth settled down to play well right through to the final whistle. The forwards heeled from tight and loose and the three looked dangerous whenever they got the ball. Durham held off a number of attacks. Then the ball travelled down the Ampleforth line to Simons. Simons went round his man and running very powerfully, threw off two more men, cut inside the full-back and scored. Bradley failed with a long kick, 8—3.

Durham kicked off to the left and a loose scrum formed, Vincent passed to Fisher on the blind side, and Fisher beat his man and the full-back. As the right-wing came across he passed inside to Fattorini who scored. Bradley made no mistake and the score rose to 13—3. Just before half-time, Durham made a very determined effort. This was well held until Vincent threw out a bad pass to Simpson; a forward gathered and scored. With the score at 13—6 at half-time the position was much the same as against Giggleswick but this time there was to be no falling away.

The expected Durham attack came from the start and for ten minutes the defence was severely tested, but it held firm. Then Schulte did another of his long dribbles to take the ball into the Durham half and the pressure was relieved. It was the decisive moment of the game. The forwards now recovered their former ascendancy, and the three also were once more able to dominate. Both centres cut through in turn. Simpson went through, the ball went loose, Evans took it over the line and Bradley scored. It was a clumsy try, but it made the score 16—6. Then came an excellent try with some very intelligent anticipation by the forwards. From a tight scrum on the half-way line Simpson, going to the left, took a bad pass from Vincent, drew it forward from behind his neck and kicked ahead and to the right. The full-back caught it on the second bounce and kicked for touch. Sayers gathered the ball on the right touch and ran up to the line. As he was tackled he passed inside to

Howard who scored. Bradley converted from the touch line and with four minutes to go Ampleforth held a firm lead of 21—6.

In the closing minutes of the game, however, Bradley made a bad mistake within ten yards of the Ampleforth line. Caught in possession he threw out a wild pass and Durham were through under the posts to make the final score 21—11. This was really no more than deserved, for they had fought a losing battle from the first moment of the game and had never given in. Ampleforth had won decisively and deservedly.

There remained only St Peter's, and as Durham had already beaten them, we felt confident. Then came the great anti-climax: for a week it rained and at the eleventh hour, with all the fields flooded, the match was cancelled.

And so the season ended with a question mark. But so far as the progress of the team was concerned there could be no doubt. Starting with the defeat at Mount St Mary's, it improved in every match. It is a tribute to the outstanding leadership of Sayers, both on and off the field, and to the spirit of the side as a whole, that they were neither discouraged nor depressed at their inability to win. Like the British Army they succeeded in winning only their last battle. They were not outstanding, but developed into a very good and well balanced side. Perhaps they were unlucky too. Throughout they played really attacking rugby and that is the best note to end on for it was that ideal which was the foundation of whatever success they had.

A week later a match was played against a team composed of some monks and a number of Old Amplefordians who were up here that week-end. The Ampleforth forwards gave the ball to their backs with great consistency. The latter handled the slippery ball magnificently; in particular Vincent's long and accurate passes from the base of the scrum, the faultless taking of them by Simpson, and the sure catching and picking up of Dougal at full-back, call for special mention. It was a most enjoyable game and the team did well to win 6—0.

That night the snow fell, the House matches remained unfinished and the School turned to less robust forms of entertainment and exercise, ski-ing, sledging and snowballing.

## THE SECOND FIFTEEN

Played 5, Won 1, Lost 4.

v. Barnard Castle 1st XV	Home	Lost	3—33
v. Pocklington Grammar School 1st XV	Away	Lost	0—9
v. Ripon Grammar School 1st XV	Away	Lost	9—20
v. Sir William Turner's School 1st XV	Away	Lost	8—12
v. Durham School 2nd XV	Home	Won	15—3

## THE FIFTEEN

*Full-back.*—D. J. Farrell (Capt.).

*Threequarters.*—C. C. Johnson-Ferguson, P. M. Drury, M. Corbould, M. A. Barraclough.

*Half-backs.*—A. J. Bonser, T. K. Schrecker.

*Forwards.*—R. P. Petrie, J. A. Macmillan, R. S. Moylan, R. P. Liston, T. E. Lewis-Bowen, T. A. Cowell, J. M. Stephenson, M. W. Hattrell.

Colours were awarded to:—M. A. Barraclough, A. J. Bonser, C. C. Johnson-Ferguson, J. A. Macmillan, R. P. Liston, P. M. Drury, T. E. Lewis-Bowen, R. S. Moylan, T. K. Schrecker, J. M. Stephenson.

## THE THIRD FIFTEEN

Played 2. Won 1. Lost 1.

v. Richmond Grammar School 1st XV	Away	Won
v. Archbishop Holgate's 1st XV	Home	Lost

## THE FIFTEEN

*Full-back.*—M. A. Longy.

*Threequarters.*—D. J. de Lavison, L. A. Kenworthy-Browne, M. M. Bull, H. C. Reynolds.

*Half-backs.*—Sir H. Grattan Bellew, B. A. Martelli.

*Forwards.*—D. R. MacDonald, C. J. Carr, P. W. Unwin, H. M. L. Morton, C. A. Brennan, R. J. Reynolds, K. M. Bromage, J. M. Gaynor.

## THE COLTS

Played 6. Won 3. Lost 1. Drawn 2.

v. Durham	Away	Won	17-6
v. Pocklington	Home	Won	14-6
v. St Peter's	Home	Won	14-3
v. Stonyhurst	Away	Lost	6-11
v. Barnard Castle	Away	Drawn	8-8
v. Giggleswick	Away	Drawn	3-3

The Colts XV started well. The first three matches were all won by comfortable margins, thanks mainly to a very good pack which bound together well in the loose scrums and heeled quickly. They were particularly good at getting on the ball in the loose. Here Boylan set an excellent example for the rest to follow. In the line-outs, Long, Beale and Young were prominent, particularly Long whose height and strength gave him an advantage over most of the opposing forwards. Van der Lande and Wade always went very hard, Schmidt, whose handling was never very impressive, packed well in the second row and used his weight to good effect. This was certainly a good pack, with plenty of fire and dash in it.

Of the halves, Wansbrough was excellent in defence but rather slow in his passing from the scrum. Ferriss, though light, proved himself a surprisingly polished player for his age, with very good hands and an eye for an opening. At full-back Tarleton played well on all occasions: his catching of the very slippery ball in the St Peter's match being first class.

With such good forwards and halves one felt that the threequarters did not make full use of the chances provided them. Against Durham, Pocklington and St Peter's, when our forwards dominated the game throughout, they handled well, ran hard and showed a good sense of positioning. Against Stonyhurst, however, they were rather knocked off their balance by a faster and stronger threequarter line whose forwards gave them a good share of the ball. Hawe and Poole ran well on the wings and the centres made some good openings but without showing that determination in attack and defence which marks the good centre. If it must be admitted that they were not up to the standard of the forwards, it should also be realized that they were all young and inexperienced. Three of them will still be Colts next year and it is to their credit that they were able to gain their places in the Colts side this year at the expense of boys a year older.

The last two matches, against Barnard Castle and Giggleswick, were both played away in bad weather. Barnard Castle had a strong side and we had to fight hard for a draw. The Giggleswick game was played in a quagmire, with a freezing wind, and mercifully only lasted about half an hour.

Colours were awarded to:—D. F. Boylan, R. R. Beale, J. D. Burdon, J. A. Ferriss, A. Long, J. A. Young, C. J. van der Lande, P. W. Wade.

## THE FIFTEEN

*Full-back.*—M. W. Tarleton.

*Threequarters.*—P. E. Poole, C. M. J. Moore, D. J. Ingle, D. F. Hawe.

*Half-backs.*—J. A. Ferriss, J. Wansbrough (Capt.).

*Forwards.*—R. R. Beale, J. A. W. Young, C. J. van der Lande, A. Long, L. Schmidt, J. D. Burdon, P. W. Wade, D. F. Boylan.

## LEAGUE MATCHES

The Senior and Junior League matches were won by St Dunstan's and St Bede's respectively.

## BOXING

AMPLEFORTH JUNIOR TEAM v. ST RICHARD'S SCHOOL,  
MIDDLESBROUGH

AFTER an interval of two years, another match was arranged against St Richard's Modern School, Middlesbrough for December 9th. In view of the previous matches, the result was a considerable surprise to both sides. All the fights were close and most of them were very close; but we appeared to have a slight advantage in points in nearly all and were awarded seven bouts out of eight. The standard of boxing was good throughout. A. M. T. Simpson showed himself well against an experienced opponent. B. Dewe Mathews, a new boxer this term, fought aggressively against an older boy. S. Sellars used his left to good effect, although he was rather lacking in tactics. Tarleton showed superior speed and stamina over his opponent. Despite lack of training or previous bad health, three others won their bouts.

The match was refereed by Captain E. J. P. Emmett; we are grateful to him and to the other Officers of the Duke of Wellington's Regiment who acted as judges.

The full results of the match were as follows:—

A. M. T. Simpson (Ampleforth) beat Marron (St Richard's).

B. Dewe Mathews (Ampleforth) beat Tyler (St Richard's).

P. J. A. Serbrock (Ampleforth) beat Hand (St Richard's).

S. Sellars (Ampleforth) beat McCarthy (St Richard's).

K. Sellars (Ampleforth) beat Darrel (St Richard's).

Sherwood (St Richard's) beat R. G. Macfarlane Reid (Ampleforth).

P. J. Cramer (Ampleforth) beat White (St Richard's).

M. W. M. Tarleton (Ampleforth) beat Adamson (St Richard's).

## NOVICES BOXING COMPETITION

The Novices Competition was held on 4th, 5th and 7th December. The bouts seemed to be particularly well matched this year and most of the contests were close as also were the House results. Four Houses, St Aidan's, St Cuthbert's, St Edward's



and St Oswald's, all tied for first place. The tankard for the best boxer was awarded to S. Sellars (O), who has an unusually well developed style for a novice. C. J. Ward (E), the runner-up, showed himself as an aggressive boxer. A. N. Lyon-Lee (B) put up a very close fight—perhaps the best one of the competition—against S. Sellars. The other boxers who showed signs of promise were B. Dewe Mathews (O), G. C. Hartigan (W) and V. E. Dillon (T).

## THE BEAGLES

SINCE no account of the Beagles was contained in the September number of the JOURNAL, mention must first be made of what properly belongs to the record of the Summer Term. In July three couples of hounds were taken to the Peterborough Show. In the Classes for Dog Hounds we were unsuccessful with the two unentered hounds, Dalesman and Dreadnought, late puppies, and so likely to do better next year. In the Classes for Bitch Hounds two seconds were obtained: Joyful (walked by Mr Farndale) in the Entered Class, and Joyful and Dauntless (walked by J. Eyston) in the Couples.

The new season started with N. J. Fitzherbert as Master of Hounds and S. Scope and P. J. Hartigan as whippers-in. In addition to these the Committee was made up of the following representatives of their Houses: R. Beale, O. Sitwell, M. Longy, J. Eyston, D. MacDonald, J. Burdon.

The fine weather in October gave us a good start to the season, and with the regular work that this made possible the pack was able to settle down to a good standard of hunting. There are now a number of really good fifth and sixth season hounds in the pack, and there is no doubt that as regards hunting the pack is very nearly back to the pre-war standard. The result has been a marked increase in the number of followers who take a real interest in the work of individual hounds as well as in the pack as a whole. Now that there is no professional whipper-in a very great deal will depend on the good work put in by the Officials if this standard is to be maintained and raised.

A very large Field turned out for the Opening Meet on 11th October at the College and, considering the number of hares in the valley, hounds did well that day to kill a brace. The next Wednesday, warm and sunny, at Harland Moor was disappointing as scent was non-existent. The meet at Tom Smith's Cross on the 15th provided one of the best days of the season. The first hare was found on Wass Moor, just beyond Red Deer Lodge. Hounds got well away and raced her over the road and down the Scawton fields to the edge of the Deer Park. From there they came back over the road, soon to re-cross it and make a left-hand circle over the Scawton fields, back to the road and onto the edge of Wass Moor, where they killed after a very fast hunt of about forty minutes. A second hare also provided a good hunt but had to be left.

The meet on the first holiday, 1st November, was at Head House, Hartoft. It was most disappointing that thick fog made hunting impossible. The second holiday, the 13th was also disappointing, one of those very cold days with a very long draw. Only a handful of keen followers persevered to be there for the short hunt that ended the day. Meanwhile there had been a good day for the meet at Oswaldkirk on the 8th. Hares seemed to be even more numerous than usual. It was lucky, therefore, that hounds settled to one that took an unusual line. Crossing the Gilling Road below the village, they ran straight past the Hall and parallel to the Ampleforth road as far as the Bathing Wood. A short check there, and then the line was recovered on the slope of the Lion Wood Hill. This may have been a different hare, and hounds were taken back along the hill towards Oswaldkirk. Just by the Barns at the East

End of the hill a fresh hare got up and hounds went away at a great pace. Crossing the Gilling road just East of Bridge Farm, they went on over the Brook, the railway, and the Cawton road, and straight up through Scar Wood without a check and into a field of roots by Grange Farm on Cawton Heights. There they worked up to their hare, put her up and killed.

East Moors on the 15th provided another good day. A ringing hunt round Lund Ridge, Bogmire Gill Wood and Hazel Gill and down to the Bonheld Beck was only spoilt at the end, when a fresh hare took hounds right up the moor, where they were stopped in the dark. The 22nd, at Ampleforth Moor, was another enjoyable day in spite of continuous heavy rain. Hounds hunted remarkably well all day and were unlucky not to kill. The day was notable for the way they hunted the whole length of the large Forestry Plantation there, and for the fact that three Red Deer, now wild, were seen.

The next Wednesday proved the last as, after a good day on the following Saturday at Murton when hounds killed a brace, snow, frost and fog stopped hunting for the rest of the term.

## COMBINED CADET FORCE

The following promotions were made during the term.

To be *Under-Officer*: C.S.M.'s J. D. A. Fennell, M. R. Morland, P. W. Unwin.  
To be *C.S.M.*: C.Q.M.S.'s K. M. Bromage, M. H. L. Simons, Serg'ts S. H. M. Bradley, M. A. P. Longy, A. L. Sheil.

To be *C.Q.M.S.*: Serg'ts P. R. J. Ballinger, F. B. Beveridge, D. J. de Lavison, H. C. G. Reynolds.

To be *Sgt*: Cpls P. M. E. Drury, J. S. Evans, T. J. Connolly, A. E. French, J. M. Gaynor, J. G. M. McGuigan, J. C. O'Sullivan, M. J. Ross, R. J. G. Reynolds, P. M. H. Morland, the Earl of Dumfries.

To be *Cpl*: L.-Cpls M. S. Boyle, P. O. R. Bridgeman, A. C. R. Dobrzynski, J. J. David, C. J. G. de Guingand, Z. T. M. Dudzinski, Sir H. Grattan Bellew, R. D. H. Inman, J. G. Knollys, A. J. Leahy, H. J. Morland, A. W. O'Neill, H. C. Soltan, J. R. J. Watson, D. J. Farrell, N. J. Fitzherbert, G. E. A. C. Harper, J. A. Heyes, J. N. E. M. Mahon, Neil Macleod, R. J. G. Reynolds, The Hon. T. F. D. Pakenham, J. C. Twomey, M. E. S. Birch, C. J. G. Clapham, D. F. E. Eden, D. J. L. Lee, T. E. I. Lewis-Bowen, J. M. Stephenson, A. C. C. Vincent.

### CERTIFICATE 'A' PART I

The following Cadets passed Certificate 'A' Part I: R. V. Bamford, H. J. Beveridge, G. J. Bull, A. H. Corley, J. L. V. F. Czarkowski-Golejewski, R. G. Falkiner, J. P. Fawcett, C. E. Fletcher, I. C. Gilroy, R. T. D. Hague, J. F. Harold-Barry, J. O. R. Honeywill, H. W. E. Kingsbury, F. J. Knollys, E. K. Lightburn, A. J. Lowsley-Williams, M. F. J. R. Mahoney, R. M. Micklethwait, T. C. Morris, D. M. O'Brien, P. E. Poole, J. J. Russell, Sir John Smith-Dodsworth, P. W. Speaight, N. F. D. White.

The following were awarded *PASSED with CREDIT*: A. O. W. Cave, C. C. Cowell, M. H. Cramer, H. G. Davies, C. Manners, F. R. R. Rothwell.

### CERTIFICATE 'A' PART II

The following Cadets passed Certificate 'A' Part II, and are appointed *Lance-Corporals*: R. L. Allison, E. P. Beck, A. K. P. Birmingham, S. G. B. Blewitt, D. F. Boylan, R. G. Caldwell, I. C. Cameron, D. R. M. Capes, M. H. Cave, D. C. Chamier, W. E. W. Charlton, G. A. Courts, P. J. Cramer, Lord James Crichton-Stuart,

P. A. Cullinan, N. David, C. J. B. Davy, T. H. Dewey, D. H. Dick, A. R. N. Donald, P. W. T. Duckworth, J. R. Dunn, G. J. Ellis, H. T. Fattorini, J. M. Fawcett, A. B. X. Fenwick, J. A. Ferriss, R. A. Franklin, G. E. FitzHerbert, J. F. Gaisford, St Lawrence, P. M. George, J. W. Gornley, W. J. Hall, T. W. Hart, M. H. Johnson-Ferguson, G. G. G. Kassapian, P. D. Kelly, P. S. Kerr-Smiley, P. C. Lumsden, A. J. MacGeorge, D. A. F. Messervy, N. P. Moray, J. Morrogh-Bernard, M. J. O'Donovan, A. R. Pilkington, A. P. Ross, L. Schmidt, S. Scrope, D. E. C. Seward, A. W. Starre, P. F. St George Yorke, J. R. O'C. Symington, M. W. M. Tarleton, C. E. Terrell, H. Thompson, J. E. Trafford, R. J. B. Twomey, M. N. Tyson, C. J. van der Lande, P. G. Velarde, J. Wansbrough, P. A. Watkin, J. C. F. Wilcocks, P. L. Williams, J. A. W. Young, J. C. E. Young.

#### AIR PROFICIENCY CERTIFICATE

The following members of the AIR SECTION were awarded the Air Proficiency Certificate: *Passed with Credit*: D. J. L. Lee, The Hon. T. F. D. Pakenham, J. C. Twomey. *Passed*: M. E. S. Birch, C. J. G. Clapham, D. F. E. Eden, T. E. I. Lewis Bowen, J. M. Stephenson, D. R. MacDonald, A. C. C. Vincent.

#### SIGNAL PLATOON

The following members of the Signal Platoon passed the Signal Classification: Cpl M. Corbould, L.-Cpl J. H. Clanchy, B. J. Hawe, A. Krasicki.

#### SHOOTING

The following indoor .22 matches were fired during the term.

1ST VIII			
	Result	For	Against
Lancing College	Won	651	559
Sedbergh	Lost	751	754
Victoria College	Lost	731	743
Mount St Mary's	Won	637	563
Stonyhurst	Won	627	598
2ND VIII			
	Result	For	Against
Sedbergh	Won	736	714

In the National Small Bore Competition the teams obtained the following places.

	Score	H.P.S.	Place
1ST VIII	731	800	21st
2ND VIII	707	800	44th

## THE JUNIOR HOUSE

THE year opened with ninety-four boys, forty-seven of whom were newcomers from Gilling and elsewhere.

D. F. P. HALLIDAY was appointed Head Monitor and Captain of Rugby with D. M. D. Thompson as Vice-Captain.

THE Monitors were: D. F. P. Halliday, A. Whitfield, D. P. Morland, A. B. Smith, Viscount Encombe, C. Beck, A. G. Nevill, P. G. Lowsley-Williams, P. M. Wright, A. M. T. Eastwood, M. L. S. Wynne, T. D. Molony and P. M. Lewis.

THE term has been uneventful, in so far as there is not a great deal to record except good health, hard work, and keen play. Extremes of weather kept the activities varied. There are not so many gardeners about as in past years, and so an effort has been made, in spite of the predatory activities of some of the pets, to brighten up the gardens round the House and in 'York' rather than to make individual gardens lower down. We have been for some years very much behind our neighbours, St Cuthbert's, in our horticultural displays, but we hope that next year may bring something better. Model aeroplanes have been produced, one might almost say 'mass-produced', as usual on the gallery tables, to yield up their short lives in the valley after a few flights.

WE welcome Fr Kentigern who has taken over the running of the cinema, in place of Fr Leonard, now promoted to the College Theatre. We would like to take this opportunity of thanking Fr Leonard for the arduous years he has spent entertaining the house on Wednesday evenings.

THE October Retreat was given by Fr Columba, whom we thank for his useful discourses.

THE Sacristy has been enriched, or will have been enriched by the time this appears in print, by a set of handsome cloth-of-gold vestments, made from material given by Fr Paul, and also by some red cassocks to be used with them on high days and holidays.

THE singing has been up to its usual high standard. The Plainsong Requiem was sung for the Old Boys, a new Credo has been learned, and also a new two-part Mass, this latter sufficiently well to be sung on the last Sunday of the term.

THE Scouts held their usual Christmas party at the end of the term, to which some of the staff, and a few boys were invited. Owing to frost the ground was hard enough to enable these to reach the Mole Catcher's Cottage without being lost in the various seas of mud on the way.

THE term concluded with the carol service and Christmas dinner over both of which Fr Paul presided.

#### RUGBY

THE new season began with none of last year's Colours still in the House. D. F. P. Halliday was appointed Captain and D. M. Thompson Vice-Captain. In addition to these there were only one or two in the House who had played in last year's team. This meant the building of a team more or less from scratch. It meant too that, with so many places in the team to be filled, there was great competition and keenness in the ordinary Set games. From the start of the term weather conditions could hardly have been better: the ground was not too hard and there was usually a dry ball. On very few days was there any wind to speak of, to make good rigger more difficult.



The result was that more often than not the standard of handling was perhaps exceptionally high. This fact, and an emphasis in training on taking a pass on a level with, rather than behind, the person delivering it, led to some remarkably good play among the backs.

Perhaps the main weakness there, although by no means a general one, was in racking. Too many of the tries scored against us in matches came from hesitation in the defence, waiting uncertainly for the man with the ball rather than marking well up and going for him hard and low and meaning to get him.

Of the forwards it might be said that although many of them were undoubtedly good as forwards, the same cannot yet be said of them as a pack. Individual play was often good, sometimes and in some cases very good. The weakness was mainly in the lack of firm binding, particularly in the loose scrums, and this is often due to slowness in getting round and down. There should also more often be more forwards, even all of them, 'on the ball'. However, the improvement that took place as the term went on gives good grounds for expecting that next term the forwards will develop into a really good pack.

Colours were awarded to D. F. P. Halliday, D. M. Thompson, J. E. Booth and A. B. Smith.

Other regular members of the team were D. Dillon, P. Wright, A. Eastwood, J. Sullivan, A. Bean, D. Poole, D. Wright, A. Green, R. Schulte, and J. Bradley.

The following also played: M. King, J. Mackenzie-Mair, L. FitzHerbert, K. Ryan, R. O'Driscoll, D. Gray, A. Nevill, C. King and C. McGonigal.

The first match, against Coatham, away, was lost 18—nil. The other four were all won: St Olave's, away, 15—3; Fyling Hall, home, 8—5; St Olave's, home, 15—3; Coatham, home, 8—0.

An 'A' XV won its match against St Martin's, and two games were played against the Gilling XV.

It was much to be regretted that the snow came before the two matches arranged against Malsis Hall could be played.

#### SHOOTING

Forty-eight boys have received fairly regular instruction and practice in the art of using a rifle in the miniature range. The general standard seems much higher than in previous years and some are particularly good. When the competitive element is introduced it will be interesting to see whether the 'stars' are able to control their nerves and maintain the high standard. The shoot for the Gosling Cup takes place next term.

#### SCOUTING

We started the term with many misgivings. Four veterans, only one of whom had been to camp, had to bear the full burden of twenty-seven recruits. We were heartened to learn that two of these were second-class scouts well trained by Mr Trappes-Lomax, an old friend of the Troop. So with four patrols under the leadership of P.L.'s Molony, Thompson, Mahon and FitzHerbert we began the arduous business of training the newcomers.

They could not have made our task easier; from the start they showed great keenness and put every effort into their preliminary training, games and work. Several memorable Wednesdays were crowned with a most successful outing to Hovingham. The patrols were dropped by lorry at Coulton, whence they had to find their way to Hovingham unseen and unheard by each other. The bitter November day, shrouded in fog, made no difference, and all

arrived safely at Hovingham where tea was enjoyed at the Worsley Arms.

The remainder of the term was devoted to working on plays for the Christmas Concert. The patrols and their leaders are to be congratulated on good performances which entailed much hard work. This and the whole-hearted co-operation of our guests, several of whom had given us valuable service during the term, ensured the success of a most enjoyable evening.

Throughout the term the outstanding patrol was the Owls, due largely to their leader, P.L. Molony. With a keen patrol behind him, he has set an admirable example to the others. At the end his patrol was well ahead in the competition, and in every way he deserves his promotion to Troop Leader. He can be sure of the complete support of a Troop whose spirit is exceptionally high.

## THE PREPARATORY SCHOOL

THE officials for the term were as follows:—

*Head Captain:* S. Dyer.

*Captains:* C. F. H. Morland, R. Whitfield, J. A. G. Halliday, F. C. J. Radcliffe, M. W. Festing.

*Sacristans:* R. B. K. Gallagher, R. B. Blake James, F. G. A. Dearlove, J. P. Marshall.

*Bookmen:* P. J. Boyle, C. R. Holmes, C. J. E. Armstrong.

*Custodians of Anteroom:* Sir J. Backhouse, G. L. Jackson.

*Secretaries:* W. W. Beale, M. B. Blakstad, A. R. Umney.

*Carpenters and Art:* P. C. Ryan, A. E. Mayer.

The following boys made their first Holy Communion during the term: C. A. D. Watson, P. C. King, C. I. de Fresnes, S. M. Moor, R. A. Caldwell, W. J. Honeywill, C. R. W. Perceval, R. M. B. Rooney, R. W. G. Defoe.

MR P. O'BRIEN left us in July to enter the Ampleforth Novitiate. There are many things for which he will be remembered, both on the teaching side and in other activities, but perhaps most of all we have to thank him for his great assistance in stimulating the art of good handwriting. We offer him our sincere good wishes.

IN FR DROSTAN we welcome the first of Gilling Old Boys to return to us as a member of the Staff.

THIRTY-FOUR new boys arrived this term to take the place of those who had moved on to the Junior House. These were: M. D. Ahern, D. O. Ainscough, M. Burke, P. C. Cafferkey, J. A. Carroll, R. A. Caldwell, J. W. Bean, R. W. G. Defoe, C. I. de Fresnes, A. E. J. Fitzgerald, J. R. B. Fitzgerald, T. A. Greenwood, R. A. J. Fane-Gladwin, A. T. Festing, M. P. G.

Henderson, W. J. Honeywill, C. F. Jackson, P. C. King, P. A. B. Mahony, C. C. Nicholson, S. M. Moore, J. F. M. O'Brien, S. M. B. O'Connell, A. F. Pearce, C. R. W. Perceval, J. H. Phelan, C. H. Randag, P. J. Robinson, R. M. B. Rooney, N. T. Ruddin, A. N. Stanton, G. Stitt, A. J. W. Richards, C. A. D. Watson.

MOST boys noticed very soon that there was something new, something different in the chapel. A new tabernacle had been fashioned for the High Altar, and the altar itself, by means of the addition of another step, had been raised up. This is all to enable everyone to share in the offering of Mass. The new version of the Mass prayers, for which the School is very grateful to Monsignor Knox, has been a wonderful success and is the regular form of morning prayers now.

ONLY the Recording Angel really knows the full picture of how Preparatory School boys spend their recreation time; many of their pursuits must ever remain mysteries to dull grown-up understanding. However, some of their enterprises are possible to explain. The boxing proceeds steadily and many boys show real knowledge of the art under Mr Kerswill's expert tuition. The musicians and singers are constantly gathered round Fr Christopher, Mr Lorigan and Mr Townsley. The Art Room is in regular use.

One realizes the results of these endeavours only on the big 'occasions'. On the Feast of St Cecilia we all enjoyed a remarkably good concert at which the recorder players and singers performed. There was a two-day Boxing Tournament at the end of term in which there was some very good schoolboy boxing. Also at the end of term there was an exhibition of Christmas cards which showed that a great number of

boys were discovering a delight in painting; besides this the artists had made an excellent array of figures for the Crib—they had the honour of seeing their productions placed in the Chapel. The Second Form provided two Puppet Shows; they now buy their own blocks of wood to fashion into heads and there were some pleasantly grotesque characters made. On many Tuesday evenings Epidiascope competitions were held and the best pictures afterwards exhibited on the School board. There has been a splendid interest in rugby and the achievements of the team will be found in the rugby notes. There has been plenty of hockey and badminton on the 'short' afternoons. The shooting has been keen; Dyer, Fraser, Morris and Scott obtained their badges. During the last three weeks of term snow put an end to the ordinary out-door activities; the sledges were brought out and some quite good, but bitterly cold, winter sports were enjoyed on the Rookery Hill.

THERE have been some good films on Wednesday afternoons. It was not good news to learn that the Electricity Board had decided to 'cut' the electricity supply on Wednesday evenings in our region; but Fr Bede and Mr Skilbeck surmounted this problem by providing an alternative supply from the old engines. So on a number of Wednesday evenings, the rest of the Castle was either in darkness or candlelight, but the cinema went on. It would, of course, be more awkward if the cut were made on an ordinary work afternoon!

ON the last Sunday of term there was an entertainment entitled 'Christmas Cavalcade'. A welcome gathering of guests seemed to enjoy this—a mixture of song, music, recitation and play. The singers provided some most pleasing carols, the recorders—Morland, Whitfield, Blakstad, Macmillan—played pieces by Robert King and Daniel Purcell and thereby maintained the high standard one has come to expect of

them. Halliday played a tuneful mazurka by Chopin which was somewhat above the normal Preparatory School piano standard!

Form Ia recited Shakespeare's famous passage on 'The Bees'—this was a great success and shows that there is the possibility of entertainment in choral recitation. There were three small plays. The first was a most amusing effort by Form Id entitled the 'Magic Boots'. The second was a scene from a Nativity Play in which the three kings were Dyer, Radcliffe and Blake-James; but in this scene, unfortunately, only the Angel (Massey) and the Servant (Anderson) succeeded in making themselves heard by the whole audience. Lastly there was a small play entitled the 'Fir Tree Elf'; this went very well and the last item, a dance by the dwarfs—who had been instructed by Mrs Fisher—had the pleasure of being 'encored'. Two of the musical items were accompanied by Halliday's orchestra (or is it Beale's?)—this was a group of enthusiasts who had practised the tunes themselves from a musical score provided by Mr Townsley.

A little before the end of term the whole School went down to the village one night to see the nativity play which Matron and her staff had produced; it was an ideal night with plenty of snow on the ground and the whole thing was most enjoyable—a chapter out of an old story before the wireless and cinema had taught us otherwise. The proceeds of the play were to help the new Chapel which has been opened in the village.

At last the 'Feast' came, a wonderful spread of good things on the tables and a goodly series of carols played by the massed recorders—in 'Good King Wenceslas' the part of the king was sung by Massey and the part of the page by Gallagher. And so Fr Hilary bade the School au revoir and hoped that they would observe as their keyword for the Christmas holidays—'generosity'.



## RUGBY

It was a very good term's rugger with few absentees from the set-games which were played keenly and in a fine spirit. There has been great development and already the team has proved itself not only powerful and enterprising but also much more skilful than usual. The foundation of achievement has been laid by a strong pack of forwards which, fired by the example of Festing, never failed to dominate their opponents even when playing against older boys.

Morland at scrum-half was an inspiring captain and was playing well with Morris at stand-off until he broke a finger at Malsis Hall. Umney who took over this important position was a 'find' as he developed a long pass and a useful side-step. Dyer in the centre was the most powerful of the three-quarters—but he lacks the ability, at present, to give a scoring pass after making his openings.

The best matches of this term are the games against Malsis Hall. Thanks to the great trouble taken by Mr Gadney we can always be sure of playing against a good team of the same age. At Malsis Hall we were a little disappointed to lose. At half-time Morland had to leave the field injured and without him we could not hold our opponents. At home on a cold, wet day our forwards got right on top and the score was reversed. This was the finest game of rugger we have seen at Gilling for a long time.

We greatly appreciated the kindness of Fr Denis and Fr Martin in coming over from the College to referee two of our matches.

The team colours were Morland, Dyer, Lucas, Festing, Morris, Umney and Scott.

The following also played in the team: Dearlove, F. Radcliffe, Beale, Massey, Staepoole, J. Backhouse, G. Jackson, Fraser, Halliday, Holmes, Sturup, O'Driscoll, B. O'Brien and A. Fitzgerald.

## RESULTS

v. Junior House A	H	Won	15—12
v. Fyling Hall	H	Lost	14—28
v. Malsis Hall	A	Lost	3—9
v. Junior House A	H	Lost	6—11
v. Glenhow	A	Lost	0—11
v. Malsis Hall	H	Won	9—3

## BOXING

The usual T.A.R.S. Boxing Tournament was held during the last week of term. It resulted in a win for the Spartans. About fifty boys entered the ring and some very good boxing was seen; it was clear that Mr Kerswill is keeping the standard high—all the boys who fought knew what they were doing and what was expected of them. One feels that all who entered the ring deserve commendation; they all fought with the confidence that comes of good coaching. Perhaps mention may be made of a few who showed some particular promise: M. W. Festing, B. J. Morris, J. A. G. Halliday, C. R. Holmes, M. G. L. Staepoole, J. J. E. Brennan, A. J. King, A. H. Stirling, A. T. Festing, M. P. G. Henderson.

We are very grateful to Father Julian and his assistants for judging the fights and hope that he saw evidence of good material for future years.

## BOOK REVIEWS

THE GLORIOUS ASSUMPTION OF THE MOTHER OF GOD by J. Duhr, S.J. (Burns Oates) 8s. 6d.

THE DOGMA OF THE ASSUMPTION by J. C. Heenan (C.T.S.) 3d.

AN EIGHTH CENTURY TREATISE ON THE ASSUMPTION, translated by Dom Ernest Graf (Buckfast) 6d.

These three publications will, no doubt, be the advance guard of a number of important studies of the Assumption in English, called forth by the definition. In themselves, they only help to clear the way for such studies. Fr Heenan's pamphlet concentrates almost entirely on a clear exposition of what the Church means by dogma, development of dogma and the teaching authority of the Church. It is certainly necessary to be clear about this, if we are to begin to understand the Assumption. Fr Duhr's book is an American translation from the French—a rather over-literal translation. It is, in effect, a closely-packed résumé of the main outlines of the findings of the widespread discussion of the Assumption on the Continent during the last century. Its notes and bibliography alone should suffice to dispel the illusion that the definition has come out of the blue, without much study and discussion. Dom Ernest Graf provides us with a translation of a short Latin treatise on the Assumption which was, by mistake, during the Middle Ages, bound with the works of St Augustine, and which hence passed as his work. As a matter of fact, it was only one of two such writings on the Assumption, mistakenly taken as St Augustine's. The second treatise (sermon 208: P.L. 39, 2129), is in the line of those early medieval writers who stressed that the Church simply taught that Mary was assumed, without defining whether with or without her body. So, for the Middle Ages, the witness of St Augustine was not very clear.

What we still lack is a study of the Assumption which will make use of modern exegetical methods for Scripture, and of modern Patristic work (as, for instance the work on Patristic words and ideas for the forthcoming Lexicon of Patristic Greek, which underlies Prestige's 'God in Patristic Thought') to show the extreme richness and complexity of the Church's view of the position of our Lady in the design of redemption from the start. Such a study will need to begin, say, with the extremely full and significant conception of the 'Second Eve' in Irenaeus, and trace back the various strands it contains to the New Testament and on to the Old Testament. We already have in English a highly suggestive introduction to such a study in Newman's second volume of *Difficulties of Anglicans*: and much of the ground has been covered by Scheeben in his *Dogmatik* and by Stolz and others—work which badly needs translating. Such a work would surely show that



so far from devotion to our Lady, and explicit recognition of her different 'privileges', including the Assumption, being pious guesses suddenly appearing in the fifth and sixth centuries, they came naturally and almost automatically, as recognitions of the meaning of a tremendous and complex Mariology which the Church had from the start.

DOM HUGH AVELING.

THE ENGLISH CATHOLICS 1850-1950. Essays in celebration of the Centenary of the Restoration of the Hierarchy. Edited by Bishop Beck (Burns Oates) 36s.

THE CATHOLIC REVIVAL by Professor Denis Gwynn (C.T.S.) 3d.

THE LAST HUNDRED YEARS by Rev Gordon Albion D. Hist. B.A. (C.T.S.) 3d.

Those who planned, and those who have written this large and important book, and in particular the editor, deserve the thanks of English Catholics on the accomplishment of the work set them by the Hierarchy. It was a task of manifest difficulty—to provide by a given date, a survey of the successes and failures of the Church in England during the past century, and a record of some of the men and women who have laboured for the Faith through those years. The book is one of very high interest, and not only to Catholics; it ought to be widely read, available in public libraries and institutions throughout the country.

A work that covers a hundred years and is concerned with so many aspects of national and Catholic history, is not easy to review. The nineteen essays it contains offer a bewildering choice of topics for remark. The first essay by Fr Philip Hughes, and the final one by Bishop Beck, especially its concluding pages, are perhaps the most important in the book, for they are occupied not with detail but with general reviews of the past and present, and the lessons to be drawn from them for the work to be undertaken in the future. Fr Hughes' essay, curiously named 'The Coming Century' is so packed with historical knowledge, and the inferences to be drawn from history, that it is by no means easy reading, and the writing sometimes is wanting in clarity through a wealth of footnotes and parentheses. Yet it is a very valuable opening to the book. The final pages of Bishop Beck's concluding essay, as indeed many others in the volume, do not disguise or ignore the sombre features in the work and prospects of the Church in England; yet they point with sober hopefulness to the unflinching source that alone can lead to success.

The second essay, by Fr Hughes, also needs close reading, being mainly a work of investigation into statistics for the purpose of discovering the numbers and position in the country of the Catholic population when the century under review began. His third essay (No. VI) on 'The Bishops of the Century' will be of great interest to all

whose preference is for persons rather than for facts and events. In it Fr Hughes points out that no one of the seventy-four ruling bishops who have died since 1850 has so far occupied the time of the Congregation of Rites. Later he expresses an entirely justifiable surprise that no move has ever been made to promote the cause of Bishop Grant, the first bishop of Southwark, of whom he writes: 'All his contemporaries held him to be a saint . . . a man so able, so lovable, so saintly that it is hard to understand how his memory has ever been obscured, and his remarkable life given not a beginning even of the cultus that might have seemed his due'. In support of these words a quotation of some length is given from 'The Letters of Archbishop Ullathorne', a witness not likely to indulge in unwarranted praise. It is true that the 'Life of Bishop Grant' is emphatically 'dated' in its style, and was written by one of the 'devout sex', but so much satisfactory evidence is given in it of the manifest holiness of the Bishop that one readily shares in the surprise felt by Fr Hughes. Perhaps too the work and character of Cardinal Vaughan will some day be honoured publicly by the Church; and another name that may be added to these is that of Archbishop Whiteside. In several instances saints have waited centuries for official recognition.

Readers of this sixth essay who have a link with Ampleforth will read with appreciation Fr Hughes' estimate of Bishop Hedley.

Another chapter which has much to say of persons, or at any rate about groups of persons, is that by Archbishop Mathew on 'Old Catholics and Converts'. It is of course full of interesting information, happily told, about their inter-relations and contrasts. (One small error that may perhaps be noted here has crept in on p. 224, where for 'St Gregory's, Preston' should probably be read 'St Wilfrid's'. Neither mission was 'established during the fifteen years before the restoration of the Hierarchy', St Gregory's going back to 1924 only, while St Wilfrid's dates from 1793. Its new start by an 'enlargement' in 1843 may account for the mistake.)

The reviewer of so comprehensive a book must necessarily limit what he can say to a small portion of its contents. The four or five essays concerned with Education in its various forms must be passed over, well worthy of careful reading though they are; likewise the excellent paper on Diocesan Organization and Administration, to name no more of the nineteen. Mr Edward Hutton in his chapter on Catholic English Literature had a difficult subject with which to deal in one essay. He has compressed a great deal of interest and information into its pages, though of course not all who read his study will agree with all his judgements, or his selection of writers to be named. For instance his concluding remark about Coventry Patmore, on p. 534, is hardly satisfying, and the omission of 'John Ayscough' from his account of the novelists is to be regretted; also he has slipped into a



confusion on p. 532, between the two Aubrey de Vere's, father and son; the latter only was a Catholic.

To this very inadequate notice of the essays in this valuable and highly interesting work a word of thanks must be added for its numerous and well chosen illustrations.

Two recent pamphlets of the C.T.S. form very useful supplements to the above volume: *The Catholic Revival* (1830-1850), is a good introduction to the large work. Professor Gwynn on p. 6, rather unfortunately repeats the mistake, to be found also elsewhere, the assertion that Mount St Bernard's was the first monastery to be opened in England since the Reformation. Bishop Baines died in 1843, and was succeeded for a brief period by Bishop Baggs (p. 12). Also, was not the actual founder of the 'Dublin' Mr Quin? Dr Albion's pamphlet *The Last Hundred Years* supplies a well arranged summary of the large book, and the two or three mistakes it contains, like those mentioned above, are concerned with quite minor details.

DOM WILFRID WILLSON.

JESUS IN HIS OWN WORDS. *Compiled by Harold Roper, S.J.* (Longmans) 12s. 6d.

This book, as Fr Roper fairly claims, contains all the recorded sayings of Jesus Christ, arranged (so far as may be) in their chronological order, with just sufficient commentary to explain the circumstances in which they were uttered and, where necessary, to make their meaning clear. It shows also the broad plan of our Lord's ministry and gives a coherent picture of his public life as a whole. Inevitably there has been simplification of some of the larger New Testament problems, but it is remarkable how much solid information Fr Roper has been able to embody in his very readable commentary. There is no display of learning, though not a little learning underlies the compiler's unpretentious and persuasive exposition. Some readers will regret that he should have chosen the text of the Westminster Version, which, whatever its other merits, can lay no claim to literary grace. But the Gospels remain the unique documents they are, and Fr Roper is to be thanked for having set forth their authentic message so attractively.

GOSPEL GLEANINGS—Critical and Historical Notes on the Gospels by *Thomas Nicklin* (Longmans) 21s.

A large number of New Testament topics is dealt with in this interesting work. It falls into four main sections: the text and historical value of the Gospels; a section on historical matters and questions of chronology; the 'Dominical Titles'; and a section touching on various aspects of our Lord's humanity; to which is added a final section, 'Wayside Jottings', which treats of various important but miscellaneous matters. Mr Nicklin's declared aim has been 'to achieve an industrious and independent study of the documents, a humble and persistent search in them for any involuntary revelation or undesigned coincidence, an unfettered readiness to ponder fresh theories, and an adherence to the conceptions affirmed by orthodox theology. As Mr Nicklin will have anticipated, not all his conclusions will commend themselves to Catholic readers, but they can still profit much by his researches. In particular, those who have been influenced by Lagrange (with whose work Mr Nicklin appears not to be acquainted) will agree with him in the special importance to be attached to St

Luke. It is gratifying, too, with regard to St John, to find the clear admission that 'the chronological and geographical framework of the incidents and of the teaching that he records is historical'. Altogether, the Catholic student, with some necessary qualifications, can extend a warm welcome to this admirable piece of New Testament scholarship.

WHY READ THE OLD TESTAMENT? by *R. A. Dean, M.A.* (Catholic Truth Society) 3d.

The purpose, admirably achieved, of this pamphlet is to suggest a few of the reasons why Catholics should read the Old Testament. The author supports his argument, quoting the more relevant texts, by showing how the Church was not so much founded as re-founded, being the divinely ordained development of the ancient Israel of God. The guiding principle throughout is the traditional theme that 'The New Testament lies hid in the Old, and the Old lies open in the New'. Our Lord's own person and life-work can only be understood in the light of the Jewish Scriptures. As might be expected, in the liturgy of the Mass itself we find the strongest reminiscences of the Old Testament. All this is here briefly but clearly shown. The pamphlet is cordially recommended. A.G.

THE CHURCH IN THE CHRISTIAN ROMAN EMPIRE by *J. R. Palanque, G. Bardy and P. de Labriolle*. Translated by Ernest C. Messenger, Ph.D. (Burns Oates) 25s.

In this volume Dr Messenger ably continues the work of translating the great French *Histoire de l'Église* appearing formerly under the editorship of Fliche Martin and now under that of Fliche Jarry. This truly monumental work of French scholarship, needs no introduction here: as the French say, it imposes itself. The present English volume is, so the translator's Preface tells us, one of four, which, when completed, will comprise Volumes III and IV of the French series; that is to say, they will cover the period from the peace of Constantine to the election of St Gregory the Great: three centuries of Church History to which the translator has given the titles, 'The Church in the Christian Roman Empire'. These four volumes, therefore, will be the sequel and counterpart of Dr Messenger's earlier four volumes entitled *The Primitive Church*, which consisted of the first two volumes of the French original. Thus, if it be true that St Gregory was 'the first mediaeval Man', we shall, when the present four volumes are completed, have had put at our disposal in English *Fliche et Martin* up to the beginning of the Middle Ages. We hope we may be allowed to express a wish that when Dr Messenger has completed this present valuable task, he will take a deep breath and start on the next six centuries or so. So will all students of Church History, ecclesiastical and lay, whose French is not of the best, rise up and call him blessed.

There is no period of Church History more packed with events and movements of vital import than the fourth Christian century with which this volume under review deals. It is chiefly concerned with two great subjects: the peace of the Church under Constantine and the Arian controversy. The former starts off that long story of the relations of Church and State which has and perhaps can have no happy ending: the latter marks the greatest crisis of faith in the whole history of the Christian Church. The former subject is dealt with in this volume by Professor Palanque, with Père de Labriolle contributing later in the book an excellent chapter on the pagan reaction of Julian the Apostate. The chapters on Arianism are by the late Canon Bardy. These names will themselves be enough to demonstrate that these tremendous themes are handled with scholarship and distinction. To give but one example:—from Eusebius to Mr Evelyn Waugh the character of Constantine has been the subject of extreme and conflicting opinions: to some he is the great Christian emperor, to



others a mere opportunist politician. In the first chapter of this volume readers may judge for themselves the way in which Professor Palanque handles this controversial subject, and they will surely admire his restrained and balanced estimate of the motives which actuated that strange character.

The book is well produced and well printed in Caslon type; but it is a pity that the Greek type used is one of those inferior founts of nineteenth century French origin.

W.P.

MYSTERY MAN by *Aloysius Roche* (Burns Oates) 10s. 6d.

The parochial clergy live among their people yet in a way their lives are lived apart. The faithful often know little about them or their mode of life. This book sets out to throw light on this *Mystery Man* and to dispel the ignorance that surrounds him. Those who read it will learn much that should interest them about the clergy, about their vocation and how they are chosen; of their early priestly training and seminary life: of rules and laws that govern their lives: of the priests' ideals, his difficulties and trials. The author is himself a parish priest, who has evidently been through it all and speaks from much experience. He performs his task with a light touch and is never dry, technical or boring. There are many sidelights on history, and throughout there is a saving sense of humour.

P.L.B.

DE LA SALLE—SAINT AND SPIRITUAL WRITER by *W. J. Battersby* (Longmans) 14s.

This volume is a companion to the author's earlier work: *De La Salle, Saint and Pioneer in Education*. It is a competent account of the Saint's spiritual outlook, and describes the writings in which he laid down precepts and counsels for his Brothers of the Christian Schools. The chief interest of the theme lies in the Saint's uncompromising and far-sighted hostility to Jansenism, and the trials which this brought to him and to his Brothers.

This book will have a limited appeal. It is careful and scholarly, and is an excellent account of spiritual trends and writings. It is questionable whether the author has made St John Baptist de la Salle live in these pages. In the Foreword the Archbishop of Washington mentions that the work originally formed part of a Doctorate thesis in the University of London; this explains a certain weightiness. It would have been advisable to lighten the account with some personal anecdote, and local colour of a more trivial variety than is to be found in the book, before it was launched on the general public. It is a pity if readers are to be put off learning something of this remarkable and inspiring saint because of a somewhat forbidding treatment.

J.L.R.

WILLIBALD WOLFSTEINER—Mönch und Abt, by *Fr Karl Gross* (Ettal).

Franz Xaver Josef Wolfsteiner, the son of a doctor and grandson of a peasant, was born in Munich in 1855. He first visited Beuron as a student at the age of twenty, and at once became deeply attached to the founder, Abbot Maurus Wolter, and the community of sixty-five monks which he had gathered since the foundation twelve years before. He was clothed as a novice in 1876, not at Beuron but at Volders in Austria, where the community had found refuge after its expulsion from Germany under the May Laws; and he had as his Novice Master Fr Hildebrand de Hemptinne, later the first Benedictine Abbot Primate.

In 1880 he was sent to the new foundation at Emaus near Prague, and was appointed Novice Master in the following year; a few months later he was appointed Prior and from then until his death he held offices of great responsibility. After six years spent as Prior of yet another new foundation at Seckau, he was invited in 1902 to serve as Novice Master in the recent foundation of the Bavarian Congregation at Ettal; there he was elected Abbot five years later and stayed until his death in 1942.

This unpretentious sketch of his life is no doubt primarily written for those who knew him and the houses in which he lived; but the life of a monk who played so important a part in three great foundations and directed the beginnings of the justly famed schools of Seckau and Ettal must also be of general interest. Many incidents in his life give an impression of his loving service of God; perhaps none is more striking than his migration from the Beuronese to the Bavarian Congregation, at the invitation of the Bavarians with the goodwill of all and the applause of everyone except himself.

J.B.S.

SHEPHERDS IN THE MIDST by *Boyd Barrett* (Burns Oates) 7s. 6d.

In this short book of 102 pages Fr Boyd Barrett gives an account of his leaving the Society of Jesus, of giving up his priesthood, of his ten years 'flight from duty', and of the decade preceding his penitence to Rome for pardon.

It will be read with interest by those members of the laity who may know of priests who have given up their duty—'Stray Shepherds' as they are called in the book. The work of lay people in helping such men back to the Church is given great praise; examples suggest what conduct is a help, what a hindrance, in this work of mercy. Priests will read it with a special interest, from which perhaps a sense of fear is not altogether lacking, for 'priests live close to the edge of peril'. A sentence such as the following is typical of the first part of the book: 'With callous insincerity, I pretended that it was impossible for me to say the Office'.

This book calls for greater sympathy and understanding in the treatment of 'Stray Shepherds', while it is at pains to show that prayer is the all important power for obtaining the return. It is perhaps a pity the book is not longer, for at the end one feels unsatisfied: there is more that could have been said that has not been said.

The book is to be warmly recommended to both laity and clergy, who alike share the joy of Fr Boyd Barrett's return. Perhaps the reviewer may be allowed to add the Fr Boyd Barrett was never forgotten in his home. It is a pity that many of those who most desired the return were dead before it became a reality.

THE PLEASURES OF POVERTY by *Anthony Bertram* (Hollis and Carter) 15s.

This is an uncommon, curious and attractive book. It sets out to be 'an Anthology with an Argument'. The argument is that civilized man finds more pleasure in poverty than in wealth. Ample evidence is provided to support this, and care is taken to indicate how we are to understand poverty. We are reminded first that the noblest in pagan antiquity recognized that there was virtue in being free from the cares imposed by the possession of material goods. *Non possidentem multa vocaverit recte beatum* said Horace, well knowing the truth of Aquinas' dictum that wealth is but a means to a means. Double fools are they, therefore, who make it an end, and treble who make it the end of living. But although frugality is by nature more pleasant than wealth, luxury and gross comfort, grave destitution is bad and harmful . . . except when freely chosen for love of Christ. Poverty, even destitution, is then a perfection. 'During thy passion she alone did not forsake Thee. Mary Thy Mother stopped at the foot of the Cross, but Poverty mounted it with Thee and clasped Thee.'

While frugality is a forgotten good, this splendid Christian Dereliction is still more rejected by the world and Property can easily become an idol. But that would flatly contradict the traditional view, both of religion and philosophy, as this book shows with full, convincing and pleasing extracts from Latin, French and especially English authors. One of the latter has an effective homeliness. 'Take heed lest, when the dung of poverty has been laid about your roots, you should after all be found barren, for then there will remain nothing but the axe' (Anonymous A.D. 1227). Books that moralize can be very dull reading. This does it with poetry and in a joyful spirit; the effect is pleasurable.

P.D.H.



THE CATHOLIC NURSE by *Brian D. Johnson, M.R.C.S., L.R.C.P., D.A.* (Burns Oates) 6s.

To anyone acquainted with the life of a nurse on the staff of a hospital, with her long hours of exacting work, her great responsibilities and often her lack of opportunities for visiting a priest, this book should prompt the question: 'Why hasn't it been written before?' No one understands the difficulties confronting the Catholic nurse better than a Catholic doctor, and yet how few could present and answer these difficulties so well as Dr Johnson has done in this excellent publication. Moral Law and hospital practice have been closely knit in a neat summary of the Church's teaching on the principal problems confronting the nurse. In simple, easily read style, he divides the book into three sections, the first one giving a clear exposition of the Principles of the Faith; the second, the difficulties confronting the unmarried girl in her unprofessional life, and the last, a number of specific moral problems that a nurse might meet in the wards. In this latter section, the principles enunciated earlier in the book are applied and explained.

The book is essentially a 'Vade mecum', a book for reference, and it is surprising to find no index, even though the list of contents at the beginning is fairly detailed. There is little room for criticism in the brief but lucid explanations of the moral law regarding the points raised but I should like to have found more on the question of 'The Dying Patient'. It is an idea firmly ingrained in the English mind that Extreme Unction is a Sacrament necessarily reserved for the dying person, whereas there is no 'remedy' more likely to benefit a sick person and set him on the path to recovery.

This book answers a real need and can be warmly recommended, to many others besides the Catholic Nurse.

B.J.W.

ILLUSTRATED ENGLISH SOCIAL HISTORY: Vol. II, by *G. M. Trevelyan, O.M.* (Longmans, Green and Co.) 18s.

This second volume of Dr Trevelyan's Illustrated Social History covers the Elizabethan and Stuart eras. Since its first edition in this country in 1944, the English Social History has had an astonishing appeal, partly due to its scholarship, partly to its literary quality and partly to the natural interest we have in wanting to know how our forefathers lived. This present volume, the second of four, has been beautifully produced and the illustrations, collected for the most part from contemporary English sources, greatly add to the beauty of the book as well as illustrating at every level the life of the people. The forty-two pages of notes on these illustrations by Ruth C. Wright, are of particular interest.

R.K.D.

EDUCATION THROUGH EXPERIENCE IN THE INFANT SCHOOL YEARS by *Edna Millar* (Blackwell) 12s. 6d.

Miss Millar's book is the fruit of wide experience both as a teacher and an inspector of schools. It is to be recommended to all who have charge of the very young and indeed it has much of value to anyone engaged in the business of education. While Miss Millar bases her work on a philosophy of life which will not bear close analysis, nevertheless the book throughout is characterized by deep sincerity, sound knowledge and much common sense. It contains a fund of information about the characteristics of the small child and the ways in which he or she grows in wisdom and knowledge. This early educational development is largely an interior organic process in which the part of the teacher is to supply the right environment, to offer encouragement and above all to show appreciation of the efforts of the small child. Fundamental not only to the education of the infant but to all education is the respect for the personality of the pupil. Life in the nursery or infant school is only an extension of the child's life at home or in the neighbourhood. The role of the teacher

can never be a substitute for that of the parent. Miss Millar rightly deploras the modern tendency or necessity of the 'working mother', and she appeals for much closer liaison and co-operation between teacher and parent.

J.H.B.

The Aquinas Society of London: Aquinas Papers Nos 13, 14, 15.

THE ANTHROPOLOGY OF ST THOMAS by *Ian Hislop, O.P.*

ST ALBERT, PATRON OF SCIENTISTS by *F. Sherwood Taylor, D.Phil., M.A.*

THE PSYCHOLOGY OF DUNS SCOTUS by *Christopher Devlin, S.J.* (Published by Blackfriars Publications, Oxford) 1s. each.

These three papers deserve commendatory notice. The first (in which Fr Hislop treats of St Thomas' science of man, what is he? what is he for?) is brief, seeking to state St Thomas' view simply and without proof. St Thomas, steering between such extremes as are represented by Hobbes and Locke, elaborated a more subtle as well as a wider interpretation of man. In man the soul and body form an intimate union and the natural status of the being they compose is neither purely animal nor purely rational. Naturally man is for God, and originally this union was achieved by God's condescension to man, resulting in man's perfect harmony with himself. Thus even unfallen man was not self-sufficient.

The rejection of God's gift has left man's nature intact, but battered, 'blown out of its course', and his exercise of good now has weakness in it from the start. Yet man is still man and still has both his place in society and his place outside it. Justice, although still in part attained in the community, still transcends all human communities. Therefore the restoration of justice must come about by the acceptance of light and strength from a source outside both the individual and the state. The calamity that man sees he has fallen into is a sign of the loss of his original justice, but a sign that demands more than natural reason can achieve for its interpretation. Christ is therefore 'the only possible way for man'. The anthropology of St Thomas leads us to the point where we can ask '... and in what lies man's salvation?'

This pamphlet is a clear, concise and cogent presentation of classic Christian humanism, the close-knit but liberating humanism of St Thomas, that recognizes in man all that he is, a creature that can know his Creator, but having lost God has lost his own balance, and can regain the two together only in the Cross.

P.D.H.

In the second paper Dr Sherwood Taylor has made for us a skilful distillation of the spirit of St Albert the Great. Within the covers of an Aquinas Society Paper he has given us just such a picture of the Patron of Scientists as we need. For our day could benefit from St Albert's patronage quite as much as did his own. His astounding breadth of knowledge, sound common sense, and humility in the face of the inexplicable, set us a model to-day when materialistic philosophy and over-specialized scientists seem bent on the elimination of truth. Our appetites can be little more than whetted in this account of such an amazing Saint, yet we are none the less made full of confidence that his patronage at this time will stand us in good stead.

R.A.C.G.

The third paper has a special interest. Because of the difficulty in obtaining the text of Scotus, we are forced to be content with the meagre information that can be gleaned from studies on his thought, and there are scarcely any of these in English that are both accurate and comprehensive. Fr Devlin's paper says a great deal, although necessarily in a summary fashion. The notable Scotist theses are referred to, univocal being, the formal distinction, and the primacy of the will, and something is said which throws light on each, particularly on the first which is thought to have had a psychological foundation. Less relevant and less convincing is the section on



predestination. At times also it appears that the contrast with Thomism that is made at various points issues unintentionally in the latter's favour. Fr Devlin indicates, however, that Scotus was engaged in resisting a movement of scepticism in philosophy and employed principles foreign, although not necessarily hostile, to Thomism to meet this contingency. He was also at heart in the Franciscan tradition of Augustinianism. His dialectic is a garment assumed to enable him to counter-attack against the sceptical philosophers, while he dives deeper to affective knowledge in which the will has a part of its own to play. The bases of this in Scotus' psychology are laid bare and the result is to place the 'Subtle Doctor' very much in the main stream of the great scholastics who attempted the union of traditional and (for them) contemporary methods. We have to forget the label of a subtle, destructive critic that has been attached to Duns Scotus, or at least to modify it by recognizing that he was rather a critic of the critics, being himself anxious to sustain the older pre-Thomist tradition. It appears that he thought that some of St Thomas' theses, even if true in themselves, were not adequate to meet later problems. His own method therefore is governed by this need for a new presentation, which, although not contradicting Thomism, advances views that are more or less outside the lines of its development. There is thus a novel and ingenious appearance about Scotus' doctrine, and it results in what seems a strangely ill-assorted mixture of acute dialectic with an underlying adherence to the spirit of affective speculation, characteristic of his Order. If we knew more about the doctrinal circumstances of his work, it might be possible to see better the reasons for its special character, and to grasp more adequately its unity. Fr Devlin can only give us in his short paper some engaging clues. One of them is the hint that Scotus' psychology has something to contribute in the task of co-ordinating the findings of modern psychologists. P.D.H.

UNIVERSITY: A JOURNAL OF ENQUIRY (Blackwell) 1s. 6d.

*University* emanates, it appears, from Magdalen College, Oxford, and is to be published terminally. Its aim is 'to encourage communication between graduates and undergraduates of different universities and of the most diverse convictions'. This, the first number, is pleasing in form (well printed on good paper), but rather heterogeneous in content. Mr Figuerra tries to elucidate one of Mr Elior's poems by applying the fourfold method of interpretation laid down by Dante in the 'Convivio'. The result is, I fear, 'obscurum per obscurius'. The symposium on 'The Scope of History' is rather interesting; the one on 'Peace in Foreign Policy' is rather dull; Mr Paul 'On Being a Catholic' is rather banal; a poem by J. Donne is, unfortunately, not by the Dean of St Paul's. By far the most interesting portion of this journal (occupying a third of the whole) is a discussion on 'Theology and Falsification' between four Oxford philosophers, of whom two are advanced empiricists and one is the Master of Campion Hall. Their topic is one which constitutes perhaps the most urgent philosophical problem of the day: what are the conditions which must be satisfied if a proposition is to have meaning? The particular proposition here controverted is 'God exists'. The resulting discussion is full of high-grade philosophical thinking, but it must be admitted that Fr Corbishley scores fewer hits than his opponents. This part of *University* is alone worth the price of the whole and if there is to be more such material in subsequent numbers, it is clearly a journal to be warmly recommended. P. O'R. SMILEY.

C.T.S. TORCH PAMPHLETS. T.8, 'Catholic England'. T.9, 'Death'. T.10, 'One in Three'. These three pamphlets of the Torch series are worthy of the good start made with the first seven. Perhaps the best is the teaching on the immortality of the soul, given in the pamphlet, entitled 'Death'. The modern mind has great difficulty in grasping the fact of the soul, let alone that it cannot perish. All the more able then

is this clear, simple and convincing treatment of a difficult subject. Here the difference between body and soul, the latter's essential simplicity and so its inherent inability to be destroyed are brought out by the skilful use of examples and similes best calculated to grip the most material of minds.

'One in Three' is the simplest explanation of the deepest of all Mysteries. It takes nothing for granted, except the concept of 'nature', which surely requires definition in such a context? This and the rather far-fetched and impossible story in which the teaching is conveyed, are the only criticisms that leap to the eye. On the other hand, new light is thrown on the relation between nature and personality, it being argued that once we grant the possibility of a nature possessing more than one personality, there is no reason, but for revelation, why one nature should not possess many personalities.

The weakest of the trio is without doubt 'Catholic England', which, though enlightening for the uneducated non-Catholic, has so facile an explanation of the Reformation that it would irritate anyone who realizes the true facts. That event cannot be explained solely by Henry's matrimonial adventures. Many Protestant readers know very well that the Catholic Church of sixteenth century England was desperately in need of reform, and they sincerely believe that the Protestant revolution provided it. Half-truths, above all historical half-truths, are dangerous weapons and tend to have a boomerang effect. If St Thomas More could admit and desire reform, surely we should not shirk the facts, but go on to show that his solution, reform from within, was the true one. If anything, such admission strengthens our case.

Some at least of any series of essays are bound to fall below the level of the text, and this excellent series will be no exception. However, to fall once in ten is a high standard, which will surely be maintained. It is very much to be hoped that the series will continue for a long time to come, for there are many subjects that cry out for this popular, simple, and vital treatment. For here delight and instruction go hand in hand, and the modern layman is too rushed to take his instruction in any but the most palatable of doses. He may be a little put off by the somewhat overbearing manner of those who present the Church's teaching in these pamphlets, but he will not regret reading them. He will rightly prefer simple explanation to defensive controversy, but some argument is necessary for these conversational essays to retain their sparkle. A.M.G.

#### SHORT NOTICES

A MAP OF PRAYER by R. H. Stewart.

PATH OF PRAYER by Vincent McNabb.

CONTEMPLATIVE PRAYER by Père de la Taille.

THE ONE THING NECESSARY by Bruno S. James.

DELIGHT IN THE LORD by Daniel Considine.

FIFTY MEDITATIONS ON THE PASSION by Archbishop Goodier.

WHAT IS CONTEMPLATION? by Thomas Merton.

(The Paternoster Series—Burns Oates) 1s. 6d. each.

Messrs Burns Oates and Washbourne are to be complimented on producing this new series of booklets written by prominent spiritual writers. Some may consider them a trifle expensive at eightpence apiece; nevertheless it will be money well spent, for the subject matter of each is of a high order and the format is attractive.

Fr R. H. Stewart's *A Map of Prayer* deserves its place at the head of the list, for it is one of the best things that he has written. It is a practical interpretation of the classic spiritual writers, tempered by the author's wide experience and pitched at a level that ought to be accessible to all who are aiming at a closer union with God.

Fr Vincent McNabb's *Path of Prayer* is an unusual but interesting treatment of the subject. It is an extract from the diary of an imaginary Sir Laurence Shipley who, from a sick bed, found his way back to God through the science and craft



of prayer. It contains, as one would expect, many epigrammatic sentences, e.g. 'To beseech God to do for us what God has already given us the power to do for ourselves, is not to honour God, but to insult Him'.

*Contemplative Prayer* is a valuable contribution to the series by the distinguished author of *Mysterium Fidei*. A theological essay, it makes heavy reading in parts but it is worthy of serious study for its content as well as the authority of its author.

*The One Thing Necessary* by Fr Bruno S. James is an outline of a sane and balanced spirituality which aims, not at perfection, but at loving God and doing His Will, leaving the perfection to look after itself.

The theme of *Delight in the Lord* by Fr Daniel Considine is that we should put our trust in God and serve Him joyfully. Here will be found many words of encouragement from a wise, kindly and lovable priest.

*Fifty Meditations on the Passion* by Archbishop Goodier is of a familiar pattern and is of a piece with the many excellent writings on Prayer and on the life of our Lord which have come from the pen of this great spiritual director.

Thomas Merton in *What is Contemplation?* writes with vitality and sincerity but perhaps from too personal an angle and with too much 'enthusiasm'. He writes 'Who may desire this gift (of infused contemplation) and pray for it? The answer is obvious: everybody'. The answer is not obvious to Père de la Taille, a sure-footed guide in this difficult territory. The words of this learned theologian should be noted: 'As to desiring the arrival of this light (of contemplation) as a proximate event, and asking God expressly for it as we ask for the things necessary or advantageous for us at the moment, it would be as if a child on going to bed were to ask God to wake him the next morning ten inches taller. He will have those extra ten inches one day; he will have them in their due time, if God gives him life. Meanwhile such indiscreet desires are merely a waste of time.' (Contemplative Prayer.) But that is not to say that we ought to start from the assumption that the way of contemplation is certainly not for us.

M.K.B.

CATHOLIC TRUTH. October 1950. 6d. Quarterly.

C.T.S. PAMPHLETS. 'What Happened at Fatima' by C. C. Martindale, S.J. 'Late Vocations' by Rev. C. Tigar, S.J. 'Family Prayers and Mixed Marriages' by Rev. Kevin Byrne. Why Should We? (for children) (all 3d. each).

'False Trends in Modern Teaching.' Encyclical Letter of Pope Pius XII. HUMANI GENERIS translated by Mgr R. Knox. 6d.

In *Catholic Truth* the C.T.S. publishes a small quarterly, rather thicker than its pamphlets, containing short articles on items of current interest. In the number of last October we find appropriate articles on the Assumption, the English Hierarchy and Communism in the Far East. There are more lighthearted sections and a serious article on the three Catholic Hierarchies that this country has seen.

Some may question the value of pamphlets. From the C.T.S. they can be tracts of a high quality when an authoritative pen is called on to set down the main points of an important subject. Such are Frs Martindale's and Tigar's papers. The former balances nicely between credulity and scepticism over Fatima, the latter details in a fatherly manner the careful provision made by the Church in this country for those called later than at the school-leaving age to study for the priesthood.

Fr Byrne's more popularly phrased pamphlet represents another but equally necessary type of writing. It is an appeal for the restoration of the custom of family prayers addressed to an imaginary non-Catholic partner in a mixed marriage. Its friendly and sensible tone, its practical advice and argument should engage the attention of even the less well-disposed reader.

The anonymous children's pamphlet teaches by simple large print phrase and by picture the essentials of Christianity. It is constructed to make a few basic points and drive them home. The text presents these in a firm and clear manner with vivid simplicity of phrase, to which the illustrations, in a homely rather than elevated style, give added point.

The useful pamphlet edition of *Humani Generis*, translated with the familiar skill of Mgr Knox, needs no recommendation.

CATHOLIC DOCUMENTS, containing recent pronouncements and decisions of His Holiness Pope Pius XII. No II, published by the Pontifical Court Club. 2s. 6d.

This is a continuation of the valuable work of disseminating in a handy form the text of various Papal utterances. In furtherance we quote from a number.

'Few needs are so pressing to-day as the welding together of the Christian family.' (Message to Colombian Eucharistic Congress. January 1949.)

'What is a scholar, a writer, a schoolmaster, a speaker, an educated man of whatever sort, if he be not in a greater or less degree, in some way a man sent from God to bear witness of the light?' (Address to French University Mission. April 1949.)

'Why should one not be allowed to entrust to the workers a fair share of responsibility in establishing and developing the national economy . . . ?' (Address to Delegation of International Association of Catholic Employers. May 1949.)

'The breadth of [a Catholic journalist's] outlook will serve to open the eyes of those, whose eyes are too timidly fixed on traditional prejudices.' (Address to Delegation of International Catholic Press Congress. February 1950.)

These extracts are of lessened value thus taken out of context. But perhaps their force and evident relevance may encourage the wider propagation of these compilations as they come from the press.

MICHELIN TOWN GUIDES, 1 Chartres: 2 Versailles. (Published by Anglo-French Periodicals Limited.) 2s. 3d. each.

These slim and attractive town guides are the first of a series projected by Michelin. They contain all the information necessary for an adequate appreciation of the places described, and really can be slipped into a pocket without bulging one's coat. While welcoming the series and looking forward to its extension, we hope that the errors in English spelling and idiom that are too liberally sprinkled in these will be eradicated in all subsequent guides. This seems to be the only marbling feature in a useful, informative and otherwise well produced traveller's aid. The inclusion of pictures adds to their value and interest. This is a less evident feature in the second. It would be a pity if it were allowed to drop altogether.

## BOOKS RECEIVED

EARLY CHRISTIAN CREEDS by J. N. D. Kelly (Longmans) 36s.

SELECTED POEMS OF THOMAS MERTON introduced by Robert Speaight (Hollis and Carter) 12s. 6d.

THE SPIRITED AENEID by Mgr R. Knox. A new edition (Burns Oates) 10s. 6d.

APOLOGETICS FOR THE PULPIT by Aloysius Rocha (Burns Oates) 18s.

FOURTEEN CATECHISM PLAYS by Rev F. H. Drinkwater (Burns Oates) 2s. 6d.

THE EDITOR wishes to acknowledge the receipt of the following:—

*The Downside Review, Esprit et Vie, The Uskew Magazine, The Buckfast Abbey Chronicle, The Osceolan, Pax, The Oratory Parish Magazine, St Peter's Net, The Edmundian, The Raven Review* (Atchison, Kans).

*The Journal of the Royal Military Academy* (Sandhurst), *The Shirburnian, The Saint Augustine's Magazine, The Wykehamist, The Pocklingtonian, The Newbridge College Annual, The Ratcliffian, The Stonyhurst Magazine, The Oratory School Magazine, The Denstonian, The Penryn Review, Bootham, The Raven, The Douai Magazine, The Lorestonian, The Giggleswick Chronicle, The Sedburghian, The Mire* (Archbishop Holgate's School), *The Belmont Abbey School Magazine, The Oakhillian, The Dunelmian, The Coathamian.*

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## THE AMPLEFORTH JOURNAL

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Part II

### ST BEDE

THE England of the seventh and eighth centuries provided an all-important link in the development of Christian civilization between the times of St Gregory the Great and Charlemagne. When Charlemagne, newly crowned Holy Roman Emperor, established his school in the Palace at Aix-la-Chapelle and set on foot that development in monastic culture and learning which became the pride of the Middle Ages, for this his greatest because his most lasting work, he looked for inspiration, help and guidance especially to England. He called upon Alcuin of the school of York to be his chief adviser and the headmaster of his Palace school. He gave him full control and direction over the work of educating and civilizing the Frankish peoples, a work in which his principal agents were to be the great Abbeys of France and Germany, Tours, St Gall, Fulda, Corbie. All that Alcuin brought with him from England, the very manuscripts and the traditions and methods of his own scholarship, had its origin in the monasteries of Northumbria. He took with him to Aix-la-Chapelle the fruits of a century and a half's labour by the Anglo-Saxon monks. It was the Anglo-Saxon 'minuscule' which the monks of the French and German Abbeys were instructed to adopt by Charlemagne's 'Missi Dominici' in order, as it was said, 'ut non vitiose scribant'. Pre-eminent in this Golden Age of English learning is the figure of the Venerable Bede, monk of Wearmouth and Jarrow.

St Bede lived from the year 673 to the year 735. The devout Alban Butler says of him that he was 'as a shining light in the midst of a crooked and perverse generation'. It was hardly a century since the Anglo-Saxon conquests had been completed and the kingdoms of the heptarchy taken shape. From that time until long after the death of St Bede the history of England was one long story of the struggle for supremacy by each in turn of these seven kingdoms, a story of treachery, bloodshed, of wholesale massacre and burning. Only forty years before his birth the work of St Paulinus was undone when the Northumbrian King Edwin was slain by his rival Penda of Mercia who, in uneasy alliance with the Christian Cadwalla of Wales, overran the kingdom and obliterated all traces of Christianity. The re-conversion came two years later, this time from the Celtic monks of Iona whose work was to prove both



MADONNA

(see p. 133)

widespread and lasting. In A.D. 664, only nine years before the birth of St Bede, the Celtic and Roman influences were fused in the Synod of Whitby and the Supremacy of Rome accepted.

St Bede was born, he tells us in the chapter at the end of the Ecclesiastical History, which contains the only direct reference to himself to be found amidst all his voluminous writings, in the territory of the monastery 'of the Blessed Apostles Peter and Paul at Wearmouth and Jarrow'. The town of Jarrow stands on the south side of the Tyne, two miles inland from the coast. Some five miles to the south stood Wearmouth at the outlet of the Wear into the North Sea. Popular tradition to-day claims the village of Monkton, about a mile south of Jarrow, as the exact birthplace of St Bede. At the age of seven, St Bede relates in this same chapter, 'I was delivered by the hands of my friends and kinsfolk to be brought up by the most reverend Abbot Benet and after by Ceolfrid'. Abbot Benet (Biscop) six years previously, on his return from his third voyage to Rome, had founded the monastery of St Peter at Wearmouth on the portion of land granted him by King Egfrid of Northumbria. He had built the Abbey and Church of stone, one of the first to be founded in England and, as St Bede tells us, 'sent messengers into Gaul to fetch makers of glass, who were at this time unknown in Britain, that they might glaze the windows of his church, with the cloisters and dining rooms'. It was here that St Bede had his first experience of monastic life in the year 680. Two years later, following a further grant of land from King Egfrid, St Benet built the twin monastery of St Paul at Jarrow. The two monasteries, though separate establishments, were to be regarded as one. St Benet remained Abbot and head of both monasteries, though at the same time he appointed two co-adjutors, Ceolfrid and Eosterwine. St Bede was one of the twenty monks who went with Ceolfrid to be the foundation members of St Paul's, Jarrow.

Hardly were they settled in their new home, than a disaster overtook them. An epidemic of influenza swept the country-side and carried off, says St Bede, all the monks who could sing in the choir, save the Abbot Ceolfrid and one small boy who can have been no other than Bede himself. With true northern stoicism these two alone carried out the choir duties. At first the Abbot with much sadness decided to omit the antiphons from the psalmody, save at Vespers and Matins. But after a week the holy Ceolfrid found that he could not bear even this mitigation, and so the antiphons were replaced and the two continued alone to perform the full office until further brethren arrived, but not, St Bede adds, without some difficulty (*non parvo cum labore*). One can imagine this small child, just ten years old, anxious to show his enthusiasm for monastic observance to the holy Abbot, but inwardly just a little dismayed at the burden it entailed.

After this the monastery of Jarrow prospered and increased in numbers and there St Bede spent the remainder of his days. To quote once again from his own brief account, 'From the which time, spending all my days in the mansion of the same monastery, I applied myself to the study of Holy Scripture: observing withal the regular discipline and keeping the regular singing of God's service in the church, the rest of my time I took delight in learning or teaching or writing'. These few lines are eloquent of a life which, though unexciting if judged from a worldly standpoint, yet breathes the true spirit of Benedictine monasticism.

That St Bede was a Benedictine, that is to say, a disciple of St Benedict's Rule, can hardly be doubted. True, he never explicitly states the fact in his writings and it is perhaps this reticence which has led many writers to challenge the above assertion. But the cumulative effect of indirect evidence, taken principally from his own writings, points conclusively to the true Benedictine character of St Benet Biscop's foundations at Wearmouth and Jarrow. In his *Lives of the Five Abbots of Wearmouth and Jarrow* St Bede quotes St Benet's deathbed exhortation to his brethren. In their choice of a successor he advises them 'to seek out, according to the rule of "Abbot Benedict the Great" and the decrees of our order . . . whomsoever "in virtue of life and wisdom of doctrine" may be found fittest for this office'. One should notice here an almost exact quotation from the sixty-fourth chapter of the Rule on the appointment of the Abbot, 'vitae merito et sapientiae doctrina'. In the same account St Benet urges his brethren to observe the rule which he had given them. 'For', he says, 'you cannot suppose that it was my own untaught heart which dictated this rule to you. I learnt it from the seventeen monasteries which I saw during my travels and most approved of, and I copied these institutions thence for your benefit.' These were the monasteries visited by St Benet in the course of his journeys to Rome and there is strong evidence for believing that the majority of the Abbeys of France and Italy had by this time adopted, at least in part, the Rule of St Benedict. This was certainly true of the Abbey of Lerins where St Benet first donned the monastic habit, and we have good grounds for believing that what St Benet sought there and elsewhere was the best tradition of Benedictine observance.

St Benet brought back from abroad not only the Rule of St Benedict but also the material wherewithal for monastic studies. After the fourth journey to Rome he returned, says St Bede, 'loaded with more abundant spiritual merchandise than before'. Just before St Benet's death St Bede tells how 'he commanded that the large and noble library, which he had brought from Rome and which was necessary for the edification of his church, should be kept entire nor be injured by neglect or dispersed'.



The monastic library which was gradually being built up at Wearmouth and Jarrow provided the raw material for the greater part of St Bede's own life-work. His main preoccupation was the study and meditation of Holy Scripture, copying, translating or commenting on the manuscripts brought by St Benet from Rome. His commentaries and homilies cover almost the whole of the Old and New Testament. It was this work of profound scholarship which won for him the title of Doctor Admirabilis from the Council of Aix-la-Chapelle within a hundred years of his death. It reveals him as that 'rara avis'—the scholar-teacher. To St Bede his task is clear—the presentation of Christian truth to the mass of relatively new and unlearned Christians of England and Western Europe. Relying upon the great Fathers of the Church, he draws upon the richest sources of Christian doctrine and, without sacrificing any of its profundity or truth, adapts it, summarizes and popularizes it, in order to make it palatable to the average intellect. St Bede was the guide and example for a whole school of monastic copyists, translators and scriptural scholars. Manuscript copying may sound elementary to modern ears but it was of inestimable importance in an age which knew no printing presses and when books were rare. It was the principal task enjoined by Charlemagne and Alcuin on the French and German monasteries, and, as we have said, these latter had to learn the art from England. St Bede as the director of the six hundred monks at Wearmouth and Jarrow may rightly be considered one of the founders of the English school of manuscript copyists.

To the average layman the most familiar work of St Bede's scholarship will doubtless be the *Ecclesiastical History of the English People*. In this history, which in spite of its title is not exclusively ecclesiastical, he traces the fortunes of the English people from the coming of Julius Caesar to his own time. As translated for us by Thomas Stapleton it makes attractive reading. The style is clear, precise, accurate, with a quite disarming simplicity. It gives delightful glimpses of the great Northumbrian saints. To quote but one example, St Bede, illustrating the humility of St Chad, tells how Archbishop Theodore, after making him Bishop of Lichfield, tried to persuade him to make his long journeys on horseback rather than on foot. 'But he', says St Bede, 'refusing utterly to do so for the exceeding love and desire that he had of that holy labour and travel, Theodore himself did lift him on horseback with his own hands, knowing him indeed to be a very holy man, and so compelled him to ride whither need required.' St Bede tells his story throughout in narrative form, and though this does not preclude the passing of judgements it does avoid the pitfalls of generalization. In the manner of the conscientious historian he gives in his Preface a list of his chief sources of information and in the text he almost always tells us whether what he has to say is based upon the authority of his own personal

knowledge or has been acquired at first or second-hand from other persons. The book is written with a purpose and St Bede does not disguise the fact that it is intended to edify, 'for, whether an history containeth good things done by good men, the wise hearer is thereby provoked to well-doing: or reporteth evil things done by evil men, the virtuous and well-disposed reader nevertheless is moved thereby both to fly what is evil and noisome to his soul and embrace the thing he knoweth to be good and acceptable to God'. For all its simplicity and naivety the *Ecclesiastical History* remains the standard work for students of Anglo-Saxon England.

All St Bede's writings, and they are encyclopædic in extent, bear the hall-mark of sincerity. It has been well said that he could not have lived otherwise than as he wrote. His writings were but the overflow of a spirit absorbed in the service of God. Alcuin tells a story to illustrate St Bede's love for exact monastic observance. Shortly before his death, when he was suffering from an infirmity, some of his brethren suggested that he should be excused at least a part of the regular attendance in choir. St Bede remonstrated hotly with them. 'What would the angels say', he asked 'if they saw my choir-stall empty? Would they not ask, where is Bede? Ubi est Beda?' Nor should we forget that St Bede was a human being like ourselves, who had the same difficulties to contend with as we have now and would find the strictness of monastic observance no less laborious. It is interesting to find him alluding, in a letter to Bishop Acca to the 'countless ties of the monastic service... innumera monastica servitutis retinacula'—and yet in spite of this he allowed himself no relaxation.

Monastic observance, strict though it was, did not produce an unapproachable recluse. His very studies brought him into contact with many people living beyond the bounds of Wearmouth and Jarrow. He was sought after as a friend and guide by many distinguished people of his day. His letter to his friend Egbert on his appointment to the Archbishopric of York bears witness to the value of his advice. This letter is interesting also for the light it throws on contemporary life and its problems. St Bede urges the Archbishop to ever greater vigilance and the enforcement of regular discipline in his diocese. Among the layfolk Christianity has not yet passed its youthful stages. There are many people still uninstructed in the faith. And yet abuses, typically ecclesiastical, are already showing their heads. Many bishops are practising simony, monasteries are already a prey to the evil of lay-endowment. Particularly interesting is the reference, at so early a date, to the practice of daily Communion. 'How salutary', writes St Bede, 'it is for all classes of Christians to participate daily in the Body and Blood of Our Lord, as you well know is done by Christ's Church throughout Italy, Gaul, Africa, Greece and all countries of the East.' He laments over the decay



of this practice, so that 'even the most religious persons are accustomed to communicate only at Christmas, the Epiphany and Easter'.

St Bede died at the age of sixty-two on Wednesday, 26th May 735, just after the First Vespers of the Ascension had been sung in the Abbey Church. Cuthbert, a monk of Jarrow has left us a first-hand account of the last days of St Bede. About a fortnight before Easter, he was seized with a great weakness, in consequence of his difficulty of breathing, but without great pain. In this state he remained until the eve of the Ascension, 'cheerful and rejoicing, giving thanks to Almighty God night and day . . . Daily he read lessons to us his disciples, and whatever remained of the day he spent singing psalms; he passed all the night awake, in joy and thanksgiving, unless a short sleep prevented it; in which case he no sooner awoke than he presently repeated his wonted exercises, and ceased not to give thanks to God with uplifted hands . . . He was always at the height of joy, thanking God for his sickness. He said with St Paul, "The Lord scourgeth everyone that he receiveth" and with St Ambrose, "I have not so lived as to be ashamed to live longer with you, nor do I fear to die, because we have a good master." Only a few minutes before he died he dictated the last verses of his translation of St John's Gospel. Then he said, "Take my head in your arms and turn me, for I have great consolation in turning towards the holy place where I have prayed so much". Thus lying on the floor of his cell, he sang for the last time, "Glory be to the Father, to the Son and to the Holy Ghost", and gave up the ghost as he pronounced the last of these Divine Names.<sup>7</sup>

Thus went to heaven, singing, praying, working and teaching others to his last hour one whom we would wish to regard as the perfect type of Benedictine monk.

The century in which St Bede died had not closed before the Danes invaded the Northumbrian coast and destroyed the monasteries of Wearmouth and Jarrow. The body of St Bede, first buried in the church at Jarrow, later found a resting place beside that of St Cuthbert in Durham Cathedral. In the twelfth century, Hugh Pudsey, Bishop of Durham built a shrine of gold and silver, and there it remained until the profanation of Henry VIII. But even before the arrival of the Danes, the memory and writings of St Bede had been spread wide over Europe and immortalized by two of his fellow countrymen, the great missionary St Boniface, and Charlemagne's schoolmaster, Alcuin.

His contemporaries awarded to St Bede the distinctive title of Venerable, and the Roman Breviary and Martyrology hold tenaciously to the honour which the voice of the people gave to him. The Universal Church gives him the rank of Father and Doctor, a distinction which he shares with no other Englishman.

DOM HILARY BARTON.

## ST THOMAS MORE'S DIALOGUE OF COMFORT AGAINST TRIBULATION

I PROPOSE in this article to take a little known work of St Thomas More and to give some account first of its subject matter, and then of its style, and to try to show that in style it is the inheritor of a particular literary tradition. The work is the *Dialogue of Comfort against Tribulation* and it was written during More's final imprisonment in the Tower in 1534. At this time More wrote mostly in English and it seems evident that the manuscript of the *Dialogue of Comfort* must have been amongst the papers which his daughter, Margaret Roper, acquired after his death and which she handed to her first cousin, William Rastell, who included them in the great 1557 edition of More's collected works, though the *Dialogue of Comfort* was printed before this in 1553 at London by Richard Tottel. These two editions were in Mary's reign. Subsequently it was printed at Antwerp in 1573, 1574, and 1578, and then not again, I think, until 1847, when it was brought out in the English Catholic Library. In 1910 it was published along with a translation of the *Utopia* in the Everyman Series, and this edition has been several times reprinted.<sup>1</sup>

The form of the work appears from the title which is *A Dialogue of Comfort against Tribulation, made by an Hungarian in Latin, and translated out of Latin into French, and out of French into English*. The fiction of its having been written by an Hungarian is interesting. At the time at which More wrote, of course, Hungary was in a very real sense the bulwark of Christendom against the Mohammedan power of Turkey which still seriously threatened its Eastern boundaries. A young Hungarian, Vincent, comes to his uncle, Anthony, an old and sick man, and asks him for some comfort in the disturbing and dangerous times in which they live. In the dialogue which ensues Anthony provides the comfort, and his interlocutor, Vincent, provides such objections to his uncle's arguments as may be necessary to stimulate the discussion, always professing himself satisfied in the end with the other's arguments. Throughout, the discussion hinges on the danger to Christianity, both from enemies without and divisions within. Clearly the reference was in part to the actual danger from the Turks. Had they broken through in Eastern Europe, the political divisions in the West were such that they might very well have overrun most of the Continent. The danger of this really happening was perhaps not so remote as we are apt to think. More, however, as was his wont, had his eye on things nearer home, the events which had brought him to resign the Lord Chancellor-

<sup>1</sup> A modernized edition was published by Burns Oates & Washbourne in 1937.



ship, and finally to the Tower. Much of the *Dialogue* is concerned with the attitude a man should adopt when he is confronted with the danger of persecution by a tyrant, and we cannot doubt that he was thinking of the persecution that he was in fact actually suffering, and that the tyrant was Henry VIII. Beyond that, of course, the work has, as the anonymous introduction to the Antwerp edition of 1573 says, a universal application to all who are threatened by oppressive tyranny, and this was no doubt intended.

Before going further one point should be made clear. The first book begins by stating that the teaching of the pagan philosophers was not enough. The theme, after all, was not a new one. The great moral philosophers of old had treated of it but, as Anthony says, they fail in the one essential point, 'to wit, the referring of the final end of their comfort unto God'. But he goes on, 'Howbeit, though they be far unable to cure our disease of themself, and therefore are not sufficient to be taken for our physicians, some good drugs have they yet in their shops, for which they may be suffered to dwell among our apothecaries'. He then goes on to state what is, of course, fundamental to the whole argument, that since our principal comfort is in God, we can only receive this if we have faith. 'For likewise as it were utterly vain to lay natural reasons of comfort to him that hath no wit, so were it undoubtedly frustrate to lay spiritual causes of comfort to him that hath no faith.'

It would be tedious to give a detailed analysis of the whole work, but very generally, of the three books into which it is divided, the first two are concerned with the tribulations which come on a man from within, through his own sins or passions, and the third book is concerned with the tribulations which come on a man from without, through direct persecution for whatever cause.

I propose to confine myself principally to illustrating and discussing the style, but before passing on to that, there are some points of interest in the subject matter to which I may call attention. When this book was written the religious movement which we know as the Reformation had got well under way on the Continent, though it had not yet spread to this country. It was inevitable that writing a book such as this from a definitely religious standpoint More should come up against some of the doctrines of the Reformers and his attitude is interesting. In the twelfth chapter of the second book Vincent brings up the argument that, since many men now deny the existence of Purgatory, the patient bearing of tribulation here may avail us nothing for the diminishing of the pains of Purgatory hereafter and, furthermore, it is said that we can merit by faith alone and not by good works. More had written lengthy controversial works against Luther and the early Reformers, some of them at the express request of Henry, but this work had never been congenial to him; 'And yet wish would I, for all that,

upon condition that all heresies were suppressed, that all my books were burned and my labour utterly lost', he had said. Now, an old man and in the prison he was to leave only to go to the scaffold, he will not argue even when he has himself brought up the controversial matter. 'Strive will I not with them for this matter now, but yet this I trust to the great goodness of God, that if the question hang on that narrow point, while Christ saith in the Scripture in so many places, that men shall in heaven be rewarded for their works, he shall never suffer our souls that are but mean-witted men, and can understand his works but as himself hath set them out, and as old holy saints have construed them before, and as all Christian people this thousand year have believed, to be damned for lack of perceiving such a sharp subtle thing.'

Later, speaking of the tribulation which a man willingly takes on himself, he is up against the Reformers again, for the Lutheran doctrine of faith without good works naturally discredited works of penance voluntarily undertaken. The nephew, Vincent, gives a vivid description of a preacher he professes to have heard in Saxony urging the new views. 'Methink I hear him yet, his voice was so loud and shrill, his learning less than mean.' Anthony has no difficulty in producing many Scriptural examples of penance done for sin, and in the next chapter returns to the idea of justification by faith alone, but he adopts the same attitude as before. 'But, cousin, as I told you the other day with these new men will I not dispute. But surely for my own part I cannot well hold with them. Howbeit, cousin, if their way be not wrong, but that they have found out so easy a way to heaven, as to take no thought, but make merry, nor take no penance at all, but sit them down and drink well for our Saviour's sake, sit cock-a-hoop and fill in all the cups at once, and then let Christ's passion pay for all the shot, I am not he that will envy their good hap, but surely counsell dare I give no man to adventure that way with them.' But perhaps the most interesting of the topical allusions is that to Wolsey. More succeeded him as Chancellor and of course knew him well. He makes no reference to the known and public scandals of his life, but a passage (too long to quote) in the *Dialogue of Comfort*, though it does not mention Wolsey by name, clearly refers to his inordinate vain-glory and love of flattery.

There are some pleasant autobiographical touches and at least one reference to More's second wife, Mistress Alice. Vincent raises the point whether a man in tribulation may not use some worldly comfort for his relief. We can hear More, an incorrigible jester, and than whom few men can have had more capacity for enjoying life in the fullest and best sense of the term, chuckle, when he confesses in the person of Anthony, 'Of a truth, cousin, as you know very well, myself are of nature even half a giglot and more'. But he goes on to give what is surely wise advice, 'Let them', he says of recreations, 'serve us but



for sauce, and make them not our meat'. It is in the middle of Mother Maud's Tale that he brings in what is an evident reference to Mistress Alice. 'The wolf now coming from shrift clean soiled from his sins, went about to do, as a shrewd wife once told her husband that she would do, when she came from shrift. "Be merry, man", quoth she, "now for this day I thank God, was I well shriven, and purpose now therefore to leave off all mine old shrewdness and begin afresh."

VINCENT. Ah, well, uncle, can you report her so? That word heard her I speak, but she said it in sport to make her good man laugh.

ANTHONY. Indeed it seemed she spake it half in sport. For, that she said she would cast away all her shrewdness, therein, I trow she sported; but in that she said she would begin it all afresh, her husband found that good earnest.

Although I have said that it is in a literary tradition, the outstanding feature of the *Dialogue of Comfort* is that it is not 'literary' in the sense of taking its inspiration from literature. The most notable thing about it is that it takes its inspiration straight from life. No doubt there is reading behind it; the enormous number of quotations from the Bible is itself significant. But if the subject matter is enriched with memories of More's spiritual and classical reading, as it certainly is, that matter has been made his own by experience, and comes to us as the fruit of a deep and wide knowledge of life. This contact with real life shows itself most clearly in the style, giving it its most marked characteristic, and it is perhaps best seen in the illustrations, which More uses to bring out his points, and in the similes. Thus speaking of over anxiety and scrupulosity he says, 'Now wot you well, that if a man walk through the wood in the night, many things may make him afraid, which in the day he would not be afraid a whit, for in the night every bush to him that waxeth once afraid, seemeth a thief'. I said the book was in contact with real life, and it has precisely that homely and intimate quality which belongs to real life for most of us. Thus on this same matter of a scrupulous conscience he says, 'For better is yet of truth a conscience a little too strait than a little too large. My mother had, when I was a little boy, a good old woman that took heed to her children, they called her Mother Maud; I trow you have heard of her.' There is not space to quote the whole of the delightful Mother Maud's Tale and of what happened 'when the wolf came to confession to Fr Reynard (for that was, she said, the fox's name) upon Good Friday', and how 'his confessor shook his great pair of beads upon him almost as big as bowls, and asked wherefore he came so late?' But the story points out aptly enough the dangers on the one hand of an over delicate conscience, which paralyses action by making all manner of things seem wrong which are not so at all, and on the other of a grasping unscrupulousness which makes a man consider all weaker than himself his legitimate prey.

There is an interesting passage in the last book in which he is speaking of the fear of physical pain. Anthony has shown how a man may make himself overcome shame, and Vincent agrees, 'For as for shame, I perceive well now, a man may with wisdom so master it, that it shall nothing move him at all, so far forth, that it is almost in every country become a common proverb, that shame is as it is taken. But, by God, uncle, all the wisdom in this world can never so master pain, but that pain will be painful, spite of all the wit in this world.' Anthony does not deny this but gives the obvious answer, that it is reasonable to endure pain for the sake of greater good. Vincent replies that that is true enough, but when a man is actually faced with great physical pain, he is apt to forget all the reasons for enduring it and escape it as best he can, and illustrates his point by quoting Æsop's fable of the hart and the hound. This is, if you like, a literary borrowing, yet for all its delicate irony it brings with it the air of the Tudor hunting field.

'Words, can I find none, wherewith I might reasonably counterplead this that you have said here already. But yet I remember the fable that Æsop telleth of a great old hart that had fled from a little bitch, which had made sure after him, and chased him so long that she had lost him, and as he hoped more than half given him over. By occasion thereof, having then some time to talk, and meeting with another of his fellows, he fell in deliberation with him, what were best for him to do, whether to run on still and flee farther from her, or turn again and fight with her. Whereunto the other hart advised him to flee no farther lest the bitch might hap to find him again at such time, as he should with the labour of farther fleeing be fallen out of breath and thereby all out of strength too, and so should he be killed lying where he could not stir him, whereas if he would turn and fight he were in no peril at all. For the man with whom she hunted is more than a mile behind her, and she is but a little body scant half so much as thou, and thy horns may thrust her through before she can touch thy flesh by more than ten times her tooth length. Now by my troth, quod the other hart, I like your counsel well, and methink that the thing is even soothly such as you say. But I fear me, when I hear once that urchin bitch bark, I shall fall to my feet and forget altogether. But yet an you will go back with me, then methink we shall be strong enough against that one bitch, between us both. Whereunto the other hart agreed. (Here it must be known of some man that can skill of hunting, whether that we mistake not our terms. For then are we utterly ashamed, ye wot well. And I am so conning, that I cannot tell whether among them a bitch be a bitch or no, but as I remember she is no bitch, but a brach. This is a high point in a low house. Beware of barking for there lacketh another hunting term. At a fox it is called crying. I wot not what they call it at a hart, but it shall make no matter.) But even as they were about to



bask them forward to it, the bitch had found the foot again, and on she came yearning toward the place. Whom as soon as the harts heard, they go to both twain apace. And in good faith, uncle, even so I fear me, it would fare by myself and many other too, which though we think it reason that you say, and in our minds agree that we should do as you say, yea and do peradventure think also, that we would indeed do as you say; yet as soon as we should once hear these hell hounds, these Turks come yelping and bawling upon us, our hearts should soon fall as clean from us, as those other harts flee from the hounds.'

If I may quote Professor Chambers<sup>1</sup>; 'There is one passage written by More in the *Tower (Dialogue of Comfort)*, which brings the London schoolboy vividly before us. More is speaking of those spiritual advisers who will not warn great men that they are courting destruction by persisting in their obstinate ways. He is thinking, there can be little doubt, of King Henry VIII, and his subservient clergy, who are leaving the duty of withstanding the King to him, Thomas More, a mere layman. It is a painful subject, but even then More's irony bursts forth:

'And in such wise deal they with him as the mother doth sometime with her child; which when the little boy will not rise in time for her, but lie still abed and slugg, and when he is up, weepeth because he hath lien so long, fearing to be beaten at school for his late coming thither, she telleth him then that it is but early days, and he shall come time enough, and biddeth him, "Go, good son, I warrant thee, I have sent to thy master myself, take thy bread and butter with thee, thou shalt not be beaten at all". And thus, so she may send him merry forth at the door that he weep not in her sight at home, she studieth not much upon the matter, though he be taken tardy and beaten when he cometh to school.'

It would be hard to find a better example of an illustration taken from the everyday life of the time.

There is no space to go on illustrating the style at length but I will give a few passages which show the strong, racy quality which pervades the whole:

'Besides this to counsel a man never to think on the case (whether he would rather die than forsake the faith), is in my mind as much reason as the medicine I have heard taught one for the tooth-ache, to go thrice about a church-yard, and never think upon a fox-tail'.

'For every man would fain seem as holy as a horse.'

'We shall here between us a little more consider the thing, and hardly spit well on your hands, and take good hold, and give it not over against your own mind.'

'Though that to the repressing of the bold courage of blind youth, there is a very true proverb, that as soon cometh a young sheep's skin to the market as an old.'

<sup>1</sup> *Thomas More* by R. W. Chambers. p. 58 (Jonathan Cape)

'And no marvel; for there is in this world set up as it were a game of wrestling, wherein the people of God come in on the one side, and on the tother side come mighty strong wrestlers and wily, that is, to wit, the devils, the cursed proud damned spirits.'

'For out of that prison shall no man never get, and in this other shall no man abide but a while. In prison was Joseph, while his brethren were at large, and yet after were his brethren fain to seek upon him for bread. In prison was Daniel, and the wild lions about him: and yet even there God kept him harmless, and brought him safe out again. If we think, that he will not do the like for us, let us not doubt that he will do for us either the like, or better. For better may he do for us, if he suffer us there to die.'

'St John the Baptist was, ye wot well, in prison, while Herod and Herodias sat full merry at the feast, and the daughter of Herodias delighted them with her dancing, till with her dancing she danced off St John's head. And now sitteth he with great feast in heaven at God's board, while Herod and Herodias full heavily sit in hell burning both twain, and to make them sport withal, the devil with the damsel dance in the fire afore them.'

I have tried to illustrate the prose of the *Dialogue of Comfort* and the passages I have cited have, I hope, shown something of its quality. It is a prose which is not consciously literary, not a continuous effort at fine writing. It can be homely and even colloquial, but it is so deliberately, because it is sure of itself, and it can rise spontaneously to real eloquence.

All these are the marks of a mature prose style and it is agreed by the few that are competent to judge that they existed in the Anglo-Saxon prose of the eleventh century, but it is generally supposed that with the coming of the Normans to England the art of writing good prose in the vernacular was lost and, except in the case of Malory's *Morte d'Arthur* and Berners' translation of Froissart's *Chronicle*, both directly based on French literary models, did not appear again until the Elizabethan age, and then only fitfully. In his important essay on *The Continuity of English Prose*, written as the Introduction to the Early English Text Society's edition of Nicholas Harpsfield's *Life of Sir Thomas More*, Professor R. W. Chambers showed that, while this is largely true of historical prose, religious prose of the highest quality and with just the features that we have noted in the *Dialogue of Comfort*, continued to be written throughout the Middle Ages.

The most important link in the chain from Aelfric, the greatest of the Anglo-Saxon prose writers of the eleventh century, is the *Ancoren Rivle*, written probably about the year 1220. I have not space to discuss or illustrate the prose of the *Ancoren Rivle* at length, but I will give two short passages quoted by Professor Chambers. There is the flatterer

saying to the knight who robs his poor men, 'Ah, Sir, verily thou dost well; for one ought always to pluck and pillage the churl—he is like the withy that sprouteth out the better, the more often it is cropped'. And here is the backbiter: 'He casts down his head and begins to sigh before he says a word; then he talks around the subject for a long time with a sorrowful countenance to be the better believed: "Alas, well away, woe is me, that he (or she) has fallen into such repute. Enough did I try, but I could do no good herein. It is long ago that I knew of it; but nevertheless it should never have been betrayed by me; but now that it is so widely known through others I cannot gainsay it. They say that it is bad; and yet it is worse than they say; but in truth it is so, and that is a great grief. For many other things he (or she) is greatly to be praised, but not for these, and woe is me therefore. No one can defend them."' I will add a third passage which shows that same power of spontaneous eloquence which we have noted in More. 'Who are better than they (pilgrims)? God knoweth they are better to whom the Apostle says in his epistle, *Mortui estis, et vita vestra abscondita cum Christo in Deo; cum apparuerit vita vestra, tunc et vos apparebitis cum eo in gloria* (Col. III, 3, 4). Ye are dead and your life is hid with Christ. When he that is your life appeareth and springeth as the dawn after the darkness of the night, ye also shall spring with him, brighter than the sun, into eternal blessedness, who now are dead.'

Short as these extracts are they are perhaps enough to show the kinship with the prose we have already met in the *Dialogue of Comfort*.

The *Ancren Riwle* dates from the first half of the thirteenth century. In the fourteenth century Richard Rolle of Hampole, and the unknown author of *The Cloud of Unknowing*, carry on the tradition. These writers were very well known in the period immediately after they wrote. Professor Chambers states that, 'Investigation of English wills and of documents bearing on the ownership of books seems to show a dozen owners of manuscripts of Rolle for one or two of the *Canterbury Tales*'. They continued to be used as books of devotion by Catholics down to the seventeenth century, after which they passed into an oblivion from which they are just emerging to meet a steady, if limited, demand in modern editions.

From the Conquest to the end of the fourteenth century there was practically no English prose except these treatises, but with the fifteenth century English comes into its own again and begins to be used freely not only in religious writings such as Capgrave's *Lives of St Augustine and of St Gilbert of Sempringham*, but also in the same author's prose *Chronicle of the History of England*, the translations of Mandeville, *The Master of Game*, the oldest English treatise on hunting, prose romances like *the Merlin, the Alexander, the Troy*, and *the Thebes*, and finally in place of Latin or French in official documents, royal or

otherwise. The result was interesting. When it was used for these new secular purposes English prose did not inherit the tradition of religious prose. It had to begin again, and like all immature attempts at writing prose it was self-conscious and ornate. Accordingly it is interesting to find St Thomas More going back in the matter of style to a stream of tradition which by the 1530's had almost dried up.

DOM GERARD SITWELL.



## THE TECHNIQUE OF SCEPTICISM

### I. INTRODUCTION

THOSE who are likely to continue their education at the universities, or to move in any circles where conversation tends in the least degree to be philosophical, will hardly avoid hearing of Logical Positivism. To Catholics it is, furthermore, a subject of especial interest, since it embodies ideas which are, or at least appear to be, radically opposed to the Faith. The intention, therefore, of the ensuing pages is to present in the merest outline the leading notions of Logical Positivism, to remark briefly upon them, and to mention some sources where further information may be found. I am not writing for those who are already acquainted with these notions and desire an expert commentary thereon, but for those who have not the least idea what it is all about. What follows is, of course, gross over-simplification; but I write on the assumption that over-simplification is at least sometimes better than total obscurity. Those who cannot accept such an axiom will save themselves distress by reading no further.

### II. THE BACKGROUND

There is a regrettable tendency, especially among Catholics, to treat Logical Positivism like, say, Mormonism or Christian Science—to regard it, that is, as a heterodoxy of dubious extraction, false because it is novel and ridiculous because it is unfamiliar. Such a view is quite unhistorical. The antecedents of Logical Positivism are in fact extremely respectable. As a form of empiricism (I shall try to define the term later) its origins are as old as philosophy itself; and since empiricism has been for centuries the dominant tradition in English philosophy, the English have less excuse than most for such an error. What this tradition is due to—whether it be the climate or the food, or what—is a nice question; but it is reasonable to suppose that if William of Occam, the greatest of the English schoolmen, had been born six centuries later than he was, he would now be writing articles with a marked Logical Positivist tendency for 'Mind' or 'Analysis' from his rooms in Merton College.

The actual term 'Positivism' derives from the system of the French philosopher Auguste Comte (1798–1857). He discerned (or imagined he discerned) a progress in human thought which he expressed as the 'law of the three states'. Primitive societies, he supposed, have recourse to religious explanations of events; the universe is held to be governed by a supernatural being or beings. This is what Comte calls the 'theological state'. As thought becomes more refined, a personal deity

is replaced by an abstract First Cause as an explanation of the universe. This is the 'metaphysical state'. And finally, when men, in Comte's words, 'have abandoned the vain search after absolute notions, the origin and destiny of the universe, and the causes of phenomena', both theology and metaphysics are seen to be fictitious, and the purely descriptive laws of experimental science are recognized as the full extent of our knowledge of reality. This last is the 'positivist state'. Humanity entered upon it about the year 1820, and by a happy coincidence Comte was ready to spread the glad tidings.

Positivism as Comte formulated it died a natural death of its own extravagances; but the positivist spirit did no such thing. The nature of this spirit should be clear from what has been said: a complete faith in the findings of experimental science, and a rejection of any reality that will not submit to the methods of the laboratory. It is against such a background that we must see the development of Logical Positivism.

The word 'logical' in Logical Positivism need not detain us long. It is a recognition of the services of a number of eminent logicians who have had much to do with its evolution. To trace these influences in detail would be tedious; suffice it to mention the names of Bertrand Russell, Ludwig Wittgenstein and Rudolf Carnap.

No account of the background of Logical Positivism would be complete without reference to the work of G. E. Moore, Professor of Mental Philosophy in the University of Cambridge from 1925 to 1938. How pleasant it is to turn from the dark utterances of writers like Hegel and Bradley to the lucid reasoning and almost old-womanish repetition of Moore! One of his papers (delivered in 1905 and reprinted in *Philosophical Studies*) devotes forty-seven pages from a total of sixty-five to a discussion of what precisely is the best way to ask the question at issue. After no less than seven attempts the question of the paper at length assumes a shape which satisfies Moore's passion for clear thinking. What little space remains he devotes to an attempt at an answer. The answer is not of vast importance; what really matters is his insistence that the first and foremost task of the philosopher is not to produce the right answers but to ask the right questions. And if his own manner of doing so seems to-day a little prolix and obvious, this very fact is largely due to Moore's own influence. This is Moore's great contribution to modern thought, and he did perhaps more than any other single person to create the mental climate in which Logical Positivism has flourished. To blame him for the excesses of the Logical Positivists would be most unfair; if the sage of Cambridge still concerns himself, at the age of 77, with their doings, he must find them very bizarre. He merely took a scythe to the jungle of nineteenth century thought, and made the ground once more arable. If others have sowed tares there as well as wheat, he is hardly to be held culpable.



The standard work in English on Logical Positivism is *Language, Truth and Logic* by Alfred Ayer, now Professor of Philosophy at London University. First published in 1935, it at once attracts and repels by its very arrogance. It aims to set out the whole of the new system in 150 pages, of which the last twenty have the ingenuous title, 'Solutions of Outstanding Philosophical Disputes'. Professor Ayer has since seen fit to modify some of the views of what he himself calls 'a young man's book'. None the less, *Language, Truth and Logic* remains a very useful instrument of study; its brevity and simplicity make it a good introduction to the subject, and though it cannot possibly be regarded as a final solution of the problems which it raises, it is at least an excellent starting-point for thought and discussion.

To sum up: the term Logical Positivism derives from the Positivism of Auguste Comte, combined with the logical interests of various more recent thinkers.

### III. THE BASIC PRINCIPLE

After these introductory remarks on the background of Logical Positivism, let us now proceed to consider briefly some of its leading ideas. I said above that it is a form of empiricism. The basic doctrine of empiricism may perhaps be stated thus: human knowledge is inevitably limited to what is available to the five senses. Or, to put it slightly differently: the only things we can have genuine knowledge of are things that can be seen, heard, felt, smelled or tasted. This statement is an over-simplification, but it will suffice for the present purpose. Let us consider some of the implications of empiricism. If I wish to obtain knowledge of the human brain, I can do so by such means as setting intelligence tests to various people, by applying an encephalograph to their heads or, more drastically, by cutting open their skulls and actually looking at their grey matter. In all these cases I am using some or all of my five senses, either by themselves, or assisted by mechanical devices. My knowledge is therefore genuine. (These devices, of course, merely *extend the scope* of my sense-knowledge: they do not provide an extra *kind* of knowledge. A telescope is not a sixth sense, but simply a machine for amplifying an already existing sense. When therefore an empiricist says that we can only know what is available to the senses he means, and is quite justified in meaning, the five human senses assisted, if necessary, by accredited instruments such as microscopes, voltmeters, seismographs and the like.) Suppose, however, that I desire to know something, not about the human brain, but about the human soul, in the sense in which the Catholic catechism understands it. In no possible circumstances could I ever see a soul, or detect it by any of my senses, or by the most ingenious instruments. It is of its

very nature immaterial, and therefore unavailable to the senses. Consequently, says the empiricist, I cannot possibly know anything about it.

To take another example: if I wish to know the Law of Contract, I must do something like looking at the Statute Book or going to the courts and hearing it expounded by a learned judge. Similarly, if I wish to understand some law of physics, I will go to a laboratory and witness experiments which exemplify it. But suppose I wish to discover the so-called 'moral law'. No conceivable observation or exercise of my senses will ever reveal it to me. I may, it is true, consult books or listen to lectures which purport to expound the subject; but neither writers nor speakers will ever be able to produce an atom of evidence for the moral law which is derived from the five senses. The 'moral law' is therefore, on empiricist principles, unknowable.

The point need hardly be laboured any further. It should be plain that, on the principles of empiricism, a great deal of what we naively suppose ourselves to know is not really knowledge at all. The theologian suffers more than most from this ban; for it is clear that no possible exercise of the senses can ever give him the least information about, for example, 'grace', 'transubstantiation', 'sacramental character', or for that matter about God Himself.

At this stage it is necessary to distinguish between two rather different types of empiricism. Empiricists, as I have said, assert that human knowledge is confined to what is available to the five senses. Having asserted this, some proceed as follows: 'There *may* exist realities which are *not* available to the senses, such as God, the soul, heaven, and so on. We can of course know nothing about them; none the less they *may* exist.' This position is a kind of agnosticism. Other empiricists, however, proceed in a different manner. They say: 'There *cannot* exist realities which are unavailable to the senses, and therefore it is meaningless to talk of them. All mention of God, the soul, or heaven is, in fact, mere nonsense. To assert that God exists is therefore neither true nor false, but simply meaningless.'

The type of empiricism known as Logical Positivism is of this second kind, and its cardinal doctrine is contained in the Principle of Verifiability. This is expressed by Ayer as follows: 'A sentence says nothing unless it is empirically verifiable'. In other words, the only statements that have genuine meaning are those which may be verified (i.e., tested) empirically (i.e., by the five senses). Take, for example, the statement: 'Smallpox imprints an indelible mark on the spinal column'. This may be true or false; to discover which is the case, we have simply to use our senses—that is, to go and examine the spinal columns of the appropriate people. But whether it turns out to be true or false, it is at least a statement that *means something*, for the simple reason, say the Logical Positivists, that it is 'empirically verifiable'.



Take, however, the assertion: 'confirmation imprints an indelible mark on the soul'. Since the 'soul' is by definition supposed to be immaterial, it is not available to any investigation of the senses, and no amount of examination could ever prove or disprove any statement about it. The statement in question is, in short, not 'empirically verifiable', and is therefore, according to Logical Positivism, neither true nor false, but simply meaningless. The Logical Positivist is thus in the pleasing position of being able to say in debate such things as: 'your remarks have at least the merit of being false'.

One more point: it is important to observe that when a Logical Positivist says 'verifiable', he means 'verifiable *in principle*', and not merely 'verifiable in fact'. Take, for example, the farther side of the moon. It happens, in the present stage of scientific development, to be unavailable to our senses, a circumstance which a minor poetess has noted in the well-known lines:

'O moon, when I gaze on thy beautiful face,  
Careering along through the boundaries of space,  
The thought has often come into my mind  
If I ever shall see thy glorious behind'.

But it is unavailable only in fact, and not in principle; that is to say, it is perfectly possible to imagine a state of affairs in the not too distant future when space-ships or some such devices will enable us to examine the far side of the moon just as well as the near side. Both sides of the moon are, after all, the same *sort of thing*. But statements about 'grace' and so forth are quite different. They are not even *in principle* empirically verifiable—in other words, by no stretch of imagination could 'grace' ever come to be investigated by the human senses. It is just not the sort of thing that could submit to such treatment.

To sum up: Logical Positivism is an extreme form of empiricism. It distinguishes between two types of statement:

- (i) Statements which are at least in principle testable by the senses (e.g., 'the human brain is grey'; 'the Law of Contract is too complicated'; 'the far side of the moon is mountainous'). These may be true or false; whichever they are, they do at least mean something.
- (ii) Statements which are by their very nature *not* testable by the senses (e.g., 'the human soul is immortal'; 'the moral law is unalterable'; 'hell is eternal'). These are neither true nor false, but simply meaningless.

This second class of statements has received from Logical Positivists the semi-technical name of 'metaphysical', and people who produce these meaningless noises about 'God', 'the soul' and so on are styled 'metaphysicians'. How, it may be asked, can anyone, even before

reading *Language, Truth and Logic*, be so ingenuous as to make such meaningless sounds? Ayer's answer is that a metaphysician is 'a philosopher who has been duped by grammar'. He means something like this: take the following two sentences:

- (i) 'The whale is warm-blooded.'
- (ii) 'The soul is immortal.'

Now both these sentences have the same *grammatical* form—a subject, the verb 'is', and a predicate. Their *philosophical* form, however, is vastly different. The first can be tested by the senses, and therefore means something; the second cannot be tested by the senses, and therefore means nothing. The true philosopher realizes the importance of this distinction and ignores mere grammatical similarity; the 'metaphysician', however, supposes that both sentences are equally meaningful because they are grammatically alike. In this way, according to Ayer, he is 'duped by grammar' and tricked into making the nonsensical utterances which it is the task of Logical Positivism to expose.

#### IV. SOME IMPLICATIONS

Such, in a simplified form, is the chief doctrine of Logical Positivism. It remains to mention some of its implications. Philosophically they are far-reaching, for most of the problems which philosophers have in the past thought it their business to discuss are dismissed by Logical Positivists as 'nonsense'. The doctrine that the only genuine knowledge is that afforded by the senses has this further implication: that the only way of acquiring genuine knowledge is the study of the natural sciences; for it is the chief task of these sciences to classify and arrange the various evidence provided by the five senses. Ayer thus reaches much the same conclusion as Comte, that 'it is necessary for a philosopher to become a scientist if he is to make any substantial contribution towards the growth of human knowledge'. But apart from actual scientific research, is there anything left for the philosopher to do? The answer is depressing: his only useful tasks are to prevent people from talking 'metaphysics', and to clarify the terms used in contemporary science. 'Philosophy', says Ayer, 'is a department of logic'.

These radical reforms in the programme of philosophy are of course of great concern to philosophers. Their practical importance, however, is somewhat lessened by the fact that philosophers have the happy ability to abandon their own conclusions as soon as they abandon their arm-chairs. For this reason, and also because my object is the practical one of pointing out the bearing of Logical Positivism on the Catholic Faith, I will turn briefly to its implications for theology and morals.



It should be plain from what has already been said that the theologian, on Logical Positivist principles, is entirely occupied in the production of nonsense, and the pursuit of 'an ignis fatuus of the mind

Which leaves the light of nature, sense, behind'.

Indeed, the theologian's first assertion, that God exists, is dismissed as meaningless; and it has been pointed out above how the same ban must fall also on such notions as the 'soul', 'grace', and so forth. Religion, therefore, in any proper sense of the word, and Catholicism in particular, appears to have little in common with Logical Positivism. To say that they are inevitably and irrevocably incompatible would perhaps be a little premature. The full philosophical implications of the new empiricism are not yet sufficiently clear to justify such an anathema; and in any case the Faith is no sensitive plant, but one which has been found to flourish in the most unpromising mental climates. None the less, a 'modus vivendi' between Catholicism and Logical Positivism is bound to be faced with very formidable difficulties, and recent attempts in that direction (for example, that of Mr Cox in *Mind*, April 1950), can hardly be called encouraging. The attempt to synthesize the two without abandoning the fundamental principles of either may eventually turn out to be feasible; it will certainly not be easy.

As for morals, the Principle of Verifiability has the following important result. Consider these sentences: if I say 'murder is frequent', I am, according to Logical Positivism, making a meaningful assertion, since it is one that I can verify by the use of my senses (e.g., by consulting police records). Similarly, if I say 'murder is unpleasant', I could, at least in principle, verify the statement by observing the reactions of murdered men, or in the last resort by being murdered myself. But what of the statement 'murder is morally wrong'? No conceivable use of my senses could ever enable me to detect the quality of 'moral wrongness'; it is just not the sort of thing that can be seen, heard, smelled, touched or tasted. The statement is therefore, according to Logical Positivism, 'metaphysical' and 'meaningless'. Once again we see how the metaphysician has been 'duped by grammar'. 'Murder is wrong' has the same *grammatical* form as 'murder is frequent'; but it takes a Logical Positivist to tell that the latter alone has any meaning.

Nevertheless, we undoubtedly *suppose* ourselves to mean something when we say 'murder is wrong'. What then, according to the Logical Positivists, do we really mean? The answer is that we mean nothing more than 'I personally disapprove of murder'. And similarly, 'it is right to tell the truth' means simply 'I myself approve of telling the truth'. Unfriendly critics have named this the 'boo-hoorah' theory of morals. That is to say, Logical Positivists translate 'murder is wrong into 'murder-boo!' and 'it is right to tell the truth' into 'three hearty cheers for truth-telling!'

The results of such a theory of morals are too obvious to need much amplification—the denial of the moral law and of any absolute standards of conduct, and the reduction of 'right' and 'wrong' to matters of taste or emotion. To say 'birth-control is wrong' is, on such a view, no more important than to say 'spinach is nasty' or 'Bach is boring'.

## V. SOME OBJECTIONS

After this brief account of some of the salient points of Logical Positivism, it remains to ask what objections can be raised against them. Space of course forbids anything like an adequate treatment of this subject, which might well occupy not one but many volumes. (This is perhaps the place to caution the reader against C. E. M. Joad's extremely unsatisfactory work, *A Critique of Logical Positivism*). None the less, with the severely practical end of Catholic apologetics in view, a few points may be mentioned. It has already been observed that to a consistent Logical Positivist the fundamental arguments of apologetics, such as the existence of God and the immortality of the soul, are (or at least are claimed to be) devoid of meaning. It is useless therefore for a Catholic to argue with him on these lines. It is, in fact, worse than useless; for to argue about conclusions without first agreeing on premises is not merely a waste of time but causes also confusion and exacerbation, and is likely to distort the sense of proportion of both parties. Consequently in such a situation the apologist must revert to levels considerably lower than those of theology. His best approach, I think, will be to question the basic assumption of empiricism that human knowledge is limited to what is available to the five senses. It is, after all, a mere assumption, and there is plenty of evidence to suggest that it is a false one. The physical sciences, for example, have shown us how vast a part of the material universe is beyond the reach of the unaided human senses, and even the lower orders of animal life are endowed with perceptive faculties far superior to ours. Is it not then perfectly conceivable that there exist realities which are by nature unavailable to the senses? If sense knowledge is in its own sphere so inadequate, may there not be other equally real spheres in which it is not merely inadequate but incapable? Another possible argument is from what S. Thomas would call 'natural desire'. The history of human thought strongly suggests that man is by nature a metaphysical animal, that he does not naturally rest satisfied with the evidence of his senses, but looks beyond the senses for something to explain them. (This is one of the theses of Gilson's admirable work, *The Unity of Philosophical Experience*.) Permanence and unity are what the mind seeks, and it does not find them in the world of sense. Indeed, the stubborn persistence of metaphysics after



the Logical Positivists have 'exposed' it is, I think, one of the chief objections to their theory. Metaphysics may be, in Bradley's words, 'the finding of bad reasons for what we believe upon instinct'; nevertheless we *do* believe certain things upon instinct, and to find reasons for them is no less instinctive. This instinct is not lightly to be supposed an instrument of illusion.

Another possible approach in controversy would be to suggest that if the statement 'God exists' is 'nonsense', it is at any rate nonsense of a peculiarly important sort: rather different, for example, from 'Jabberwocky' or even from 'Finnegan's Wake'.

The 'boo-hoorah' theory of morals is also open to attack from a number of directions, notably in that we *can* and *do* in fact distinguish sharply between the assertions 'x is wrong' and 'I disapprove of x'. And what is more, we assign blame to actions which we call 'wrong', but *not* to actions which merely arouse our disapproval. If the Logical Positivist theory were correct, it is hard to see why offences against 'moral taste', such as murder or lying, should be any more blameworthy than drinking port before dinner or preferring Verdi to Monteverdi.

Those who advocate such subjective theories of morals are apt to appeal to the wide divergence of moral standards observable in different ages and races. Herodotus, for example, tells a story of the questions put by Darius to some Greeks, who cremated their dead, and some Indians, who practised ceremonial cannibalism. Of the Greeks he enquired 'what he should pay them to eat the bodies of their fathers when they died. To which they answered that there was no sum which would tempt them to do such a thing.' He then asked the Indians 'what he should give them to burn the bodies of their dead. But they exclaimed aloud, and bade him refrain from such language.' And Herodotus concludes sententiously that 'convention is the arbiter of everything'.

The fact of such a divergence of behaviour is a historical question, and its truth or falsehood does not greatly matter. However it may be, it does not in the least prove that there are no absolute and objective moral standards, but merely that men have failed to discern them. An absolute moral law is entirely compatible with the moral evolution of mankind; and, as S. Jerome acutely observes, however much men's views on conduct may differ, each group claims its own standards to be applicable, not merely to itself, but universally. 'Unaquaque gens hoc legem naturae putat quod didicit.' These lines of argument cannot, however, be elaborated here. It must suffice to have mentioned a few ways in which an apologist might, with some hope of success, get to grips with a Logical Positivist opponent.

## VI. CONCLUSION

If the preceding account of Logical Positivism has given the impression that it is too extravagant for any intelligent person to accept, or too inherently absurd to be worth controverting, then it has been gravely misleading. It simply will not do to dismiss Logical Positivists as illogical negativists, and get back to the 'Summa' again. In the first place Logical Positivism represents an extremely important philosophical development, and in the second, Catholic philosophy may have a great deal to learn from it.

To take the first point: there can be no doubt that the philosophical developments of the past half century, culminating in Logical Positivism, have brought about what Kant called a 'Copernican revolution' in thought; that is to say, they have opened up entirely new ways of approach to the problems that habitually exercise the minds of human beings. The precise extent of this revolution is a matter of opinion; but it is certain that after the events of the last fifty years philosophy can never be the same again. This is beyond a doubt, and it is idle to deny it.

There are, however, a number of Catholics who decline to admit this fact, and have committed themselves to an exaggerated notion of a 'philosophia perennis'. There is, no doubt, as Gilson has shown, a perfectly valid sense in which the traditional philosophy of the Church may be called 'perennial'; but if the word is to mean that philosophical truth was revealed in its entirety in the thirteenth century and is capable of modification only in the merest details, then the resulting system, though it may well be only too truly 'perennial', will soon cease to be philosophy. Those who favour such an interpretation might perhaps be asked why philosophy alone of all human activities should be supposed to enjoy this static and immutable quality; and whatever they may answer, the rest of us may at least congratulate ourselves that we are not forced to endure the inconvenience of a 'perennial' dentistry or a 'perennial' system of public transport. The sad fact is that the word 'Scholastic' is used in the philosophical faculties of our universities almost exclusively as a term of abuse. Schoolmen are regarded as little more than elderly schoolboys. The reason for this is certainly not any wide acquaintance with medieval thought, but simply the refusal of so many Catholics to pay the least heed to current philosophical movements.

The second point was that Catholic philosophy, without surrendering any of its fundamental principles, may have a good deal to learn from Logical Positivism and other modern empiricist systems. These systems certainly go too far, but a great deal of what they say is no less certainly true. To state, for example, that *all* moral assertions express

mere approval or disapproval, is an extravagance, but it contains a great deal of truth. We *do* often call a child 'naughty' when we mean simply that it is being inconvenient to us, and we *do* often call a proposal 'wicked' when we mean only that we disapprove of the proposer's politics. Again, the Principle of Verifiability is intolerable as a universal criterion; but its insistence on the facts of experience is most salutary, and it is nothing short of necessary in certain cases to dispose of the more fantastic flights of philosophical fancy, such as Aristotle's universe of fifty-nine concentric spheres. It might even be employed to test the usefulness of such scholastic concepts as 'form', 'substance', and 'potentiality'.

These, however, are speculations which cannot be pursued here. My chief point is that Logical Positivism is a very considerable intellectual force, and must be very seriously reckoned with. If any Catholic wishes to know what he is up against, let him read Professor Ryle's recent book, *The Concept of Mind*, a brilliant application of Logical Positivist principles to psychological theory.

To sum up, I would urge any Catholics who are at all concerned with philosophy to do three things: to recognize the true importance of Logical Positivism and kindred intellectual developments; to prepare to defend themselves against formidable opponents; and to learn whatever of value may be learnt from these new ways of thought. 'Quidquid bene dictum est ab ullo, nostrum est'.

P. O'R. SMILEY.

## OPTIMISM

(FROM HORACE)

'*Tu ne quaesieris etc . . .*'

Do not try  
To find out  
What is not your business.  
Don't worry  
What my end will be,  
Or yours,  
Leuconœ,  
And do not  
Dabble with the Babylonian signs.

It is better,  
Much better,  
To take it easy.  
It's what you do with what you've got.  
You doubt it?  
Let us not argue the point.  
What does it matter  
Whether God  
Has given us a longer spell on Earth,  
Or whether  
'Tis the last tempestuous winter  
That wears away its wrath upon the rocks  
Of the Tyrrhenian?

Be wise,  
Relax,  
Here, have one.  
Don't embark  
On distant hopes,  
Since life is short.  
We're wasting time  
Just gassing.  
Reap the harvest of the day!  
Why worry?  
Surely  
The future  
Doesn't matter?

B. A. MARTELLI.



## BOOK REVIEWS

### THE HOLY SEPULCHRE

IL SANTO SEPOLCRO DI GERUSALEMME. (Istituto Italiano d'Arti Grafiche, Bergamo)

This volume is being distributed by the Custodians of the Holy Land and its preface has been written by Mgr Testa, Apostolic Delegate to Jerusalem and Palestine. It is a brochure of 157 pages, very fully illustrated with photographs and an appended series of twenty-nine page pictures and plans. The main part is divided into three sections. In the first Père Vincent, O.P., writes a history of the Basilica of the Holy Sepulchre. Next comes a description of the present building by Fr Baldi, O.F.M. Finally there is a section outlining a suggested design and plan for a new basilica, written by the architects, L. Marangoni and A. Barluzzi. It is this plan that the final group of plates illustrates. Mgr Testa writes a short conclusion.

The whole volume is well printed on beautiful paper and the wealth of its illustrations alone suffices to make it worth possession. Yet it does not seem to be on sale. No price is indicated and, if there were, one suspects that it would have to be high. The aim of the book is expressed by Mgr Testa in his preface, 'to recall the attention of Christians to the most venerated church in the world'. The occasion chosen for this was the eighth centenary of the consecration of the church in 1149.

A summary of the contents will reveal what the producers of the volume are hoping to achieve.

Père Vincent relates how the present church was built on the site of the basilica of the fourth century, and how this in its turn had been set up in the place where, at the order of the Emperor Hadrian, a pagan temple had been erected to cover the supposed site of the burial of Christ. The tradition therefore goes back far—to the early second century, and about the year 135. Compared with other traditions concerning allegedly primitive Christian sites this is early and constitutes a very favourable presumption in support of the genuineness of the tomb. There remains the obscure period of the years that intervened between the time of Christ's Resurrection and the building of the Hadrianic temple, little over a century at most. It is not hard to imagine the possibility of the early Christians remembering the location of so important a place, even though the New Testament does not inform us that it was held to be of great interest once friend and foe had alike come to acknowledge the indubitable fact of the disappearance of the body. At once the tomb passes into obscurity which lasts during the intervening century, an obscurity which is very understandable when

one recalls that the city of Jerusalem was so thoroughly destroyed in the year A.D. 70 and would remain desolate for a period afterwards. Some have felt that these circumstances forbid us to attach more than a fair probability to the correctness of the later identification of Calvary and the tomb. Others go so far as wholly to exclude them on archaeological grounds. Père Vincent is not of either opinion. He regards the site as solidly established in its genuineness, 'thanks to methodical research, topographical, archaeological, exegetical and historical, the authenticity of these essential Christian sanctuaries rests on concrete proofs, quite worthy of our confidence'. Careful readers will perhaps regret their omission from the account and that the author contents himself with the assertion that the early Christians remembered the places quite well, even though they were compelled to have a 'short absence' from the city during the siege in the year 70.

No one can fail to be moved by the description of the basilica of Constantine (in so far as we can reconstruct it) and also of the later, medieval, building. The church, like Jerusalem itself, lived through many disturbing periods. Surviving invasion from Persian and Mohammedan the old basilica was almost entirely replaced by the Crusaders with the present church. This in its turn saw the entry of the power of Mahomet and a renewal of uncertainty and oppression. The Franciscans, however, were able to assert their guardianship, given them as early as the fourteenth century. But there were difficulties with interested parties other than the infidel. The various Eastern Churches, Greeks, Armenians, Georgians, Syrians, Jacobites, Copts, and Abyssinians all claimed the right to use the building. The Moslem authorities sometimes allowed or even encouraged these rivalries, and the Franciscans were obliged to bring the political influence of France into the scale against the overwhelming strength of their opponents. The Greeks in turn engaged the Russians at the political level. But later the French Revolution ended temporarily the strength behind the Franciscan efforts and it was in this uncertain time that the Greeks were able to establish rights in the church that have never yet been wholly abandoned. In the middle of the nineteenth century pressure from a restored 'Catholic' France enabled the Franciscans to gain back from the Moslem authority some of their lost rights. But the 'status quo' then established and afterwards maintained when Palestine passed into British Mandate has left a situation which, while satisfying neither party, involves great difficulty in the reverent carrying out of religious ceremonies in the church.

A good idea of what this state of affairs is like is given by Fr Baldi in the second section of the book. He describes the different parts of the building that Catholics and Christians of the dissident Oriental Rites claim and use. The resulting picture is one of chaos and confusion. Clustered round a place that all are agreed in regarding as the tomb



of Christ rival and uncompromising groups of Christians take turns to hold their respective liturgies. Occasionally the services are even held at the same time. It is necessary for close police supervision to prevent any, deliberate or otherwise, infringement by each of the others' rights, and in one place the Moslems hold the keys and control exit and entry.

In addition the fabric is giving cause for the gravest fears. In many places immediate collapse is expected to follow the next serious earthquake. It is hoped that it will be averted by the elaborate system of buttressing and strengthening girders that has been created. Some parts of the church, as the photographs indicate, look as though they were in a perpetual state of construction. The whole is a conglomeration of ancient decaying masonry, the pious clutter and accretions (according to several rites) of many generations, served by non-cooperating groups of religious men whose ceremonies and beliefs clash and struggle the one against the other. This is not an edifying arrangement, even if the centre round which it is all gathered cannot be claimed with certainty as the scene of the Biblical event that it honours.

The proposal to end all this must be recognized as a generous minded attempt to tidy up at any rate one of the places in Jerusalem that Christians of the whole world would wish to see restored to order and decorum. It is suggested that the church and buildings that now stand should be scrapped and that no further efforts be made to bolster up an edifice which must before long fall to ruin. In its place a larger, more spaciouly designed basilica would be erected. Careful plans for this have been prepared and much thought has been given to satisfying all the requirements involved. These apart from the sheer financial and material difficulties are by no means small. All the religious groups at present tenacious of their hold of the Church must be given an assurance they will have a place in the new building. Careful provision has been made for them. In this way beside a central Catholic church flanked by smaller Greek and Armenian churches there will be churches for the Copts, Syrians, Abyssinians and Anglicans, the latter having been successful in gaining recognition as claimants. The whole idea is evidently inspired by a desire for peace and a hope that, if the different groups can gather in a more orderly fashion round the holy place, and are not, as now, compelled to get on each other's nerves by too close proximity, in time a movement leading even to the restoration of the unity of the Catholic Church among them may come about. Such an eventuality may seem remote but it should never be left out of our hopes and prayers. Although it is difficult to see what concrete assistance can be offered by individuals with regard to the project of the new basilica a sense of responsibility for the fate of the Holy Sepulchre on the part of Christians everywhere might lead to the discovery of a new field in which they

could work together. Then surely the material resources would be speedily made available. The book we have under review has these aims alone. Conceived by Catholics, it is not an attempt to make capital for their Church, but an honest effort at the solution of an unfortunate and regrettable situation in a place that above all places in the world should be known for its manifestation of the love and unity of Christians in Christ. The new arrangement, if achieved, would not be by any means ideal, but it would be immeasurably better than that which subsists at the present time. As Mgr Testa says, the idea is there for consideration and if anyone has a better let him come forward with it. It can safely be asserted that no scheme that falls short of this either in breadth or in thoroughness can have any hope of success.

THE EDITOR

NEWMAN'S UNIVERSITY. IDEA AND REALITY by *Fergal McGrath, S.J., D.Phil.* (Longmans) 30s.

This is the work of a specialist, and it will be of great interest and use to specialists in the history, theory and practice of Education, chiefly, though not entirely, of University Education. The author has devoted an immense amount of care and research to his subject, and treats of it with exhaustive fullness. He has examined with minute diligence every available source, and he has had the advantage of consulting stores of correspondence and information, hitherto unused, or not available. He has been able therefore to provide an account of Newman's work and achievement in Ireland much more exact and thorough than is to be found in any of the biographies of the Cardinal, even the great *Life* by Wilfrid Ward. Indeed, as Fr McGrath plainly says in his Foreword, one purpose of the book is to correct the mistaken impression left by the three chapters which Mr Ward has given to the subject. Readers of those chapters are led to conclude that apart from the writing of the famous Lectures and Addresses which make up *The Idea of a University*, the years in Ireland were a time of disappointment, frustration, and almost disastrous failure, nearly barren of result, and better forgotten. On the contrary this book sets out to balance this depressing impression by showing 'the great body of constructive work which Newman was able to carry through'. Further and beyond this purpose, Fr McGrath judges that the whole episode deserves detailed study, not only as an essential part of the history of Irish University education, but because it illuminates and enforces many educational principles of intrinsic importance and of living interest to-day.

The book begins with two chapters dealing at length with the educational background against which the task of founding a Catholic University had to be undertaken, and then, chapter by chapter, the history of the University and of Newman's work for it from 1851 to 1859 is unfolded, with a review of the developments and results which followed upon the labours of Newman and his collaborators during those years. It is a long story, complicated by the events, and personalities, and cross currents of the political and ecclesiastical history of Ireland (and of England to some extent) during the nineteenth century. Fr McGrath tells it with a wealth of detail and documentation which is the fruit of his tireless research and extensive reading. His work will be of lasting value to the experts and students for whom it is intended, but the general reader, it must be confessed, will probably admit with the reviewer that the very fullness with which the subject is treated bewilders him.

R. W. W.



APoloGETICS FOR THE PULPIT by *Aloysius Roche* (three volumes in one) (Burns Oates) 18s.

It is easy to understand why men will go a long way to hear the parish priest of Billericay (pronounced Billyricky) to hear him speaking in the pulpit, because here in this three volumes in one is the answer: he knows how to preach. He is clear, he is engaging, he is forceful, he is convincing.

The matter of the book is, as the cover says, the whole gamut of Catholic apologetics, from the existence of God to the use of holy water, via the nature of Christ and the Church. The manner of presentation is not that of a series of sermons so much as notes for sermons; surely, notes for those sermons preached at Billericay. This has advantages and disadvantages. To take the former first, it means that the rhetorical twists and turns of a preacher are not reproduced, and they are, we all know, very dull in book form. But, on the other hand, the ideas are not always sufficiently extensively put out for the thoughtful reader. The reviewer, however, should always be concerned in his criticism to remember for whom the book is written. The Foreword tells us it is not for the learned but for the beginner among the preaching class. Besides, Fr Roche, as a practised preacher himself, knows that a sermon, if it is to get inside the mind and heart of his hearers, has got to be simple and direct.

The parts of the book that I preferred were those which did not deal with strictly philosophical problems or with creation and the Bible. In such matters it is very difficult to be balanced in sermon-note form. To call the account of creation, as given in Genesis, 'scientific', surely, is going a bit further than the Church requires. It is not scientific history and is not trying to be.

The manner of presentation is most useful. A young preacher who is hard put to it to find an opening or a suitable text, a story, a quotation from a Father or a saint, on the subject he is taking as his matter, will find abundant material here.

Apologetics have their uses. We must be able to defend our faith, and we must in fact do so very often, in a world increasingly aware of that Something, the Catholic Church, but very vague as to what it holds. Therefore this book is opportune and will be useful. But we should always be on our guard against taking too bellicose an attitude and we should always allow good faith in our 'opponent' until the contrary is proved true. Nor should we minimize the difficulties, or pretend they do not really exist. While we can prove conclusively that God is, that Christ came and founded a Church, that he is God, that the Church speaks with the voice of God, there are many corners of Catholic thought which still remain obscure and have to be accepted, rather than proved, accepted because God through the Church has said so. Lastly, for all the certainties of our proofs the ultimate mover of souls is God through his grace.

C.C.E.

JESUITS GO EAST. A Record of Missionary Activity in the East 1541-1786, by *Felix Alfred Plattner* (Clonmore and Reynolds) 16s.

The more one reads about the exploits of the Jesuits gone East the more marvellous those exploits appear. Here is a book which describes chiefly, not what they did when they got there, but the trouble they took to arrive. The important things in the sixteenth and seventeenth century, so one thinks after reading this book, were not the petty wars in Italy or even the thirty years war but this heroic, persistent, almost endless, effort to link East with West, or more accurately to link the East with Christ. This book is full of that heroism, related in a quiet objective way and all the more telling for that. It could scarcely fail to be an amazing book, simply because of the story it has to tell. The story is enriched by the manner of its telling and the translation is well done.

During the last two thousand years only once has the route to the Far East been organized and safe; that was for the short spell in the thirteenth century when the Mongol Power spread from Cambaluc to the Volga. Before that, wars and rivalries made it dangerous, though Nestorians did get through. After that, the Silk Road had become in parts a great waste and in any case chaos reigned for centuries. Consequently Henry the Navigator, a Portuguese prince of the royal House, set himself to plan a way by the Cape. The book of Father Plattner is chiefly concerned with that hazardous journey, made all the more dangerous because the ships were often manned by convicts and conducted by incompetents. There was overcrowding, there was scurvy. I wish the author had given us statistics of the number of Jesuits who made that perilous journey, how many were drowned or died, and how many got through.

The mortality was so great that it was decided to find a way overland. The chapter describing the almost unbelievable endurance of P. Grueber in his travels across Asia is one of the best in the book. He made the journey from East to West, from Peking to Smyrna, via Lhasa.

Another interesting thing is the account of the control the Portuguese Government had over the missionary endeavour. At first it told in the favour of the missionaries, as Portugal alone had the secret of the way to Goa. But, later, when that little country became jealous of its rights, the interests of the missions were not served by Portugal which had control of ecclesiastical patronage in the Far East. The chapter describing the dissolution of the Society and the transportation of its members back to Europe, where they were buried alive in the Fortress of St Julian by that glory of the Enlightenment, Pombal, has to be read to be believed.

There can be nothing but praise for the author of this book, whose work is bursting with information. On the other hand, three things are wanting to this English version of the original German, an index, a good map and a list of Fr Plattner's sources. The 'reader' will not much mind the lack of index and bibliography, but the 'student' does. I do not blame anyone concerned for the variations in spelling of proper names and remember with sympathy Lawrence of Arabia's replies to his publisher. In the East, especially China, every place has about three different names and Europeans, to make confusion worse, are prepared to spell them two or three different ways.

As a book to read (and what else are books for?) this one is magnificent; not one travel story, but hundreds, and with a voice worthy of the peril undergone.

C.C.E.

SELECTED POEMS OF THOMAS MERTON (Hollis and Carter) 12s. 6d.

In his Foreword, Robert Speaight gives a clear account of the aims, achievement, strength and weakness of Thomas Merton as a poet; it disarms the critic and says most of the things that a sympathetic reviewer feels moved to say. The selection is from three published volumes and contains poems written before and after his entry into a Trappist Monastery. It may interest some to guess, where there is doubt, which came before and which after; for there is no violent and obvious break in style nor change in matter. A profound religious experience, however, genuine and intense, does not of itself qualify a man to write poetry. A misunderstanding of this is the reason why much so-called religious poetry is a disaster and in the long run does disservice to religion. Thomas Merton makes no mistake of that sort. He is a poet in his own right with his own brand of originality and his own degree of skill in the poet's chosen medium of words, symbols and images. You will find then nothing written primarily to edify, though that will occur frequently for one who reads with sympathy and knowledge of the writer's past experience. You will find, unless you are well acquainted with modern poetic technique, a good deal to puzzle you; for Thomas Merton is a modern poet and much of his work—too much, perhaps,



some will feel—contains obscurities of the sort where the image or symbol fails to be significant because it is too private. These obscurities are incidental, for the general drift of each poem is not really difficult to grasp. Mr Speaight makes the just comment that Thomas Merton has more power over the single phrase than the sustaining rhythm, and this is indeed the impression made; for the poet has a keen sensibility and a rich talent for metaphor and simile which enables him to throw before the reader a succession of sudden vivid pictures. The very ease with which such felicitous images come to him make for a weakness in his verse. You feel, at least in the earlier poems, that he tends to seize the passing simile too readily for its own sake and forget whether it is really significant. In the later poems there is evidence that he is aware of the need to prune away many of these passing delights to produce a steadier sense of aim and movement. As yet he has made no attempt at poetic construction on a sustained scale. Towards the end two poems suggest that if he continues to write he may achieve an extended flight of verse. Weaknesses, of course, there are apart from the obscurities already mentioned—some jarring rhythms, some errors of taste perhaps, and the too facile image, but it is a book to give much incidental delight and great interest and encouragement to those who think both that modern poetry badly needs for its health to make contact again with genuine religion and that religion too, though it can exist without the poets, benefits greatly if they are with her and not against her.

E.A.R.

LOGIC AND LANGUAGE edited by A. G. N. Flew (Basil Blackwell) 16s.

This book may help to satisfy a long felt need. For too many years the student of philosophy has had to be content to read his introduction to the current of contemporary English philosophy in the pages of Professor Ayer's *Language, Truth and Logic*. Not that the latter was a deficient guide. Its clear and persuasive style and its wide scope assure its position still. But the philosophical boldness, since somewhat modified by Professor Ayer, that helped to give it its name inevitably but paved the way for a more detailed investigation of the problems it raised. However, as the preface to the volume under review says, philosophers of this kind did not write much and what little they wrote appeared in the 'professional' philosophical journals which were not within easy reach of the student, still less of a wider public.

Mr Flew has therefore done a great service to the advancement and diffusion of this philosophical movement in collecting a number of the more important articles on different but connected problems of linguistic analysis. When a philosophy aims at uncovering the false problems generated by our common and innocent habit of confusing different logic forms of proposition because of their verbal and grammatical similarity it can be expected to cover a wide field. Professor Ayer made this clear enough, but it was not possible to see from his more summary treatment the detailed working out of the method in various contexts.

In this volume we have articles on matters of an ethical, legal and political kind as well as of those in the more purely philosophical sphere. Professor Ryle's article opens and this is most appropriate for in it he registers without equivocation the nature of the question at issue. He says in effect that whatever else philosophy does it has to rescue us from our inevitable way of being misled by our forms of speech and writing into the discussion of problems which in fact are non-existent. At least its role of clarification is assured. He (then) held out the hope or at least the wish that it had more to do, had in fact a more exalted task. This task, however, has not yet been apprehended by the principal thinkers in the logical positivist (or linguistic analyst) tradition, which does not mean necessarily that it never will. One of the most illuminating of the contributions to anyone who is wondering about the relation of this to the older philosophies must surely be Miss Macdonald's discussion of the function of analogy in philosophical thinking. The state of modern

philosophy is such that analogy can be treated carefully and systematically without a single reference to the scholastic analysis of the idea. Hence while the article in question converges with the latter in more than one way and, in common with other writings in this volume, labours in the rediscovery of scholastic commonplaces, it is possible for this to occur without any recognition of the kinship. Undoubtedly, it is as much true that the scholastics have failed in great measure to maintain their thinking in a manner and a context that will engage the attention of modern philosophers as that these in their turn have acquiesced too hastily in the supposition that scholasticism was too dead a method to have now anything relevant to contribute to the advancement of philosophy. It is also true that there are signs of a renewal of contact, but things seem to be moving quicker on the continent in this respect than at home.

In recommending this book to the notice of Catholic readers it might be thought that at best one was pointing out something which requires to be known and answered because of its tendency to propound views apparently antagonistic to religion. There has been disquiet in various quarters at the growth of a new positivism, which does not hesitate to brand all theological statements as meaningless or at best irrelevant to our scientific knowledge. There has been a sounding of the alarm and a too hasty attempt at defence. Meanwhile there are persons who because they have made the serious attempt to meet the requirements of both sides and have not yet crowned their efforts with the success of a solution to questions that they cannot in honesty avoid raising have earned suspicion and even the charge of frivolity. One feels impelled to suggest that the logical positivist techniques, which are not yet fully settled in their basic principles, should be of great interest particularly to Thomists, and that if the primary principles of the latter can be expressed in a manner that is intelligible to modern thinkers, not merely a philosophical reconciliation will be possible but even an advance. To be more specific, when modern analysts scandalize us by asserting that the proposition 'God exists' is nonsense, or at any rate incapable of being shown to have meaning by its translation into terms that we can verify by observation, we are fooled if we get excited and alarmed. What are they driving at? we must ask. We do not claim to see God, and if we claim to know Him it is to 'know' in a unique, even an odd, sense. Can we show that this odd sense is not nonsense? Meanwhile metaphysicians are receiving a check which should save them many errors. Let them repay the debt by challenging the positivist to evade, if he can, the necessity of admitting that scientific knowledge cannot dispense with meaningful concepts and statements that are supplied not merely by the senses. While doing this they will be wise to enquire again how on the best scholastic principles we can claim knowledge of anything that is not material.

P.D.H.

AQUINAS PAPER NO 16, 'Nature as the Ethical Norm' by D. J. B. Hawkins, D.D., Ph.D. (Blackfriars' Publications) 1s. 6d.

Fr Hawkins undertakes to show that the eudaemonist and Kantian ethics are not wholly incompatible. We have here the example of a Catholic thinker prepared to give Kant's moral philosophy a chance to prove its value, and attempting to show that acceptance of this need not invalidate the view that regards happiness as the end of human action. The author is led to consider the place of love in human conduct and indicates that it cannot be properly conceived without both these ethical stand-points. Love gives the key for their connection and reconciliation. More opposed to the Kantian ethics is that of contemporary positivists; perhaps Fr Hawkins' analysis of Aristotelian ethics with his emphasis on the role played by love might enable us to discern an undiscovered link between these opposing, or at least, opposed theories.

P.D.H.



IN THE SERVICE OF YOUTH by *Paula Hoesl*, translated from the French by John Carr, C.S.S.R. (Sands and Co.) 10s. 6d.

This is the life of St Jeanne de Lestonnac, one of the most recent additions to the Martyrology. Born in 1555, she was a member of the Eyquem family, whose house, the Château de Montaigne, in the undulating claret district of the Médoc, is perhaps better known as the home, in his later years, of the Saint's philosopher uncle, Michel de Montaigne, whose influence on her upbringing was considerable. In the first few chapters the author gives an interesting and colourful account of life in a family of the 'petite noblesse' during the wars of religion in France. The scene is Bordeaux and its environments, where the reformed religion made many converts including the Saint's own mother, who tried to bring up her daughter in heresy. Both her childhood and her married life were spent in this atmosphere of religious acrimony, which perhaps accounted for her great loyalty to the Church, and her great desire to educate girls in the Catholic faith. The opportunity of putting this desire into practice came to her after the death of her husband, when, after attempting the novitiate of the Cistercian nuns, she returned to Bordeaux to found an order of teaching nuns—The Congregation of Notre Dame. Thenceforward her life follows what might be called the 'Common of Mother Foundresses'—initial success, persecution and apparent failure, and final rehabilitation. There follows a short account of the history of her order down to the present day.

The author has done her work well, given the evident paucity of materials, and as a chronicle of facts the book is excellent. The translator too deserves praise for the almost complete absence of Gallicanism in his text, and for producing a very readable piece of English. The book is well produced and very well illustrated.

G.G.

QUEEN OF HEAVEN by *Teresa Lloyd* (Sands) 6s.

This book is written for children. The first part describes the life of our Lady as portrayed for us in the Gospels. The greatness of the story is brought out by the simple manner in which it is told; it emphasizes indirectly, and thereby the more strongly, the central theological fact that our Lady's life is important solely because she is the mother of God. There is a disguised moral tone in passages such as the following 'We may be sure the simple food was well cooked, the table linen spotlessly clean, and everything in Mary's kitchen and living-room always neat and tidy'. Possibly some of the young will consider that 'God is always on the side of the grown ups'.

The second part of the book gives a short account of liturgical prayer to our Lady, and tells the story of her appearance to St Catherine Labouré, to Bernadette, and to the children of Fatima. It concludes with a short account of Our Lady of Walsingham.

The book gains considerably from six well chosen illustrations, three of which are reproductions of paintings of Fra Angelico. The book is written in a simple style which makes it most suitable for children. It will prove most useful to those who have the difficult task of finding spiritual books for the young.

D.J.M.

MEDICAL ASPECTS OF MARRIAGE by *John Ryan, M.B., B.S., F.R.C.S.* (Burns Oates) 1s. 6d.

This pamphlet, which has been written for the Catholic Marriage Advisory Council, sets forth in simple, direct language all that need be known by those who are either engaged or newly wed. The author avoids all confusing technical terms but does not fall into the trap of over-simplification. He prefaces the work with three great principles upon which all Christian marriage should be founded and after

summarising the anatomy and physiology of the two sexes, he deals with the many problems that face every young couple. It contains a wealth of good advice by a medical man, based upon sound Catholic principles.

B.J.W.

## G.T.S. PUBLICATIONS

The first number of *Catholic Truth* for this year appeared with its customarily topical collection of articles. Mgr Knox writes on 'Catholicism, Truth and Society', there is a note on the York Minster Boss of our Lady, a poem on the Assumption by Alfred Noyes, a note by William Teeling, M.P., on the New House of Commons, etc. The whole contains an amalgamation of more serious and lighter items of Catholic interest, including a section of Book Reviews. Among recently published pamphlets are a life of the present Pope (PIUS XII by *Herbert Keldany*) stressing particularly the Holy Father's efforts for peace; a short life of St Joan (THE HOLINESS OF ST JOAN OF ARC by *Etienné Robo*), which quickly gains our interest in her remarkable history but seems rather summary in the account of her procès and end. A pamphlet by Canon J. Cartmell, THE PRIESTLY VOCATION, maintains the C.T.S. standard in short explanatory tracts. The author is at pains to make clear what the requirements are for a man to be able 'to be called' by the Bishop to become a minister of Christ.

A recent pamphlet is T. O'Donoghue's *St Joseph*. It was worth while collecting and commenting on the little information available to us about him, and the author makes careful use of the Gospels and Apocrypha, the sole and scanty sources. By drawing on tradition he is able to argue such conjectures as that St Joseph was not much older than our Lady when they were espoused and that he had not been married before. Somewhat against tradition he supposes that the Holy Family were not poor but had a 'reasonably comfortable home'. The life of St Joseph is traced as far as it can be, and always in close relation to those of our Lord and His Mother. An outline of the history of the cult is appended. It is said to have been preached first in the West by the friars. The feast was appointed in 1481; later there was a great growth in its popularity—a good case of the development of doctrine without explicit and solemn definition. Although the historical record of St Joseph is extraordinarily small, Christian tradition has been able to assure him an important status in the hierarchy of the saints.

HOLY WEEK. The text of the Holy Week Services with a new translation by *R. A. Knox* (Burns Oates) 6s.

The Knox Bible is gradually appearing in the standard editions of our prayer books and one can now use the Holy Week Book with it set opposite the Latin text. There have been few changes in this new edition which retains the preface Fr Adrian Fortescue wrote in 1916. The 350 odd pages of Latin and English make a handy volume which is well set out, and must be reckoned very inexpensive.



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

*The Downside Review, Esprit et Vie, Studien und Mitteilungen* (Munich), *The Benedictine Review* (Atchison, Kans.).

*The Ushaw Magazine, The Oratory Parish Magazine, St Peter's Net, The Raven, The Corbie, The Priorian, St Augustine's Magazine, The Stonyhurst Magazine, The Beaumont Review, The Wimbledon College Magazine, The Ratcliffan, The Georgian, The Wykehamist, The Denstonian, The Lorettonian, The Mitre, The Pocklingtonian, The Giggleswick Chronicle.*

## NOTES

ON 10th March, Dom Theodore Rylance and Dom Maurus Powell celebrated the golden jubilee of their priestly ordination. We are glad to be able to offer them our congratulations and to record that both are still engaged in active work.

RECENTLY the Abbot and Council bestowed on Dom Maurus Powell the honour of the Cathedral Priorship of Chester. This is a reminder to us of Fr Maurus' long membership of the School Staff (since 1897) and his position at Gilling where he was Head Master from 1934 to 1948.

IN April Dom Laurence Bévenot left Ampleforth to undertake work at the Priory, Workington. As an organist since 1920 and as the choir-master since 1927, his work for the music and singing has placed us heavily in his debt. We shall miss him also for his skill in working in stone which has left its mark in many places, notably the monastic grave yard and the churches of Helmsley and Kirbymoorside. We offer him our best wishes in his new work.

We publish here a photograph of the interior of the new chapel in Gilling village. On the first Sunday of last Advent Fr Abbot said Mass to open this chapel of our Lady and the Angels. The building adjoins the Lodge and was erected a century ago to be the village school. The work of reconstruction was done entirely by Mr Franks' firm of joiners, recently established in the village, and Mr George Yeoman and Mr Tom Farrel are to be congratulated on their work.

This is presumably the first permanent place of Catholic worship in Gilling since the Reformation, for during the centuries that followed Catholics had access to Mass in the Castle. Their numbers were not inconsiderable as late as the early eighteenth century and would form the flock that Fr Anselm Bolton ministered to later on. But the Faith seems almost to have disappeared when the Fairfax family died out, although it never became completely extinct. Since 1930 Mass has been said again in the Castle, and for a few years during and after the war there was Mass also in the village. With the return of its regular celebration there it would be of interest to enquire and record the fortunes of Catholicism in Gilling and some of the neighbouring villages, from the Reformation period onwards. It is hoped that something of this kind will appear in future numbers of the JOURNAL.

We offer our congratulations to Fr Patrick Bushell who was ordained priest in Rome on 17th February, and to Fr Hugh Montgomery who was ordained priest during the ceremonies of Easter Eve at St John Lateran.







## OLD BOYS' NEWS

WE offer congratulations to the following on their marriage :—

Richard Wolseley to Alice French at Newport, Rhode Island, U.S.A., on 25th November 1950.

George Babington Boselli to Finola Murtough at the Convent of the Assumption, Kensington, on 1st February 1951.

Patrick O'Driscoll to Felicity Staples at St Augustine's, Tunbridge Wells, on 31st March.

Peter Ronald Coope to Rosalys Torr at the Church of Our Most Holy Redeemer, Chelsea, on 28th April.



AND to the following on their engagement :—

Thomas Christopher Anthony Beevor to Dorcas Brennan.

Gerard Gosling to Eileen Mary Storzaker.

Lieut (S) Anthony Palairet, R.N., to Marie-Dominique Tripier.

Kenneth Rosenvinge to Myra Watson.

Dr Robert Owen Hartley Heape to Frances Anne Rogers.

Thomas Pierre Turnbull to Mary Pratt.

John Cramer to Rosemary Rittner.

Peter Magrath to Josette Atkinson.

Dr John McCraith to Isabel McDonald.

Robert Edwin Swainson to Patricia Elma Fraser.

P. J. Rewcastle to Betty Pryce Jones.

Colin Bidie, R.A.F., to Gay Rowland.



THOMAS RITTNER has been given the Cross 'Pro Ecclesia et Pontifice' in recognition of his services to the Church, as a member of the Executive Committee for the Hierarchy Centenary Congress.



A. C. TOWNSEND has passed the Final Examination of the Law Society. J. F. Smulders obtained his M.Sc(Eng.), at Imperial College after a year's research work on dual-fuel engines and is soon joining an engineering firm in the United States.



WE have only recently heard that Dr R. Prosper Liston was chosen to represent the B.M.A. at the International Medical Congress held in Verona last July, where he gave an address on 'Medical Cinematography in Relation to Industrial Disease'. He has since been re-elected to the Council of the B.M.A. and Chairman of the Medical Film Committee.



THE oldest Old Amplefordian is probably John Francis Macadam, who was in the School from 1871 to 1876, and is now, at the age of 92, living in Buenos Aires.

To the list of freshmen at Cambridge given in the last issue of the JOURNAL, should be added the names of J. M. Smyth, *Caius*; T. M. J. Smyth, *Peterhouse*; I. Johnson-Ferguson, S. Harwood, *Trinity*; A. M. Grant, *Emmanuel*; D. Gore-Lloyd, *St John's*. A. R. McKechnie is at the Royal School of Mines, London. John Bunting has won a Scholarship to the Royal College of Art.

MAJOR R. S. RICHMOND, M.C., and Capt. T. N. Bromage, M.B.E., are serving with the Arab Legion.

RICHARD WOLSELEY, whose marriage last November is recorded above, is in practice as a surveyor in New Brunswick. His brother George, is working with Saunders-Roe.

DR HENRY WALMESLEY GREENWOOD has given up his practice, and with his son Michael and family is retiring to his farm in Eire.

J. G. SOMERVILLE passed out from the R.M.A. Sandhurst, in February, and S. H. D'Arcy from the Royal Air Force College, Cranwell, in April.

JOHN RYAN is active in an organization for promoting a living Christian Community especially in rural life, and has been chosen by the Government of Eire as representative at a Congress of Rural Youth Leaders that is being held in the U.S.A. from April to August.

RICHARD O'KELLY has been playing hockey for B.A.O.R.; his brother, Michael, was largely responsible for picking and training a tug-of-war team from his ship, that won the Seamanship Competition for the whole Fleet.

MICHAEL HARDY played stand-off for the England XV against Ireland, France and Scotland.

ANTHONY LOVEDAY has a post as Assistant Librarian at University College, London.

SEVERAL Old Boys have entered the British-American Tobacco Company recently, and have been posted abroad: John Bright to Malaya, Patrick Sheehy to the Gold Coast, and Nigel Stourton to Nigeria. The Secretary of the Company is Anthony Dewsnap McCormick.

OTHER Old Boys who have gone abroad in recent months include Adrian Millar, now in India, Thomas Ryan in Australia, Denis Herdon with the Shell Company in Bangkok. Anthony Armour is on a rubber plantation in the Rhio Archipelago, near Singapore.

CUTHBERT MAYNE is Senior Resident in Calabar, and we were interested to receive a copy of the *Nigerian Eastern Mail* containing his New Year's broadcast address, that dealt chiefly with the elections for the new Eastern House of Assembly and House of Representatives.

ON 5th February, an Old Amplefordians' Dinner was held at Oxford. This took place in the Hall of Worcester College by courtesy of the Provost and Fellows. Fr Paul was the guest of honour and there were present forty-eight Old Amplefordians and the Ampleforth members of St Bener's Hall. C. de L. Herdon proposed the toast, to which Fr Paul replied. The arrangements for this dinner were made by T. G. E. West, who is to be congratulated on their excellence.

AMPLEFORTH SOCIETY. The Annual General Meeting planned for Low Sunday had to be postponed at the last moment: it will probably be held some time in September, and due notice will be given to all members.

## SCHOOL NOTES

THE SCHOOL OFFICIALS were :—

Head Monitor	.. .. .	M. H. L. Simons
School Monitors :	N. A. Sayers, B. A. Martelli, M. M. Bull, J. D. A. Fennell, C. C. J. Johnson-Ferguson, Z. T. M. Dudzinski, S. H. M. Bradley, J. S. Evans, T. E. I. Lewis-Bowen, P. James, J. M. Howard, K. M. Bromage, P. M. E. Drury, F. M. B. Fisher, M. Corbould, I. A. Simpson	
Librarians :	M. R. Morland, S. A. Reynolds, J. Wansbrough, J. H. Clanchy, H. T. Fattorini, W. E. W. Charlton, R. O. Miles	
Master of Hounds	.. .. .	N. J. Fitzherbert
Captain of Rugby	.. .. .	N. A. Sayers
Captain of Athletics	.. .. .	I. A. Simpson
Captain of Boxing	.. .. .	B. A. Martelli
Captain of Shooting	.. .. .	The Hon. M. Fitzalan-Howard

THE following left the School in March :—

M. A. Baldwin, Lord David Crichton-Stuart, J. J. David, Z. T. M. Dudzinski, R. T. D. Hague, M. Grotian, G. E. A. C. Harper, D. P. Jeffcock, C. C. J. Johnson-Ferguson, P. Kazarine, L. A. Kenworthy-Browne, D. R. J. Leonard, J. C. P. McEvoy, J. G. M. McGuigan, A. W. O'Neill, M. H. L. Simons, J. F. R. H. Stevenson, G. W. Swift.

THE following joined the School in April :—

N. G. D'Arcy, H. B. de Fonblanque, R. C. Y. Frost, F. J. Galen, B. Robinson, R. J. M. Irvine, J. Marshall, D. Morgan Jones, J. P. Pearce, P. G. B. Peart, E. Tong, M. Vernon-Smith, F. C. G. Wayman.

IN addition to the fourteen scholarships and exhibitions already recorded in the JOURNAL, the following open awards now bring the number up to seventeen since December 1950 :—

*Classics*.—The Hon. T. F. D. Pakenham, an exhibition at Magdalen College, Oxford.

*History*.—G. W. Swift, a McKinnon scholarship at Magdalen College, Oxford.

*Natural Science*.—M. A. Gibson, an exhibition at Merton College, Oxford.

We offer them our congratulations.

ON the feast of the Visitation of Our Lady, Father Abbot blessed the Statue of the Madonna of which a reproduction forms the frontispiece to this number of the JOURNAL. It is the memorial to Father Stephen Marwood from the members of Saint Oswald's House at the time of his death, their parents and a few other friends. Situated part of the way up the Masters' Stairs it is in the centre of his House and also visible to all as they enter and leave the Church. It thus commemorates his two predominant interests, Ampleforth and Saint Oswald's House, and symbolizes his great devotion to Our Lady. It is carved from an old piece of English oak and is the work of Mr T. Kern. The photograph reproduced is by Dom Damian Webb.

## THE LIBRARY

IN January a new system of lighting was installed; it consists of eight, large, high-tension, fluorescent units, which hang well up in the ceiling and provide rectangular panels of light over the whole Library. The units are finished in bronze and fit in admirably with the general design of the Library. It was a bequest from the late Mrs Romanes which made possible the installation of this lighting.

The Librarian has once more the pleasurable task of thanking many benefactors. Notable among a long series of gifts are *The Georgicks of Virgil with an English Translation and Notes* by John Martyn, London, 1741 from Sir Griffith Williams, *Churchill's Marlborough* from M. H. L. Morton and P. W. Unwin, *The Riccardi Press Horace and Halecki's Limits and Division of European History* from A. T. Garnett, *A. S. F. Gow's Theocritus* from K. Anderson and J. G. Gosling, *Renier's History: its Purpose and Method* and *Rowse's England of Elizabeth* from F. D. Bingham, *The Kon Tiki Expedition* from J. M. Hartigan, *D. T. Rice's Byzantine Painting* from J. J. David and *British Chess* from T. K. Schrecker.



## THE MEMORIAL LIBRARY CRUCIFIX

THE Memorial Library, which forms the permanent visible memorial in the School to the Old Boys who were killed in the Second World War, is now nearing completion. One of the tablets of Hoptonwood stone on which the names of the dead are carved has been fixed in position and it is hoped that the other will soon be ready. Meanwhile we have been fortunate enough to find a very beautiful carved ivory figure—reputed to be seventeenth century Spanish, though some doubt attaches to this dating. The figure itself is about fourteen inches high and it has been mounted on a cross of black and gold. The crucifix, of which a photograph is reproduced here, now hangs as the central piece of the Memorial Library between the two stone tablets.



ON Wednesday, 7th March, 'The Compass Players' presented:—

## THE TRAGICAL HISTORY OF DOCTOR FAUSTUS

by

CHRISTOPHER MARLOWE

*Characters*

<i>Chorus</i>	. . . . .	PAMELA GOODWIN
<i>Faustus</i>	. . . . .	MARTIN HELLER
<i>Wagner, servant to Faustus</i>	. . . . .	JOHN RINGHAM
<i>Good Angel</i>	. . . . .	JOYCE ALLAN
<i>Evil Angel</i>	. . . . .	ARMINE SANDFORD
<i>Mephistophilis</i>	. . . . .	MAURICE DANIELS
<i>Lucifer</i>	. . . . .	COLLIN HANSEN
<i>The Emperor of Germany</i>	. . . . .	RAYMOND PARKES
<i>Benvolio, attendant on the Emperor</i>	. . . . .	HEDLEY LUNN

also

*Valdes and Cornelius, friends to Faustus; Two Scholars; The Seven Deadly Sins; Devils; Spirits in the shapes of Alexander the Great, of his Paramour, of Darius, and of Helen of Troy; Martino, attendant on the Emperor; an Old Man*

The play produced by John Crockett

Mimes arranged by Anne Stern

Masks by John Crockett

Wigs by 'John Henry'

Setting made in the Compass Players' Workshop

Stage Manager: Collin Hansen

The music was by Richard Strauss and Richard Wagner



The Compass Players were founded by John Crockett in 1944. Their aim, they state, is 'to help in creating a living theatre which would belong as much to the smaller communities as to the towns'. In the six years since their foundation 'they have continued their policy of taking plays of outstanding merit not only to the cities but also to the theatreless towns and villages.'

An admirable purpose alone is not enough to justify such a Company's existence, but let it be said from the start that in every way the Compass Players acquitted themselves admirably in this performance.

The stage set and lighting equipment which they used were all their own, and quite adequate. The lighting, perhaps, was even ambitious if it is considered that all, including the switchboard, was portable. Perhaps the most remarkable feature of all was the superb timing of the production; good examples of this were the dramatic entries of Lucifer and Mephistophilis, accompanied by thunder flashes or magnesium flares, and a startling change of lighting in the split second of the flash. It was remarkable in itself, perhaps, but even more remarkable since the actors themselves were responsible for all such effects. No stage hands or extras travelled with the Compass Players—the nine players who acted were alone responsible for the staging, and all effects. When it is added that these nine players filled, between them, a total of twenty-eight different parts in the play, entailing constant changes of dress and make-up, the achievement appears even more astonishing. The resourcefulness of the players cannot be over-praised.

Perhaps the greatest problem in *Doctor Faustus* is the producer's. He has corrupt texts to interpret, and possible interpolations to sift; if he decides to his own satisfaction upon a manageable text, he is still confronted with a startling divergence of quality—coarse buffoonery on the one hand, and snatches of Elizabethan lyrical drama at its best on the other.

John Crockett has dealt with these problems very successfully in his production. Broadly speaking, he has retained the essential seriousness and solemnity of the play at the expense of the buffoonery. This is the obvious line to have taken, for the contrasts in the play are so violent that the rollicking humour quite shatters the dramatic tension. Marlowe, or, perhaps, an interpolator, was too turbulent a spirit and too undisciplined an artist to master the technique of comic relief, which eases yet retains the dramatic tension.

The producer keeps the unity of the theme by substituting for several of the poorer scenes of Mephistophilis in action, a series of Mimes which reflect the tone of the original, but which provide a less violent contrast. For the most part this is effective, and gives a pleasing modern character to the production. The Mime of the Papal Court was the least successful, and the scene would perhaps have been better



treated by a modified version of the accepted text; certainly that provides the most amusing interlude in the play. But the Pope, in a homespun off-white garment, cutting a languid caper with two friars in milk chocolate coloured habits did less than justice to Marlow's vigorous interlude in the Papal Court. The Mime of the Seven Deadly Sins was the most successful; the dresses and masks were bold, and the dance expressive.

Of the characters, Doctor Faustus dominates. Martin Heller played this exhausting part very competently. His gesture was tense, and was even violent in the closing scene, but it served the right purpose in communicating the conflict of soul which raged in Doctor Faustus. The only criticism would be that there was too little light and shade in his voice—all tended to be emphasized.

Mephistophilis was played by Maurice Daniels, who also gave a very good performance. The appearance of his friar's weeds was all against him, and they made adequate gesture quite impossible. But the cold, hard dispassionate ring of his voice was convincing; only when talking of holy things did he falter, and reveal his anguish of soul. This was the best individual performance of the evening. Collin Hansen as Lucifer was stately and imposing, but his voice lacked the authority one would have expected. Helen of Troy's entry—an especial difficulty for any producer—was beautifully staged. The remaining actors, who filled a variety of minor parts, acquitted themselves well.

Finally, the enthusiasm of the School must be recorded. That, above any critic's praise, should please the Compass Players. They competed with the ever growing influence of the Cinema, and if it cannot be stated that they were outright winners—I am not sure that it cannot—at least they held their own. That, perhaps, is a greater achievement than they will realize.

J.L.R.

## MUSIC

A RECITAL OF MUSIC FOR VIOLIN AND PIANO

by

ANTONIO BROSÀ and KATHLEEN LONG

Thursday, 15th February, 8.10 p.m.

Sonata in A Major . . . . . *Mozart*  
 Allegro molto  
 Andante  
 Presto

Sonata in G Major . . . . . *Brahms*  
 Vivace ma non troppo  
 Adagio  
 Allegro molto moderato  
 Sonate . . . . . *Debussy*  
 Allegro vivo  
 Intermède (fantasque et léger)  
 Final

When two such outstanding and mature artists play great music together, you may expect a memorable experience. This night we had it. A glance at the programme might bring from a critic the remark that the choice of music was too austere for a school. In fact the audience listened with the keenest attention throughout the evening, so compelling in its easy mastery was the playing. Where all is done with perfection it is difficult to single out for praise, but perhaps of those things which can be captured and reduced to words the most striking thing was the balance between the instruments—always most difficult to achieve when a violin has to hold its own with a piano. This wonderful accuracy, which you did not notice at the time, made sure that the music would exercise its full effect to delight the sense and satisfy the mind. To voice an individual opinion, the most intense and stimulating musical experience came from the Mozart and the Schubert encore. In the Brahms Miss Long could reasonably have risked drowning the violin in one or two places. It depends how you like your Brahms. You may think that the piano should be treated somewhat as the predominant partner. The Debussy is not an easy work unless you know his music. It seems so different from what you expect a sonata to be. Miss Long is one of the greatest Debussy players living and it was the keenest pleasure to hear this lovely, wayward and unusual music played with such enjoyment and sympathy. The evening ended with some encores, which proved most clearly that the artistry and skill of these two great players was not at all less competent to make lighter music sound thrilling and significant. We owe them a great debt of thanks.

E.A.R.

PIANO RECITAL

by

G. S. DOWLING

Tuesday, 13th March, 8.10 p.m.

Prelude and Fugue in A Flat (Book II of '48') *Bach*  
 Three Intermezzi (Op. 117) . . . . . *Brahms*  
 Flute Sonata . . . . . *Loeillet*

FR DAMIAN

Study in C Major (Op. 10, no. 12) .	<i>Chopin</i>
Study in A Flat (Op. 25, no. 1) .	<i>Chopin</i>
Scherzo in B Flat Minor (Op. 31) .	<i>Chopin</i>

This, the first recital in the new Music School, was given by Mr Dowling, who has recently joined the music staff. He began confidently with the Bach, his performance of the Fugue being particularly well figured, and in spite of a rather metallic piano he achieved a sensitive performance of the lyrical Brahms Intermezzi. It was in the Chopin, however, that he found his strength. The studies were played firmly and incisively, while the Scherzo, requiring a more forceful and brilliant performance, certainly received it. The genuine applause was not due to any Chopin-mania, but to the musical performance it was given. Between the Brahms and Chopin pieces Mr Dowling joined Fr Damian in a flute sonata by Loeyler, pleasant and relaxing music pleasantly played.

Any fears felt beforehand about the acoustics of the hall were set at rest. Even with the large audience of this evening it had a resonant quality, which is suitable for small ensembles.

P.M.D.

★

### EASTER SUNDAY CONCERT

#### THE AMPLEFORTH COUNTRY DANCE BAND

1. English Suite in three movements  
     'The Bishop'  
     'Greensleeves'  
     'The Dressed Ship'
2. Country Dance Tunes  
     'Meg Merrilees'  
     'The Spaniard'  
     'Step Stately'  
     'Goddesses'
3. Five traditional Nursery Rhymes
4. Morris and Country Dance Tunes  
     'Shepherds Hey'  
     'Blue-eyed Stranger'  
     'Roxburgh Castle'

(Short Interval)

5. Five more traditional Nursery Rhymes
6. Easter Carol for unison voices  
     'O Filii et Filiae'
7. The Dance in action  
     'Foursome Reel'—The Highland Reel Society  
     'Lads a Bunchum'—The Sword and Morris Men

This programme of traditional tunes was presented in the Theatre by the Ampleforth Country Dance Band on Easter Sunday evening. Playing at floor level under a pleasing combination of spotlights, the band gave an hour's delightful entertainment and more, informal and intimate, and entirely suitable to the festive occasion, to a full and thoroughly appreciative audience.

The traditional tunes played are ageless, but most of the orchestration was new, many pieces being first performances of arrangements by Fr Laurence and Fr Austin. This kind of music entails a good deal of repetition which might easily become monotonous if not carefully handled: however, Fr Damian and his Band have a good variety of instruments, especially since the recent inclusion of the cello and clarinet—and ring the changes accordingly.

The first five items were purely instrumental: then came the only vocal item, an Easter Carol arranged for a small group of unison voices with flute and violin obbligato, sung in honour of the Feast, and showing how near is the relationship between the traditional dance tunes and the modal music of the Church: finally came the Dance in action, providing an interesting contrast between the (almost too) ethereal lightness of the Scottish Dances and the more robust and florid English Morris—both performed with a charming combination of grace and skill.

The band is already well known for its playing at a great variety of festive functions, whether in drawing-room or dance hall, but this was a new style of entertainment, which leads us to hope for many further instalments. They play with a nice blend of gusto and restraint, and an infectious sense of enjoyment to which their audience soon succumbs: even the most staid and sedate concertgoer could be caught tapping a foot now and then. Let us hope that our cries of 'Encore' are still ringing in the players' ears.

N.W.

★

### OTHER ENTERTAINMENTS

On Shrove Monday the traditional entertainment was provided by Mr Hubert Leslie, who once again intrigued us by his dexterity with chalk and scissors, and included some very nimble feats of balance to complete his programme.



Of the films shown this term *The Winslow Boy* was the most outstanding with *Whisky Galore* a close second. *The Secret Land* gave a very good example of the American documentary style, and made a most interesting comparison in more ways than one with *Scott of the Antarctic* shown last term. Other films shown included *Spring in Park Lane*, *So Dear to My Heart*, *Keys of the Kingdom*, *The Drum* and *Pilgrimage to Fatima*.

In the cinema box, A. C. Vincent and R. D. H. Inman have handled their programmes with a confidence and competence born of long experience. The other operators were R. H. Dunn, who has put his knowledge of wireless to good effect on more than one occasion, and N. F. D. White, who joined the staff this term.

T.L.J.

#### THE AMPLEFORTH NEWS

*The Ampleforth News*, despite the extreme age and increasing infirmity of the Gestetner machine, continues to kick, last term blossoming into the probably temporary measure of a weekly newsheet. Those who would choose this method of keeping in touch with the less reputable elements in the Shack, may always address a five shilling postal order (three year subscription) to the circulation Manager, The Ampleforth News, Ampleforth College, York.

J.J.M.D.

## SOCIETIES AND CLUBS

### THE SENIOR DEBATING SOCIETY

THE attendance this session, as is usual in the spring, fell below that of the previous term; but in other respects the standard of debating was high. All the speakers spoke with confidence and spirit, and the house was not infrequently moved to almost unparliamentary behaviour.

J. J. David and D. J. Farrell led at various times both the government and opposition with plenty of vigour and originality. Farrell first proved he could be funny, but by the end of the term his style had matured into a more serious, though most fascinating form. David was more subtle in his humour and backed his arguments by a more convincing but icy manner. They were supported by F. B. Beveridge, whose deliberate, but witty speeches always received approval if not agreement from the House, S. A. Reynolds, a more conventional, but most interesting speaker and J. F. Stevenson, who perhaps speaks with greater fluency than anyone else at present in the Society. J. Wansbrough, D. P. Jeffcock, T. F. Pakenham, A. J. Leahy and D. R. MacDonald were prominent bench speakers, and among the less frequent speakers, W. J. Ward, J. H. Clanchy, M. R. Morland, M. A. Longy and J. M. Howard were outstanding, while there were a number of members who made most promising maiden speeches. The Secretary, W. E. Charlton spoke little and reserved his powers for extraordinary minutes.

The motions debated were:—

'This House is unable to take seriously the theft of the Stone of Scone.' Lost. Ayes 18, Noes 62; Abstentions 5.

'Socialism leads to Communism and Socialists are the dupes of Communists.' Lost. Ayes 28, Noes 29; Abstentions 4.

'This House approves of Mr Butlin and his camps.' Won. Ayes 54, Noes 20; Abstentions 6.

'This House is incurably Jacobite in its sympathies.' Won. Ayes 27, Noes 10; Abstentions 7.

'This House disapproves of the state monopoly of the radio.' Lost. Ayes 16, Noes 30; Abstentions 3.

'This House would prefer to dig salt in Siberia than can cucumber in California.' Lost. Ayes 25, Noes 52; Abstentions 6.

W.E.C.

### THE JUNIOR DEBATING SOCIETY

The season has been a fairly successful one. The number of members increased greatly but the proportion of speakers hardly equalled it. The highlight of the term was the five hundredth meeting in which the

President, the Head Master, addressed a full audience, recalling the origin of the society, its purpose and the unchanged character of its meetings. Our thanks are due to Fr Richard and Fr Kentigern who opened and sustained a very interesting debate.

G.A.

## THE FORUM

At the beginning of term the Society lost its first secretary, the Earl of Dumfries, who was behind the foundation of the Society and to whose energy and enthusiasm it owes its present position and status. Mr J. F. Stevenson was elected to succeed him. The standard of papers was exceptionally high this term though, of course, that may be due to the fact that only two papers were given by members of the Society. Among others that held our interest and deserved our thanks Fr Martin initiated a discussion on 'Pre-Raphaelite Virtues' and Mr Richardson on 'Classicism and Romanticism'. From the Society itself Mr Q. Y. Stevenson gave a paper on Christopher Marlowe and Mr Clanchy spoke provocatively on the 'Influence of the Present on the Past', arguing that present-day developments in art have helped us to get the past into perspective and to give it its due. Although members have been somewhat erratic in attendance and spasmodic in discussion the term has been successful.

J.F.S.

## THE HISTORICAL BENCH

The Society started the term with an excellent paper by Father William on Current Affairs. Other papers which deserve special mention were: 'Abraham Lincoln and the Civil War' by M. Stokes-Rees and 'Lord Carteret' by D. A. Peake and N. Macleod. The two remaining papers were 'North Brittany' by Q. Y. Stevenson and 'Lord Castlereagh' by P. J. Kennedy.

J.C.S.

## THE NATURAL HISTORY SOCIETY

The shortness of the term curtailed the number of meetings but the lectures were all exceptionally good. Fr Damian gave a most illuminating talk on 'Time Lapse Apparatus—Its History and How It Works', a few days before the opening of the Time Lapse Studio. Fr Paul officiated at this unusual ceremony which took place, appropriately, on 14th February; it was dedicated to the Good Thief. The occasion marks the fruition of four years work—originally estimated at seven months—after countless difficulties, notably the conversion of the electricity supply to the grid. Our thanks extend to all the members of the Engineering Class, past and present, who have helped to build it. Those who have left may feel assured that their labours have not been in vain.

The machine exploded the following day, but the situation is now happily restored. We wish all success to the Director.

Mr N. P. Moray gave a very knowledgeable lecture on 'Living Light'. Mr J. G. Knollys used a large collection of tropical birds, kindly lent by Fr Walter, to give a talk on 'Birds of many Colours'—mainly on Humming Birds. The birds' skins have been recently identified and labelled by Mr R. Wagstaffe to whom the Society owes its thanks. At the last meeting, two films were shown, *King of the Forest* and *Ebb Tide*.

D.C.S.

## THE GEOGRAPHICAL SOCIETY

At a business meeting early in the term, some re-arrangements were made as regards officials, as two members of the Committee left last term. As a result of the election, Mr Beveridge became Secretary, and Messrs Maxwell, Fennell, and Macmillan formed the Committee. Mr Bromage retained his position as Vice-President.

As the term was short, the lecture programme was started straight-away, and combined with the Business Meeting was a light-hearted and humorous account by Mr Bowron of life in the Gold Coast. There followed three topical lectures on the Far East. First Fr William gave a good composite picture of the peoples and history of Manchuria, the gateway to China. Then the President gave an ingenious account of the geography of Korea and Formosa, and the important part they play in Far Eastern politics, and finally Mr Bromage elucidated some of the mystery surrounding Tibet. The last lecture of the term was by Mr R. J. Reynolds on the dangerous beauty of Limestone caves and potholes. Our thanks go to these lecturers for their excellent efforts.

The success of last term was carried on into this term, as is evidenced by the large waiting list. Since the demand for the Geographical Society was so high, it was decided to throw open the three topical lectures on the Far East to the Sixth and Fifth Forms, which was very successful. The Society hopes to continue its policy of serving the School in the Summer Term, when it is proposed that several small outings of local Geographical interest will take place.

F.B.B.

## THE RAILWAY SOCIETY

The membership of the Society has continued to increase and all meetings have been well attended. Mr Bowron has been appointed Vice-President to succeed Fr Drostan whose absence was felt so keenly at the beginning of the term. Mr G. J. Knollys was elected Treasurer. The Secretary opened the term with a lecture on 'North Riding Railways' and later on he presented a programme of Railway Music on gramophone records in the new Music School. Honegger's 'Pacific 231' and a portion



of Beethoven's Fourth Symphony (as the 'Northumbrian') were amongst the works. Mr Tyson enthralled the Society with an amusing talk on the 'First Atmospheric Railway in Ireland', and Mr Bowron's 'Railway Adventures in India, Malaya and the Gold Coast' were even more entertaining. For the fiftieth meeting of the Society, since its revival in 1948, two films *Study in Steel* and *Permanent Way* were shown.

J.C.W.

#### THE CHESS CLUB

The Club resumed its activities at the beginning of the term, and received keen support from over twenty members. There were no formal meetings, but a Ladder Competition, played on the sets provided by the Club, proved a success throughout the term. Despite the difficulty which many members experienced in finding time to play chess, the Club undoubtedly provides the opportunity for members to find new opponents and to take, by means of a competition, fresh interest in the game, and indeed many excellent games were played during the term.

S.A.R.

#### HIGHLAND REEL SOCIETY

At the first meeting of the term the President nominated Mr J. G. M. McGuigan as Vice-President, in place of Lord Dumfries. Mr P. O. R. Bridgeman was elected Secretary, Mr R. J. C. Maxwell, Treasurer, and Mr D. R. MacDonald and Lord James Crichton-Stuart to the Committee. The Society met regularly throughout the term. The Country Dance Band made music every alternate week, and the Society is much indebted to Father Damian and his players for it.

The Society was invited to give an exhibition at Gilling Castle on Passion Sunday and greatly enjoyed the evening and the kind hospitality it received. On Easter Sunday, at the invitation of Father Damian who organized a Musical Evening in the Theatre, a Foursome and two Sword Dances were given.

P.O.R.B.

#### THE GOLF CLUB

Once more we have been unlucky with the weather. The ground never got dry and the greens were impossibly rough.

Without a doubt the highlight of the term, as far as Golf is concerned, was the Foursome Competition at Strensall. Strode and Bull, representing St Cuthbert's, won the competition with a score of 93 and so won the cup from the grasp of St Edward's who had held it for the past three years. The day at Strensall was very rough and we congratulate Strode and Bull on playing remarkably well after an extremely shaky start.

K.B.

#### THE MODEL-AERO CLUB

New models this term were: a large tailless light-weight model by B. J. Twomey called the *Avocet*; a pylon power-duration model, powered with an Amco .87 by A. N. Lyon-Lee; a pylon Wakefield model by P. Lumsden with a single blade folding prop, named the *Cutlass*; and later on in the term a *Junior Mallard*, a Mills .75 powered pylon kit model and a Javelin powered shoulder wing model by Twomey. The *Mallard* was built by A. Robinson.

The weather was too bad for any competitions to be held but full advantage was taken of the few fine days of thermal weather. These started well with Robinson doing a ratio of 21 to 1 off a 10 second engine run with his *Mallard*. Then Twomey did 4.45 with his *Canute*. The next day Robinson did 4.10 O.O.S. off a 20 second engine run and Twomey did 3.25 with his *Canute*. Later on Lumsden did 1.12 with his Wakefield model. R. Robinson has had some good flights with his Jetcopier. It does about 30 seconds average.

P.C.L.

#### THE SCIENTIFIC CLUB

A well-planned series of lectures attracted an average audience of over thirty to the Club's meetings this term. C. W. Martin's lecture on 'The Liquefaction of Air' was enlivened with some spectacular demonstrations. Two members of the firm of Cooke, Troughton and Simms spoke on 'The Phase-Contrast Microscope', showing several excellent films on the principles underlying this modern instrument, and on its many applications. London Transport and British Electricity provided slides and films for lectures by D. R. J. Leonard and M. Johnson-Ferguson on 'How London's Tube Railways are Built', and on 'The Production and Distribution of Electricity'. At the last meeting of the term two unusually good films were shown: *Pattern for Progress*, dealing with the steel and tinplate industry, and *The Nature of Plastics*.

N.P.M.

## RUGBY FOOTBALL

### SCHOOL MATCHES

ALTHOUGH no rugger could be played for the first ten days of the term owing to the hard frost, the time was well used by the 1st XV in working out tactical plans. The enjoyable fixture with the Wigan Old Boys provided the first opportunity for putting these plans into practice. To the touch-line

WIGAN OLD BOYS  
6—8

pundits it seemed that the XV must sustain a heavy defeat, for the superior weight, strength and speed of the club side was obvious right from the start. But the pundits were wrong. The XV was indeed beaten, but only by the narrow margin 6—8 and, but for driving rain and sleet in the second half when they did most of the attacking, might well have won.

Owing to the waterlogged state of the other grounds the match against Newcastle Royal Grammar School was played on the Junior House field. Despite very slippery conditions underfoot and a tendency for the ball to behave like a piece of wet soap, the game was remarkably open. In weight and speed the two sides were evenly matched, but Ampleforth showed up to advantage in all departments

NEWCASTLE R.G.S.  
8—0

and, except when Newcastle gained ground with long kicks, attacked most of the time. Only to win 8 nil—a goal scored and converted by Sayers who took an inside pass from Bradley, and a penalty goal also by Sayers—was disappointing. The conditions were largely to blame for this, but a certain carelessness in finishing off could also be detected, and it would be most ungenerous to ignore the excellence of the Newcastle defence.

The season's climax came with a magnificent victory over the 1st Battalion Duke of Wellington's Regiment, who were beaten 22—3 in the best display of rugger in either term. Again it seemed that the heavier and faster (though not quicker) side must win. Even when Schulte, harassing the Duke's stand-off, pounced on a dropped pass and dribbled to score near the posts for Sayers to convert, one feared it was only lucky, and certain to bring overwhelming retaliation. Almost at once, however, Simpson timed a perfect kick ahead, gathered it himself, drew the full-back, passed to Bradley, who gave it quickly to Evans, finally Schulte who was up for the inside pass streaked for the line leaving a bewildered defence behind him. It was a classic try to which Sayers added the goal points. The XV were showing themselves better rugger players, but the slightest slackening would have been

1ST BN D.W.R.  
22—3

disastrous against the fast, heavy army side. They did not slacken though they survived some perilous moments; and before the end of the first half, Sayers had made the score 15—0 with a penalty goal. The pace was maintained after the interval. First Fisher was given the space which a wing needs and used it well to score in the corner. Then Simons on the left-wing, after several brave but vain efforts to score from threequarter movements, added a further three points following an inside pass from a forward rush up the touch-line. Finally Schulte again went over as a result of another magnificent rush involving nearly all the forwards. None of these tries was converted. The Duke's never gave in; time and again they forced their way down the field, but the School defence was firm and took every opportunity of changing over to the offensive, and thus the Ampleforth line was not crossed though three points were conceded to a dropped goal near the end of the game. On this very satisfactory note the 1st XV season ended.

### HOUSE MATCHES

Only the first round of the House Matches was played in the Christmas Term, so the competition had to be completed this term. The replay of the match St Wilfrid's v. St Thomas' resulted in a win 6—0 for the latter who then met St Aidan's in the semi-final. Thanks to superior forwards, among whom Fennell and Leahy were outstanding, and the kicking of Bellew at stand-off, St Aidan's beat the well balanced but rather sleepy St Thomas' side 9—0. St Thomas' were hard pressed from the start, but eventually woke up and forced their way up the field; this provoked St Aidan's who attacked vigorously and scored with a dropped goal by Bellew. Again St Thomas' attacked and Clapham was almost through; then Allen fumbled, and Schulte, a perpetual menace, pounced on the ball and dribbled sixty yards for an unconverted try. In the second half St Thomas' made a great effort showing up particularly well in the loose, but try as they would they could not score. St Aidan's forwards were beginning to tire but were saved by Bellew's brilliant touch-kicking; five minutes from the end he found touch on the corner flag and from the ensuing line-out Bermingham dived over for another try.

In the other semi-final St Oswald's v. St Edward's the former won 17—0. Early in the first half Fisher scored under the posts after a good run on the right-wing. Bradley converted. Playing uphill and against the wind St Oswald's made a tactical error in overdoing the kick ahead, and Dougal was able to make a lot of ground for St Edward's with long kicks. In the second half the St Edward's defence succumbed to a terrific battering in which three tries and a penalty goal were added by St Oswald's. Towards the end the pace slackened somewhat when both sides were reduced by injury.

As a result of being hurt in this game, Simpson could not play in the final and, with the absence of Fattorini and Kenworthy-Browne, the St Oswald's side which had looked certain winners last term, now appeared very vulnerable. Could the St Oswald's forwards give Bonser, Bradley and Fisher enough of the ball to show their superiority, or could St Aidan's with the better pack keep the game among the forwards? The conditions which were wet and slippery aided the latter policy, but the battle was very even: St Aidan's advanced using well a slight advantage in weight and thanks to Bellew's kicking, but were forced to withdraw in face of spirited forward rushes by St Oswald's and the determination of their closely marked backs. Both sides survived some nervous moments, but there was no score in the first half.

In the second half the struggle increased to fever pitch but still neither side could beat the defence. St Aidan's lively forwards always looked likely to score when they got near the St Oswald's line; St Oswald's, on the other hand were more dangerous just outside St Aidan's '25', since there the defence was lying deeper and gave them more room in which to move. At last Bradley, for once not closely marked, got the ball and produced one of those runs which are obviously unstoppable right from the start; from the half-way line he hurtled down the slope and dived the last five yards for the only score of the match. There were fifteen minutes left and St Aidan's could still win, but though they responded wholeheartedly to the inspiring leadership and example of Fennell, St Oswald's were not to be stopped. Their forwards transformed by success and urged on by the tireless Liston, put everything they had into the last few minutes rugger of the term. Behind the scrum first Bradley, then Grant-Ferris on the left, then Fisher on the right-wing were almost over. So it ended. The better side had won but St Aidan's had every right to be satisfied with themselves; they had played a magnificent game.

In the Junior House matches, St Bede's beat St Wilfrid's 6—0 and also beat St Dunstan's to win the cup.



## ATHLETICS

THIS year's athletics will surely be firstly memorable because of their setting—the worst spring since recordings began. Athletics, a modern and, to some, a rather self-conscious revival of something Greek—going, at any rate as we should like to imagine it, with a cloudless sky, a hard track and a sunlit Parthenon—were made by the weather into something weird and new. The weather decided, for once, to imitate the wildest caricatures of itself in its sudden changes. Muffled, unrecognizable, bowed, miserable but resigned huddled clumps of competitors stood like bedraggled cattle in a storm amidst the heavy mud and all-pervading dampness.

After two days of sunshine, just to show how pleasant athletics can be, the pattern of each day was at least fairly consistent. After the snow or downpour of the afternoon and evening, there would be a frost. The morning would then be most springlike and inviting. The groundstaff, though unable to touch the track because of the frost, would be inveigled by the sun to cart back for the umpteenth time the ashes washed in heaps to the lower end and report a bare possibility of some sort of athletics. Once arrangements were fully made—or better still, the victims all *in situ*—the weather let drive with all its repertoire: gales, snow, hail. If, at any point, it noticed that officials were beginning to pack up, it hastily stopped and dragged out the edge of the sun. Once things had gone so far that it was sure everyone was so sodden and blue that nothing else mattered, the weather tried more refined tortures—even once, a most mysterious and apocalyptic looking miniature storm.

Such was the setting for this year's athletics and the background which must be imagined for the whole of the School Athletic Meeting and both the matches.

But we shall also remember the season for the three-day visit, the first since the war, of six of the Achilles side led by Captain K. S. Duncan. To have six members of the Oxford and Cambridge teams coaching and demonstrating is an advantage it would be hard to exaggerate and we are most grateful for their valuable assistance and especially to Captain Duncan who organized the visit.

The first match was against Durham. We were too strong for them and came first and second in every event. Miles' Half Mile, in 2 mins 10 secs, the Hurdling of Burns and Simpson and his High Jumping with Fitzalan-Howard were the outstanding performances. But both sides must have profited from the fact that the Achilles participated in some of the events. J. Banes threw the weight out of the pit; A. R. Pinnington, with a handicap of six yards, finished just behind Schulte in the 100 Yards; I. G. H. Walker demonstrated the hitch kick; P. R. Ll Morgan and D. Lyall ran a well staged exhibition threequarters of a mile. It was an enjoyable meeting and a most useful preparation for the Denstone match four days later.

Unfortunately Denstone had suffered more than we had with the weather and their team was not as strong as it would have been had they had more training. As it was we gained first place in every event, with the exception of the Weight and the High Jump, and won decisively with 56 points to 30. Competitors and judges were lashed by sleet and blown by wind throughout and yet some good times were recorded; Corbould's Mile in 4 mins 54 secs, and Schulte's 440 in 54 secs, being exceptionally good times.

It was most unfortunate that the team was not extended in either of its matches for it would have been a difficult side to beat. For it was the final irony in this year of appalling climatic conditions that, had it not been for the weather, a surprising number of records would have been broken. Simpson, who missed the Hurdle record by one tenth of a second, and Burns, who was never far behind and sometimes in front, must be among the best hurdlers we have had. Corbould in the Mile, Miles in the Half Mile and Schulte in the 440 came within a few seconds of the record.

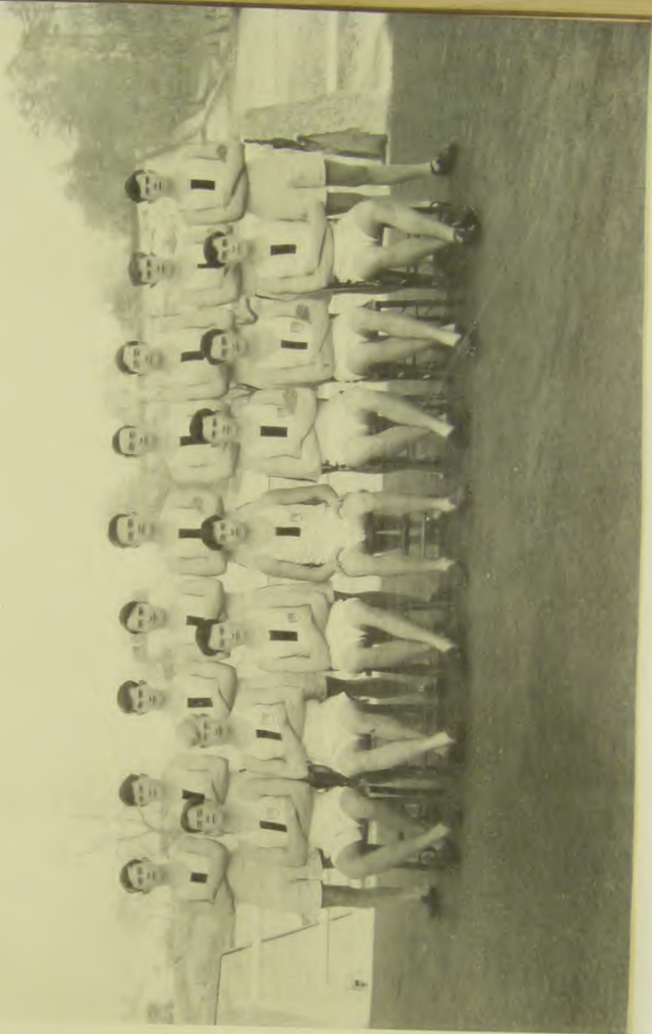
Reading from left  
to right

## Back Row

J. S. Evans  
W. A. Lyon-Lee  
D. J. Farrell  
M. H. L. Simons  
Z. T. M. Duddínski  
F. M. B. Fisher  
P. D. Blackledge  
I. R. Wigtrwick  
Hon M. Fitzalan-Howard

## Front Row

K. M. Bromage  
M. Corbould  
C. C. Miles  
I. A. Simpson  
E. O. M. Schulte  
P. D. Burns  
M. M. Bull



Bull threw the Javelin over 157 feet: Fisher, with a hitch kick, jumped over 19 ft.: Simpson and Fitzalan-Howard both cleared 5 ft 3 ins, the former with a western roll, the latter with a straddle jump. These formed the nucleus around which was built one of the best balanced sides we have ever had.

Clearly athletics at the top of the School is in a most satisfactory condition: but what of the remainder? We are in the enviable position now of having two cinder tracks, the old oval track and the new 160 yards straight, so that despite numbers and the inclemency of the weather training was able to continue in a way which would otherwise have been impossible. There is little doubt that, though we may not have so strong a side next year, there is plenty of young material which will stand us in a good stead in the years to come. J. J. Russell, C. M. J. Moore, R. C. David, to mention only three, should develop into athletes who will compare favourably with the best of previous years. But perhaps the most encouraging feature of all is that a high standard is now being reached in all the events and in all sets.

The only official record was that of R. C. David who lowered the fourth set Half Mile record by 8 secs.

The Senior Division Cup was won by St Oswald's; they therefore stand a very fair chance of gaining the Triple Crown: the Junior Division Cup was won very convincingly by St Aidan's.

Colours were awarded to: E. O. Schulte, M. Corbould, P. D. Burns, K. M. Bromage, M. M. Bull, F. M. B. Fisher.

#### AMPLEFORTH v. DURHAM SCHOOL

##### AT AMPLEFORTH ON THE 17TH MARCH

*100 Yards.*—E. O. Schulte (A) 1, M. H. L. Simons (A) 2, D. I. Mort (D) 3. Time 11 secs.

*Half Mile.*—C. C. Miles (A) 1, W. A. Lyon-Lee (A) 2, D. J. Chapman (D) 3. Time 2 mins 10·2 secs.

*Long Jump.*—J. S. Evans (A) 1, F. M. B. Fisher (A) 2, C. J. Constable (D) 3. Distance 18 ft 8 ins.

*Hurdles.*—I. A. Simpson (A) 1, P. D. Burns (A) 2, D. I. Mort (D) 3. Time 16·9 secs.

*Quarter Mile.*—E. O. Schulte (A) 1, O. R. Wynne (A) 2, D. M. Lindsay (D) 3. Time 55 secs.

*Mile.*—M. Corbould (A) 1, K. M. Bromage (A) 2, J. Bradley (D) 3. Time 4 mins 58·8 secs.

*High Jump.*—I. A. Simpson (A) 1, Hon. M. Fitzalan-Howard (A) 2, C. J. Constable (D) 3. Height 5 ft 2 ins.

*Relay.*—Ampleforth won in 1 min. 47·4 secs.

*Result.*—Ampleforth 61 points, Durham 7 points.

#### JUNIOR EVENTS

*100 Yards.*—J. J. Russell (A) 1, E. A. Knowles (D) 2, F. D. Oliver (D) 3. Time 11·8 secs.

*Junior Half Mile.*—R. C. David (A) 1, B. C. Cotton (D) 2, C. M. J. Moore (A) 3. Time 2 mins 17·5 secs.

#### AMPLEFORTH v. DENSTONE

##### AT MANCHESTER ON THE 21ST MARCH

*100 Yards.*—E. O. M. F. Schulte (A) 1, A. C. Hall (D) 2, D. H. Crabtree (D) 3. Time 11·4 secs.



- Putting the Weight*.—P. W. Dracup (D) 1, M. A. Carter (D) 2, P. D. Blackledge (A) 3. Distance 38 ft 2 ins.  
*Half Mile*.—C. C. Miles (A) 1, W. A. Lyon-Lee (A) 2, N. B. May (D) 3. Time 2 mins 15.5 secs.  
*Long Jump*.—F. M. B. Fisher (A) 1, P. F. Austin (D) 2, J. S. Evans (A) 3. Distance 18 ft 1 in.  
*Hurdles*.—P. D. Burns (A) 1, I. A. Simpson (A) 2, M. Dando (D) 3. Time 17.15 secs.  
*Quarter Mile*.—E. O. M. F. Schulte (A) 1, M. J. Morrison (D) 2, M. H. L. Simons (A) 3. Time 55 secs.  
*Javelin*.—M. M. Bull (A) 1, W. G. Tobias (D) 2, J. K. McPhee (D) 3. Distance 142 ft 4 ins.  
*Mile*.—M. Corbould (A) 1, K. M. Bromage (A) 2, J. Hankinson (D) 3. Time 4 mins 54.2 secs.  
*High Jump*.—P. W. Dracup (D) 1, Hon. M. Fitzalan-Howard (A) 2, I. A. Simpson (A) 3. Height 5 ft 4 ins.  
*Relay*.—Ampleforth 1, Denstone 2. Time 1 min. 49.7 secs.  
*Result*.—Ampleforth 56 points, Denstone 30 points.

Our thanks are due to the Manchester University Athletics Club for the use of their ground.

## RESULTS OF SCHOOL MEETING

Cups were awarded to:

Best Athlete	I. A. Simpson
Set 2	Hon. M. Fitzalan-Howard
Set 3	C. M. J. Moore
Set 4	R. C. David
Set 5	N. F. Martin

(Note.—O.T.=Old Track. N. T.=New Track. After three years the best times will rank as records.)

## SET I

- 100 Yards.—(10 secs [O.T.] I. Russell 1950)  
 E. O. M. F. Schulte 1, M. H. L. Simons 2, J. S. Evans 3, 11.1 secs (N.T.)  
 440 Yards.—(52.6 secs, J. H. Bamford 1946)  
 E. O. M. F. Schulte 1, P. T. Ryan 2, M. H. L. Simons 3, 53.3 secs.  
*Half Mile*.—(2 mins 6.4 secs, R. E. Riddell 1935)  
 C. C. Miles 1, W. A. Lyon-Lee 2, I. R. Wightwick 3, 2 mins 8.7 secs.  
*Mile*.—(4 mins 45.3 secs, G. A. Hay 1949)  
 M. Corbould 1, K. M. Bromage 2, W. A. Lyon-Lee 3, 4 mins 46.6 secs.  
*Threequarters of a Mile Steeplechase*.—(3 mins 51.8 secs, J. D. Hamilton-Dalrymple 1946)  
 M. Corbould 1, K. M. Bromage 2, J. M. Gaynor 3, 3 mins 55.2 secs.  
 120 Yards Hurdles.—(16.2 secs [O.T.], J. G. Faber 1950)  
 I. A. Simpson 1, P. D. Burns 2, D. J. Farrell 3, 16.3 secs (N.T.)  
*High Jump*.—(5 ft 10 ins, J. G. Bamford 1942)  
 I. A. Simpson 1, T. E. I. Lewis-Bowen 2, R. P. Petrie 3, 5 ft 2 ins.  
*Long Jump*.—(21 ft 4½ ins, D. B. Reynolds 1944)  
 F. M. B. Fisher 1, J. C. Twomey 2, J. M. Howard and J. S. Evans 3, 19 ft 1 in.  
*Putting the Weight* (12 lbs).—(40 ft 6 ins, J. O. Leask 1938)  
 P. D. Blackledge 1, Z. T. M. Dudzinski 2, J. N. E. M. Mahon 3, 36 ft 2½ ins.

- Throwing the Javelin*.—(181 ft 3 ins [wood], F. C. Wadsworth 1948: 165 ft 11 ins [metal], P. A. Mitchell 1950)  
 M. M. Bull 1, H. J. G. Reynolds 2, B. J. Farrell 3, 144 ft 2 ins [metal].

## SET II

- 100 Yards.—(10.5 secs [O.T.], K. W. Gray 1943)  
 O. R. W. Wynne 1, J. B. D. Barbour 2, J. W. Duff 3, 11.5 secs (N.T.)  
 440 Yards.—(55.3 secs, P. C. Cowper 1948)  
 M. Stokes-Rees 1, E. P. Beck 2, R. L. Allison 3, 58.1 secs.  
*Half Mile*.—(2 mins 10 secs, T. G. West 1944)  
 M. Stokes-Rees 1, M. Long 2, D. H. Dick 3, 2 mins 20.3 secs.  
*Mile*.—(4 mins 51.1 secs, K. Bromage 1950)  
 R. P. Liston 1, D. H. Dick 2, C. J. Carr 3, 5 mins 25 secs.  
*Threequarters of a Mile Steeplechase*.—(3 mins 57.7 secs, M. Corbould 1949)  
 C. J. Carr 1, D. A. Messervy 2, P. J. Grameri 3, 4 mins 13.3 secs.  
 115½ Yards Hurdles (3 ft).—(15.8 secs [O.T.], P. D. Burns 1950)  
 T. D. Burdon 1, R. P. Bianchi 2, B. R. Peerless 3, 17.3 secs (N.T.)  
*High Jump*.—(5 ft 6½ ins, D. B. Reynolds 1943)  
 M. Fitzalan-Howard 1, B. R. Peerless 2, M. Long 3, 5ft.  
*Long Jump*.—(19 ft 1½ ins, D. B. Reynolds 1943)  
 O. R. W. Wynne 1, J. P. Lawson 2, C. N. L. Irvn 3, 17 ft 4 ins.  
*Putting the Weight* (12 lbs).—(37 ft 11 ins, H. Dubicki 1949)  
 M. W. Tarleton 1, V. S. Haddelsey 2, E. P. Beck 3, 29 ft 11 ins.  
*Throwing the Javelin*.—(165 ft 8 ins [wood], M. R. Hooke 1946: 134 ft 4 ins [metal], M. Kevany 1949)  
 C. A. B. Brennan 1, J. O. Billingham 2, P. M. D. O'Driscoll 3, 112 ft ½ in. [metal].

## SET III

- 100 Yards.—(10.5 secs [N.T.], O. R. W. Wynne 1950)  
 J. J. Russell 1, P. E. Poole 2, R. V. Bamford 3, 12.1 secs (N.T.)  
 440 Yards.—(56.8 secs, P. H. Martin 1948)  
 J. J. Russell 1, J. V. Ryan 2, R. V. Bamford 3, 59.6 secs  
*Half Mile*.—(2 mins 17.5 secs, D. J. Carvill 1947)  
 C. M. J. Moore 1, J. V. Ryan 2, S. G. B. Blewitt 3, 2 mins 27.3 secs.  
*Mile*.—(5 mins 5 secs, J. McEvoy 1946)  
 C. M. J. Moore 1, A. J. MacGeorge 2, P. C. Lumsden 3, 5 mins 38.3 secs.  
 106½ Yards Hurdles (3 ft).—(16.1 secs [N.T.], O. Wynne 1950).  
 C. N. Perry 1, J. E. Kirby 2, K. Sellars 3, 16.6 secs (N.T.)  
*High Jump*.—(5 ft 3½ ins, J. G. Bamford 1939)  
 P. D. Kelly 1, C. M. J. Moore 2, A. N. V. Slinger 3, 4 ft 10 ins.  
*Long Jump*.—(18 ft 10 ins, O. Wynne 1950)  
 P. E. Poole 1, J. E. Kirby 2, J. A. Ferriss 3, 16 ft 8½ ins.  
*Putting the Weight* (10 lbs).—(37 ft 11 ins, F. C. Wadsworth 1946)  
 A. J. MacGeorge 1, D. F. Hawe 2, P. E. Poole 3, 31 ft 6½ ins.  
*Throwing the Javelin*.—(158 ft 10½ ins [wood], F. C. Wadsworth 1946: 109 ft 7 ins [metal], R. Liston 1950)  
 A. N. V. Slinger 1, R. O. Miles 2, A. R. Pilkington 3, 109 ft 8½ ins [metal]

## SET IV

- 100 Yards.—(11 secs [O.T.], O. R. Wynne 1949)  
G. H. Morris 1, R. O. Miles 2, M. W. Price 3. 12.5 secs (N.T.).
- 440 Yards.—(59 secs, O. R. Wynne 1949)  
R. C. David 1, G. H. Morris 2, R. O. Miles 3. 65.8 secs.
- Half Mile.—(2 mins 25.4 secs, D. M. Gaynor 1937)  
R. C. David 1, J. D. Campbell 2, D. J. Burdon 3. 2 mins 17.5 secs. (NEW RECORD).
- 97½ Yards Hurdles (2 ft 10 ins).—(15.7 secs [N.T.], P. D. Kelly 1950)  
R. C. David 1, R. O. Miles 2, G. H. Morris 3. 16.3 secs (N.T.).
- High Jump.—(4 ft 11 ins, C. J. Ryan 1935)  
M. A. Bulger 1, R. C. David 2, G. H. Morris 3. 4 ft 6 ins.
- Long Jump.—(17 ft 4 ins, O. R. Wynne 1949)  
G. H. Morris 1, D. J. Burdon 2, R. H. Sheil 3. 15 ft 3 ins.

## SET V

- 100 Yards.—(11.8 secs [O.T.], I. Russell 1946)  
N. F. Martin 1, F. J. Baker 2, M. D. B. O'Regan 3. 12.8 secs (N.T.).
- 440 Yards.—(61.3 secs, C. J. Huston 1946)  
N. F. Martin 1, F. J. Baker 2, S. L. Sellars 3. 63.5 secs.
- Half Mile.—(2 mins 26.6 secs, P. F. Morrin 1948)  
N. F. Martin 1, S. L. Sellars 2, M. D. B. O'Regan 3. 2 mins 32.5 secs.
- 97½ Yards Hurdles (2 ft 10 ins).—(17 secs [N.T.], J. Kirby 1950)  
N. F. Martin 1, M. D. B. O'Regan 2, P. F. V. Howard 3. 16.8 secs.
- High Jump.—(4 ft 7 ins, P. F. Morrin 1946)  
J. M. Morton 1, P. F. V. Howard 2, B. P. Dewe Mathews 3. 4 ft.
- Long Jump.—(15 ft 7 ins, P. C. Cowper 1946)  
F. J. Baker 1, C. J. Middleton-Stewart 2, P. F. V. Howard 3. 14 ft 8 ins.

## INTER-HOUSE EVENTS

## SENIOR

- 400 Yards Relay.—(44.1 secs, St Aidan's 1937)  
St Wilfrid's 1, St Oswald's 2, St Aidan's 3. 45.7 secs.
- Half Mile Medley Relay.—(1 min. 43.8 secs, St Wilfrid's 1946)  
St Aidan's 1, St Oswald's 2, St Edward's 3. 1 min. 46.9 secs.

## SENIOR AND JUNIOR

- Four Miles Relay.—(14 mins 57.8 secs, St Dunstan's 1938)  
St Oswald's 1, St Bede's 2, St Wilfrid's 3. 15 mins 0.6 secs.

## JUNIOR

- 400 Yards Relay.—(47.6 secs, St Aidan's 1947)  
St Bede's 1, St Aidan's 2, St Edward's 3. 49.4 secs.
- Half Mile Medley Relay.—(1 min. 52.7 secs, St Dunstan's 1937)  
St Aidan's 1, St Bede's 2, St Edward's 3. 1 min. 57.2 secs.
- One Mile Relay.—(4 mins 3.3 secs, St Aidan's 1935)  
St Aidan's 1, St Edward's 2, St Dunstan's 3. 4 mins 16.2 secs.
- Half Mile Team Race.—(6 points, St Cuthbert's 1931)  
St Aidan's 1, St Oswald's 2, St Edward's 3. 16 points.

- Mile Team Race.—(6 points, St Wilfrid's 1936)  
St Aidan's 1, St Edward's 2, St Bede's 3. 19 points.
- High Jump.—(14 ft 4½ ins, St Wilfrid's 1939)  
St Aidan's 1, St Wilfrid's 2, St Cuthbert's 3. 14 ft.
- Long Jump.—(47 ft 4½ ins, St Cuthbert's 1942)  
St Aidan's 1, St Bede's 2, St Dunstan's 3. 45 ft 11½ ins.
- Putting the Weight.—(97 ft 7½ ins, St Bede's 1945)  
St Aidan's 1, St Oswald's 2, St Thomas' 3. 84 ft 4½ ins.
- Throwing the Javelin.—(325 ft 10 ins, St Aidan's 1945)  
St Aidan's 1, St Edward's 2, St Dunstan's 3. 280 ft ½ in. [metal].

## BOXING

## AMPLEFORTH v. MOUNT ST MARY'S COLLEGE

This match took place at Mount St Mary's on 28th February. The result on paper, one bout to six against, was most disappointing but did not reflect the closeness of all the fights. However the team was not at its best even allowing for some disadvantage in weight in one or two of the bouts. Both Serbrock and Ryan found their opponents too strong but fought very well. Sellars was rather unevenly matched but closely contested his bout. Martelli merited his win against a tall and quite accomplished opponent.

The team was as follows:—A. M. T. Simpson, P. J. A. Serbrock, B. P. Dewe Mathews, S. Sellars, P. J. Hartigan, B. A. Martelli, P. T. Ryan.

## AMPLEFORTH v. NEWCASTLE ROYAL GRAMMAR SCHOOL

This match took place at Ampleforth on 10th March, and resulted in a clear victory by seven bouts to two. The team showed themselves in excellent form throughout; two of the bouts were knockouts, Martelli's in the first round and Evans' towards the end of a hard fight with a sound and experienced boxer against whom he had been, until then, losing on points. Sellars K. and Simpson A. won their fights fairly easily. Cramerer forced the pace on his opponent very successfully with double-fisted attacks. Sellars S. had a close fight, and would have done better had he displayed more aggressive tactics; but he has begun to use his right to some effect. Hartigan also had a close and very hard fought contest—with the same opponent as last year; but his stamina was not the deciding factor this time. Although Ward was not successful he has talent and will gain the necessary experience in time. Simpson L. showed outstanding speed against which his opponent was unable to make an effective reply.

The full results of the match were as follows:—

- A. M. T. Simpson (Ampleforth) beat Davison (Newcastle).  
S. Sellars (Ampleforth) beat Gorring (Newcastle).  
James (Newcastle) beat C. J. Ward (Ampleforth).  
K. Sellars (Ampleforth) beat Plant (Newcastle).  
Hope (Newcastle) beat P. J. Hartigan (Ampleforth).  
P. J. Cramerer (Ampleforth) beat Reid (Newcastle).  
J. S. Evans (Ampleforth) beat Smith (Newcastle).  
B. A. Martelli (Ampleforth) beat Gerner (Newcastle).  
I. A. Simpson (Ampleforth) beat Brown (Newcastle).

We thank Maj. Marett and the other officers who acted as referee and judges.



## INTER-HOUSE COMPETITION

St Oswald's are to be congratulated in winning the Competition with thirty-four points and a clear margin over the runners-up, St Edward's, with twenty-two and a half points. St Aidan's and St Wilfrid's tied with sixteen and a half points. St Oswald's won five out of the eleven weights. The heavier weights were disappointing, but it was encouraging to see good talent in the lightest weights which were, in fact, the best in the competition. Dewe Mathews has come on well but was closely contested by G. C. Hartigan. R. Binney likewise fought very well against Cave in the Semi-finals. The other more notable fights were between Ward and Hartigan, and Tarleton and Swift. B. A. Martelli and I. A. Simpson remained unchallenged as holders. Martelli was appointed Captain of Boxing this term in succession to Simpson who resigned on his appointment as Captain of Athletics; Martelli's work contributed much to the success of the season. J. S. Evans, who has developed into a powerful puncher, was awarded the cup for the best boxer. School Colours were awarded to M. W. M. Tarleton on the merits of his boxing in the House Competition and to P. J. Hartigan who has boxed well for the School for three years.

The Finals took place on 16th March, and we thank Lieut Teague and the other officers who acted as referee and judges.

## FINALS

- 6 st and under.—A. Simpson (O) beat Cave (O).  
 6 st 7 lbs and under.—B. Dewe Mathews (O) beat Serbrock (D).  
 7 st and under.—D'Arcy (A) beat Wright (A).  
 7 st 7 lbs and under.—D. Martelli (C) beat S. Sellars (O).  
 8 st and under.—K. Sellars (O) beat van der Berg (B).  
 8 st 6 lbs and under.—P. Hartigan (W) beat C. Ward (E).  
 9 st and under.—P. Cramer (E) beat P. Ryan (D).  
 9 st 9 lbs and under.—Holder: B. A. Martelli (E). J. Evans (W) beat Clapham (T).  
 10 st 7 lbs and under.—Holder: I. A. Simpson (O). Tarleton (O) beat Birch (T).  
 11 st 6 lbs and under.—Boyle (T) beat Macmillan (E).  
 12 st 7 lbs and under.—Bradley (O) walk over.

## THE BEAGLES

This has been one of the most interrupted seasons on record. From the beginning of December to the middle of January continuous snow and frost stopped all hunting. Two days were then possible during the holidays, and on the first day of the new term a few boys got to the meet at Grouse Hall for a good day's hunting, spoilt only by the fact that hares were just too numerous. We are most grateful to Captain and Mrs Fuller for their hospitality at Douthwaite at the end of the day.

By the following Wednesday, the last in January, the frost had returned, and the Meet had to be cancelled. The next day for the School was to have been at Levisham on Shrove Monday, and the snow and frost had gone. But again there had to be a last minute cancellation, this time owing to an outbreak of distemper, no further hunting being possible until towards the end of February. Having to miss the Levisham Meet was especially unfortunate, as Captain and Mrs Crossley had most kindly made all preparations for providing refreshments again for the School.

On the 21st, in spite of snowstorms, a start was made again with a meet at Ampleforth Moor. There was very little scent, and on the following Wednesday, at Tom Smith's Cross, there was none. The next Wednesday was a holiday and the

coldest day of the year with a bitter east wind of almost gale force. On top of this it was almost three hours before a hare was found, and the good hunt that ensued was missed by most of the followers who had wisely sought shelter in the buses.

On Wednesday, 14th March, the Meet was at East Moors, with the Master, N. J. Fitzherbert, hunting hounds, and this was the first of the three really good days that brought the season to an end. After a longish draw on Lund Ridge, a hare was found down by the School and hounds, getting well away with her, ran down to the junction of the Bonfield beck and the river Riccal. There they swung left and took the line up the beck and round over the fields to Lund Farm. They checked there, but a timely view enabled the Master to lose no time in putting them right, and they were soon away again and working the line down again to the beck and up the side of it, this time as far as the Moor. During this stage of the hunt there was some really fine hound-work to be seen. After a short check at the edge of the moor the line was recovered, and the hounds worked slowly over the beck and up the fields by Birk Nab Farm on the steep side of Beadlam Rigg. The hare had clapped just in the edge of the heather, and the Master and Field had the satisfaction of seeing hounds work up to her to kill after a very fine hunt of just over an hour. The Master is to be congratulated on what could hardly have been a more satisfying first day hunting hounds.

On Saturday, 17th, at Fair Head, Grosmont, hounds ran hard all day with several hares afoot and did well to kill a very tired one late in the afternoon. The next Wednesday was the last day, the Meet being at Rudland Chapel, and in spite of snowstorms and high winds hounds were able to run well enough to push their hare off the moor and over the fields to kill in Stoneley Woods. The season thus ended on the right note, and these last few days certainly showed that we have now got a very fine working pack of hounds.

The Point-to-Point was run over the usual course from Fosse Lake on 1st March. There was a fair entry, J. J. Eyston being the winner, with R. David second and M. Birch third. David was also the winner of the under sixteen group, G. C. Hartigan being second, and D. Martelli third.

The Junior House race was run later and was won by M. C. Langford. T. Birch came second and D. Morland third. This was a hard race run under very difficult conditions.

## THE COMBINED CADET FORCE

TRAINING has followed the normal winter plan of Courses for the majority of N.C.O.'s who were not engaged in instructing, and the Air side of the Contingent continued to receive instruction from Regular Royal Air Force Officers from Topcliffe. A number of the Air Section visited the aerodrome for flying. To Squadron-Leader MacLean and to Flight-Lieutenant Lamb, both of whom are leaving, we are greatly indebted. As a memento of their many visits to Ampleforth each accepted a small 'Thompson' table with our thanks and best wishes for success in their new appointments.

The standard of shooting both in classification and in the VIII has been high. On going to print the result of the Country Life Competition is not known. The VIII shot up to form in this Competition and are likely to be well placed. The Captain of the VIII, Hon. M. Fitzalan-Howard, was awarded the Shooting Colour.

We acknowledge with gratitude a fine cup from Pitel, a former member of the VIII, to be awarded to the House which has done best in 'Classification'. It has been won by St Oswald's.

During the Easter holidays a limited number will be given the opportunity to practice at Bisley and it is hoped that familiarity with Bisley conditions will help to build a strong VIII for the Public School Competition in July.

If any Old Boy would like to shoot in the 'Veterans Competition', taking place after the Ashburton on 12th July, at about 1700 hours, will he please get in touch with Capt. T. Faber, Ampfield House, Romsey, Hampshire, or with Fr Peter Utley at Ampleforth. He will be most welcome. With a little support from the right quarter it is felt that the Ampleforth Veterans might improve their normal average position in this competition. They might even win it!

At the end of the Summer Term the Contingent will attend Annual Camp at Colchester. The Air Section will attend at Royal Air Force College, Cranwell.

*The following promotions were made during the term.*

*To be Under-Officer:* F. B. Beveridge, Z. T. M. Dudzinski, C. C. Johnson-Ferguson, N. A. Sayers.

*To be C.Q.M.S.:* R. G. Dougal, P. James, W. J. F. Ward.

*To be Sergeant:* J. J. David, T. C. Dewey, F. M. B. Fisher, J. A. Macmillan, J. C. McEvoy, A. W. O'Neill, O. F. Sitwell, M. Corbould, C. A. Brennan, A. J. Leahy, R. D. Inman, R. P. Liston, J. S. Elliman, G. E. A. C. Harper, B. A. Martelli, Lord D. Crichton-Stuart.

*To be Corporal:* Hon. M. Fitzalan-Howard, P. Ainscough, J. O. Billingham, M. W. Hattrell, B. R. Peerless, L. A. Kenworthy-Browne, G. W. Swift, J. H. Clanchy, A. Krasicki.

#### CERTIFICATE 'A' PART I

*At the examination held on the 12th March the following results were obtained.*

*Passed with Credit.*—C. P. O'Callaghan.

*Passed.*—J. D. Campbell, J. S. Fordyce, P. T. Hope, P. F. Howard, D. J. Ingle, P. M. Pakenham, D. P. Palengat, P. S. Spratt, M. M. Tylor, M. J. Wright.

#### CERTIFICATE 'A' PART II

*At an examination held on the 16th March 1951, the following passed and are appointed Lance-Corporals.*

G. S. Abbott, A. M. Armstrong, R. R. Beale, J. R. Beatty, W. T. Bellasis, F. D. Bennetts, J. A. Bianchi, C. Brown, E. Byrne-Quinn, M. L. Burns, J. J. Clennell, P. J. Coyle, D. P. D'Arcy, M. M. Denny, A. H. Dunbar, W. D. Fattorini, J. D. Fenwick, M. Fudakowski, D. F. Hawe, T. N. Heffron, G. A. Henderson, M. P. Hickey, A. S. Holmwood, G. M. Huskinson, C. Irven, P. J. Kennedy, J. M. Kenworthy-Browne, J. D. King, J. E. Kirby, M. H. Knowles, D. M. Leahy, J. N. Leonard, R. G. Macfarlane-Reid, J. Q. Mackrell, S. D. Marnan, D. F. Martelli, R. O. Miles, C. Moore, A. J. Morgan, T. Morris, C. N. Perry, A. Prugar, A. G. Randag, A. J. Riley, R. E. Robinson, E. A. Rothert, R. S. Royston, J. V. Ryan, K. Sellars, P. J. Serbrock, A. M. Simpson, A. N. Slinger, J. C. Stevenson, Q. Y. Stevenson, J. V. Sturupp, M. Szydowski, A. J. Taylor, P. J. Utley, P. W. Wade, P. J. Watkins, A. D. Young.

#### SHOOTING

The following postal matches were fired during the term.

1ST VIII			
	Result	For	Against
Felsted	Won	628	597
Oundle	Won	628	609
Charterhouse	Won	634	600
Allhallows	Won	646	608
Wellingboro	Lost	612	661
Clifton	Lost	612	629
Blundells	Won	653	659
Taunton	Won	653	643
Ellesmere	Won	635	584
Sherbourne	Won	635	618
2ND VIII			
Oundle	Won	609	553
Allhallows	Won	605	567
Charterhouse	Won	609	572
Blundells	Won	641	613
Taunton	Won	641	543

#### HOUSE SHOOTING

The following scores were obtained.

House	Classification	Seniors	Juniors
St Aidan's	942	821	378
St Bede's	952	806	402
St Cuthbert's	957	762	394
St Dunstan's	953	785	421
St Edward's	983	743	399
St Oswald's	990	853	428
St Thomas's	988	787	391
St Wilfrid's	962	765	362

## THE SEA SCOUTS

#### THE LAKES

THE weather though bad during the term was moderately kind on Wednesdays, and so there was scouting almost every week. The main work was the construction of a new Q.M. quarters at the north-west end of the lake by the large sluice. This has been done by joining two Nissen huts and walling up the ends. There was considerable delay in getting the necessary cement and sand but once this arrived work progressed rapidly. The end nearest the lake has been fitted with the large doors which used to be at the end of the boy's passage. This will allow one of the pulling boats to be locked up within the hut while all the rest are left at their moorings. So in the future we hope to have less interference from outsiders than we have had in the past. Work was also done on a new mooring for the *Anne* which when sunk caused a disturbance in the lake which was not unlike a small depth charge.

March 7th, was a whole holiday and part of the troop went to Newcastle where they were shown over the shipyards of Wigham Richardson. It was a most enjoyable and instructive day and we are most grateful to Mr Jenkins and the other members of his staff who were so kind to us.

A very successful camp was run on the Isle of Wight and, despite the rough weather, much sailing was got in.



## THE JUNIOR HOUSE

EASTER TERM 1951, will recall to many a rather miserable picture of snow which was unworthy of the name, cold winds, headaches, coughs and the sick-room, very little rugger, very little hunting, many runs to the Brook for those who thought they were fit, a cross-country race, a point-to-point run in unpleasant conditions, and a large pile of the Oswaldkirk road which was dumped, true by invitation, by the County Surveyor, along the whole frontage of the Junior House.

Yet somehow the term finished strongly and in the last three weeks, even though the blizzards continued, the coughs and colds went away, there was some rugger, hunting, a good deal of courageous running and by a super-human effort the Oswaldkirk Road dump was removed by the boys to extend a terrace beyond 'York'.

THERE were in fact many bright spots: the 1st XV under the excellent leadership of Halliday became a very capable body and in the Boxing Competition too there were many fine bouts which ended by A. Green being awarded the cup for the best boxer with M. King as 'runner up'. The Beagle Hunt got going and Eastwood, Rothwell, Llewellyn, Bridgeman, Fitzherbert and Scrope were given their Hunt Stockings.

THE Retreat was given by Fr Sebastian Lambert and we take this opportunity of thanking him.

THE Holy Week ceremonies were conducted in full and we thank Fr Columba Cary-Elwes for presiding in the absence of Fr Prior.

### SHOOTING

Throughout the term many of the 'second year' continued to train in the miniature range for the Gosling Cup Competition and during the last few weeks it became clear that there were

many good shots who would have to wait for further development until they reached the Upper School. Sixteen boys entered the final stages of training on the Mossberg rifles and eight eventually fired in the final. This proved a most exciting stage, the cup being won after 'tie' shots by A. W. Bean from A. G. Nevill with Viscount Encombe and J. D. Rothwell equal in the third place. D. Morland, A. Smith, P. King and J. Booth were the other finalists and there are several others who with keenness and determination should be useful to House teams in the future, for the general standard was much higher than in previous years and was really rather good.

### CROSS-COUNTRY AND POINT-TO-POINT

The training for these races was necessarily spasmodic and on the day, and what a day! a large proportion of the House turned out to run. On the best of days such a race requires a good deal of stamina and determination from the average competitor who after all is only a competitor in name, and in this particular race a headwind of gale force brought forth a lot of both. Over by Plank Bridge D. Thompson, who won the race fairly easily, had Sullivan, Langford, and Birch hot on his heels, followed by Morland, Poole, Rothwell and Dewe Mathews. At the finish Sullivan was second and Langford third as several others were taking the last fence.

In the Point-to-Point only eight attempted the course, for it must have been inconvenient to exert oneself on the last day of term, but in this race too the standard of running was high and the spirit in which it was run first rate, for more than one lost a shoe and finished strongly. Langford, who was third at the Bridge, was the winner with Birch and Morland close behind.

### RUGBY

A combination of bad weather, unfit ground and unfit boys prevented a full programme of matches, but by a rearrangement eventually four matches were played, against Bramcote, St Martin's (twice) and the Old Boys. Only against Bramcote and the Old Boys was the full team played, winning comfortably against Bramcote and after a tussle against a depleted Old Boys' side by 8-3. Both games pointed to the 1st XV being an excellent side had normal rugger been possible, and in fact with a curtailed programme of matches and games they did achieve a high standard of play. The two 'A' team games against St Martin's were hard fought and these were also won.

Colours were awarded to: P. Wright, D. Wright, A. Eastwood, A. Green, R. Schulte and R. Bianchi, all of whom either in games or matches had proved their worth.

### SCOUTING

Sickness and weather combined to give the term an unpromising start. For the first month it was impossible to have a single meeting with the whole troop together. This sort of situation always tends to lower the keenness and performance of any troop. The picture was further darkened by the condem-

nation of the Troop House. Though it has served its purpose admirably for years and been an integral part of the Troop's life since it was restarted in the early thirties the Mole Catcher's Cottage has for sometime been causing anxiety. Its picturesque shape has always aroused wonder and amusement, but recently the increased irregularity of its bulges decided us to seek expert advice. As a result the house has been largely abandoned.

When the situation became clear to the Troop, all who were available rose to the occasion and an intensive effort was made to make the Patrol huts permanently habitable. In this work we were greatly assisted by the Rover Troop whose members came regularly to direct the building operations. We are most grateful to them.

With the return of most of the Troop from the sickroom both work and training were resumed with great energy. The competition between patrols was keen and the Beavers have proved a serious rival to the Owls. The struggle for the shield is now very much in the balance and will be determined during next term's training for Camp. Camp is the goal of all our efforts and with the keen and united Troop that has emerged from the most unpromising circumstances, we can press on to it with confidence.

## THE PREPARATORY SCHOOL

THE officials for the term were as follows:—

*Head Captain:* S. Dyer.  
*Captains:* C. F. H. Morland, R. Whitfield, J. A. G. Halliday, F. C. J. Radcliffe, M. W. Festing.

*Sacristans:* Sir J. Backhouse, P. B. Lucas, A. J. Ainscough, N. S. Tyson, E. Sturrupe.

*Bookmen:* C. L. A. Clarke, Hon. S. P. Scott, H. R. Anderson.

*Secretaries:* A. Brennan, R. B. Blake James, J. P. Marshall.

*Anteroom:* J. Massey, A. E. Mayer.  
*Carpentry:* P. C. Ryan, E. H. Brotherton-Ratcliffe.

Mrs M. Massey has joined the School Staff.

M. C. PRATT joined the School in January.

A FEW days after the return of the School a film was shown one morning entitled *How to Play Rugby*. Perhaps that might be said to have given the keynote to the term, for the XV covered themselves with young glory; but that was only after everyone had endured the inconvenience of a sharp bout of 'flu and some difficult weather. The term will also be remembered for the wonderful array of snowdrops and aconites; each year Mr Bowes sees to it that these heralds of spring find their way farther up the drive and they now guide the traveller on a dark night well round the corner.

But no, it is not for these things that the term will be most remembered. It will be remembered most of all because of the sad loss that has befallen Gilling. Half way through the term Mr Albert Skilbeck was suddenly taken ill and died. One can hardly realize that he is no longer with us; and yet one is constantly realizing our loss, for when anything in the maintenance of the

House goes wrong, one inevitably says 'where is Skilbeck?' Fortunately, his son, Arthur Skilbeck, remains with us to shoulder the great responsibility of his father's position. An appreciation of Mr Skilbeck will be found later; here but to record our sorrow in the Gilling Notes, for Mr Skilbeck belonged to us and gave his devoted service of a lifetime to the Castle. To his wife and family we offer our sincere sympathy and prayers.

ON the feast of St Aelred, Fr Wilfrid Willson came across from the Abbey to say Mass and preach. The weather was fine enough for a 'making-fire-and-toast' sort of outing in the morning.

ON Laetare Sunday, there was a concert for which a large number of visitors gathered. Mr Lorigan's Singers achieved a notable success with the three part 'Breathe not his name'. There were items provided by the Recorder Players, a piano solo by Halliday, a most successful rendering of the King Henry V speech before Harfleur—Shakespeare's great passages are splendid material for mass recitation and it means that many boys store their memories with the gems of literature and learn something of the art of speaking. Both IA and the audience seemed to enjoy this item exceedingly. And there was dancing: The 'Eightsome Reel', the 'Petronella', 'Stripping the Willow' and the 'Sword Dance'. Mrs Fisher had produced a very good 'team' and the dancing was most successful. The following boys took part in these dances: Morland, Fraser, Beale, Scott, Morris, Dyer, Gallagher, Whitfield, Blake James, Massey, Umney, Dearlove, Ainscough, Festing, Lawson, Mayer, Sturrupe, Jackson.

THERE have been some interesting and enjoyable films during the term. Perhaps

the best were: *Caesar and Cleopatra*, *The Secret Land*, *Stanley and Livingstone*, *The Bandits of Sherwood Forest*, and *This Man Reuter*. The School also enjoyed some coloured films made by Mr Beale of wild game and scenes from Rhodesia.

THE School are grateful to Father James for bringing the College Highland Dancers across to perform a series of Scotch Reels one Sunday evening.

THE Art Room is now always the scene of regular activity. Miss Porter has established a good tradition and a great number of boys are finding an interest in their painting and drawing.

THE shooting has been keen. The following have now obtained their badges: Fraser, Scott, Whitfield, Brennan, Morris, O'Brien, Dyer, Massey, Brotherton-Ratcliffe, Falkiner. So far Fraser has broken all Gilling records in the number of 'possibles'.

AS the end of term approached, Matron and her Staff produced a wonderful series of 'special teas' for the Captains, the Officials, the Dormitory Leaders, and the Tournament Boxers.

HOLY WEEK came and the School were able to assist at the various ceremonies. Fr Jerome gave the Good Friday Retreat for which the School would like to thank him very much. And so to Easter and the parcels which had piled up during the latter days. An 'Easter Cavalcade' was arranged for the evening—a varied entertainment with singing, a recitation by IA of Shakespeare's 'Seven Ages', Recorders, Puppets, the Easter Gospel spoken by I D.

AND so the end of term drew near and the delightful business of packing—most of the School have learnt to pack their trunks now—and the New Order. Fortunately going-home day dawned bright and sunny, but probably few

boys observed the snowdrops which still adorned the drive on that best of all walks—not 'up to the gate', but 'down to the station'.

ONE more piece of news, not news now, but a source of great delight: on 10th March Fr Maurus celebrated the golden jubilee of his priesthood. The School offered him the gift of all their Masses and Holy Communion that day; they also enjoyed a half holiday in his honour and a film. And Fr Abbot conferred on Fr Maurus the titular honour of Prior of Chester. Ad multos annos!

WE would like to thank Mr J. Townsley for his photograph of the village chapel published elsewhere in this Number.

### MR ALBERT SKILBECK

It would be ungrateful for us at Gilling Castle to lament over the death of Mr Skilbeck. A life so patently good must surely have brought its eternal reward. Our feeling of loss, great as it must be, is outweighed by our gratitude for all he has done for us. There is no part of the Castle which does not bear the mark of his ingenuity and craftsmanship. Albert Skilbeck was indeed a unique personality. In his youth he had served his apprenticeship in joinery but through the course of fifty years in which he worked for Mr Wilson, Captain Hunter and finally for the Preparatory School, he made himself a master of almost every craft. It seemed that there was no job he could not tackle and the more difficult the problem the greater his delight in finding the solution. Infinite patience, which would not allow him to rest until he had found 'the very thing, sir', blended with a pride of workmanship which made him shun anything shoddy or make-shift. In addition to the many hundreds of small jobs which were his daily concern, he undertook many major operations which nowadays would frighten any but a firm of building contractors. He played a large part in adding



a second storey to the East Wing of the courtyard. The tables in the hall stand as memorial to him as a natural artist, the floor of the Long Gallery is a testimony of his thorough craftsmanship. For years he maintained the old electric generating engines which, it was said, should long ago have been confined to the British Museum. When modern automatic diesel engines were installed he showed his adaptability by mastering their intricacies. Not until the Grid arrived did we understand the implications of an electricity failure. Skill in workmanship was however only the external manifestation of a character, talented certainly, but also gentle, generous and good. He was never heard to utter an unkind word about anybody. Outside his work, which admittedly had a very wide range, his only interest seemed to lie in his family and grandchildren and the welfare of the village community. To us he was a dear and loyal friend who loved Gilling and loved us and who could never fail us. To be drawn from bed at any hour of the night to attend to some emergency was only what he expected. He was tireless in his energy and his generosity. Many boys will remember, not only the big occasions such as the decorating of a Christmas tree or the lighting of the stage for the Nativity Play, but the little acts of kindness he so often did for them. He was never so busy that he could not answer even the smallest request.

To his devoted wife and family, for whom the loss must indeed be grievous, we offer our deepest sympathy and the promise of our prayers.

#### RUGBY FOOTBALL

Nothing is more encouraging than success and this was certainly a most successful season. After six matches the team remained undefeated. It played better each match no matter what the conditions, wind, rain, snow or dazzling sunshine. Nor was the opposition weak. Always it was older and sometimes

stronger and the team had to struggle hard for mastery. Ten minutes before no-side in the second St Martin's match Gilling found itself losing by six points and playing uphill. By a superb effort play was forced towards the opponents' line and amidst the most intense excitement two tries were scored—thus making the scores level. There is still much to be learned about the art of rugby but the basic principles seem to have been grasped. Most credit must go to the forwards, who, playing as a pack, always succeeded in dictating the type of game to be played. The opportunities they provided were not wasted by the backs. At half-back Umney and Morris established a good understanding. Morris has safe hands, can kick with both feet and has an eye for an opening. Dyer looked more and more powerful, both in attack and defence, as each match came along. His positioning is sometimes at fault but this is something he can best learn from experience. At full-back Fitzgerald is a little slow and sometimes clumsy but he never failed his side. Of a hard-working pack, M. Festing, Lucas, F. Radcliffe and Staepoole were the most powerful. There is much good material which we hope will one day find its way into the Ampleforth 1st XV. Perhaps the real secret of this season's success lay in its happy team spirit inspired in no small measure by the admirable and unselfish captaincy of Morland.

#### RESULTS

v. Bramcote	A	Won	24—3
v. St Martin's	H	Won	3—0
v. Aysgarth	H	Won	9—0
v. Aysgarth	A	Won	16—3
v. Bramcote	H	Won	15—0
v. St Martin's	A	Drawn	11—11

The final team was as follows:—

*Full-back:* A. Fitzgerald.

*Threequarters:* B. O'Driscoll, S. Dyer, C. Morland, R. Holmes.

*Half-backs:* B. Morris, A. Umney.

*Forwards:* P. Lucas, M. Festing, F. Dearlove, W. Beale, F. Radcliffe, Hon. S. Scott, The Master of Lovat, M. Staepoole.

Colours were awarded during the term to Dearlove, Radcliffe, Beale, and the Master of Lovat.

G. Jackson, J. Massey, Sir J. Backhouse, E. Sturruv, A. Mayer and J. Halliday also played for the 1st XV.

#### BOXING

In the final tournament, which Fr Peter kindly came to judge there was

much good boxing, particularly in the First Form fights. The senior Cup was awarded to M. Festing with R. Whitfield as the 'Best Loser'. The Junior Cup went to A. King with D. Stubbs as the 'Best Loser'. A. Festing, C. Jackson, A. Stanton, J. Brennan, C. Mowbray, P. Chambers, S. O'Malley and A. Richards also received special mention. Fr Peter reminded the School how Ampleforth now relied upon Gilling for a steady supply of good boxers and hoped that we would maintain the high standard which has been established under the tuition of Mr Kerswill.

## 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.

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

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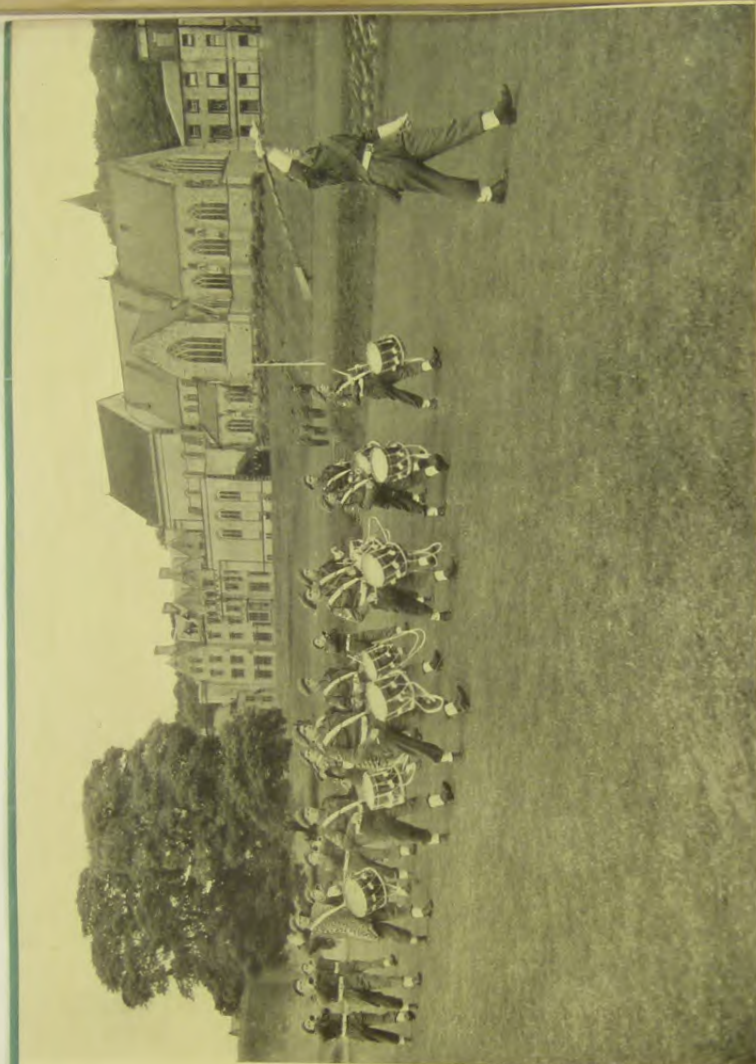


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### ANOTHER MAN'S CONSCIENCE<sup>1</sup>

THE more we study that strange phenomenon, the Reformation in England, the more difficult it is to disentangle and classify the various causes that eventually produced such a complete change in our country, a change not only of religion but of attitude towards the State and its members. Fundamentally, of course, it was a change of religion, but it is so naturally studied from this angle that the temptation is to look upon it as uniquely a religious movement, whereas it was but one of several changes that were slowly transforming the face of Europe, and but one of several revolutions. We cannot hope to understand it without taking stock of the general development of society in all its aspects in the hundred years or more before the climax came. For the English Reformation, though the typical product of the English mind, shared in and was influenced by the same processes that were shaking Europe. England was subject to the same sense of nationalism that had united France, to the same spirit of secularism so prominent in the Italian city states, to the same spirit of independence that had made possible the lesson of Marsiglio of Padua's *Defensor Pacis* or the inevitable consequences of the new spirituality known as the *Devotio Moderna*. There were subversive elements at work in Europe in which England, as much part of the continent then as she is to-day, shared, and it was the canalisation into one stream of a series of processes that had been going on for a century or more that produced the great change.

The first of these processes was the rise in governmental autocracies at the expense of medieval constitutional devices, the rise, in a word, of the New Monarchies. In France, the English defeats in the Hundred Years War by St Joan of Arc had been a fillip to French nationalism, encouraged by Louis XI, Charles VIII and Francis I. The same is true, though perhaps to a less degree and certainly with different results, in Spain united, for purposes of policy at any rate, under Ferdinand and Isabella. Italy, however, did not develop a despotic monarchical system, but the more or less democratic form of government in the city states gave way to a despotism dubiously benevolent. The Holy Roman

<sup>1</sup> *The Reformation in England: I 'The King's Proceedings'* by Philip Hughes (Hollis and Carter, 1950).





Empire was outside the general European transformation, for the seven Imperial electors, princes and cities had long gone their own way because there never had existed any organized machinery to control them; nor were they disposed to put such machinery into Imperial hands. However anxious they might have been to create order out of the chaos, none of the influential groups was ready to sink its differences with the Hapsburgs who might have founded a monarchy on the new model. Altogether different was the case of England under the Tudors, for there the old medieval form remained to cloak a despotism no less real than that so common throughout Europe. So of primary importance is this rise of nationalism, of king-worship and the consequent eclipse of internationalism.

The effect of this on the Church was the second subversive element that made the Reformation possible. For centralization was bound to come face to face with the ecclesiastical form of government that would stand out against it; nationalism, therefore, becomes the enemy of the Papacy and indirectly of a supra-national religion. A compromise was the only workable solution short of war and possible wholesale apostasy, so the Papacy had to meet the princes half way by a series of concordats, yielding what had to be yielded. As it worked out this usually meant the privilege granted to the secular power to appoint to vacant benefices—bishopsrics, abbasies and sometimes even parishes. Of course the princes concerned were looked upon and sometimes were the Church's protectors, especially when heresy was socially subversive. The Papacy from necessity had to close an eye to the Scriptural warning to 'Put not your trust in princes'.

It is above all to the social change that Fr Hughes devotes the first chapter of his book. He describes the rise of the middle-class, of the capitalist and his industrial ambitions, his need for and greed of money; and this new outlook found in the wealth, landed or otherwise, of the Church an obvious target. The Papacy, because of its political position in Europe (The Papal States, straddled between north and south Italy, the battleground for French and Imperial ambitions, was inevitably a valuable pawn in international diplomacy) became dominated, like the secular powers, by a financial motif. This resulted in clerical offices being regarded as little more than a source of income; there followed, inevitably almost, trafficking in benefices and absenteeism. It is easy to shake our heads and declare that the Papacy ought to have done something about it. We must remember the other elements that made reform so difficult. The whole situation seemed to go round in a vicious circle—either dispose of the Temporal Power and all that it meant, and thus run the risk, humanly speaking, of succumbing to one of the powers, or else become a real renaissance state, wielding political influence, handing out ecclesiastical patronage on the grand scale to keep a complex

financial system stable, and thus almost certainly become worldly and shatter the faith of those who cannot distinguish between the man and the office.

This economic introduction is, of necessity, filled with generalizations which sometimes are too sweeping; too readily is the much abused capitalist blamed by Catholic historians, and this snare is not altogether avoided in the present book. But this economic introduction is short and thereafter, while never allowing the social position to disappear from his judgements, Fr Hughes relegates it to its proper place. The Reformation was a matter above all else of religion, and the only satisfactory study of it will be by a theologian and an historian. And that man may not write at the end of his book, 'With the details of theological and liturgical controversy I have not been concerned' (*The Reformation in England* by F. M. Powicke, Oxford 1941, p. 135). But the Prince of Denmark is not missing from this Hamlet.

A. F. Pollard, in the preface to his volume on Henry VIII written forty-nine years ago, makes reference to the sources at the disposal of the historian of this period as, 'The most magnificent body of materials for the history of any reign, ancient or modern, English or foreign' (Henry VIII, p. vi). Here is he speaking only of the Letters and Papers. No one can master all the facts now available. There must be selection, and this Fr Hughes has done. His book does not contain anything substantially new. What he attempts is a re-estimate of the work of historians, often prejudiced, and the presentation, fairly and squarely, of the Catholic view in an unbiased way. He asks questions which every thinking Catholic must have asked sometime in his life—Why was there so little opposition to Henry VIII? What did the Reformation really mean from a religious point of view? How did contemporaries try to justify this change which made the English king, in Maitland's words, 'The Pope, the whole Pope and something more than the Pope'.

The lack of opposition of the English Catholics may be explained from a negative point of view by their own spiritual state.

The state of the monastic orders has been the subject of many books and it is not the present writer's intention to fill pages with details from these works. They are all based on visitations of the eight hundred or so monasteries, visitations carried out either by the bishops or the henchmen of Thomas Cromwell and such accounts are, to use Froude's words, like letters of the alphabet that can be arranged to spell anything. To the person who has little idea what the monastic life is about they spell scandalous living; to the person who appreciates the difficulties of monastic observance arising from depleted numbers the story is quite different. And this was fundamentally the source of all the troubles; the monasteries were quite inadequately staffed for fulfilling their proper duties. The average number in the lesser monasteries has been calculated



at four, of the greater at sixteen. (Cf. *Henry VIII and the English Monasteries*: by Cardinal Gasquet, 1902, Vol. II, pp. 322-23). There were necessarily makeshifts, concessions, exemptions and dispensations which, apart from riches or sinfulness, is enough to explain the decay of the religious life. There were scandals, often grave scandals, but the main damage resulted from insufficient numbers, for this led to an abandonment of the common life, an inability to give novices a proper training, damage to choir duties and the monastic property farmed by laymen. This was the thin end of the wedge which made a breach in the observance and gave rise to the graver scandals. Monastic morale was thus generally low, resulting from what was often enough a justifiable relaxation in the normal discipline. Therein lies the tragedy: the only solution would seem to have been an amalgamation of the smaller houses.

At the apex, the keystone of the ecclesiastical arch, was the episcopate upon whose sanctity (a prerogative for the office, St Thomas says) the sanctity of all depends. It was the bishops who were ultimately responsible for their flocks; they would be the leaders one way or another in any crisis should it arise. And we know what manner of men they were when the time of trial came. Well might St John Fisher say of them, 'The Fort is betrayed even of them that should have defended it'.

It was not that the bishops of England at this period were incompetent men. Far from it, but their competence lay in spheres other than the religious. They were, '... so many civil servants in violet cassocks' (Hughes, p. 74). Nearly all of them had come to the charge of a diocese through a diplomatic career—Richard Foxe of Winchester, Shirburn of Chichester, Wolsey himself, all of them rose in the ecclesiastical world in proportion as he benefited the state he served so faithfully. In what sense can we say that such men gave an example to their flocks? If the bishop was an absentee, as he was more often than not, his work could well be done by one of the many canon lawyers. Such is the view of Dr Hamilton Thompson, which is perhaps the most damning thing that could be said of the system as it then existed. They were men of affairs, lords of parliament, whose paternity was always severe, with whom correction superseded compassion—experienced bureaucrats. They were, to quote Fr Hughes, '... men wholly out of touch with the realities of their own time, with the realities of the religious conditions of their own country indeed, if not with the realities of the religion they professed' (p. 83). Few characters come out of this book unscathed.

Studies on the monasteries and monographs on individual bishops have been plentiful enough, but the state of the secular clergy is still insufficiently clear. To discover whether the secular priest was a good-living man or not is a help in trying to judge the spirituality of the layman, but much more important is to know how he was trained, where

he received his training to fit him for his high calling and what it was then held that such education should be. And this is still a study comparatively unexplored. From what is known it is abundantly clear that his learning left much to be desired. Assuming that all the graduates from the two universities each year were clerics—surely a false assumption—their number would not account for half of the clerics raised annually to the priesthood. How, then, was the remainder educated? There was no seminary system to provide the necessary theological and character training, at least not in the first half of the sixteenth century. Presumably the priest received his inadequate training from his equally inadequately trained parish priest. This at least would explain the low level of intelligence required, a 'mediocrity of knowledge': and the result—'semper stulti, semper stolidi', too many men hopelessly unprepared, often ill-suited to their calling. Is it surprising that this clerical plebs gave no trouble when put to the test? To their way of thinking they had nothing to lose, everything to gain, presuming that they gave it even that much consideration. And their betters, those priests who had enjoyed a good training, were too far removed from them to make their influence felt and too well placed in their world to oppose any change that guaranteed the social status quo. It was not that the clergy were as a whole morally bad—they were far better men than their European counterparts—but they were, to quote St Thomas More, 'A weak clergy lacking grace constantly to stand to their learning'.

M. Janelle, the French historian of this period, has said that the English clergy was unworthy of its flock. The average layman was a pious individual with a great devotion to the Mass, the Rosary and the Little Office of our Lady. But his spiritual life was an inheritance whose foundations had been left to rot, for there is good reason to believe that he was ill-instructed in the nature of what he was doing. Devotedness of will must flow from a rooted conviction in the mind; it must, in short, be instructed, and that instruction is normally given in sermons and reading. The sermons of this period were moral exhortations or denunciations of vice which tended to make religion centred in man and his efforts towards sanctity. There was nothing in them to appeal to the mind, to provide the basis of good living—how could there be when the clergy was so ill-taught itself? The laity was starved but was still surviving on the devotions practiced by its forefathers—the pilgrimages to Glastonbury, to Walsingham and above all to the tomb of St Thomas at Canterbury, the cult of local saints for which there was a marvellous appetite prepared to believe anything and everything. But this devotional life rests upon and presupposes something much more vital, something which Englishmen were not getting. The mass of literature read or preached to the congregations reflected all the weaknesses of that *Devotio Moderna* which so largely formed the spirituality of the continental



Catholics. This movement, which we call the *Devotio Moderna*, traces its origin to a Dutchman, Gerard Groote (1340-84), who began a pious association called the Brethren of the Common Life for the education of the young. Life in the Brotherhood and among the many thousands influenced by it was of a mystical nature, well suited to its German devotees, on the 'Imitation' basis; that is, it was non-doctrinal, not specifically Catholic, essentially undenominational, appealing to the heart rather than the head. This movement away from dogma was dangerous, all the more so since it was a deliberate attack on the excessive pedanticism into which contemporary theology had fallen. Beginning as an attack on the abuse of learning, it soon trained its invective on learning as such, thus breeding a piety without basis, hostile to learning and suspicious of ecclesiastical organization. Unintelligent, unreflecting piety, however sincere, could not draw upon the virtue of prudence so necessary to judge the situation and follow the Truth, especially if it meant following it alone and apart from one's lawful superiors and guides. It is not in the least surprising that Englishmen could adopt the Henrician version of Catholicism in the fifteen-thirties and as easily give their support to Marian Catholicism in the fifties.

Such was the state of English Catholicism on the eve of the Reformation. One further factor which Henry played upon with considerable effect was the spirit of animosity between clergy and laity. Fr Hughes, in a merciless and brilliant chapter on Wolsey, 'a great churchman in the worst sense of the word' (p. 113), describes the hostility the Cardinal drew upon himself and, indirectly, on all clerics. In an England that still felt the effects of Lollardy, that was soon to be influenced by the works of Tyndale, on whose influence there are some illuminating pages, any appeal to the people against the very real avarice of the Church was bound to meet with approval. Henry was not slow to play on this division. At one time, he is appealing against the money that finds its way to Rome to the impoverishment of all Englishmen, at another he is laying the axe to the root by attacking the excessive stole and mortuary fees to the ardent delight of all who are heavily burdened by them. The pity of it all was that so many of the propaganda devices employed by this master of propaganda contained elements of truth that were beyond dispute. That the money that formerly went to Rome in annates or fees for bishoprics would soon flow into the royal treasury was only a later admission, by which time Henry had taken adequate precautions to show that this was for the benefit of the realm. Add to this his justification, not for the break with Rome, but for the action he was taking to put the Pope in his proper place *vis-à-vis* the Empire of England and we can begin to see why this people who had long ceased to be led by their clergy were now prepared to follow their king whithersoever he took them.

Whithersoever he took them. Just where did he lead them and why? This last question is by far the most interesting, and the one most controverted, for we cannot know another man's conscience; but we can suspect by the written word and the actions of the King. The preamble to the Statute of Appeals put forward the view that papal jurisdiction in England was a usurpation or, at best, something tolerated by English kings for close on one thousand years, and this has been the basis of Protestant historical writing ever since. It has been used as the apologia for all that followed, just as the tenderness of the King's conscience was the starting point of it all.

There is no one chapter in which we will find a complete answer to this problem of Henry's sincerity, for all his actions subsequent to the first mention of the Divorce show the unbelievable duplicity with which he worked. He had, and Fr Hughes makes it abundantly clear with evidence, nothing to learn from the methods of modern dictators in his desire to exalt the State in the person of its king, and in Henry's case the aims and methods almost dwarf those of a Hitler because what was at stake was so much more precious. The achievement of royal supremacy and its operation is a sad and brutal history that has often been told, the inevitable consequence of a more deep-rooted cause. There were, as we have seen, many contributory causes to the Reformation, but the immediate cause was undoubtedly the King's action in the matter of the so-called Divorce.

A study of the motives behind the royal divorce, the tactics employed to achieve his will, gives the most complete picture of the nature of Henry's sincerity. This is admirably done in the fourth chapter, 'The Divorce, 1527-29', probably the best chapter in the book. Fr Hughes achieves such a clarity and such a climax in these fifty-one pages that the rest of the story rather falls into a monotonous tale of evil done. Nothing is added here to that story; the only real interest it arouses is the subsequent consequences of this revolution, and for these we must wait until the second volume appears. But here in this chapter on the divorce, an examination of the motives behind it rather than a history of it, we have as clear and cogent account as we can hope to get in any one book, written from the point of view of the contemporary canon law and with a brilliant insight into the characters concerned.

At first it was thought that Wolsey was the villain of the piece, so anxious was he to arrange a French match for his master. Then Henry makes it clear that really it was his meditations on the famous text in Leviticus, forbidding marriage with a dead brother's wife, that had seared his conscience. Cardinal Pole, writing after the event, tells Henry in plain language that it was his insatiable desire to have Ann Boleyn that first put the idea into his head. All these views have been taken up and developed to a greater or less degree by the historians of the

period, but here there is no such approach. The story of the five embassies to Rome in two years is told in their own words, and the reader is left to make his own judgement on the King's state of mind. Was it a genuine scruple on Henry's part or simply an action taken in the heat of pride and lust? It comes out clearly from these pages that Henry's anxiety was not that he was living in sin but that Pope Clement VII might not assure him of it. It was not a decision he sought from the Holy See, but a corroboration of his own personal views, and Campeggio was soon to discover, to use his own words to the papal secretary, that not even an angel from heaven could persuade Henry that his marriage was valid.

At first Henry based his claim on the Leviticus text and then shifted, the first heretical move, Fr Hughes thinks, to the view that the Pope was unable to dispense from the Leviticus ban—and all the while he is seeking an annulment of a marriage forbidden by Leviticus (because it was beyond the papal power to have granted it in the first place) in order that he might have permission to contract another Leviticus-forbidden marriage! So the duplicity goes on for two years and more, with Clement VII manoeuvring in a maze of tortuous indecision, refusing to be the enemy of either side and showing an incompetence in practical judgement only matched by his habitual duplicity in politics.

It is glaringly clear that Henry wanted his own way, as Campeggio reported of the King and Wolsey in 1529, '... all reasons are worthless and unimportant that do not tell in favour of their desires'. Bribery, intimidation, threat of schism, even the threat of setting up Wolsey as anti-pope should he not be elected in the event of Clement's expected death, all were used to try to achieve this one end. But to the last Clement refused only one thing, the sale of his conscience. When he could not be persuaded, or rather cajoled, to decide the cause in Henry's favour by giving a promise to refuse to hear an appeal from the Queen, Henry knew the game was up. The three months adjournment of the Blackfriars fiasco on the eve of the legates' decision was too much for Henry, the loyal son of the Church, the Defender of the Faith. In July the writs went out for a new parliament to meet on the 3rd November. In this way began the King's proceedings, the threat, the achievement, the practice of and the apologists for the Royal Supremacy.

It is just nine years since Fr Hughes gave us *Rome and the Counter-Reformation in England*. Since then we have had the first three volumes of *A History of the Church*, and now this, the fullest treatment by a Catholic of the Reformation in England since the work of Lingard one hundred and twenty-five years ago. It is well-produced and illustrated with a purpose and is also fully documented. At times the style jars somewhat, as though the author were not quite sure whether he is writing a popular

work or not; it certainly does not read as easily as the third volume of the *History of the Church*. However, it is not a popular work; the price alone forbids it being read as widely as it ought. Its occasional literary lapses are unworthy of the general standard.

One notable feature is the lack of references to French works. Fr Hughes has no sympathy for that school of historians led by Constant who try to whitewash Henry. Constant, as was shown sixteen years ago in the *Clergy Review*, shows a factual and sometimes even a literary dependence on Pollard, and his general conclusions on the Henrician 'Schism' find no echo here. Perhaps Fr Hughes judges rather rashly in this respect, governed by present day theological conclusions rather than trying to discover the sixteenth century attitude. After all, we know that St Thomas More struggled for many years over this matter of papal supremacy. Here the theologian and historian have combined to produce a work that provides much material for thought, a careful statement of the Catholic position and a mercilessness towards ecclesiastics that allows no room for the belief that the author has been unduly prejudiced in his outlook.

DOM KENTIGERN DEVLIN



## VOICE FROM THE MIDI

'There are three kinds of men', Pascal wrote, 'Those who serve God, having found Him. Those who not having found Him *s'emploient à le chercher*. Those who live without seeking Him. The first class are reasonable and happy men, the second are unhappy and reasonable, the third are crazy and unhappy.'

Gustave Thibon admirably exemplifies Pascal's first category, the men who find God, and so are happy and reasonable.

The third category, the crazy and unreasonable, have rarely had their distresses submitted to a more precise clinical examination than by Thibon. It is therefore not surprising that the second class, who seek God, and are unhappy but reasonable, increasingly *s'emploient à le chercher* in the thought and writings of this remarkable man.

Yet his teaching, which has already made a deep impact in France, the United States, and Denmark, still remains little known in England, even among Catholics. A Talk in the Third Programme by Mr Vernon Mallinson, an admirable article in *The Times Literary Supplement*, an article in the *Dublin Review*, have begun to draw attention to this 'Christian Nietzsche', this 'Second Pascal', whose thought, clothed in such sensitive precision of language, strikes those who come upon it as a 'lightning flash' (Gabriel Marcel). It is indeed 'fulgurante'.

If we are to appreciate the greatness of this Thomist Philosopher, Poet, and Historian, we must set him in his native scene, and trace the strangely providential character of his development. Thibon was, and remains, a peasant in the Ardèche, in the SE. of France. As he laboured in his youth in his father's vineyards, he was permitted by a friend to use the library of a neighbouring château. There he taught himself Latin, Greek, even Homeric Greek, and German: his retentive memory enables him to recite many thousands of lines of the ancient classics, and of the French classical poets. During this period of self-education he came face to face with Catholic Theology and Philosophy. He became a Catholic.

His first poems were published in 1940 through the encouragement of his wife in their very happy marriage: his philosophy reached its maturity in the decade before the war.

This 'vast man, of great girth, with the rich accent of the Midi' who alternates between lecture rooms and universities, his vineyards and his peasants, and mingles with common humanity in trains, boulevards, and cafés, and as 'lay-confessor' in the counsels of French and Belgian industrialists, is described by Mr Mallinson, who met him, as 'above all a disconcertingly happy man, the sheer radiance of whose happiness envelops you and persuades you to his sound-sense point of view'. Thibon's secret of being cheerful and pleased with life is, like Pascal's, 'to be at war with neither God nor nature, not deliberately

to seek happiness, but to let yourself be invaded by it, and thus embrace the only reality that is capable of curing the evils of this present age'. Now to put forward a picture of humanity and of human society as 'happy and contented, progressive, human', where the tension between self-interest and duty is almost obliterated, may well seem utopian, the delineation of a 'cloud cuckoo-borough': it is certainly a challenge to the nihilistic thought and the pessimistic mood of the world to-day. The powerful reality behind that challenge must be experienced in the study of his philosophy. Thibon's social and political philosophy may be approached through the *Diagnostics—essai de physiologie sociale*, while his moral philosophy and spiritual teaching reaches its height in his *Ce que Dieu a uni—essai sur l'Amour*, a quite incomparable treatise where he trains the twin searchlights of Faith and Reason on the deep mysteries of sense and spirit in a human being 'at war neither with God nor himself'.

In both these works, Thibon re-thinks the Thomist philosophy, and with astonishing delicacy and subtlety of thought, and precision of language, applies it to the distresses of our social and spiritual condition. He may well prove to be among the greater 'prophets' of the world's return to the common Christian destiny from the menace of the common death overhanging us, a voice in the desert crying out to us to 'gird ourselves and harden our hearts as supermen to do the Will of God, and to go forward with a burning desire to live together in harmony. Then and then only shall reality be ours.'

Here we attempt only to introduce a few dominant notes which run through his social diagnosis.

The stress of his social philosophy lies on the need of small vital groups in an organic decentralized society, in which individuals can shoulder responsibility to the group and locality. Of such a society the family must form the organic base. Thibon pleads for the return of the patriarchal family, 'for some kind of aristocracy, an elite, is indispensable'. Each man, woman and child will be in his right place, his organic place in the various cadres of society, and not in that place which an impersonal State Machine may choose to consider his right place. The State Machine will be subservient to the wishes of the small groups, and its functions will be sharply defined and delimited. We must note here that Thibon denies that he is in any way a reactionary, a medievalist, still less a 'Man of the Right', when he calls for the abolition of the absolute law of majorities, and of the freakish power of the emotionally unstable masses. Rather he believes that our social unity and freedom are in reality founded on small social groups, that the career of families is the significant feature in the history of European civilization, and that classes, for all their differentiations and influences, are composed of groups of successful families.



As an example of Thibon's diagnostic let us watch his thought as he examines two 'patients' well known to us all—The Man of the Right, and the Man of the Left.

The Man of the Right is torn between a clear vision of human misery and disorders, and the appeal of a purity impossible to confound with anything lower than itself. So he tends forcibly to separate the real and the ideal. Anxious to guard his loftiness and isolation, he quickly scents the odour of disorder in the 'ideals' current in the world—'muzzle and chastise the demons in you and the world', says the spirit of the Right. Hence narrowness and hardness.

The Man of the Left has a warmer heart, but wits less lucid. He inclines to mingle the ideal and the real. Urged on to realize his generous dreams, and perhaps a little disgusted with the steep ascent, he is carried on to idealize the disorder. 'Make angels of the demons in you and the world', whispers the spirit of the Left. Not doubting the divinity of man, he cannot unreservedly adore man, so long as evil exists, for a god cannot, must not, suffer. The prophets of revolution in their denunciations of human baseness often in fact are idealizing evil, regarding it as only exterior, evolving with suety to a universal equilibrium. In fact, they make baseness the essence of man. They are not denouncing matter or sin, but rather the boredom and grief inherent in matter and sin. 'They desire to make baseness painless, and to tame sin.' They seek a kind of divine repose in the vanity, the shabby joy and shabby pride of fallen man. 'So when everything in man is well mixed, mingled, and made godlike, when all is God, and there is no more either summit or hierarchy, anarchy realizes heaven at little expense.'

The sickness of the two patients emerges clearly in their re-action to 'the monstrous and relatively recent accident of the absolute domination of Money'. The Right has regarded this as incarnating the values of order and stability. The Left, dissimulating an instinct for subversion under the veil of idealism, striving for justice and progress, is happy to upset, by way of revolt against a false bourgeois order and the tyranny of money, the eternal notions of authority and hierarchy. To cure abuses they will poison and corrupt the very roots of society.

Yet both Right and Left leave unshaken the absolute primacy of matter and money—the fatal roots of injustice, demoralization, and conflict. So man oscillates, if left to himself, between the two poles—the narrowness of the Right, the hodge-podge of the Left. The Right, which seeks to sequester human distress. The Left, which in short-lived madness travesties it. And only a social and moral climate vitally Christian can transfigure both Right and Left.

So much for the diagnosis: let us glance over the prescription for cure.

Thibon prescribes the re-casting of society so that at every social level it assures men of a large independence of money: his aim is

to re-create a society in which the criterion of a man's effort, and of his place in society, will be vital and spiritual, instead of financial, value. His aim is not to make bourgeois of the masses, but to 'disembourgeois' the bourgeois himself, to absorb the proletariat by permitting each man to play an organic role in an organized society, and to deploy his personality in his work.

The insecurity of the proletariat must be cured not by the 'dead' security achieved by a band of functionaries, without a human milieu, and with no living bond with their task. For they would prove more rootless, more irresponsible even than bourgeois egoists.

More precisely, we need to replace the existing absolute opposition between Right and Left by the interpenetration of what is real and true in their respective notions, so that they complete each other in the unity of life, and realize a viable synthesis of diverse elements, 'equality and hierarchy', etc., at present masked by the conflict of ideologies. We must take our stand at the centre of social gravity and cease to be hypnotized by purely negative ('anti') ends. More important than to fight against capitalism is it to sustain the basic organisms, structures, élites, which can make a noble world across the subsidence of capitalism. If the unhealthy capitalist structure suddenly folds up, society will be faced with the need to avoid chaos, followed by totalitarian constraint. Hence the urgency of putting on their feet professional and local organisms, living communities, which can shield us from passing from the tyranny of finance to the tyranny of the bureaucrat and state functionary. 'We must construct, while we are shovelling away . . . we ought to fight against capitalism as the second dentition of children fights against the first: each tooth which falls is replaced by a tooth more solid and more adapted to the needs of a human being'.

The wearing away of traditions, of manners and characters, the instability of families and professions, class warfare, party struggle, all reveal to this physician of social disease 'an agonizing evidence of the terrible loss of substance affecting a country'. Political formulae, abstract concepts invested with magic powers, 'debating whether to paint the house red or green' are all futile if it is forgotten that the foundations threaten ruin. We need to busy ourselves not with whitewash, but in 'recreating, humbly, patiently, beginning at the base, an organic structure of the city, where men, interiorly bound to their task and their fellows, can live and work, conformably with the deep needs of nature, and the minimum of legal constraint inherent in every society', and can be 'the rampart, and not the tomb of liberty'.

The Parable of the Sower and the Seed is recalled by the trenchant diagnosis of City Life and the exhaustion of the soul and its affections amid the fantastic multiplications of every kind of excitation of the faculties and senses. The city dweller is now scarcely aware of the degree to which Press, advertisements, posters, films, entertainments, irritate



man's ambition, sexuality, and greed, without respite, until he can no longer respond, strive though he may, to keep a minimum of equilibrium in this devilish whirlwind of excitations. So that in the end the soul 'levels out', automatizes its reactions, and becomes incapable of profound sentiment and of a personal idea. Life is spread out over the surface and becomes increasingly a vague peripheral flux, till in the end we get perfect adaptation to environment, i.e., the perfect dehumanizing of man. Here the reader is conscious of the peasant background of Thibon's life: we see him labouring in his vineyards, preserving that life which still possesses an intact (*vierge*) capital of cosmic life, vast reserves of freshness and depth which create in the soul close communion with nature, familiarity with silence, 'the habit of peaceable cadences of an activity in accord with the primordial rhythms of existence', where the soul, unencumbered, unexhausted, has its profound resonances. The city dweller, to remain a man, is forced to balance the expenses caused by the artificial excitations of the City, and the receipts of the interior life. More often, the balance is not struck, and man 'fusilladed and solicited in every sense' takes refuge in the only place where his capacity for reaction is almost unlimited, in automatism, the dream, fantasy. 'Then he is like a banker with false money.' As in the economic order, so in the affective order 'one arrives at a ruin masked by inflation'. The impure mixture of true poverty and false opulence, that lying misery, which is the great mark of the modern world, is found in the soul choked by the pleasures and cares of this city life. How pungent an application of the Gospel of Sexagesima!

One may hope that Catholic social study groups may be introduced to Thibon's profound and delicate analyses of the relation between morals and manners:—('from the point of view of manners humanity is in full decadence, from the point of view of morality, i.e., an emotive universal ideal, it is certainly in progress: our ancestors had less of morality than we: we more morality, less manners', an arresting paradox), to his discriminations between oppression and corruption, between inequality and harmony, between centralization and anarchy, and to his biology of revolutions. Particularly timely is his physiognomy of the 'two brothers, Marxism and Freudianism, which both proceed from the same regard for the below', and pose so sharply and painfully the problem of protecting these lower realities, both against the tyranny of things above, which would reduce them to nothing, and against their own revolt, which seeks to make them equivalent to the whole. Even the Christian reader of Thibon may usefully be reminded of the supreme fact that a God, All-Powerful, the Creator of a Universe become so impure, has never destroyed, or re-created that impure world. On the other hand the revolutionary idealist is a man working impatiently to destroy the corrupt social edifice, to change everything and to re-construct it from nothing. God alone can do that, and He does not.

'He prefers to set out again each day from human mediocrity, human evil. He is slowest to destroy. He labours for the least remains of being and truth beneath the scandals and the dead routines.' Here is a truth to be pondered by those who, ignorant or forgetful of the parable of the tares and the wheat, are filled with a double lust, the lust to annihilate, and the lust of hatred. Over against the stormy gloom of revolutionary idealism shines the steady, healthy light of the true revolution, the revolution of Christianity. That is a revolt from below, which transfigured humanity. Under the veil of the lowest being, a Child, in a poor stable, was hid the Supreme Being. God, choosing that which is not, to make nought of that which is, gave the world a new and supreme form. The content of that form, applied to modern society, becomes visible under the spectroscope of Thibon's thought.

Our *prise de conscience* is precisely this—that it is not sufficient to preach the fact that the social edifice is tottering—'we need to descend and repair, stone by stone, the menaced foundations. Nor is it very profitable to preach moral sanctity to souls, if the preacher has no eyes for the *climate* which renders them unhealthy.' And the moralist to-day may not limit his task to the things of the spirit, and of liberty: to-day 'the highest morality must teach itself to lean on the most humble realities', it must toil with the physical bases of the moral impulse, and the social climate. 'It must track evil to the utmost point of its incarnation in manners: it is from that that the social remedy must set out.'

The cure of humanity requires a total science, and a total love of humanity. But 'to love a finite being in spite of its nothingness, to love it beyond its limits, it is necessary to love it as a messenger of a reality surpassing it . . . this heroic ascent of love is only possible to souls profoundly religious'. In their love, life and spirit, nature and grace, rejoin themselves for eternity.

'He who does not love God even so far as his work, does not love God: and he who does not love nature even so far as God, does not love nature. Every love come to maturity, comes back to itself, rejoins Love.'

The recent conversions of Communist leaders have brought home to us the decisive effect of their discovery of the meaning of Christian love and charity. We are, perhaps, less aware of the opposite reaction, hatred of Christian love through jealousy. Our worst enemy, Thibon reminds us in an aphorism, is the being who 'scents' in us a joy, without knowing what that joy is. The hate of an unknown joy is the most devouring and most irremissible of hates. The envious feel that this exists, and they feel at the same time that it is not made for them. It is impossible for them to share it, even to imagine its savour. 'There lies the scandal which calls for all vengeance. It is for that that the Pharisees have killed God, and continue to kill all that resembles God.'

Facing this hate as we do, it is refreshing to inhale the scent of Christian charity in every reflection of this sane Christian optimist, Gustave Thibon.

DOM LEO CAESAR



## GERARD MANLEY HOPKINS

THE story of Gerard Manley Hopkins is one of continual searching after higher ideals. His life was a conflict between two vocations, that of the priest and that of the poet. He knew that it was his duty to be a priest, and therefore, in his determination to do the will of God, struggled against his poetic vocation in order to fulfil more perfectly his priestly. To those who do not share his Catholic beliefs this must appear a mistake that can only have had harmful effects on his poetry. The modern fear of repression would prompt them to emphasize the disrupting effect it must have had on his personality. But the truth is that he was seeking his poetic inspiration on a higher level, and that his poetry has gained from his rejection of the direct inspiration of the senses, because it is inspired by God.

He was born at Stratford—in Essex, not the Stratford of Shakespeare—in July 1844. His parents were pious Protestants, in no way inclined towards Rome. He grew up in an artistic atmosphere, because his father was a talented writer and the eight children were all to some extent accomplished and interested in painting and music. Gerard himself was an accomplished draughtsman, in the manner of the Pre-Raphaelites, whom he always admired as zealous reformers who attempted in paint what he was later to accomplish in verse. Besides minute attention to detail his drawings reveal a strong sense of design, which, translated into poetry, was to become one of his chief characteristics. His interest in music was as keen as his interest in painting, and was to remain with him all his life and play a very important part in his development as a poet. He consistently applied Walter Pater's dictum that 'All art constantly aspires towards the condition of music'. He always stressed the affinity of poetry to music, and musical rhythms were one of the chief inspirations of his 'Sprung Rhythm'. He directed that his poems should be almost sung, and emphasized the fact that they depend upon oral and not merely visual reading for their effect.

In October 1863 he won an exhibition in classics to Balliol. At Oxford he was a most conscientious student, already feeling what he called 'the fascination of what's difficult'. There he came under the influence of Walter Pater and the Aesthetes, and met Robert Bridges, who remained his closest friend, despite all their disagreements of religious and literary belief, till his death. Most important of all, he met Cardinal Newman, then at the Oratory, who introduced him to Catholicism. In 1866 he took the most important step of his life, and became a Catholic. The following year he graduated with a Double First in Classics.

His undergraduate essays contain little of great importance, though in one, possibly written for Walter Pater, there are some interesting

remarks on his theories of beauty, in which he distinguishes two types of beauty, the 'diatonic' and 'chromatic'—'The diatonic scale, you know, leaves out, the chromatic puts in, the half notes'. He was already interested in verse, though he had not yet decided to become a poet, and in one essay stated that meaning was essential to poetry 'only as an element necessary to support and employ the shape which is contemplated for its own sake'. This, however, is not as definite a theory as it appears at first sight, since it does not exclude the view, which he certainly accepted and put into practice, that the higher the matter, the greater the poetry. He also gave a foretaste of his forthcoming innovations when he declared that all recovery in art 'must be by a violence, such as was the Pre-Raphaelite School'. His innovations were no mere caprices, but a plan based on a purely rational approach.

Soon after he went down from Oxford he finally decided against becoming a painter. He made this decision because he considered that it would put a strain on his passions that would be dangerous to him. He came to this conclusion, not primarily because he considered that poetry would cause him less emotional disturbance, and not merely because he was afraid of letting his feelings run away with him, but because he had already envisaged a higher vocation. Three months later he became a Jesuit, willingly sacrificing all his talents because he saw it as God's will that he should do so.

For seven years he produced no more poetry. This does not, however, mean that he lost touch with the poet in him. It was a period of study and meditation, and he devoted much of this study to poetry. He gave up writing because he considered it incompatible with his new vocation, but all the time he was amassing new ideas and adding to his experience. His diaries are full of jotted descriptions of landscapes and cloudscapes, in which is evident his direct observation and his powers of original and spontaneous expression. A typical description of a cloudscape is this one: 'herds of towering pillow clouds, one great stack in particular over Pendle was knopped all over in fine snowy tufts'. He showed a true artist's grasp of nature's form in all her changing moods. Many of the images in his later poetry bear a strong resemblance to these jotted descriptions, which indicates that such scenes became part of his experience in his memory, from which store he could choose at will.

His perception of nature developed to such a degree that he was no longer recording merely what was there and what anyone with keen powers of observation could have noticed, but was penetrating to nature's inner meaning, as Wordsworth, who had this great gift of 'spiritual insight into nature's, had done before him. To explain what he meant by this power of penetration, Hopkins invented two words—'instress' and 'inscape'. By instress he meant the hand of God working in all creation, the plan which makes nature a coherent whole. The 'inscape' of a scene



was the significance and meaning of that scene, its essential pattern, which made him feel the instress. So in the Lady Chapel of Ely Cathedral he wrote: 'The all-powerfulness of instress in mode and the immediateness of its effect are very remarkable'. This power of insight into nature—what Carlyle called 'The seeing Eye'—he considered the poet's most important gift, and this caused his great admiration of Wordsworth. With this gift of insight the poet is able to discover the inscape of nature, which can consist in the sound and movement of a scene as much as in its purely static qualities. Hopkins loved movement and sound too much to be a painter, though when a painter speaks of the 'movement' of a tree, for example, he is catching a glimpse of its inscape. But only the poet can go beyond that and express the instress of nature.

Hopkins' poetic instinct prompted him to regard all natural beauty with a passive and acceptive delight, but his character as a priest cautioned him to have a more detached and rational approach. Thus he was not content to express in his poetry the impressions that the beauty of nature made on his senses and the effects that it had on his emotions, but demanded that it should satisfy his intellect as well. That for him meant that he should see and express its instress, the Divine plan ordering it. On these grounds he criticized Keats, whose poetry was purely of the senses.

He expressed the aim of his poetry very clearly when he wrote, 'This world then is word expression, news of God. Therefore its end, its purpose, its purport, its meaning, is God, and its life or work to name and praise Him'. This is not pantheism, but his concept of instress, that the meaning of this world, the purpose of nature, is to give glory to God. Similarly, the poet must dedicate his powers to God, who gave them to him. This idea Hopkins found in St Ignatius' 'Contemplation to obtain Love'. It was a hard sacrifice for a poet with as many talents as Hopkins, but one that his vocation demanded of him, and which he readily made. He made the fullest expression of this sacrifice in his poem 'The Golden Echo'—

'Give beauty back, beauty, beauty, beauty, back to God,  
beauty's self and beauty's giver.'

He was always pre-occupied with this problem of what his approach to natural beauty, as poet and priest at the same time, should be. He realized that beauty could be an incitement towards either higher or lower things, according to the character of the person who observed it. But he could afford to probe deep into natural beauty, since in its heart he found its instress, the goodness of God that made it beautiful. He poses the problem and gives the answer in the closing lines of his sonnet 'To what serves Mortal Beauty?'—

'What do then, how meet beauty? Merely meet it: own,  
Home at heart, heaven's sweet gift; then leave, let that alone.  
Yea, wish that though, wish all, God's better beauty, grace.'

In his poetry he expressed a universal, Catholic point of view, but he considered that a personal philosophy is also essential to the poet. It was in searching for this philosophy that he discovered Duns Scotus. His feeling for inscape had always led him to concentrate on individuality, on what it was precisely that distinguished one landscape from another, or one man from another. In Scotism he thought that he had found the answer. When he first saw Scotus' 'Opus Oxoniense' he wrote that he was 'flush with a new stroke of enthusiasm. It may come to nothing, or it may be a mercy from God. But just then when I took in any inscape of sea or sky I thought of Scotus'. It did not come to nothing (though it failed to stand the final test); he later wrote of him as 'He . . . who of all men most sways my spirits to peace'.

The few years of study after his discovery of Scotism formed perhaps the happiest period of his life. He saw in Scotism an indication of how to recover the lost harmony in nature, between mind and matter, town and country. Scotus taught that God the Son personifies nature, and this doctrine led Hopkins to conceive his great plan for his poetry, to show the grace of Christ working in the Universe to form it into one coherent body, all giving glory to God; which clearly links up with his idea of 'instress'. It must have been with this doctrine in his mind that he wrote his longest and perhaps his greatest poem 'The wreck of the *Deutschland*'. This poem broke his long silence with one great, triumphant clarion call. It was inspired by the death of five Franciscan nuns, exiled from Germany by the Falck laws, who were aboard the *Deutschland* when it sank in a storm in the winter of 1875.

His friend, Robert Bridges, called it 'a great dragon folded in the gate to forbid all entrance'. He condemned it for the strangeness of its verse form and for the intensely Catholic point of view which it expressed. Its verse was indeed something new, it was the first utterance of a rhythm that Hopkins had had 'running in my head' for some time, and which he called 'Sprung Rhythm' and was to employ in the majority of his later poems. Its chief rule was that one stress is one foot, and it was claimed to be the nearest approach in poetry to the ordinary rhythm of speech. The 'Deutschland' was also his first poetic expression of instress. In it he had to reconcile the problem of pain (as illustrated by the loss of these innocent lives) with his Catholic belief in a loving, omnipotent God. His first feeling is one of awe at God's power, when he has recovered from the initial shock caused by the news of such a disaster. His faith and reason triumph, but with difficulty; his love of God is temporarily replaced by a feeling of physical terror at God's wrath—

'The frown of his face  
Before me, the hurtle of hell  
Behind, where, where was a, where was a place?'



There follows a flash of Scotism when he says that knowledge of Divine nature and an understanding of his ways depends less on reason than on a direct manifestation from God:

'His mystery must be intressed, stressed'.

This intuition of God's goodness and power can come from the poet's reactions to the beauty of nature. It is, however, brought home to him more forcibly by such a disaster as the wreck of the *Deutschland*, which shows him the true significance of God's purpose in man. He goes on to relate the sufferings of the victims to the sufferings of Christ. God's purpose can only be fulfilled by a continual process of suffering and redemption. Man must carry on the process that was begun with Christ's death on Calvary:

'Not out of his bliss  
Spirings the stress felt  
Nor first from heaven (and few know this)  
Swings the stroke dealt—'

If man by his sacrifices and suffering must continue the work of atonement, man's evil stands rebuked by the disaster, though it cannot be called a direct cause of it. God, who is omnipotent, causes suffering as well as joy, but human sin can hinder the smooth working of the Divine Will:

'Wring thy rebel, dogged in den,  
Man's malice, with wrecking and storm'.

For the nuns, Hopkins says, the disaster was an occasion of triumph as well as of suffering; it was a chance given by God for them to prove their complete acceptance of his will, and their fortitude:

'He was to cure the extremity where He had cast her;  
Do, deal, lord it with living and dead.'

By the end of the poem Hopkins has satisfied himself with his resolution of the problem of pain—the reconciliation of God's goodness and the existence of such suffering as the wreck caused. He has seen the instress—God's plan—and can see it as an indication of the greatness and goodness of God:

'... but be adored, but be adored King.'

In 1882, after ten years of meditation, he came to put his plan based on Scotism, into practice, and found that it would not work. It was not that he was unable to make it work, but that Scotism as a whole did not entirely make sense. This discovery was clearly a great shock and disappointment to him, and the shock seems to have made it impossible for him to continue work on any large scale. He had based his whole philosophy, which he considered so important for the poet, on Scotism, and when it failed he had nothing to fall back on. When his enthusiasm failed, then his works failed. In 1884 he wrote: 'all impulse fails me', and, speaking of Scotus 'he saw too far, he knew too much'.

This was the last reference that he made to him. From this time onwards his health failed him and he became subject to acute depression.

This argument, that the failure of Scotism caused the drying-up of his poetic inspiration, is valid up to a point, but cannot be entirely accepted. It assumes that poetry was for him no more than his personal philosophy, which is quite untrue. Also, ill health, with its corresponding lack of enthusiasm, was besieging him while he still retained his belief in Scotism, and the failure of his philosophy probably aggravated it rather than caused it. Nevertheless, it is surely logical to argue that if Scotism did help his poetic inspiration, as it undoubtedly did, then its failure impeded it? Against this it can be said that the poems produced after the failure of Scotism, from 1885 to 1889, are his greatest, but this is open to discussion.

By 1884 Hopkins had failed in his major poetic ambition, which was to show the grace of Christ working in the Universe and which the 'Wreck of the *Deutschland*' had begun. It was based on Scotism and could not be accomplished after he had come to the conclusion that Scotism could not support it. But the influence of ten years of enthusiasm and study could not come to nothing so completely and so abruptly. He turned his ambition into a narrower field, and concentrated his remaining energies on showing the working of Grace within himself. While he abandoned Scotism as a universal system, he intensified it as a personal dialectic.

Though still clinging to his philosophy in this way, it is evident from the later sonnets that he felt the frustration of his ambitions very keenly. He said that these poems came to him 'like inspirations, unbidden and against my will'. His inspiration was born of frustration. No doubt he welcomed this sudden urge when it came, but the continual barrenness of his mind when he wanted to write was causing him to become more and more depressed. In a letter to Robert Bridges, written at this time, he said: 'If I could produce work, I should not mind its being buried, silenced and going no further, but it kills me to be time's eunuch and never to beget.'

Then his faith and belief in God's goodness came to his rescue, and saved him from despair. He began one of his finest poems, the sonnet 'Carrion Comfort', with the lines:

'No I'll not, carrion comfort, Despair, not feast on thee;  
Not untwist—slack they may be—these last strands of man  
In me or, most weary, cry 'I can no more'. I can.'

This was a triumph of Faith over insight; after the failure of his universal vision and plan it was Faith that saved him from despair. He entitled one of his last completed poems 'That Nature is a Heraclitean Fire and of the comfort of the Resurrection'. In this poem he first shows that all nature must perish; even man, the creature with most individuality (that quality of human nature which was so dear to him), must die:



'Manshape, that shone  
 Sheer off, disseveral, a star, death blots black out ;'  
 Then comes the triumph of universal Christianity, the 'Comfort of the Resurrection', that can succeed where man's individuality alone cannot :

'Enough ! The Resurrection,  
 A heart's clarion ! Away, grief's gasping, joyless days, dejection.  
 Across my founding deck shone  
 A beacon, an eternal beam.'  
 The later sonnets also show the difficulty he experienced in living in accordance with the Jesuit rule—

'Patience, hard thing ! the hard thing but to pray,  
 To bid for, Patience is !'

But he never doubted that he had chosen correctly in becoming a Jesuit. St Ignatius knew that his followers would have these moods of dejection, and accounted for them in his spiritual exercises. Despite this consolation and the consolation that he found in the Resurrection, however, there must have been a terrible conflict in the poet's mind between depression and comfort, between his Faith and the tendency to despair brought on by the failure of Scotism and his poetic ambitions. Also, while always independent in Art, in religion he was always humbly obedient to authority, and inclination must sometimes have clashed with duty. This conflict made him produce fewer poems, but greater ones. Had it not been there, his later works would have been more numerous, but would have lacked their tragic intensity, what his friend Canon Dixon called 'the terrible crystal'.

He was not only concerned with his own life, but with the state of contemporary society as well. As a parish priest in Liverpool and Glasgow, he was horrified with the squalor that an industrial civilization had produced. In his second 'shipwreck piece', 'The Loss of the *Eurydice*', he said :

'Day and night I deplore  
 My people and born own nation,  
 Fast foundering own generation'.

He wrote a poem on the unemployed, 'Tom's Garland', in which the ending—

' . . . and their packs infest the age'

leaves the reader in some doubt where his sympathies actually lie. In an earlier sonnet, 'God's Grandeur', he deplores the mess that men have made of nature. In their greed for riches they have crushed nature, which is 'charged with the Grandeur of God', underfoot :

'Generations have trod, have trod, have trod ;  
 And all is seared with trade ; bleared, smeared with toil'.

He expresses much the same idea in 'Duns Scotus's Oxford', where he compares the later additions to the earlier beauty which they have swamped :

'Thou hast a base and brickish skirt there, sours  
 That neighbour-nature thy grey beauty is grounded  
 Best in.'

This conflict between nature in its original form, and what man has made of it is a concept which he got from Scotus, who made a distinction between the Mind and Will of the Creator, which he said could be perceived in all creation. The Mind of God projects the original harmony, which man destroys, and the Will of God works through man's individual free will to re-establish this harmony. The Grace of Christ is the means by which the reconciliation can be effected. This was the way in which Hopkins had planned to show the Grace of Christ working in the Universe.

Hopkins cannot claim to be a mystical poet. He reached the first stage in the journey towards mysticism, and sometimes seems to have reached the second, but certainly never achieved the third (which no English writer has ever reached), the mystical union of the soul with God. 'Carrion Comfort' depicts the first stage, the Purgative life. He understands why he is being made to suffer, and so accepts his suffering joyfully—

'Why, that my chaff might fly : my grain lie sheer and clear'.

In his sonnet in honour of St Alphonsus Rodriguez, he is paying tribute to a saint who underwent the same sort of trials as he himself was undergoing, and for whom he must have felt considerable fellow-feeling. St Alphonsus was for forty years door-keeper of a Jesuit monastery in Majorca, and was canonized for his triumph over many interior trials.

One of the problems which Hopkins set himself to resolve was the distinction between mortal and supernatural beauty, which for him was the difference between what was good and what was right. It may have been good for him to concentrate his attention on natural beauty as a poet, but it was right for him to dedicate all his works to the service of God. He considered that a poet must accept the responsibility for all the moral implications of his poetry ; therefore, since he believed that the chief beauty of nature lay in its 'instress', he was morally bound to 'give beauty back to God'. He was bound to express truth, and for him truth meant Christ, and therefore he had to express Christ in his poems. In 'Spelt from Sybil's leaves' ('the longest sonnet ever written in the English language'), the influence of the priest in him prompting him to distinguish between mortal and supernatural beauty is very evident. Without the moral implication of this poem he would feel that he had but uttered a 'half-truth'. At the same time the diction, syntax

and imagery, and the poetic experience of evening that forms the subject matter of the poem, are expressions of the individual poet. Such lines as :

'Only the beak-leaved boughs dragonish damask the  
tool-smooth bleak night ; black,  
Ever so black on it.

are purely poetic and not religious conceptions. But the priest goes on to point out the moral symbolism of black and white—

—black, white ; right, wrong ;

This delicate fusion, and the perfect equilibrium that he maintained between the poet and the priest, are even more evident in his finest sonnet, 'The Windhover', which bears the unique dedication, 'To Christ Our Lord'. The first half of the poem deals with mortal beauty ; it is an intensely poetic description of the soaring beauty of the Falcon—

'As a skate's heel sweeps smooth on a bow-bend :  
the hurl and gliding  
Rebuffed the big wind.'

He is moved to an exclamation of admiration for the perfection of movement—

'My heart in hiding  
Stirred for a bird—the achieve of, the mastery of  
the thing.'

Had he finished the poem on this note of admiration of mortal beauty he would again have failed to live up to his ideal, have uttered a half-truth. But he does not ; from the Falcon he turns to the infinitely greater beauty of Christ—

... a billion

Times told lovelier, more dangerous, O my chevalier !

This poem effectively sums up the vision of the poet and the priest before the failure of his great ambition. There is an exultant note which was to die out later on. It illustrates perfectly his ideas of inescape, in the way in which he catches the essence of the Falcon's flight, and in stress—he sees the greater beauty behind nature, God the Son personifying nature, the theory which he owed to Scotus. Then Scotism failed him, and he turned his vision inward, to show Grace working in his own person ; through the despondency of—

'I cast for comfort I can no more get',  
to the final triumph of Faith with the 'comfort of the Resurrection', his feeling of security in the knowledge that—

'This Jack, joke, poor potsherd, patch, matchwood, immortal  
diamond,

Is immortal diamond'.

This development was summed up by W. H. Gardner when he called it, 'Poetry of death and resurrection, desolation and consolation'.

P. D. BURNS

## 'COLORED'

### AN OUTLINE OF THE AMERICAN NEGRO PROBLEM

THE words of James Weldon Johnson, field secretary of the N.A.A.C.P.<sup>1</sup> that 'the race problem in the United States has resolved itself into a question of saving black men's bodies and white men's souls', are as true to-day as in 1918. The American Negro problem is that of a vast social, political and economic discrimination against a single racial minority. It is fundamentally anti-Christian and appears to the interested observer on this side of the Atlantic as entirely inconsistent with the theory of the 'American way of life'.

A very large portion of the American nation is prepared, for economic motives or from personal prejudice, to curtail the official rights of another portion of the community, as laid down by the Thirteenth, Fourteenth, and Fifteenth Amendments to the Constitution. It has been said that fear of a Negro element in the nation's blood, of genuine competition in all the spheres of human interest, of possible defeat in certain activities, is the basis of this evil. It is a protective measure, a means to maintain racial purity, an expression of jealousy, and the guilt attached to it drives its perpetrators to fanaticism and barbarity, as is shown by the disedifying record of lynchings kept by Tuskegee Institute.

The only justification that can be found for this situation is in the theory of white racial superiority, which was also an implicit justification for slavery, and derives from white realization of the extremely primitive state of the original Africans. A scientific fallacy itself, this gave rise to many of the incorrect popular beliefs about the Negro of to-day, his inherent biological, mental and moral inferiority, which, in spite of the scientific facts, does in many respects seem plausible. However, any apparent inferiority is due to environment : malnutrition, bad housing and lack of schooling are the main causes of the Negro's apparent propensity for certain diseases, such as syphilis, pellagra, pneumonia and tuberculosis, his illiteracy and hence supposed intellectual inferiority, and his lack of healthy recreational facilities, thereby giving rise to so much of the vice prevalent in the Negro slums.

Negroes comprise roughly one tenth of the total population of the United States ; fifteen million out of 150 million. But about half of these are Mulattoes, Negroes with white blood, and the term 'Negro' is not only confined to those with dark skins and other negroid characteristics ; everybody with any known trace of Negro blood, no matter how far removed or how white his skin, is classified as a Negro. Therefore there are Negroes with blond hair, white skins and blue eyes, many

<sup>1</sup> National Association for the Advancement of Colored People.



of whom are obviously enabled to 'pass' for white, a tendency that is decreasing, but that still accounts for the disappearance of approximately twelve thousand white-skinned Negroes every year. 'Passing' and racial intermarriage are equally unpopular among Negroes and whites. Both are considered race treachery by Negroes and are unpopular for obvious reasons among upholders of the white supremacy theory. Nevertheless George Schuyler, a leading Negro journalist, listed about 15,000 mixed marriages in the country in 1944.

The greatest modern work upon the subject of race relations in the United States, *An American Dilemma* (1944) by Gunnar Myrdal, is governed from the outset by the theory that the whole problem is one of morals and conscience, a major hypothesis for any white sociologist to make, but one that merely confirms the attitude of Negro sociologists and leaders since the middle of the last century. Frederick Douglass (1817-95), the great mulatto orator, and the other Abolitionist leaders, the first non-violent, legal and constitutional protest leaders, expounded it with great vigour; and it has been in varying degrees the policy of the other great Negro leaders, such as Booker Washington, James Weldon Johnson and Dr W. E. B. Du Bois, down to the present day. George Schuyler<sup>1</sup> holds the extreme view that while there is actually no Negro problem, there is definitely a 'Caucasian problem', meaning that the whites are creating a problem for the Negroes and not *vice-versa*; 'the problem confronting the colored peoples of the world is how to live in freedom, peace and security without being invaded, subjugated, expropriated, exploited, persecuted, and humiliated by Caucasians justifying their actions by the myth of white racial superiority'.

The South, for which the simplest definition is the ten states below the Mason Dixon line,<sup>2</sup> is the proverbial stronghold of white supremacy and is also the area in which there is the greatest concentration of Negroes. But, since World War I and the depression of 1929, there have been large Negro migrations to the North, where there were chances of relatively indiscriminative jobs in war industries and better relief administration. In World War II, this trend was enlarged to include the industrial centres of the West, and approximately 500,000 Negroes must have migrated in this way. Of course the movement was not confined to the Negro population; Southern whites, bearing with them their racial theories and methods, also played a large part in these migrations. Hence the Chicago, Washington and Philadelphia race riots of 1919, and in World War II the Detroit race riot of 1943. These Southern ideas

<sup>1</sup> 'The Caucasian Problem' in *What the Negro Wants* (ed. Rayford W. Logan, 1944) quoted by John Gunther in *Inside U.S.A.* (1947).

<sup>2</sup> Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Tennessee, Mississippi, Arkansas and Louisiana.

have attained great influence in the North and, though not so widespread, Northern discrimination may be of an extremely bitter and unpleasant nature.

All racial discrimination acts on three planes: social, political and economic. The first is especially characteristic of the North, and all three are equally potent in the South. But the North has none of the slavery tradition of the South and therefore its discrimination is mainly confined to certain particular districts. The actual forms that discrimination takes in the South, in order of importance to the white man, are: the bans on racial intermarriage, which is prohibited by law in all the Southern states, all but five of the non-Southern states west of the Mississippi River, and Indiana; the taboos and etiquettes in other personal contacts, which decree that no Negro may contradict a white man in conversation, shake hands with a white man on his own initiative, sit down in white company without permission, be given the title of 'Mr', 'Mrs' or 'Miss', address a white without those same titles of respect, dance or swim with white people, or enter a white man's house except by the rear door. Of course several of these are breaking down with the increase in numbers of educated and upper-class Negroes. Other aspects of discrimination are in the segregation in schools and hospitals and churches; the so-called 'Jim Crow' laws of segregation in hotels, restaurants, theatres, lavatories and public conveyances; discrimination in public services; and inequality in politics, justice, bread-winning and relief. The growth of unionism in the South is increasingly counteracting these last. However, the system is deep-rooted and all reforms are a matter of extreme controversy.

The North has all of these, except the political 'Jim Crow' and intermarriage discriminations, in varying degrees in different areas. But none of them is maintained so strongly as in the South. However, there is one aspect that possesses, owing to the greater urbanization and industrialization of the North, perhaps greater significance than in the South: residential segregation. This means that certain grants of land have been made to Negroes from which, in effect, they are not allowed by social prejudice to move. In certain Northern cities, such as Chicago, Detroit and New York, these grants have not been enlarged in proportion to the increase of the Negro population on account of migrations; this means that the areas are turned into slums or 'ghettoes', like the Black Belt or South Side of Chicago or New York's Harlem, that do not bear comparison in human degradation with anything except the slums of India. They are the focal points of Negro vice, 'black-and-tan' cabarets, gambling dens, illegal drug selling, and brothels, most of which are owned and controlled by whites.

Yet Harlem, especially in the upper-class 'Sugar Hill' district, is also the intellectual and artistic centre of Negro America, including



among its citizens Water White, the secretary of the N.A.A.C.P., New York Municipal Judge, Charles E. Toney, Thurgood Marshall, the great Negro lawyer, and Dr W. E. B. Du Bois. But this 'Glamour Set of Black America' cannot disguise the poverty and squalor that lies around them, nor the other forms of economic discrimination that are prevalent throughout the country; almost all real estate is white absentee owned under a system of exorbitant rates that the Negro, since he may not move freely, is forced to pay or lose his home. Another aspect of this is to be found in the 'share cropping' tendency in the South that farms out land to Negroes at an excessive rate, and with such provisos of duration and type of labour, that they are reduced almost to the state of profitless livelihood that was one of the characteristics of slavery.

Political discrimination against the Negro, achieved by means of the poll tax, failure to 'understand' the Constitution under examination by a white man, and extra-legal intimidation by threats and by force, are decreasing. Only five states still maintain the poll tax; and the 'white primaries', choice of party officials before the true elections, that were the decisive factor in one-party states and had been barred to Negroes, and 'grandfather clauses', disallowing any voter, whose ancestors had not been free citizens before 1st January 1866, from partaking in the elections, thereby disallowing all descendants of slaves, have been eliminated. But the Negro is not yet free politically by any means; Congress has not so far been able to pass even an anti-lynching bill, and the conservative South will not easily release its hold over the Southern political machine, as has been shown by the hard legal fights of the N.A.A.C.P. since 1909 for constitutional equality.

Negroes in the United States belong predominantly to the Methodist and Baptist sects, but Professor Arnold Rose<sup>1</sup> says that there has been a recent movement, however, into the Catholic Church '... due largely to the welfare activities sponsored in the Catholic Church among Negroes and to the recent Catholic stand against discrimination and segregation in many areas of life.' But the fact remains that the 'Church has not always been a kind mother to them',<sup>2</sup> and that Catholics still maintain the usual segregation of the South in schools, hospitals and churches, in spite of the brilliant lead of such men and women as the foundress of 'Friendship House' in Harlem, Archbishops Ritter of St Louis and Lucey of San Antonio, Father Tranchese, also of San Antonio, and Father Emmett McLaughlin of Phoenix, Arizona. Mr Waugh also comments that 'honour must never be neglected to those thousands of coloured Catholics who so accurately traced their Master's road amid insult and injury.' And in his encyclical, *Sertum Laetitiae*,

<sup>1</sup> *The Negro in America* (1948).

<sup>2</sup> Evelyn Waugh (*The Month*: November 1949).

Pope Pius XII says: 'We confess that we feel a special paternal affection, which is certainly inspired by heaven, for the Negro people dwelling among you; for in the field of religion and education we know that they need special care and comfort and are very deserving of it.'

But everywhere in America a more liberal view of the racial question is coming to the fore; in almost every southern city, in spite of the disgrace of the title 'nigger-lover' and accompanying social ostracism that pertains to any attempt to better the lot of the Negro, there is a group of white people who are increasingly concerned with the Negro's welfare and the bad name that their former treatment of him has gained for Americans in the eyes of all the democratic nations of the world. Richard Strout<sup>1</sup> reports George Schuyler as having said in a recent article that 'the improvement in the relations between whites and negroes has been in geometrical progression; the gains in the past ten years surpassing those of the past forty'.

The actual achievements of the Negro in the worlds of entertainment, sports, music and literature, double successes in face of the discrimination that has to be overcome before they are attained, are sufficiently obvious. However, there are some exceptional cases that deserve mention, such as those of Dr Ralph Bunche, Nobel Peace Prize Winner for 1950; Booker T. Washington (c. 1859-1915), founder of Tuskegee Institute and elected in 1945 to the National Hall of Fame; Richmond Barthé, the sculptor, and the painters, Jacob Lawrence and Henry O. Tanner (1859-1937), a Knight of the Legion of Honour; Paul Laurence Dunbar (1872-1906), Countee Cullen (1903-46) and Langston Hughes, the poets; Dr W. E. B. DuBois, the sociologist, who became in 1943 the first Negro to be elected to the National Institute of Arts and Letters; William Grant Still, the composer of the orchestral ballads, 'And They Lynched Him to a Tree' and 'Plain Chant for America', who won the Cincinnati orchestra's national composer's contest of 1944; Richard Wright, Chester Himes and Frank Yerby, the novelists; and Katharine Dunham, the Negro dancer, who in 1940 inaugurated the first recognized repertory of Negro ballet with 'Tropics' and 'Le Jazz "Hot".'

However there is another consideration of increasing importance in this problem: the Negro attitude. For the first time since Emancipation, educated Negroes are sufficiently numerous to take the white man's place as leaders. This has in many cases produced a new element in the situation: self-segregation, which means that Negroes are voluntarily withdrawing, to an increasing extent, into their own institutions and ways of life. This is helped by the Negro leaders' insistence upon racial pride, and hence racial solidarity, and by a growing coherent awareness of their injustices and frustrations, resulting in bitterness. This dangerous

<sup>1</sup> *Spectator*, 1st June 1951.



situation is augmented by the recent tendency of low-class Negro parents, the bulk of the Negro community, to instil dislike and distrust of the white man into their children. The rising generation will be more bitter, more hostile, and better educated, than ever before and, unless the whites change their tactics considerably within the near future, there may well, especially within the slums and those areas of the South where Negroes outnumber whites, be an unpleasant re-enactment of the militant days of the Reconstruction era. Even the moderate Walter White, who is not given to exaggeration, admits<sup>1</sup>: 'There have been times when I have felt with a sweep of fear that the patience of the colored man is close to its end'.

The various authorities have different ideas of what will be the eventual result of the problem; in 1927, André Siegfried<sup>2</sup> was able to hold the view that the problem was chronic, and John Gunther, in 1947, still considered that there could never be any universally satisfactory solution. But Walter White, in 1948, believed that it would be solved in the uncertain future; Arnold Rose, in the same year, was more optimistic. Ralph Bunche, Gunnar Yyrdal and George Schuyler believed in the American Creed, or the theory of the 'American way of life,' and that more and more people are also putting their faith in it, so that the problem will therefore, at an increasing rate diminish naturally until coloured people are accepted at their true worth under the Constitution, as full citizens.

M. P. KELLY

<sup>1</sup> *A Man Called White* (1948).

<sup>2</sup> *America Comes of Age*.

### '... I AM AGAIN FOR CYDNUS, TO MEET MARK ANTONY'

... So Cleopatra's soul sped through the dusky air to Styx, where the grave boatman plies his endless trade. Across the Styx, it is a privileged soul, for those that cheat dishonour by courage are so. Through the dark and gloomy corridors of stone she floats, moving softly on the unmarked dust. On either side the deep shadows lighten with the flash of pinioned ghost, those that used life for base ends. Then soft like a scarce-felt mist a scent gently wakes the spirit sense. It is the scent of the flowers of Elysium, those golden flowers which wake the soft-dreaming greenlike sequin on a misty veil. As the mind on wings of thought stirs the vast Empyrean on an impulse, she floats past the echo of little falls coursing the green-damp walls. Then like the morning star a spark ahead tells of greater things, this light, the first of dawn, is the soft light of the fields, a pearly glow. Then a vision curling out of the green, a vast mountain lit misty blue through summer cloud, reigns as a mighty king over his subjects. At his feet a fitting faldstool, a double golden throne, gemmed and shining green: in it a King awaits his Queen. Cleopatra, regal, stately, moves on a path of myriad untrod flowers; is solemn crownèd Queen and she and her Antony are one.

C. W. MARTIN

## BOOK REVIEWS

BISHOP HEDLEY'S RETREAT (Burns Oates) 17th Edition 16s.

MESSRS Burns Oates have recently published the seventeenth edition of *Bishop Hedley's Retreat*. This Journal, which owes its beginnings to Bishop Hedley's enterprise and initiative, gladly commends to its readers this reissue of a Victorian spiritual classic. Its style may date it, but the truths here propounded by a great master of the spiritual life are for all time. The original of the Retreat was preached to the Community at Ampleforth, and it will be a sad day for that community, if the time should come when it is not read by them. But it is a book to be read by anyone interested in the spiritual life. The Bishop himself lived that life as few have done. He knew its difficulties for human nature, but in this book he makes clear how much he knew of its wonderful consolations and the power of God's Grace.

*The Retreat* was published when the Bishop was at the height of his powers. His wisdom and knowledge had been gained by his own experience of the religious life. To this was added a knowledge of the Scriptures and the fathers of the Church gained at Belmont, where he was engaged for some years in training and teaching the young monks of the English Benedictine Congregation, in the days when the monasteries of our Congregation shared a Common Novitiate and course of studies. The knowledge that he acquired in this way is evident on every page. Later as a ruler of a diocese, he learnt to understand other men who sought to follow the ways of God outside the cloister. *The Retreat* was, of course, written primarily for religious and no religious can read the chapters on the vows and the Divine Office without deepening his sense of obligation or without an increased appreciation of the privileges of his state. But the book may well be used by others, priest's or laymen, who seek to know and understand the ways of God. They will find it to be a mine of spiritual wisdom based on the teaching of the Church and the philosophy of St Thomas. The Bishop's own sanctity and his love of souls are made evident. His virile mind, a product of his Northern upbringing, clearly distinguishes the essentials of sanctity from the 'frills' of pious souls with less knowledge and experience. He is always aware of the pitfalls into which souls seeking God without proper guidance may fall, but he is always uplifting and stimulating. We can return to rereading it with the assurance that we shall gain something from it and that it will quicken our love of God and His goodness, and reawaken in us a sense of our obligation, despite our many failings, to continue to live for Him and Him alone.

I BELIEVED by Douglas Hyde (Heinemann) 10s. 6d.

This book is an admirable deterrent for non-Communists, but it has one weakness. It will not convert the Communists, and it will not convince the non-Catholic that Catholicism is the only alternative to Communism. The cause of both is that the presentation of Catholicism as practised in the incidents of daily life is not nearly so convincing as the picture Mr Hyde gives of practical Communism. Perhaps he should have waited a little longer before writing. With more Catholic experience behind it the book would, I think, have had astonishing results.

However the value of the book is none the less very great, and for this reason. It gives a live and convincing picture of Communists at work in this country, what they are aiming at, the methods they employ, the sort of lives they lead, and, above all, it shows how Communism arises and flourishes. 'Communism, I believe, has had its origins in precisely that spiritual vacuum which exists all over what once was Christendom . . . One has to be potentially good or intelligent even to be aware that it is not enough simply to drift along without sense of purpose or direction, with neither faith nor ideal. That is why Communism so often claims the best—those who feel the miss. It is why it has spread in our day and no other. It is not the presence of poverty which is new. *The new factor in the situation is the presence of millions of modern pagans. Communism is the child of unbelief.* Bad social conditions are only the things on which it feeds. And that is why Communism has been able to take what is essentially a religious instinct and to use it for evil ends, take good qualities and use them for evil too.'

He shows elsewhere what it does to these people. 'The Party is so organized as to make Communism the whole life of its members. They lose all their old friends. All their present comrades and associates are in the Party; it takes the whole of their working time, at work, in their leisure, wherever they go. It controls their whole thought life. They spend their days thinking of how best to "apply the Party line" to their own milieu.' He goes on to show how some who have ceased to believe in it cannot break away because of their fear of the void there would be in their lives. What an opportunity for Catholics. Yet, as he shows, in general that opportunity has not been used. 'Each time she tried to think in terms of religion . . . she recalled a professing Christian she had known as a child and whose memory filled her with loathing—and then boggled at the thought.' Why? 'Communist atheists often put to shame by their energy and devotion those who profess a faith which has the only real and lasting answers to our problems.' 'And I am certain that millions could be prevented from ever joining the Communists' ranks if they were made more aware of something superior, something able to make even great demands upon them, claiming the whole man and using him for noble instead of ignoble ends. In short, there are enormous masses of people with immense potentialities for good or evil, and unless they become Catholics it is extremely likely that they will finish up as Communists. If the ordinary Catholic were as enthusiastic as the ordinary Communist, willing to sacrifice wages, chances of promotion, and leisure hours, in short, if he made his religion his whole life, there would be thousands in the Church to-day who are now fighting to destroy it.'

The substance of the book gives many interesting examples of the methods of the Party and the moral ideals of its members.

A few points are worth mentioning concerning the methods used. The seizure of control of a trade union by planned elections is a point of great importance for the Catholic worker. There is really no seizure. The Communists just make use of other people's apathy. They are the only ones prepared to take any trouble.

Another interesting fact is the similarity of procedure used in the Stepinac, Mindszenty, and other trials, to that used in the private 'trials' of delinquent party members. The 'judge' makes a lengthy political statement, so full that even



the slightest 'deviation' in the prisoner's beliefs will become apparent. Its main purpose is psychological—to browbeat the prisoner, and to prejudice the minds of all those present against him.

How Communism works itself out in the private lives of members is well set out. The two outstanding points are their attitude to truth and sex. Whether a statement, say in a newspaper, is true or false matters not providing it serves Communism. Hyde, being a newspaperman, had much contact with this attitude. The other point is the natural outcome of the Communist condemnation of marriage. Promiscuity is preached and practised widely, and results, particularly in an office, in the creation of a highly neurotic atmosphere. A.M.

THE CATHOLIC CHURCH AND CONVERSION by *G. K. Chesterton* (Burns Oates) 5s.

We are frequently reminded in discussions on conversion that the problem to-day is one of ignorance about the Church rather than prejudice against her. No doubt there is a great deal of truth in this observation, but it does tend to suggest that a few simple instructions on the Faith would result in great numbers joining the Church. But conversion is not so simple as that, for a man may well know what the Church teaches and yet not believe simply because he has not the gift of faith. This gift of God raises the powers of the soul and so enables it to do something which naturally is beyond its powers. Men can prepare for the gift by prayer and study of the Church, but they can never demand it as a just reward for their labours. It is a gift which God alone can give.

This first new edition of Chesterton's—it was originally published in 1926—comes at an opportune moment for it is a wonderful account of Chesterton's own conversion. It shows the difficulty of conversion even when there is no prejudice. A passage like the following shows how little prejudice there was in Chesterton: 'The only difference was that the Jesuits had been worried enough about verbal economies to try to make rules and limitations saving as much verbal veracity as possible; whereas the happy Protestants were not worried about it at all, but told lies from morning to night as merrily and innocently as the birds sing in the trees.' Nevertheless it was years before Chesterton became a Catholic; his final conversion came only after great difficulty.

'There is generally an interval of intense nervousness, to say the least of it before the normal heritage is reached. To a certain extent it is a fear that attaches to sharp and irrevocable decisions.'

All those who are working to spread the Faith—and surely that should apply to all Catholics—would do well to read this book so that they may understand the real difficulty of conversion, what Chesterton calls the 'least phase of real doubt'.

For those outside the Church the book will also be most useful, but it is, perhaps, a pity that the word 'conversion' is stamped so large across the cover. A man read this book in solitude if he wishes his interest in the Catholic Church to remain a secret. D.J.M.

A SPIRITUAL AENEID by *Ronald Knox* (Burns Oates) 10s. 6d.

1918, the last year of the first World War, was a hectic year, and there can be few of the books printed in it which would not be heavily 'dated' by this time, a third of a century later. This book is one of the exceptions, and the publishers are eminently justified in 'having another go' with it, reinforced as it is by the author's own review of it, written thirty-three years later.

The book was no doubt saved by the agelessness of its subject—a 'journey to the Catholic Faith'—as well as by the instinctive avoidance by the writer, for all his lightness of touch, of contemporary catch-words and slang; it must, one feels, have

been an instinct then, though he was later to rationalize it into a considered plan in connection with the translation of Holy Scripture. The book is as readable to-day as ever it was, and will find an increasing number of readers; for Mgr Knox's public has grown immensely in thirty years—they know by this time what to expect of him, and they will find here, if less maturity of humour, a vigour and freshness of narrative skill that will hold them even though Kikuyu be no more to them than Hecuba to the actor.

The reason is that not even Father Benson has given us so vivid an account of 'Anglo-Catholic into Catholic'. There may be a few still left (there certainly used to be some), elderly Catholic priests who find it hard to believe in the good faith of Anglo-Catholics. In this book they will find, perhaps for the first time, their prejudices fairly and squarely undermined.

Now for a few niggles. The book is very pleasantly printed in Perpetua (a considerable advance on the dull format of 1918), but there are a good many misprints—*evangelical*, *transcience*, *protaganist* and so on; Horace's 'unda supervenit undam' has survived the transition into Perpetua with *unam* as before; Caullus gets away with a nice distinction of quotation, but Virgil, the author's first love, is burdened with *Ansonium*.

Mgr Knox rightly insisted on his bark 'setting out on a second cruise unconditioned', and this disarms criticism. But one hopes that if he had been able to retouch, he might have taken out the unsympathetic allusion to Tertullian's 'barren principle of *credo quia impossibile*' on page 107. To a lover of Chesterton such as Mgr Knox such a phrase should be accepted as archetypal; and moreover, where could one find a more striking example of Mgr Knox's own definition of paradox—a statement of the *obvious* so as to make it *sound* untrue? Tertullian, like poor old Canute, has not had a fair deal recently, and his case calls for rehearing.

One last point—the book, though mostly dealing with the Church of England, is surprisingly Catholic, not in detail, of course, but in fundamental tone—surprisingly for one who at the time of writing had been a Catholic so short a time. But there are revealing touches here and there. The 'Joss-sticks' on page 37 will bring back to those who can recall the days of King Edward something that they have not thought about for a long time; and such exercises of devotion as 'to pray with both hands held above my head for a quarter of an hour or more'—well, the Catholic equivalent would seem to be St Francis de Sales' '... vous prosternant en terre, *croisant les mains sur l'estomac*, embrassant un crucifix...' Across one's stomach—dear, gentle St Francis! N.F.H.

POPE PIUS XII by *the Most Rev. Jan Olav Smit* (Burns Oates) 16s.

This book, adapted into English by James Vanderveldt, O.F.M., gives a good, general view of the life of the present Holy Father. The chapters dealing with his pontifical utterances are unsatisfactory, as such chapters must be in a short survey, since the whole background which brought them forth cannot be reproduced in little. On the other hand those chapters dealing with the more intimate sides of his Holiness's life are, of course, fascinating. One would have liked to see something more on that most important institution, the 'Capranica', the theological seminary to which he went first, one surviving from before the sweeping reforms of Tridentine fervour. Though the exterior may appear medieval and prison-like, the spirit is anything but prison-like and much more free than most seminaries of the present day.

A point that recurs throughout the book is Pope Pius's capacity for work without remission. Even in the afternoons, when he takes his walk, he is reading some document; even at meals, which he takes, according to tradition, alone, he is reading. This power must demand a very high degree of spiritual conquest. The secret



is not divulged in the book, the secret which makes it possible; it must surely be in the spiritual calm that pervades the whole activity of the Holy Father.

Pius XII has been called the first American Pope, despite his being Roman of the Romans. The reason is that he has a feeling for crowds. But he also has a feeling for the particular, as is shown by more than one quotation given here from his many speeches to gatherings of the faithful. Thus to busmen he said on one occasion, 'He is besieged by a crowd continually pressing about him . . . has to understand and, at the same time, appraise everyone, because some passengers are, at times, a little too forward and do not seem to care a bit about regulations . . . he has to chase away the youngsters hanging on the rear of the car; he must see to it that people enter by the rear door and leave by the front . . .' There is the Roman bus service in a nutshell. He has some good words also for athletes: 'Sport is an effective antidote against weakness and love of ease, creates a sense of order, and educates to self-control and self-sacrifice, to disregard of danger, without pride or despondency. The country where the practice of sport found its origin is also the country of the proverbial "fair play", that chivalrous and courteous competition which raises the mind above narrow-mindedness and wily cheating . . . Sport is a school of straightforward sincerity and courage, of tolerance and resolution . . .'

There is much in this book on the World War and the Papacy, also a careful analysis of a number of important encyclicals. Anyone wishing to have a bird's eye view of the Papacy and the world in the last fifteen years would find much of what he sought in the pages of this book. C.C.-E.

BLESSED PLACIDE VIEL by S.C., a Religious of the Institute of the Christian Schools (Burns Oates) 8s. 6d.

This short book—there are only 130 pages—is the life of the second Superior General of the Sisters of the Christian Schools, one of the many congregations of teaching Religious founded in France during the eighteenth and nineteenth centuries. The Foundress was recently canonized, and the subject of this sketch was beatified in the spring of this year.

God is wonderful in all his saints yet different in each one. Here we have the story of an heroic soul who as a young religious was sent by her saintly superior to tramp France, often alone, to collect money for the rebuilding of an old abbey church that had become the property of the recently founded Institute and adjoined the Mother House. It was a particularly repugnant task for her as she was naturally of a shy and retiring disposition. However, she even continued the work for some years after her own election as Superior General till she had brought it to a successful fulfilment. But her real life work lay in the development of the Institute itself. When she took over from the Foundress in 1846 it consisted of one hundred and fifty nuns and thirty-seven convents. At her death in 1877, there were over a thousand nuns and a hundred and five convents in France alone besides foundations in other countries. She was indeed a 'mulier fortis'. P.L.B.

SISTER XAVIER BERKELEY by M.L.H. (Burns Oates) 15s.

This is the simply told story of an heroic life: the life of a Sister of Charity who spent fifty-four years working in China, mainly in the islands of the Chusan Archipelago. This group of eighty or more small islands lies off the Bay of Hangchow, to the south of Shanghai—the first bit of real China that a foreigner sees when, after passing through Hongkong, his ship sails up the China coast to Shanghai or beyond. Few who know that coast will not know something of the work of the sister of charity—the 'Big White Hats' as the Chinese call them; and few who know anything of the work of the Sisters of Charity will not have heard of Sister

Berkeley of Chusan—'Ta Momo' (Big Mother) as she was known to countless Chinese.

Agnes Berkeley belonged by birth and up-bringing to that inner ring of great Catholic families upon which, under God, the survival of the Faith in England so greatly depended; as Sister Xavier, she spent her life in giving that Faith to the Chinese—giving it in an unending labour of love for their souls and bodies.

The Chusan Islands, thickly populated and intensively cultivated like all Kiangnan, have a bad reputation for piracy and xenophobia: 'intensely pagan' the book rightly calls them: one of the islands, Poo-too, is among the most celebrated Buddhist shrines in all China. It was in this unpromising field of action that Sister Berkeley spent the greater part of her missionary life, dying there in 1944 at the age of 83, having returned only once in fifty years to see her native land and the woods and meadows of Worcestershire. At Chusan there grew up under her hand: orphanages, schools, homes for the aged, hospitals, dispensaries—and a numerous Catholic community among the two million fisher folk and farmers who inhabit the islands.

This book tells the story of that life of selfless devotion; but there is an added poignancy in the reading of it—the fear that the life-work, so marvellously well done, of this noble Sister of Charity may hardly survive her death. Reports are coming back of the interference and active persecution of Catholic Missionaries in China, and among these reports none is more harrowing than the news, received at the time of writing this notice, that Sisters of Charity are in Chinese prisons—and in prison on the charge, of all charges, of cruelty to Chinese children. It is the old calamity once more: the devil does not change his weapons. W.P.

SISTER MARY OF ST FRANCIS by a Sister of Notre Dame (Burns Oates) 2s.

Among the many lives of holy women who find biographers this also has special claims to our attention. The Hon. Laura Stafford-Jerningham, later to become Sister Mary of St Francis, came not only from a noble line, which has given many priests and nuns to the Church, but among her ancestors, as the unnamed authoress delights to recount, were several who crowned their nobility by martyrdom for the Faith. One may well regret that in these days there are fewer of her kind—religious women whose names redeem the secularity of the Peerage. Sister Mary, by now the widow of Edward Petre, was not given preferential treatment in the entry to religious life, she was kept waiting for the word of acceptance to religion as are so many other postulants. Once she was admitted, her life, devout as it has been in the aristocratic circles of Costessey, Stapleton Park and Chelsea, became all the more humble and self-sacrificing in the convent of the Sisters of Notre Dame at Namur. Her order had gained not merely a distinguished, but a self-less and exemplary member whose knowledge of England and business acumen were of great value. The work she did and the spirit in which it was done are here told with disarming simplicity and devotion by a religious of the same congregation. P.B.P.

SIMPLE ROSARY MEDITATIONS by a Dominican Tertiary (Burns Oates) 8s. 6d.

The Rosary is classed among the private (and therefore optional) devotions, but it is so firmly established in the pattern of Catholic spirituality that we could hardly neglect it without suffering some spiritual impoverishment. Its power and its efficacy as a prayer is supported by the evidence of a 'cloud of witnesses', including many saints and popes. Pope Leo XIII wrote no less than twelve encyclicals recommending the Rosary, and at the present moment it is fitting to recall the words of the recently beatified Pope Pius X: 'Of all prayers the Rosary is the most beautiful



and the richest in graces; of all it is the one which is most pleasing to Mary, the Virgin Most Holy. Therefore, love the Rosary and recite it every day with devotion. This is the testament which I leave you, so that you may remember me by it.

Yet for all that, the Rosary is not an easy prayer to say well. It can be dry and fatiguing if we rattle it off hastily, keeping our minds on the stretch, making the effort to avoid distractions, which in itself can be biggest distraction of all. The Rosary, in private recitation, should be taken leisurely and perhaps in small doses—a decade or two at a time. The essence of the devotion consists in meditating on the Mysteries, using the Paters and Aves as a kind of *bourdon* to our reflections.

*Simple Rosary Meditations* is an unpretentious little book. It provides us with eleven sets of meditations on each of the fifteen mysteries. There are meditations on the Theological Virtues, on Peace, for the Church's Seasons, for a Good Death. If it does not itself bring every department of our life within the scope of the Rosary, it shows us, at any rate, how that can be done. The meditations are short and to the point.

This is a book to be recommended for three reasons. It will help us to say the Rosary better. Independently of the Rosary it is a handy book of practical reflections on the life of our Lord. And finally, it will show us how the Gospels can be used as sources of mental prayer.

M.K.B.

CONTROL OF LIFE by *Halliday Sutherland, M.D.* (Burns Oates) 15s.

Dr Halliday Sutherland and his publishers have done well to give us this 'revised and enlarged edition' of his book, *Control of Life*, for time has certainly not staled the subject about which it is written: the problems of population and human fertility in this country. In fact, when before long the official report on the recent Census comes to be published, it is clear that public attention is going to be focused on these matters as never before; and in the controversies which must certainly lie ahead of us Dr Halliday Sutherland, one feels, will be found to have taken up a strong strategic position.

In one point concerning the Census he has already shown his mettle: in the new preface to the book he protests against the omission from the Census questionnaire of any reference to religion. When we filled up the Census form last April, or provided the information for doing so—many of us must have felt that there was something singularly disproportionate in the account which we were required to give of ourselves. The number of years of our education and the number of rooms of our houses: of all this we were asked to give details—but of the *Unum Necessarium*, the God we worship—not a mention. Whether this omission may be attributed to the all-pervading secularism of our age, or whether, as Dr Halliday Sutherland suggests, it was due to the ostrich-like fear that 'the answers would reveal that the majority of the nation are no longer associated with any form of Christianity', the result is that the account which the Census is intended to give of our national life will be so incomplete as to falsify or distort the deductions and forecasts which, officially and otherwise, will be based on it. Beyond question the most important value of the Census is to provide adequate data for the explanation and interpreting of population trends; but who can attempt this task without assessing the factor of 'Birth Control', and will any pundit of the science of demography be found courageous enough to assert that in assessing this all-important factor religion is something which can be safely ignored. Our rulers have put us to no little trouble and expense to compile a census which is lacking in an essential attribute; but it is the merit of this book that their egregious error is detected and, so far as a single author can do so, is corrected.

W.P.

## SHORT NOTICES

THE OBSERVER BOOK OF BRITISH ARCHITECTURE by *John Penoyre and Michael Ryan* (Frederick Warner and Co.) 5s.

We welcome a handy volume not only for its intrinsic merits, which are great, but also because it is partly the work of an Old Boy, Michael Ryan. He has told the reviewer that his chief contribution was to do the drawings which are strewn all over this enlightening book. The drawings are clear, instructive and at times not a little humorous, cf., p. 164.

This is the ideal book for a beginner: it is compact, it is cheap, it is by expert architects, while for the 'old hand' it is full of challenging ideas, as the minds who wrote the text are young minds open to the new ideas as well as the old. Thus concrete is discussed as a 'thing in itself', not as stuff to hide.

The thing to do after reading this notice is to buy the book. It is good.

A DAILY HYMN BOOK: 250 English and Latin Hymns (Desclée and Co).

This collection of hymns and chants is of its nature an anthology, and has the disadvantages inherent in all anthologies; sometimes one is just not in the mood for the richnesses of harmony, at others one is sobered by the strict rules for accompanying the chant, occasionally the setting for some hymns demonstrate the late Victorian taste for harmony which ignores the prior claims of melody. However, the bulk of the contents is useful, tuneful, and 'decent'.

For schools and small units which worship together the idea of printing the melody with the words is most satisfactory. This method has added advantages educationally, for while the choir-master is teaching a melody, his congregation is learning how to read music, learning how to sing the chant and, as there are always a few people present who know how to read music, the time spent on learning new hymns is shortened and the dreadful drudgery of repetition is curtailed.

The accompaniments which are published separately form a useful source of inspiration to any hardworked and none too accomplished organist who will find unexceptionable demonstrations of how to help the singers get the correct rhythm of plainsong melodies. Then, there are choral melodies by Bach, which sustain so well those dreaded periods when the organist is expected to play something during a service.

The present writer has experienced the difficulties mentioned in this review, and this collection of hymns would seem to have come to his notice too late to save him undue trouble and anxiety. Let others similarly placed be encouraged and heartened, for this publication is available.

THE CATHOLIC YEAR BOOK FOR 1951 (Burns Oates) 3s. 6d.

The scope of this work is best indicated by a quotation from its preface: 'This little book represents a beginning from which, we hope, an indispensable work of reference will be built up. There is nothing in this country to correspond to the *Annuario Pontificio*, or to the *Annuaire* produced in Paris by La Bonne Presse, or to the more popular works of general reference in the United States, like the *National Catholic Yearbook*. With this present *Year Book* it is hoped, adding more pages as the years go on, to produce something that will be less concerned with lists of names than the *Annuario Pontificio* necessarily has to be, but that will serve in some sense as a companion volume to our *Catholic Directory*, treating of the Universal Church and the international field . . . but including also a certain amount of domestic data as well.'

This first issue of the *Year Book* makes an excellent beginning and deserves the widest welcome and support; experience will show in time where it needs amplification, and as it wins recognition organizations will no doubt take more pains to provide accurate information, so that eventually a more complete and valuable picture of Catholic life in England may be presented. Something of the kind is urgently needed and this venture promises well to fill the need.

A few additional pages would be well spent on a careful index, for with only the help of the present *Summary of Contents* it is difficult to discover the name of the right organization to deal with some particular problem. Useful ideas on the use and presentation of statistics might be gathered from the *Jahrbuch* published by the Statistical Institute of the Hierarchy in Germany.

A TREATISE ON INTERIOR PRAYER by Dom Innocent Le Masson (translated by the Prior of Parkminster) (Burns Oates) 1s. 6d.

Dom Innocent was born in 1628, became a Carthusian in 1647 and, after holding other offices, was chosen in 1675 as Prior of the Grande Chartreuse and therefore as Father General of the Order. Shortly after his election his monastery was destroyed by fire and he rebuilt it in its present form.

His excellent treatise on prayer was written at the time when Quietism was exercising its influence but his doctrine is not tainted with it. He teaches patience and the steady pursuit of a course of devotion. Whatever distraction and aridities try to thwart us, this will eventually lead to states where loving attention to the divine Spirit will be the best rule of prayer. His illustrations and images reveal their background in the age of the *Grand Monarque*. It is solid Christian piety written by a member of the most enclosed order in the Church with the manners and the courtesy of the *ancien régime*.

CHRIST CONSCIOUSNESS by A. Gardell, O.P. (A translation by a Preacheress of Carisbrook of *Le Sens du Christ*) (Blackfriars Publications) 2s.

Père Gardell's study consists of a series of short essays on the place of Christ in the life of the Christian. The translation is on the whole good but at times one suspects what French idiom underlies a sentence or a phrase. The doctrinal content is impeccable, deriving from a clear theology of the Incarnation. There is no trivial uplift or pious make-believe. We are taught that Christ is the only way, that obedience to law without Him as our motive is valueless, that the Christian life is nothing more nor less than transformation into Him, that the Resurrection implies transcending the letter of the law so that the more exacting law of Christ may be observed in its fullness, which requires both literal observance and an informing spirit of love.

EXISTENTIALISM AND MODERN MAN by F. C. Copleston, S.J., M.A. (Aquinas Paper No. 9. Blackfriars Publications) 1s. 6d.

This admirable introductory study is a reprint of a pamphlet which was bought up rapidly on its first appearance. In it Existentialism is placed in its intellectual and spiritual context, the variety and inter-relation of its different forms are traced, evaluation of several is suggested, and the deficiencies of the movement in general are pointed out. The reverse, and equally perverse, logical positivist slant on metaphysics is compared. Among the philosophers of this tendency, we cannot call it a school, Marcel, the Catholic (the most elusive of all?) is, perhaps unfortunately, given least attention. The author writes with easy mastery and leads us skilfully all through the maze. The conclusion engendered is that Existentialism is not a philosophy but a mood in which it can be born.

## C.T.S. PUBLICATIONS

THE PRIESTLY LIFE. Apostolic Exhortation of Pope Pius XII. 'Menti Nostrae', 1950, trans. by Canon J. Carmell. 9d.

BLESSED PIUS X by Rev. John R. Meagher. 4d.

ST CATHERINE OF SIENA by Alice Courtyayne. 3d.

WHAT IS SIN? by Walter Jewel. 3d.

CATHOLIC SCIENTISTS FROM THE SIXTEENTH TO THE EIGHTEENTH CENTURY by Alexander J. Pollock, B.Sc. (Hons.) 3d.

The Holy Father's Exhortation on priestly holiness and clerical studies is a compendium of traditional principles. It is a charter rather than a prescription and does not enter into details of application. The study of St Thomas in philosophy and theology is again commended both for the spiritual formation of the priest and to equip him to teach sacred doctrine. There is renewed the Papal approval of new methods in the apostolate and the warning against connected dangers.

As a shepherd of souls from the parish to the papal throne Blessed Pius X was an example of these lessons. But, although this pamphlet sketches his earlier career, it does not achieve a character study, and the notable theological event of the pontificate, the condemnation of Modernism, is mentioned only to be dismissed with surprising brevity.

One misses characterization also in this life of *St Catherine of Siena* where the opportunities were as great. It records something of St Catherine's influence and achievement without painting in the very vivid colours of their setting.

The pamphlet on sin, however, succeeds in departing from well-worn formulas. Its statements have an edge on them and are not a mere rehash of familiar moralisms. We recommend it.

If there are still any who believe that the Church is the avowed enemy of science, A. J. Pollock's summary of the achievements of Catholic scientists will be useful reading. An impressive list of names headed by Copernicus, ending with Marconi and including Descartes, Lavoisier, Pasteur and Mendel shows that some Catholics have been able to research with effect. Yet a mistaken claim may be made in the sentence, 'the facts show that at no time has the Church debarred her clergy, or laity, from a study of the sciences'. One doubts whether the Church places no restrictions on research.

FONTAINEBLEAU (Published by Michelin). 3s.

This is the third of a series of town guides from Anglo-French Publications. It deals with the town and château, the park and forest and numerous places of interest in the neighbourhood. Also included is a list of hotels and restaurants and their specialities. Thirty pages are packed with information, artistic and historical. Considerable care has been expended on a pamphlet-sized account, which certainly tempts to a visit of the scenes described. It is written in a friendly style and is full of anecdote. The trim competence is somewhat French and is attractive. It competes, perhaps successfully, with comparable British publications.



## BOOKS RECEIVED

THE NEW TESTAMENT translated by *Mgr Knox*. Pocket Edition (Burns Oates) 6s.  
MANNING: Anglican and Catholic. *A series of Essays* edited by *John Fitzsimons* (Burns Oates) 15s.

THE CATHOLIC DOCTOR by *Fr A. Bonnar, O.F.M., D.D.* A revised edition (Burns Oates) 12s. 6d.

RELIGIOUS OBEDIENCE by *Ferdinand Valentine, O.P.* (Burns Oates) 9s. 6d.

CATHOLIC DOCUMENTS NO. IV. (The Pontifical Court Club) 2s. 6d.

THE ROSARY IN SYMBOL by *Sister Mary Ansgar, O.P.* (Bloomsbury Publishing Co. Ltd.) 1s. 6d.

THE DOWNSIDE SCHOOL SONG BOOK. *Music* by *Dom Alphege Shebbear* (Downside Abbey, Bath) 7s. 6d.

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

*The Downside Review, Esprit et Vie* (Maredsous), *Studien und Mitteilungen* (Munich), *Seckauer Hefte* (Austria).

*The Buckfast Abbey Chronicle, Pax, The Ushaw Magazine, The Venerabile, The Osceonian, The Oratory Parish Magazine, St Peter's Net, Catholic Truth* (C.T.S.)

*The Raven, The Douai Magazine, The Belmont Abbey School Magazine, The Priorian* (Ealing), *The Stonyhurst Magazine, The Cottonian, The Ratcliffian, The Georgian, The Oakhillian, The Peterite* (Ceylon).

*The Wykehamist, The Peterite, The Denstonian, The Shirburnian, Bootham, The Novocastrian, The Coathamian, The Pocklingtonian, The Kearsney College Chronicle* (S. Africa).

## OBITUARY

## FATHER BERNARD JOHN GIBBONS

FATHER BERNARD died at Ampleforth on 25th May in his eighty-ninth year. He came of a Catholic family of Wolverhampton, owning for nearly 300 years a business of locksmiths and metal-workers which has never known a strike. Two of Fr Bernard's brothers became priests, and two of his sisters nuns. He came to the School in 1875, following his brother Frank, a great benefactor of Ampleforth, to whom we owe the gift of the High Altar in the new part of the church.

On leaving the School in 1881, Fr Bernard entered the novitiate at Belmont, returning to Ampleforth four years later and making his final profession in 1886. He was ordained a priest in March 1889. On this occasion his father and mother added very much to the decoration of the old Lady Chapel in thanksgiving for his priesthood. For some years he taught chemistry and drawing, and took an active part in the music of the School. He was, for instance, one of the pianists in the concerto for three pianos performed at the long remembered Mozart Centenary Concert in 1891.

For forty-five years from 1895 Fr Bernard worked in one or other of the parishes served from the Abbey. He was assistant at Merthyr Tydfil, at St Alban's, Warrington, St Mary's, Cardiff, and St Peter's, Liverpool. He was parish priest of Leyland, of St Peter's, Liverpool, and Clayton Green and, for the last eleven years of this period, of St Austen's, Grassendale, where he kept the Golden Jubilee of his priesthood. His care and kindness won for him the affection of his people in these various charges, as the letters to him in his old age, or written about him, have shown.

In 1940 Fr Bernard retired to the monastery broken in health, and suffering much. It was said of him that one hardly ever entered his room but to find him praying, or reading some spiritual book. His devotion to the Psalms and study of them was a marked feature of his life. In outdoor pursuits he had loved gardening, and he was an accomplished skater. An incident of his early life may be told here, in illustration of his character. Before entering the novitiate he went to ask for the blessing of Bishop Ullathorne, a family friend and the Ordinary of his native diocese. 'So you have been at Ampleforth, and are wanting to join the community. I never got any good out of Ampleforth,' was the Bishop's unpropitious greeting. The young man was annoyed, and boldly said, 'Whose fault was that, my Lord?' 'I suppose it was my own', the old man answered humbly. Very few people could claim to have got the better of the grand old Bishop, a rather formidable personage at times. (It should be explained that as a young monk the Bishop had been

lent by Downside to Ampleforth when it had been nearly ruined by the exodus of the Superiors and many boys in 1830 to Prior Park. It was a difficult time, and there was trouble for the new prefect, Br Bernard Ullathorne.)

More than once in his last years, Fr Bernard was at the point of death. In the evening of Corpus Christi this year he was plainly so near the end that he received Holy Viaticum for the last time, and died a few hours later. His brother, Canon Gibbons of Birmingham, and his nephew, Paul Gibbons, were at Ampleforth for the Dirge and Requiem. R.I.P.

## NOTES

**I**N July, Dom Aelred Graham left Ampleforth to take up the office of Prior at St Gregory's Priory, Portsmouth, Rhode Island. Since he began teaching Dogmatic Theology here in 1939, he has restored a practice of a century ago, the use of the *Summa Theologica* as the regular text book, and has published two works of theology. His interest in relations with non-Catholic bodies has won him a reputation outside Ampleforth especially among Anglicans. We offer him our best wishes in his new work.

At an Ordination held on 22nd July, in the Abbey Church by His Lordship Bishop Brunner, Dom Brendan Smith was raised to the Priesthood. We offer him our congratulations, and also Dom Hugh Aveling, Dom Gervase Knowles, Dom Benedict Webb and Dom Timothy Horner who received the Subdiaconate.

Dom Basil Hume has taken the degree of Licentiate in Sacred Theology at the University of Fribourg.



### THE FESTIVAL OF BRITAIN

More of the readers of the JOURNAL are likely to have visited the Exhibition on the South Bank than to have attended various events near Ampleforth. We therefore spare them and others any attempt to assess the former—or such of it as was intelligible, and print accounts contributed by witnesses of the two local festivals of music and drama.

### THE HOVINGHAM FESTIVAL

JULY 27TH, 28TH, 29TH

Amidst the hundreds who came to witness the revival of the Hovingham Festival (quiescent since 1906), three personalities stood out as links with the past: Viola Pemberton, daughter of Canon Pemberton, the founder of the whole series; Thomas Shepherd, the bass player, who also played the bass there in 1906; the third is that musical *bon viveur*, Dom Wilfred Willson, who had turned up for the very first Festival of all in 1887.

The story of those early, remarkable, Festivals has already been told in the JOURNAL.<sup>1</sup> The new series has been received with encouraging appreciation. 'Such a concentration of good things as the Hovingham Festival has offered since it opened on Friday is rare even in this year of festival . . . Hovingham is buried in the country and most of the concerts take place in the Riding School of Hovingham Hall which is

<sup>1</sup> September 1944; January 1945.



noted for its Georgian architecture and is to some extent the *raison d'être* of the festival. This lovely setting is almost as great an attraction as the very enterprising programmes, and the surrounding hilly country is enchanting'. *Manchester Guardian*, 30th July 1951.

The officials<sup>1</sup> on the spot spared no pains to make the most of this setting. The décor of the Riding School was effected by skilful colour-wash applied to walls and arches, and by rich tapestry hung beneath the lofty windows. The improvised dado of hessian sufficiently damped a reverberation that had threatened disaster. A new system of lighting was designed for the platform, with crystal lustres for the auditorium. Gaily-coloured Pel-chairs (borrowed from our Procurator) added an unstudied but real charm to this transformed 'Cinderella' concert-hall. The musical fare can be reviewed at a glance:—

## FRIDAY, 27TH JULY

- 7.45 p.m. Opening Ceremony  
8 p.m. Beethoven, Mozart, Schubert  
THE GRILLER QUARTET

## SATURDAY, 28TH JULY

- 11.30 a.m. Organ Recital (Parish Church)  
SUSI JEANS  
2.15 p.m. Puppet Opera in madrigal form  
L'AMFIPARNASO  
7.30 p.m. Choral and Orchestral Concert  
MASSED CHOIRS (Yorks W.I.)  
LEMARE ORCHESTRA  
Conductor: IRIS LEMARE

## SUNDAY, 29TH JULY

- Mid-day Demonstration of McClure Organ (Tapestry Hall)  
3 p.m. Sunday Afternoon Concert  
Tudor songs, Purcell, Contemporary  
Yorkshire  
SUSI JEANS (Harpsichord)  
ELSIE SUDDABY (Soprano)  
GEORGINA DOBREE (Clarinet)  
EDWARD ALLAM (Pianoforte)

<sup>1</sup> Officials for the 1951 Festival.—*President*: Sir William Worsley Bt; *Chairman of Committee*: Lady Worsley; *Hon. Secretary*: P. C. Williams, Esq.; *Hon. Treasurer*: R. C. Barret, Esq.; *Director of Music*: Dom Austin Rennick in consultation with Margaret Read and Dom Laurence Bévenot; *Stewards*: P. Drury and J. C. Wilson.

For the writer of these lines the most treasured moments (in chronological order) were these: Georgina Dobree's playing of the clarinet Quintet; the early organ-music played by Susi Jeans; Captain Cardoon and Isabella's duet in *L'Amfiparnaso*; the flatteringly uncompromising concertante for three pianos and Timpani composed and conducted by Peter Racine Fricker. Very pleasant, too, the sight of the classic garden-front flood-lit at night; the gourmet-restaurant marquee on the edge of the cricket ground; the sunshine, laughter and music in the Tapestry Hall.

Friends from this locality who took part in the music were our own teachers H. G. Perry and G. S. Dowling (who shared the solo piano works with Dr E. Allam), Mary Collier of Gilling, and Mr Hughill of Hovingham, also the three boys (trained at Gilling Preparatory School by Dom Christopher), Richard Whitfield, Basil Morris and James Macmillan, who played recorders with skill and aplomb at the demonstration on Sunday.

Sir William Worsley in his concluding speech paid tribute to Miss Iris Lemare's work with and for the festival committee. He was pleased to acknowledge the assistance and encouragement of the Abbot and Community of Ampleforth.

This brief account of the Festival cannot end without mention of the gala-party (held after Friday's Chamber Concert) at Stonegrave House where the hostess, Mrs Read, entertained what appeared—in the candlelight—to be half the audience at the concert. White wine and clavichord for the elect . . . 'God bless the master of this house', might well have been sung there too.

L.B.

## THE HELMSLEY FESTIVAL PLAY

AUGUST 6TH, 8TH, 11TH

The Helmsley play was an excellent example of local initiative within the context of a National Festival, which it will certainly survive. It was written by Mr Herbert Read, a native of Stonegrave; performed and largely costumed by inhabitants of Helmsley; and produced, with local assistance, by Mr Robert Speaight who, though not himself a Yorkshireman, has long associations with Ampleforth and would perhaps not refuse the title of adopted son. The music was composed, arranged and directed by Dom Austin Rennick, who needs no introduction to readers of the JOURNAL.

The subject of the play (which is based on a version performed in 1897, centres in the character of Walter Espec. We see him in his castle of Helmsley, 'a little king in his own kingdom'; stricken by the death of his son in the hunting field; victorious over the Scots at the

Battle of the Standard; and, in the final scene, returning to Rievaulx to spend his last years with Ailred in the abbey which he himself had founded. The scenes are explained in a commentary written in taut, serviceable verse and spoken by Mr Speaight. They are linked by songs illustrating the themes of war, trade, the chase, and religious contemplation. These also include Mr Read's recension of the Lyke-Wake Dirge.

The result was a remarkable re-creation of medieval life, for which the towers of Espec's keep formed an appropriate background. Dom Rennick's music, though the right instruments had not, perhaps, been found for it, was perfectly in style, moving or stirring as the scene demanded. It deserved a greater volume of voice than Helmsley could provide; but, apart from this, the large and colourful crowd of participants were a disciplined and lively illustration of the central themes. The play had a grave, ceremonial beauty, and an occasional animation, which survived the worst adversities of the weather. As Lord Feversham remarked at the closing performance, the audience deserved a clap as well as the actors; for only Yorkshiremen would have sat through the rain which, in the absence of cover to the stands, fell impartially on players and public alike. A similar drenching visited the first Helmsley play in 1897, but this was repeated in brilliant sunshine the following year. Let us hope that 1952 will be allowed to make similar amends.

SPECTATOR.

## OLD BOYS' NEWS

WE ask prayers for Raymund Rochford (1902) who died on 15th April; Lieut (E) F. M. Shaw (1942) and Sub-Lieut A. G. C. Rewcastle (1943) who lost their lives in the disaster to H.M. Submarine *Affray*; Fr Bernard Gibbons (1881) who died on 25th May; and for Flying Officer P. V. G. Sandeman (1940) who was killed in a flying accident on 18th June.

★

WE offer congratulations to the following on their marriage:—

Robert Freeman to June Valerie Oxtoby at St Vincent's Church, Hull.

Robert Anthony Coghlan to Ann Madeline Hickey at Brompton Oratory on 19th May.

Thomas Pierre Turnbull to Mary Pratt at the Church of the Assumption, Warwick Street, on 23rd June.

Desmond John King to Marian Eva Woods on 23rd June.

Michael Hardy, The Duke of Wellington's Regiment, to Elizabeth Bucher at Our Lady's Church, Lisson Grove, on 7th July.

Robert Swainson to Patricia Fraser at St Mary's Church, Stafford, on 14th July.

Robert Adair Campbell, Royal Marines, to Norma Louie Tyler at the Church of Our Lady and St John, Goring-on-Thames, on 25th August.

★

AND to the following on their engagement:—

Lieut-Col Patrick Tweedie, O.B.E., Queen's Own Cameron Highlanders, to Wytchy Macdonald.

Christopher Rolleston to Jenifer Hinde.

Richard Louis Rowe to Yvonne Victoria, widow of Lieut the Hon. D. J. F. Mond, R.N.V.R.

Thomas Henry Faber to Jennifer Mary Hill.

Robin Edmonds to Georgina Combe.

Peter Arthur Grehan to Phyllis Thornton

Peter Slattery to Joanella Scrymsour-Nichol.

Charles Edward Stourton to Jane Faith de Yarburgh-Bateson.

Peter John de Pentheny-O'Kelly to Jeanne Molony.

John Millais to Lavinia Lees.

★

BERNARD KEVILL (1930) was ordained Priest in Rome on 22nd April. We offer him our congratulations. John Hagreen received the sub-diaconate at Womersley in May.



THE CROSS 'Pro Ecclesia et Pontifice' has been given to Ian McDonald of Chingola 'in appreciation of his outstanding activity for the Catholic Federation of the Copperbelt'.

J. ST L. BROCKMAN, A. A. Kinch, T. H. Ashworth and J. P. Odone have passed their final examination for the Bar. P. J. Gaynor and M. A. Sutton have passed their Law Finals. A. Zaluski has passed his final examination at the Royal College of Music.

DEREK CLARKE and Lawrence Toynbee exhibited at this year's Royal Academy.

CAPT. M. A. WILBERFORCE, Royal Marine Commando, was seriously wounded in Malaya, and is now convalescing in this country.

CAPT. P. E. DU VIVIER, R.E., qualified in the Staff College entrance examination held in February; and Capt. J. A. Yates, R.A., in the technical Staff course. W. D. Gladstone passed out of H.M.S. *Devonshire* in Class I.

OXFORD. J. C. B. Gosling and W. J. A. Wilberforce obtained Firsts in Honour Mods. Among those successful in Final Honours Schools were J. D. Remers, M. J. H. Reynolds (Jurisprudence); M. Cripps, C. de L. Herdon, J. Patron (Modern Languages); C. P. Horgan, W. H. Mitchell-Banks (Natural Sciences), E. A. Hardy (Geography). P. C. Caldwell, B.A., has been granted his D.Phil. for a thesis on 'The physical chemistry of bacterial growth'; J. M. M. Griffiths, B.A., his B.Sc. for a thesis on 'Complexes of copper with some nitrogen bases'; and J. H. Whyte, B.A., his B.Litt. for a thesis on 'The General Election of 1852 in Ireland'.

CAMBRIDGE. I. E. Johnson-Ferguson obtained a First Class in the preliminary examination for the Natural Sciences Tripos, and C. J. G. de Hoghton passed the first part of the Classical Tripos with Distinction

in Latin and Greek Verse Composition. Among those successful in various parts of the Triposes were P. J. J. O'Neill (Natural Sciences); P. T. Pernyes (Modern and Medieval Languages); P. D. J. Tyson (Historical); T. J. Smiley (Mathematical). J. St L. Brockman obtained his LL.B.

SEVERAL Old Boys have gone abroad in recent months: A. C. B. Millar is with Killick's in Bombay; J. M. Beveridge with Shell in Penang; Michael Leatham with Guthrie's in Malaya; and D. J. King with Sime Darby in Singapore.

ANY old member of the School who is looking for a suitable post in industry or commerce, whether at home or overseas, and who is not yet 24 years of age, is reminded that he may apply to the Public Schools Appointments Bureau, either for advice or for introductions to a prospective employer. The Bureau has at the moment applications for ex-Public School boys from firms of all kinds, and many of the posts offered are very attractive. Interviews can be arranged (by appointment only) with 'The Secretary, Public Schools Appointments Bureau, 29 Gordon Square, London, W.C.1.'

## SCHOOL NOTES

THE SCHOOL OFFICIALS were :—

Head Monitor .. .. .	N. A. Sayers
School Monitors :	B. A. Martelli, M. M. Bull, J. D. Fennell, S. H. Bradley, J. S. Evans, P. James, J. M. Howard, T. E. Lewis-Bowen, F. M. Fisher, K. M. Bromage, P. M. Drury, M. Corbould, I. A. Simpson, P. D. Burns, H. C. Reynolds, O. F. Sitwell, T. J. Connolly, R. D. Inman
Librarians :	M. R. Morland, J. H. Clanchy, S. A. Reynolds, J. A. Wansbrough, W. E. W. Charlton, H. T. Fattorini, R. O. Miles
Captain of Cricket .. .. .	S. H. M. Bradley
Captain of Shooting .. .. .	Hon. M. Fitzalan-Howard
Captain of Swimming .. .. .	T. E. Lewis-Bowen
Master of Hounds .. .. .	N. J. Fitzherbert

THE following left the School in July :—

M. A. Allan, M. A. Barraclough, R. M. Berridge, F. B. Beveridge,  
J. O. Billingham, M. E. S. Birch, A. J. Bonser, M. S. Boyle, S. H. M.  
Bradley, K. M. Bromage, M. M. Bull, J. B. Burdon, C. J. G. Clapham,  
M. Corbould, C. M. Coutts-Trotter, A. C. R. Dobrzynski, P. M. E.  
Drury, J. W. Duff, J. S. Evans, D. J. Farrell, N. J. Fitzherbert, T. D.  
George, M. A. Gibson, E. M. V. Goodwin, H. M. P. Grant-Ferris,  
Sir Henry Grattan-Bellew, J. R. Grubb, V. S. Haddelsey, B. J. Hawe,  
J. A. Heyes, J. M. Howard, P. James, J. G. Knollys, M. H. de L. Knowles,  
A. Krasicki, A. J. Leahy, D. J. L. Lee, P. B. J. Leonard, T. E. I. Lewis-  
Bowen, I. W. Lissett, M. R. Lomax, W. A. Lyon-Lee, J. A. H. Macmillan,  
A. J. Macgeorge, J. N. E. M. Mahon, B. A. Martelli, E. J. Massey, C. C.  
Miles, M. R. Morland, R. S. Moylan, P. M. D. O'Driscoll, P. J. D.  
O'Regan, J. C. O'Sullivan, the Hon. T. F. D. Pakenham, M. Perry,  
R. J. G. Reynolds, M. J. Ross, A. C. W. Ryan, P. T. Ryan, N. A. Sayers,  
E. O. M. F. Schulte, A. W. Starte, J. C. Twomey, W. J. F. Ward,  
J. C. Wilson.

It is twenty-five years since the School was divided into Houses. The old unitary system had served well, but by 1924 it was evident that a larger school was in demand. Accordingly St Cuthbert's House was built and when completed in 1926, Father Sebastian Lambert was given

charge of it. For the previous ten years he had been 'the First Prefect of Discipline' with jurisdiction over the whole School akin to that of a house master over his house, but without the same intimacy with the boys or the opportunity for knowing them that a house master has. Father Sebastian is thus the buckle between the old and new systems. His position secured that continuity of spirit and aim so important for the well-being of any institution. After twenty-five years he is still in charge of St Cuthbert's and as vital as ever. He is the sole survivor of the original four house masters, and, if grey hairs mean anything, their absence betokens for him many more years there. The Old Boys of St Cuthbert's, as well as those of pre-house days, have not let the occasion slip by unnoticed. They have given him a cheque for nearly £500 expressing a wish that some of the money should be spent personally on himself and that some suitable memorial of his work should be placed in St Cuthbert's. The presentation, at a dinner in St Cuthbert's, was made on behalf of the Old Boys by W. H. Lawson, and Michael Gillow who had acted as treasurer of the fund was also present. Father Abbot and others spoke words of praise for Father Sebastian's work at Ampleforth as Sub-prefect, Prefect and House Master. The Head of the House, M. M. Bull, spoke very happily for the present St Cuthbert's, who showed a not surprising knowledge of their house master's habits and skill by the gift of a salmon rod. All at Ampleforth salute Father Sebastian. It would not be the same place without him. Ad multos annos !

In the King's Birthday Honours of this year, Dom Peter Utley was given the O.B.E. for his services as Officer Commanding the Combined Cadet Force. During the summer he also received the Territorial Decoration. Although, as he claims, this reflects the credit due to all who have worked with him, we venture to offer him our congratulations as deserving the chief honour for the tradition maintained during difficult years since he took command in 1939.

WE offer our congratulations to Mr R. A. Goodman on the completion of twenty-five years of teaching. For the greater part of this time he has been Senior Chemistry Master and has presided over the Lay Master's Common Room.

Mr T. Watkinson is retiring from teaching after eighteen years at Ampleforth, during part of which he has been joint Senior Classics Master. Our good wishes go with him for a long and active retirement.

These two occasions were celebrated at an informal party in the Guest Room, during which the Headmaster presented Mr Goodman



with a silver ink-stand, suitably inscribed, and Mr Watkinson with a set of the works of Thomas Peacock.



WE offer our congratulations to Mr P. S. H. Weare on his marriage to Miss Stephanie Nesbitt at St Mary's Church, Chislehurst on 31st July.



MR G. S. DOWLING joined the Music Staff in January 1951. He is the second Old Boy to return to teach on the Lay Staff.



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



THE War Memorial Committee can now contemplate one of their aims, the Memorial Library, happily completed; and neither they nor any others are likely to contemplate it with anything but satisfaction. Robert Thompson's book-shelves and furniture are pleasant to look at; Father Patrick's wall-tablets are monuments not only to the 127 Old Boys who fell in the war but also to the taste and craftsmanship of the carver; and the full beauty of the hanging crucifix is not to be judged by the photograph which we published in our last issue, nor, perhaps, by any photograph. The room gains in dignity and charm by its union with the remainder of the Library, to which it gives nearly as much as it receives.

Of the Committee's other aims, two are in process of fulfilment, Masses to be said for the fallen, and necessary help towards their children's education.

There remains the memorial which is to form part of the Abbey Church. This awaits the further building of the church, much needed, much desired, and to be started as soon as obstacles become superable.



## MUSIC

IN all there were five concerts during the term, three of which were provided by the School. One of the others was given by a newly formed local orchestra, which we hope to welcome again. The fifth was an event which is likely to be less frequent, the performance given by two distinguished players from the York Festival.

## CONCERT

by

THE MALTON AND NORTON STRING ORCHESTRA  
(Leader: FRANK ARMITAGE)

Conducted by James Hempstead, A.R.C.M.

In the New Concert Hall. Thursday, 10th May, 8 p.m.

- |   |   |          |
|---|---|----------|
| 1 | Overture: 'Tancredi'                    | Rossini  |
| 2 | 'Gold and Silver'                       | Lehár    |
| 3 | Two Movements from the Suite in D Major | Bach     |
| 4 | Keltic Lament                           | Foallds  |
| 5 | Two Movements from the Jupiter Symphony | Mozart   |
| 6 | Serenade                                | Heykens  |
| 7 | 'Lilac Time', Selections                | Schubert |

It was with feelings of interest that we went to hear another amateur orchestra play this evening. How would they surmount the obstacles which we struggle against with varying success? The programme revealed a strong proportion of lighter music, but the masters were not omitted, and as the evening progressed it became evident what Mr Hempstead had achieved with his players in their first few months. The arrangements had been admirably made so that the few string parts supported by the piano sounded like a much larger orchestra with some wind, which the piano owing to its peculiar tone qualities was able to produce. Attention here to richness of tone production by the leader and the first 'cello will give a very satisfying effect.

Three pieces stood out in the programme. Franz Lehár's 'Gold and Silver' Waltz was played with conscientious care, but, without a second violin part to provide some variations from the main theme, seemed dull in places. The two movements from the Bach Suite received a clear rendering and worthy of notice was the strong staccato bass which gave the requisite complexity. Perhaps it was a pity that the movements from the Jupiter Symphony did not follow. The Orchestra seemed to come to its major piece a little tired, with consequent loss of accuracy. But an ambitious attempt was justified; such music is both a test and a stimulus. The final item gave pleasure and renewed the conviction that the Orchestra under its able conductor is working to eliminate flaws, especially of intonation, from its sympathetic renderings.

## RECITAL

The Theatre. Monday, 4th June, 8 p.m.

- |        |            |        |
|--------|------------|--------|
| SONATA | in F Major | Handel |
|        | Adagio     |        |
|        | Allegro    |        |
|        | Largo      |        |
|        | Allegro    |        |

- SONATA in A Minor K 310 (piano solo) . . . *Mozart*  
 Allegro maestoso con espressione  
 Adagio cantabile  
 Presto
- SONATA in C Minor, op. 30 no 2 . . . *Beethoven*  
 Allegro con brio  
 Adagio cantabile  
 Scherzo (Allegro)  
 Finale (Allegro)  
*Violin* MARIA LIDKA  
*Piano* PETER GELLHORN

## AN APPRECIATION

It was as well that we were able to hear these first class players immediately after and not before the Exhibition Concert. This is not to criticise the latter unduly for it was an evening of great enjoyment, but the members of the Orchestra will have been the first to understand and to value the difference. Miss Lidka and Mr Gellhorn were taking part in the York Festival and very kindly consented to come over to Ampleforth to play in the Theatre before an audience which included many guests from the neighbourhood. So rare an occasion drew a large and appreciative audience from the School.

There is no need to enter into elaborate eulogies of the evening's performances. It would hardly be possible to offer an adequate testimony to the quality of their playing without seeming to judge where only expert musicians can speak. One may only recall things that made the deepest impression, the supreme delicacy of the violinist's playing in quiet passages and the constant perfection of tone. The pianist delighted us by the skill with which he supported the violin in the Handel and Beethoven Sonatas, and, in contrast, by the masterful strength of his performance of Mozart's Tragic Sonata.

But for many the playing of the Beethoven Sonata was the most moving event of the recital. The members of the School in the audience were given an unparalleled opportunity of experiencing what it is to hear pre-eminent music at a corresponding level of performance. One came away knowing what one had missed in York this summer and grateful to Miss Lidka and Mr Gellhorn that one had not missed it all.

## MUSICAL SOCIETY CONCERT

New Concert Hall. Friday, 20th July, 8 p.m.

## PROGRAMME

- 1 Minuet No. 1 from French Suite No. 3 . . . *Bach*  
 N. F. MARTIN (piano)

- 2 Serenade for trumpet . . . *Schubert*  
 M. H. JOHNSON-FERGUSON (trumpet), P. M. DRURY (piano)
- 3 Sonata in D Major, op. 10, No. 3 . . . *Beethoven*  
 M. A. GIBSON (piano)
- 4 Nocturne in D Flat Major, op. 27, No. 2 . . . *Chopin*  
 J. S. ELLIMAN (piano)
- 5 Berceuse, op. 16 . . . *Fauré*  
 J. WANSBROUGH (violin), D. R. CAPES (piano)
- 6 Allemande and Gavotte from French Suite No. 5 . . . *Bach*  
 T. J. CULLEN (piano)
- 7 Impromptu for Flute . . . *Schubert*  
 J. R. BEATTY (flute), P. D. BLACKLEDGE (piano)
- 8 Nocturne in F Minor, op. 55, No. 1 . . . *Chopin*  
 J. WANSBROUGH (piano)
- 9 Prelude in C Sharp Minor, op. 3, No. 2 . . . *Rachmaninoff*  
 D. R. CAPES (piano)

This was the first occasion of its kind, an informal concert given by the Musical Society at a meeting to which guests were invited. Necessarily it consisted of short pieces and many of the players were due to appear again in a few days at the Ordination Concert. There was therefore a less well balanced programme than is customary and also a change, C. C. Miles appearing in the third item to play another piece of Bach. Among the players of Bach one noticed T. J. Cullen who showed promise. It was also pleasant to hear individual performances from several instrumentalists whom we normally hear only in the Orchestra. The evening was an opportunity for them which may encourage them to repeat their performances before a wider public. The playing of Wansbrough and Capes and a finale by the Secretary, T. C. Dewey, assured a steady climax in quality, so that it became clear that younger players are pursuing an excellent standard set them by the more advanced. In thanking the Society for its entertainment we may voice the hope that it will adopt a regular custom of providing such evenings which must be as valuable to the performers as to the audience.

## ORDINATION CONCERT

The Theatre. Sunday, 22nd July, 8 p.m.

- 1 Three Dances . . . *C. Gervaise*  
 Bass Danse, Pavane, Allemande  
 ORCHESTRA
- 2 Three Dances for four hands on one piano . . . *Moszkowski*  
 C. C. MILES, F. M. FISHER



- J. B. Loeillet*
3. Trio Sonata . . . . .  
Grave, Allegro, Adagio, Gavotte and Aria, Allegro  
FR DAMIAN (flute)  
FR THEODORE (violin)  
P. J. WATKINS (cello)  
D. R. M. CAPES (continuo)
4. Horn Concerto. K.V. 495. First movement . . . . . *Mozart*  
P. M. DRURY (horn)  
MR G. S. DOWLING (piano)
5. Piano Sonata. First movement . . . . . *Beethoven*  
D. R. M. CAPES
6. Menuetto and Trio from Symphony in D Major No. 10 . . . . . *Haydn*  
ORCHESTRA
7. Trio for Clarinet, Viola and Piano. K.V. 498 . . . . . *Mozart*  
P. D. BLACKLEDGE (clarinet)  
MARGARET READ (viola)  
M. A. GIBSON (piano)
8. Piano Solo. Barcarolle . . . . . *Chopin*  
C. C. MILES
9. Menuet and Finale . . . . . *Schubert*  
Arrangement from String Quartet  
ORCHESTRA

The final concert of the term, which was played in the presence of His Lordship, Bishop Brunner, fulfilled much of the promise created by earlier performances. The orchestra, as often in recent concerts, confined itself to few pieces, and those relatively short and of less difficulty. It was thus able to secure a reasonable competence in its renderings. It was good to see Miles joined by Fisher in the first piano piece, one of three excellent performances. The other player, Capes, showed evident signs of great possibilities. Then Miles, playing alone in his last concert as a member of the School, gave us again all we expect of him, to make a fitting finale to a long and successful series of performances. Among soloists, Blackledge's clarinet playing was worthy of especial notice. It was easier for the audience to enjoy his playing than to appreciate what work lay behind the less pleasing sounds that came from the horn player. The latter is to be commended for attempting the less rewarding instrument. The inclusion of two trios in the programme augurs well for the development of chamber music. The concert as a whole maintained the usual standards, suggested the quality of our future musicians, and made a satisfactory conclusion to an exceptional term of good music.

CORISTA.

## SOCIETIES AND CLUBS

### THE HISTORICAL BENCH

NORMALLY there are no meetings during the Summer Term, but this year, to celebrate the 150th meeting of the Society which had taken place in the course of the Easter Term, there was an outing on the feast of Corpus Christi to Fountains Abbey. Save for an hour when the rain came down in torrents—we used the old cellars as a shelter—the weather was kind and we all had a most enjoyable day.

The Society would like to express its gratitude to all those who have given papers in the last year.

J.C.S.

### THE MODEL AERO CLUB

The same officials as last term were elected at the General Meeting; B. J. Twomey, Secretary; D. Eden, Treasurer; and P. Lumsden, Press Secretary. Thermals have been very abundant this term and many fly aways have occurred. Early on in the term, P. Lumsden's A-2 glider raised the record to six minutes. Gormire Day produced some fine weather and plenty of thermals. P. Lumsden won the Gormire Hand Launch Cup with a flight of 2½ minutes. R. Robinson was second with a flight of about a minute. Later in the day Lumsden's A-2 did 20 mins O.O.S. Exhibition weather was also very fine and many control-line demonstrations were given on the Bounds. A static exhibition went off well as also did a free flight on one Sunday morning. Among the many models flying were A. Robinson's *Junior Mallard*, Lyon Lee's *Dracula* and P. O'Regan's *Southerner*.

Later in the term the Secretary finished his A-2 *Canute II* and it flew away on a test flight for 9 mins O.O.S. It landed beyond Kirby-moorside after a flight of over an hour. The Kiel Trophy and Lady Shelley showed gremlins working overtime but P. Lumsden's *Koodoo* managed to record a ratio of 32.1 before disappearing into the clouds over Gilling. B. J. Twomey's *Avocet*, which two days before had raised the flying wing record to 3 minutes, ended up with a total score of around 100 secs.

P.C.L.

## THE EXHIBITION

FOR those who think in terms of its pre-War forerunners Exhibition has to offer many excellences to justify its present form. This year had claims to recognition. Inevitably one mentions that it came in the first settled fine period of the term and that a record number of guests was attracted. What was done is detailed hereafter but particular items deserve a special reference, the reappearance of the Band, a display of notable volumes in the Library, which for the first time was shown in its completed state, exceptional work in the Art Exhibition, a concert memorable for the playing of two pianists who have delighted us before and, perhaps above all, a stylish production in which Existentialism became respectable by appearing on the Ampleforth stage.

At the Exhibition itself Fr Abbot spoke after the Headmaster, and the following received prizes :—

### SIXTH FORM

#### GROUP I

Scholarship Set . . . . .	M. R. Morland
	B. A. Martelli
	C. C. Miles
	Hon. T. F. D. Pakenham
Latin—3rd Year . . . . .	S. A. Reynolds
Latin—2nd Year . . . . .	D. R. M. Capes
Latin—1st Year . . . . .	R. O. Miles
Greek—3rd Year . . . . .	S. A. Reynolds
Greek—2nd Year . . . . .	W. E. W. Charlton
Greek—1st Year . . . . .	J. E. Kirby
Ancient History—2nd Year . . . . .	S. A. Reynolds
Ancient History—1st Year . . . . .	E. A. Rothert

#### GROUP II

French Scholarship Set . . . . .	P. D. Burns
Spanish Scholarship Set . . . . .	P. D. Burns
Latin . . . . .	J. H. Clanchy
French—2nd Year . . . . .	J. S. Elliman
French—1st Year . . . . .	(Not awarded)
Spanish—2nd Year . . . . .	I. R. Wightwick
Spanish—1st Year . . . . .	J. R. O'C. Symington
German . . . . .	(Not awarded)
History Scholarship Set . . . . .	D. R. MacDonald
History—2nd Year . . . . .	P. Strode
History—1st Year . . . . .	S. Scrope
Geography . . . . .	J. M. Howard

#### GROUP III

Mathematics—3rd Year . . . . .	T. C. Dewey
Mathematics—2nd Year . . . . .	D. Phillips
Mathematics—1st Year . . . . .	P. A. Cullinan

#### GROUP IV

Scholarship Set . . . . .	P. James
	M. A. Gibson
Physics—2nd Year . . . . .	J. R. Dunn
Physics—1st Year . . . . .	C. J. Carr
Chemistry—2nd Year . . . . .	J. R. Dunn
Chemistry—1st Year . . . . .	C. J. Carr
Biology—2nd Year . . . . .	B. J. Hawe
Biology—1st Year . . . . .	N. P. Moray
Mathematics—3rd Year . . . . .	M. Perry
Mathematics—2nd Year . . . . .	P. J. Hartigan
Mathematics—1st Year . . . . .	R. T. P. Hume

#### SUBSIDIARY SUBJECTS

English . . . . .	A. H. Corley
Economics and Politics . . . . .	J. H. Clanchy
Biology . . . . .	A. H. W. Dunbar
Services Set . . . . .	J. A. H. Macmillan

#### RELIGIOUS INSTRUCTION

M. R. Morland, T. C. Dewey, S. A. Reynolds, P. Strode, J. P. S. Martin, M. Boyle, A. M. Mincer, P. J. M. Kennedy, J. O. Billingham, J. D. Fenwick.

#### UPPER V

Latin . . . . .	P. D. Kelly
French . . . . .	D. E. C. Seward
English . . . . .	M. J. Ross
History . . . . .	D. E. C. Seward
Geography . . . . .	P. S. Kerr-Smiley
Additional Mathematics . . . . .	G. G. G. Kassapian
Elementary Mathematics . . . . .	R. P. Petrie
Biology . . . . .	P. F. Abraham
General Science . . . . .	J. M. McKeever
Religious Instruction . . . . .	P. J. Crameri
	E. P. Beck
	R. A. Franklin
	A. R. Pilkington
	D. A. F. Messervy



## MIDDLE V AND LOWER V

Latin . . . . .	E. P. Arning
Greek . . . . .	E. P. Arning
French . . . . .	E. P. Arning
Spanish . . . . .	C. J. Cazalet
English . . . . .	C. J. Middleton-Stewart
History . . . . .	C. J. Middleton-Stewart
Geography . . . . .	A. J. Hartigan
Additional Mathematics . . . . .	C. K. Connolly
Elementary Mathematics . . . . .	P. E. Poole
Physics . . . . .	A. K. T. Prugar
Chemistry . . . . .	W. T. J. Bellasis
General Science . . . . .	C. J. Middleton-Stewart
Religious Instruction . . . . .	A. Edey
	C. G. J. Leeming
	C. J. Middleton-Stewart
	C. N. L. Irven
	F. R. R. Rothwell

## LOWER REMOVE

Form Prizes . . . . .	R. S. Royston
	J. C. F. Wilcocks
Religious Instruction . . . . .	M. H. de L. Knowles
	D. P. Evans

## UPPER IV

Latin . . . . .	T. R. Harman
Greek . . . . .	T. R. Harman
French . . . . .	T. R. Harman
Spanish . . . . .	N. J. Messervy
English . . . . .	A. O. Maczek
History . . . . .	M. H. R. R. O'Connell
Geography . . . . .	A. Krasinski
Mathematics . . . . .	D. F. Swift
Physics . . . . .	A. O. Maczek
Chemistry . . . . .	A. O. Maczek
Biology . . . . .	A. Hawe
Religious Instruction . . . . .	M. H. R. R. O'Connell
	S. Foley

## MIDDLE IV

Latin . . . . .	D. H. Massey
French . . . . .	J. C. R. Bailey
Mathematics . . . . .	R. J. G. Binny
English . . . . .	J. C. R. Bailey
Religious Instruction . . . . .	T. K. Tyrrell
	R. C. David

## SPECIAL PRIZES

Piano—Senior . . . . .	F. M. B. Fisher
Piano—Junior . . . . .	T. H. Dewey
Violin . . . . .	J. Wansbrough
'Cello . . . . .	P. J. Watkins
Choir . . . . .	J. S. E. Fordyce
Orchestra . . . . .	M. H. Johnson-Ferguson
The Turner Theory . . . . .	P. M. E. Drury

## ART

Art Prize . . . . .	M. A. Barraclough
2nd Art Prize . . . . .	P. D. Burns
Modelling . . . . .	G. M. C. Huskinson

The Quirke Debating Prize . . . . .	S. A. Reynolds
Greek and Latin Composition Prize . . . . .	M. R. Morland
<i>Proxime Accessit</i> . . . . .	M. A. P. Longy
Theological Essay . . . . .	P. D. Burns
<i>Proxime Accessit</i> . . . . .	M. R. Morland

## THE HEADMASTER'S LITERARY

Sixth Form . . . . .	M. R. Morland
Fifth Form . . . . .	C. J. Cazalet
Fourth Form . . . . .	M. H. R. R. O'Connell

The Nihill Essay . . . . .	D. A. F. Messervy
The Goodman Chemistry . . . . .	J. P. S. Martin
The Headmaster's Improvement Classics . . . . .	J. C. E. Young
The Milburn Mathematics . . . . .	A. K. T. Prugar
	A. O. Maczek

## GENERAL KNOWLEDGE

Sixth Form . . . . .	Hon. T. F. D. Pakenham
Fifth Form . . . . .	E. P. Arning
Fourth Form . . . . .	M. H. R. R. O'Connell

## THE ART EXHIBITION

Five years have passed since the first full-scale exhibition of the year's art took place.

Each year St Dunstan's have kindly lent their Common Room so that together with the Art Room there is sufficient wall space for a representative selection of each year's work. On an average there have been 140 exhibits—paintings, drawings, posters and models—and when it is remembered that for every picture shown probably three or four have been rejected, the total production each year has been considerable.

During the last five years the standard has always been high, perhaps higher in the last two years than ever before. The most notable change has been a growing confidence and freedom in the handling of colour and composition which has led to bolder and more ambitious pictures. Otherwise there has been little change: the art staff remains the same, clay for modelling is still dug from the Bathing Wood Hill, to deceive even the elect sometimes into imagining a bronze cast, and there is still the last minute hectic rush to complete the exhibition in time.

Mr Herbert Read has helped considerably by his advice and most kindly consented to write an account of this year's exhibition.

## ART AT AMPLEFORTH

It is very difficult to know what standards to apply to the art of schoolboys, because between the ages of eleven and eighteen some profound changes take place in their mental outlook. It might be argued that there is only good art and bad art, and that therefore school art should be judged by the same standards as any other kind of art. But though there may be underlying principles which give unity to all genuine types of art, in practice we do apply different standards to, say, tribal art from West Africa and the Summer Exhibition of the Royal Academy in London. In the same way we apply different standards to the art of young children—children between the ages of five and eleven—for at this stage of life the child is trying to express itself by means of symbolic forms that have little relation to the actual appearance of things. A great deal of harm has been done in the past by teachers who tried to force young children to express themselves in adult terms—they could not do it, got discouraged, and gave up 'art' as a bad job. In recent years schools have become much more enlightened in this respect, with the result that young children now draw and paint with great joy and abandon, and produce delightful works of art of a particular kind (child art).

After the 'eleven plus' stage in life, the child begins to develop an adult outlook, becomes more self-conscious, more aware of his environment and of the standards of art that prevail in academies and schools of art. At this stage again many boys give up the ghost: they find that art in the adult sense requires a conscious skill, assiduous practice, and perhaps a thick skin, for in English public schools art is often treated with contempt. I believe that a lot depends on the possibility of carrying over from the earlier stage of development the instinctive sensibility for form and colour which most children seem to possess naturally, but so far we have not discovered any infallible means of preserving these natural gifts, and the School Certificate and other intellectual inquisitions lie ahead. Only a minority survive.

I found some brilliant survivors among the pupils at Ampleforth. From the Junior House there was some very promising work by C. Beck, and interesting paintings by S. A. M. Reynolds and A. G. Nevill. From the Upper School came three artists of real accomplishment—M. A. Barraclough, P. D. Burns, and G. M. Huskinson. Barraclough has a real grasp of both landscape and figure drawing—I particularly admired his 'Head of an Afghani' and some Cézannish landscapes. Burns preserves his freshness in his accurate topographical drawings and watercolours, and there was a fine pen-and-ink study of a tree. Perhaps the most remarkable works in the exhibition were the drawings and clay models of horses by Huskinson. These show a remarkable understanding, not only of the anatomy and vitality of the horse, but also of sculptural composition. The 'Horses Fighting' and 'Rolling Horses' deserve to be cast in bronze.

It is impossible to mention every picture that took my fancy, but I remember a vigorous sketch of a motor race by J. O. R. Honeywill, a head of a man by F. R. R. Rothwell (also, by the same artist, a dramatic 'Storming of the Bastille') and a watercolour drawing of pansies by H. M. P. Grant-Ferriss.

I would like to have seen more 'imaginative' paintings. By this I mean themes (like 'The Storming of the Bastille') which are based, not on immediate observation, but on visual memory and recreation. There is, of course, a danger of becoming 'literary' or merely illustrative, but the greater danger, in a school, is to submit to being too conventional and matter-of-fact. The main thing in art is enjoyment, and we never really enjoy ourselves unless we 'let ourselves go'. This does not mean indulging in sloppiness or carelessness; on the contrary, as we know from the analogy of games or sport, the most intense enjoyment is based on the greatest skill.

HERBERT READ.



## THE EXHIBITION OF PRINTED BOOKS

The days are happily past when the School Library could reasonably be turned into a spare tea-room on social occasions, and the display of printed books has become firmly established as one of the more refined manifestations of the Exhibition. Since last year new fluorescent lighting has been installed which, though it makes the reader appear more cadaverous than is perhaps the case, has certainly made the task of reading much easier. The Memorial Library has now been completed by the distinguished epigraphy of Fr Patrick, and provided a fit setting for the noble folios of the Leonine *Aquinas*. Other items which caught the untutored eye of the writer of these notes included Reily's *Georgics* with coloured illustrations, surely one of the handsomest productions of eighteenth century English printing; the Froben *Chrysostom* in Latin (Basle, 1530), a good example of how the early printers aimed at a manuscript effect; some fine Elzevirs; and an early production of the Cambridge University Press (Pearce's edition of Cicero, *de Oratore*, 1716). A fine display of 'Nonesuch' books included the *Commedia* with Botticelli's drawings, and the Homer in the elegant and interesting Greek fount of van Krimpen. Of historical rather than typographical interest was the first authorized edition of the *Letters of Junius* (London, 1772), and the 'Annual Register' for 1805 with the dispatches from Trafalgar (how much more pleasing a volume than its mean successors of more recent years!) There were also some noteworthy engraved title pages from eighteenth century Dutch presses and some excellent examples of English bindings of various periods, including a 'cottage roof' of the school of Samuel Mearne. Among the benefactions it was edifying to observe several from Old Boys, as it is to be hoped that the custom of leaving a parting gift to the library will become more general.

It is perhaps a pity that there is no indigenous printing or binding at Ampleforth, but since calligraphy is becoming a widespread activity in the School under the care of the librarian, he may perhaps be persuaded in future years to arrange an exhibition of handwriting as part of the June entertainments.

The subject of these notes was almost entirely the work of J. H. Clanchy and S. A. Reynolds, assisted by the other School Librarians. They deserve hearty congratulations on an interesting, tasteful, and well-organized display.

P.O'R.S.

## THE CONCERT

- |   |                                   |                 |
|---|-----------------------------------|-----------------|
| 1 | Three Dances . . . . .            | Claude Gervaise |
|   | Basse Danse, La Volunte . . . . . | (fl 1550)       |
|   | Pavane d'Angleterre, Gaillarde    |                 |
|   | Allemande                         |                 |

## THE ORCHESTRA

## THE EXHIBITION

- |    |   |           |
|----|---|-----------|
| 2. | Trio in E Minor 1st Movement . . . . .                            | Haydn     |
|    | Violin: J. WANSBROUGH   |           |
|    | 'Cello: P. J. WATKINS   |           |
|    | Piano: D. R. M. CAPES   |           |
| 3  | Concerto for Piano and Orchestra No. 4,<br>1st Movement . . . . . | Beethoven |
|    | P. D. BLACKLEDGE  |           |

## INTERVAL

- |   |   |                  |
|---|---|------------------|
| 4 | (a) Rota: 'Sumer is icumen in' . . . . .          | Anon (c 1310)    |
|   | (b) Aria and Chorus: 'Full fathom five' . . . . . | Purcell          |
|   | (c) Motet: 'Insanae et Vanae Curae' . . . . .     | Haydn            |
|   | THE CHOIR   |                  |
| 5 | March arranged for Wind Instruments . . . . .     | Walton           |
|   | PERCUSSION AND PIANO                              |                  |
| 6 | Variations on a Theme of Haydn . . . . .          | Brahms           |
|   | Pianos: T. C. DEWEY, C. C. MILES                  |                  |
| 7 | Ballet Suite: La Boutique Fantasque . . . . .     | Rossini-Respighi |
|   | THE ORCHESTRA                                     |                  |

## GOD SAVE THE KING

There was no doubt about the enthusiasm aroused by the concert. All seats were taken well before it was due to begin, and it was difficult in the end to find even standing room on the galleries. A well-chosen programme included a suitable variety of pieces and the audience registered more than conventional applause.

The Orchestra opened well and early on won approval by a smooth rendering of the Gervaise Dances. Less firm was the movement from the Haydn Trio but the three players all showed competence as did the soloist in the next piece. The latter was not an easy item to play but orchestra and soloist alike achieved success, and without at least this movement from a substantial work the Concert would have included too much music of lesser importance. After the interval we enjoyed very pleasing performances by the Choir, the first two being especially well done, the third with more spirit than finish. In the Walton March the Orchestra had another chance to show its capacity, and had evident enjoyment in an excellent rendering of what might easily have become a mere cacophony.

The long series of Brahms Variations followed and beforehand one wondered whether it were possible for young players to hold attention by anything like a performance. They began with confidence

and sustained this extraordinarily well. If any criticism can be made of so good an exhibition of piano playing it might be said that omission of some of the more difficult variations would have enabled us to record a flawless performance of the whole.

The Orchestra ended with a genial Ballet Suite, not without its difficulties which were more or less successfully overcome. All thanks are due to Fr Austin, the Soloists, the Choir and the Orchestra for this delightful evening.

## ANTIGONE

FROM THE FRENCH OF JEAN ANOUILH

<i>Chorus</i>	.	.	.	J. A. HEYES
<i>Antigone</i>	.	.	.	R. J. W. WAPLINGTON
<i>Nurse</i>	.	.	.	R. PRESTON
<i>Ismene</i>	.	.	.	N. E. CORBALLY-STOURTON
<i>Haemon</i>	.	.	.	F. O. DE R. CHANNER
<i>Creon</i>	.	.	.	Q. Y. STEVENSON
<i>First Guard</i>	.	.	.	C. J. B. DAVY
<i>Second Guard</i>	.	.	.	A. J. S. TAYLOR
<i>Third Guard</i>	.	.	.	G. A. COURTIS
<i>Messenger</i>	.	.	.	A. EDYE
<i>Eurydice</i>	.	.	.	C. D. GUIVER
<i>Electricians</i>	.	.	.	P. F. ABRAHAM
				D. F. BOYLAN
				R. S. J. KASSAPIAN

If the Shades in Elysium have cognizance of what we do at Ampleforth, one of them, the pious Sophocles, has had a disturbing and painful experience. When he learnt that our Play for this summer was *Antigone* he would naturally look for a reproduction of that early tragedy of his in which he portrayed political power setting itself over and against divine law, with all the suffering that such defiance entails. And he may have reflected that the presentation of such a play, steeped in faith and awe, was a timely re-assertion of the predominance of divine over human authority in view of the current troubles in the world of living men.

How grievous his chagrin and sense of outrage when he found that his title, the names of his characters and the factual elements of his plot had been borrowed in order to exhibit a clash between two earth-bound forces: the ruthless efficiency of a Managerial Age and the fierce family affection of an indomitable and possessive individualist! It was a wise decision to present this un-Greek Play in un-Greek costume.

What Sophocles would have been too upset, perhaps, to appreciate, is that—granted the materialism, the cynicism, the lack of any universals, the Play is full of character, however shallow, and of vigorous though unattractive life. It is ninety minutes of unflagging interest. Pity, if not terror, is plentifully aroused, though not at all cathartic. There is no denying the author's craftsmanship, nor his knowledge of how human nature behaves when cut off from all that makes sense of life.

And the English version, specially constructed for this performance, was admirably smooth, neat and nervously taut. And the actors deserve all praise for communicating it to us so clearly and intelligently with hardly a false or defective intonation. It would be unfair to try to measure deserts. To some their parts gave more scope; to others, less. None failed to enter into his assumed character. Pray Heaven all have now shed them.

A.

To have read Sophocles' *Antigone* is more of a hindrance than a help to understanding Jean Anouilh's play of the same name. At first sight, it is true, the resemblances are considerable—the names of the characters, the facts of the plot, the observance of the dramatic unities, the use of a chorus and a messenger, even certain derivative turns of phrase; but a little reflection will show that in the essential treatment of the theme the French is everything that the Greek is not: it is amoral, irreligious, cynical, self-consciously fatalistic, and deliberately pointless. It is in fact in every important sense a modern play, and should be judged as such, without any classicist preconceptions. *Antigone* is an absorbing work, intensely vigorous, finely written and in many ways profound; the pity is that a spurious air of mystification and a rather bogus psychological murkiness is never far absent from its pages.

The outstanding performance was undoubtedly that of Stevenson. The character which he had to portray is by no means a simple one. Anouilh's Creon is a basically kind-hearted man who has had greatness thrust upon him, and is forced, half against his will, to exercise the tyranny inevitably involved in the control of men. His better nature keeps breaking in: he is 'trop sensible pour faire un bon tyran'. He is tired and lonely, conscientious according to his lights, and a little patronizing; and when, after the ghastly death of his son, his niece and his wife, he goes off to attend a council meeting at five o'clock, we feel that the only judgement we can pass is that most damning of faint praises, 'he means well'. This is, then, a decidedly complex role, but it was played with remarkable insight and convincingness. Anouilh has given his Creon some fine speeches (his apology for his ruthlessness, his account of the burial of Eteocles and Polynices), which would be ruined by any hesitation in delivery or uncertainty in characterization. Stevenson's



performance was far from either of these defects, and he is to be congratulated on a really distinguished piece of acting.

Antigone's character is also highly complex—more complex, perhaps, than a dramatist should reasonably be allowed to put on the stage. She is in the throes of a sort of existentialist 'Angst', dominated, it appears, by an obscure 'death-wish' to which even her desire to bury her brother is subordinate. 'We shall never know', the author rather tiresomely informs us, 'what fever possessed her'. In short, a somewhat bogus creation. One could hardly be surprised if any actor failed to follow Anouilh through these intricate and not very convincing psychological gyrations. There are, however, complexities of a less enigmatic sort in this part which Waplington did not wholly do justice to. Antigone is a compound of sensitivity and stubbornness; she is capable of the greatest tenderness for her fiancé, her sister, her nurse, her dog; yet she can dig with a child's spade, and when that is taken from her, can claw with her fingers like a beast, to scatter the ritual three handfuls of earth on the rotting corpse of her brother. Waplington was a little too stolid in voice and gesture to bring out the more feminine side of the character, particularly in the scene with Haemon. Nevertheless he managed on the whole very creditably with a most difficult role, as also did Corbally-Stourton with the less exacting part of the extrovert, irresolute, impulsive Ismene. His movements might, however, have been more lady-like.

Heyes showed no small skill in combining the naturalness, almost naïveté, of a traditional Greek chorus with the dash of sophistication added in the French. He was at his best during his reflections on the inevitability of tragedy (another somewhat bogus element in this play: does it, for example, really mean anything to say that the Messenger 'knows already', before the action begins, the news that he will have to bring?) Heyes' performance on the last night was especially praiseworthy in that he was by no means in good health at the time.

Channer was an able enough performer, and conveyed well the appropriate naïveté of Haemon, but was hardly equal to the emotional stress involved in his part. Preston as the Nurse (dressed a little more saucily than befitted an elderly nanny) gave a pleasant performance. Eddy, except for one slip, gave a good delivery of the Messenger's speech, the only purely Greek component of the play. His diction was especially pleasing. Guiver played the silent but moving part of Eurydice with the appropriate air of quiet patience.

It is a typically 'existentialist' touch of Anouilh to underline the high tragedy of Antigone's death with the low comedy (lower, for obvious reasons, in the French than in this translation) of her captors, the Guards. Davy gave an admirable interpretation of the loquacious, sententious, somewhat bewildered First Guard, and was fully supported by Taylor and Courtis.

The electricians are to be congratulated on the skill of their arrangements. Their art is to conceal their art, and they did so with gratifying success. The costumes were on the whole excellent. It would perhaps be hypersensitive to object to the appearance of a Royal Marine Officer amid what seemed at times to be three Edwardian postmen.

We congratulate all concerned for an interesting production of an interesting work. Whatever motives bring parents to Exhibition, it can hardly be a mistake to send them to their coffee in the passage thoughtful rather than merely diverted. It augurs well for acting at Ampleforth that such a thought-provoking play can be so successfully undertaken.

P.O'R.S.

## CRICKET

## AMPLEFORTH v. OLD AMPLEFORDIANS C.C.

Played at Ampleforth on Saturday and Sunday, 12th and 13th May.

The early Whitsuntide caused this fixture to be the first match for the XI and the School could have done with a less formidable set of opponents for their début. People had forecast the success of the batting but had also forecast the poverty of our bowling resources and the results of this fixture confirmed the latter; the batting strength of the XI did suggest itself despite the May scenery still drying fitfully under a cold east wind. So much for the programme and the stage. What of the play?

The School opened the batting against the accurate but not hostile bowling of L. Toynbee and J. Hunter-Gray. Six runs in eleven overs did not recall the happy memories of hot August cricket of the previous season and Lord Stafford had recourse to his spinners who had to grip a cold and moist ball. The rate of scoring increased and Tate bowled Crameri eventually. M. Fisher was looking for runs and took several good short singles but he fell to a good catch off Hunter-Gray.

Against a steady attack wickets fell; partly through inexperience, partly through folly but often enough it was a real tribute to the bowling and fielding of the O.A.C.C. M. Hattrell and O. Wynne both played good cricket and had plenty of time for their shots. J. Kirby also showed distinct promise and A. Allan added a few valuable runs at the close of the innings by swinging at all overpitched balls. 102 runs were not a lot but none was given away.

The O.A.C.C. innings was distinguished, as all four batsmen hit the ball hard and played a variety of strokes. The bowlers worked hard, but their good balls were not good enough to pierce the defences of more experienced cricketers. Fr Martin played the ball off his legs with a sure touch, J. Dick produced some lovely forward shots off good length bowling. C. Grieve showed that bad balls should reach the boundary, and M. Tate played confidently. The innings was declared closed at 187 for 3.

The second innings was not very different from the first. If the truth be told the School was 'up against it' and knew it but they did not give in and at times the bat was on top. R. Liston played a dogged innings and was last out at five-thirty.

The O.A.C.C. won by ten wickets.

AMPLEFORTH			
1st innings		2nd innings	
M. Fisher, c Dick, b Hunter-Gray	24	lbw, b Hunter-Gray	15
P. Crameri, b Tate	4	c Haigh, b Fitzherbert	10
M. Tarleton, st Haigh, b Tate	7	c Haigh, b Toynbee	13
S. M. Bradley, b Tate	0	c Wells, b Tate	9
M. Hattrell, c Stafford, b Hunter-Gray	13	c Tate, b Toynbee	0
O. Wynne, lbw, b Toynbee	15	run out	1
M. Corbould, st Haigh, b Toynbee	0	b Toynbee	1
R. Liston, lbw, b Bean	6	c Dick, b Tate	20
J. Kirby, c Dick, b Tate	11	absent hurt	0
M. Allan, not out	11	c Grieve, b Hunter-Gray	15
P. Blackledge, lbw, b Toynbee	2	not out	15
Extras	9	Extras	15
Total	102	Total	99



Reading from left  
to right

## Back Row

M. Allan  
J. Kirby  
M. Corbould  
R. P. Liston  
M. Tarleton  
P. Crameri

## Front Row

O. R. Wynne  
F. M. Fisher  
S. M. Bradley  
M. W. Hattrell  
P. D. Blackledge



*Reading from left  
to right*

*Back Row*

M. Allan  
J. Kirby  
M. Corbould  
R. P. Liston  
M. Tarleton  
P. Crameri

*Front Row*

O. R. Wynne  
F. M. Fisher  
S. M. Bradley  
M. W. Hattrell  
P. D. Blackledge



## OLD AMPLEFORDIANS C.C.

1st innings		2nd innings	
Rev. M. Haigh, st Hattrell, b			
Corbould	68		
J. Dick, c Crameri, b Wynne	35		
C. Grieve, b Tarleton	42		
M. Tate, not out	28		
J. Bean, not out	5		
D. Wells		not out	11
E. Fitzherbert		not out	5
Lord Stafford			
J. Hunter-Gray	did not bat		
F. Wadsworth		did not bat	
L. Toynbee			
Extras	9	Extras	0
Total (for 3 wkts)	187	Total (for 0 wkts)	16

## AMPLEFORTH v. BOOTHAM

Played at Bootham on Saturday, 19th May.

BOOTHAM		AMPLEFORTH	
J. Harrison, lbw, b Tarleton	2	M. Fisher, b Seddon	46
M. Flowers, lbw, b Tarleton	2	P. Crameri, not out	67
R. Baker, b Blackledge	13	A. Macgeorge, not out	12
M. Storey, b Tarleton	2	O. Wynne	
R. Seddon, c Hattrell, b Tarleton	0	S. M. Bradley	
R. Brown, c Hattrell, b Wynne	4	M. Hattrell	
M. Bodin, lbw, b Blackledge	0	M. Tarleton	did not bat
D. Lamb, b Tarleton	5	R. Liston	
J. Kay, c Tarleton, b Blackledge	24	M. Allan	
A. Yelloly, b Tarleton	1	M. Corbould	
M. Richardson, not out	0	P. Blackledge	
Extras	8	Extras	3
Total	61	Total (for 1 wkt)	128

## AMPLEFORTH v. DURHAM SCHOOL

Played at Ampleforth on Wednesday, 23rd May

An inning's defeat by the Old Amplefordians followed by an easy win over Bootham had not provided much of a clue to the strength of this year's XI, but by the end of this match it was clear that we had a well-balanced side who would give a good account of themselves and provide good entertainment for the spectator.

Favoured with a fine morning and winning the toss Durham batted first, Blackledge and Tarleton being the opening bowlers. In his third over Blackledge bowled Chicken before he had scored; and with only 13 runs on the board Crameri, who had replaced Tarleton, had Tiffen well caught at the wicket by Hattrell. A determined stand by Bradley and Mort helped to retrieve the situation till Crameri had Bradley caught by Blackledge in the slips and Blackledge himself in the next over persuaded Mort to edge a ball to Hattrell.



After lunch there was a short, confident stand by Hallam and Priestley, but after their separation the remaining batsmen were quickly dismissed for a total of 98.

Opening the Ampleforth innings Fisher set the pace of the reply by driving White's first ball past cover to the boundary. From the opening over till when they were separated both he and Crameri looked completely at ease, and runs came steadily at the rate of more than one a minute. There was obviously a more aggressive spirit about Fisher's batting this year for he was hitting the short balls hard and showing a good range of well timed drives and cuts on the offside. Crameri, though more restrained, showed good judgment in defence and some well placed shots on the leg-side.

At 45 Fisher was bowled by Rans, a slow bowler with a strange, hesitating run but a nice variation of flight and pace. With Crameri beaten by the same bowler when the score was 60, Bradley joined Wynne and they proceeded to pass the Durham total without further loss.

DURHAM		AMPLEFORTH	
J. Bradley, c Blackledge, b Crameri	16	M. Fisher, b Rans	27
H. B. Chicken, b Blackledge	0	P. Crameri, b Rans	28
G. A. Tiffin, c Hattrell, b Crameri	6	O. Wynne, not out	24
D. I. Mort, c Hattrell, b Blackledge	28	S. M. Bradley, not out	20
E. P. Farrage, c and b Blackledge	2	M. Hattrell	
K. B. Hallam, b Tarleton	21	M. Tarleton	
D. R. Priestley, b Blackledge	11	J. Kirby	
J. Calder, c Allan, b Blackledge	2	A. Macgeorge	did not bat
W. H. Swales, b Crameri	6	M. Corbould	
J. M. Rans, lbw, b Crameri	2	M. Allan	
M. D. White, not out	2	P. Blackledge	
Extras	2	Extras	0
Total	98	Total (for 2 wkts)	99

#### AMPLEFORTH v. ROYAL CORPS OF SIGNALS

Played at Ampleforth on Saturday, 2nd June.

PLAYED throughout in brilliant sunshine and with added colour on account of the Exhibition which was in progress, this was a very enjoyable match with plenty of interesting cricket.

Winning the toss the Signals' opening batsmen, Hay and Jones, opened quietly against the bowling of Blackledge and Tarleton. Runs came slowly until Tarleton, who was inclined to be erratic, was replaced by Wynne. The latter could not find a length and proved expensive, but redeemed himself by a quick return which had James 'run out'. In fact the clean fielding of Wynne at cover was a feature of the morning's play. This was the only success before lunch when the score was 80 for 1.

Hay and Williams pushed the score along after the interval until Blackledge's tireless efforts were rewarded with two successive 'leg before' decisions. His 23 overs for 39 runs speak for themselves. Thereafter Hay continued untroubled, treating every ball on its merits and, whilst two more wickets fell, he duly reached his 100 at which point the Signals declared leaving the School to make 180 in just less than two and a half hours.

This was no easy task, but at one time, after the early loss of Fisher, with Wynne playing a delightful forcing innings and ably assisted by Crameri, it looked as if it

might be done. But this was reckoning without Hay, who, having already provided the mainstay of the Signals batting, now disposed of any hopes Ampleforth may have entertained of victory. He first had Crameri caught at silly mid-off and then bowled Wynne. The latter's innings would certainly have been worth more but for some shrewd field-placing through which it was hard to penetrate. Bradley was greeted with a ring of fieldsmen close to the bat, and after breaking through successfully on two occasions he too fell victim to Hay. But Tarleton and Macgeorge played carefully and brought the game round so that it ended in a quiet draw with honours fairly even.

ROYAL SIGNALS		AMPLEFORTH	
Lt. A. S. Hay, not out	103	M. Fisher, b Johnston	4
2nd-Lt A. Joanes, run out	19	P. Crameri, c Rickman, b Hay	18
Capt. D. P. Garmons Williams, lbw, b Blackledge	24	O. Wynne, b Hay	39
L.-Cpl D. B. Fletcher, lbw, b Blackledge	3	S. M. Bradley, lbw, b Hay	10
Cpl J. K. Hughes, c Hattrell, b Wynne	5	M. Hattrell, b Hay	0
Lt-Col F. H. Pellew, c Corbould, b Crameri	13	M. Tarleton, not out	23
Major S. R. Rickman, not out	2	A. Macgeorge, not out	19
Sigmn J. A. Gatward		J. Kirby	
2nd-Lt H. Foxton		M. Corbould	did not bat
Sgt D. F. W. Johnston		M. Allan	
Major F. G. Rapsey		P. Blackledge	
Extras	10	Extras	15
Total (for 5 wkts)	179	Total (for 5 wkts)	128

#### AMPLEFORTH v. CATTERICK SERVICES

Played at Ampleforth on 10th June.

CATTERICK SERVICES		AMPLEFORTH	
Lt A. S. Hay, st Hattrell, b Crameri	39	M. Hattrell, not out	27
Lt J. Lister, c Crameri, b Blackledge	25	P. Crameri, b Rapsey	5
2nd-Lt J. M. Phillips, c Kirby, b Tarleton	67	O. Wynne, c Fathers, b Griffiths	27
L.-Cpl J. Lomax, st Hattrell, b Wynne	26	S. Bradley, c Johnston, b Griffiths	0
Lt D. Shore, b Tarleton	7	M. Tarleton, b Rapsey	4
Sigmn D. Stewart, not out	3	M. Corbould, c Griffiths, b Rapsey	0
L.-Cpl D. B. Fletcher, not out	8	M. Fisher, b Griffiths	1
L.-Cpl J. V. C. Griffiths		J. Kirby, b Griffiths	6
L.-Cpl T. F. C. Fathers	did not bat	A. Macgeorge, c Johnston, b Griffiths	3
Sgt D. F. W. Johnston		Allan, not out	0
Major F. G. Rapsey		P. Blackledge, did not bat	
Extras	5	Extras	11
Total (for 5 wkts)	180	Total (for 8 wkts)	84

## AMPLEFORTH v. ST PETER'S

Played at Ampleforth on Wednesday, 13th June.

ANYONE who had followed the results of Public School cricket in the north of England would have expected a keen and closely fought struggle in this match. The result would, in fact did, fulfil all expectations.

St Peter's won the toss and batted first on a wicket that got more unfriendly to the batsmen as the day wore on. Of the first six batsmen, two were dismissed at once, and only N. Hodd appeared to be as good as the first six of a competent school side should be, but he was well up to standard. The other five fell to some accurate and quick bowling by Blackledge and perhaps timidity induced by a disastrous looking scoreboard. The remaining batsmen with the exception of P. James, who swung the bat in order to achieve some quick and valuable runs, were not distinguished on the wicket which was drying fast. O. Wynne bowled an accurate length and turned the ball from the off with disconcerting results, one of which was that M. Hattrell did not look happy behind the stumps.

Ampleforth went in to bat after the wicket had been rolled heavily and for the maximum legitimate time. The roller brought up the moisture and the difficult conditions were eased for about an hour. J. Youll and P. James bowled with vigour, skill and style; especially the latter who bowled many more good balls than his confederate.

Youll attacked at once and dismissed Crameri with his second ball. It was a ball that would have dismissed many more distinguished players. Wynne and Hattrell settled down to retrieve and then consolidate the position; and, being wise after the event as is the custom of pavilion critics, perhaps they scored too slowly, certainly they failed to take some short and safe singles, and all the while the wicket was drying, and the critics were given grist for their exceeding small mills!

When James had Wynne lbw, the match became very alive but up to that time the bowlers were not on top. Wickets now fell regularly, the fielding was aggressive, the bowling quite excellent. With seven runs to win and two wickets to fall there was an interval for tea. Immediately afterwards Allan was caught in the leg trap and the last man entered, Blackledge. He hit two runs down to where third man might have been, but wasn't. Kirby tried to shield him and scored a three on the leg side and then too more to make the scores equal. Blackledge then had to face the bowling and was caught and bowled. It was a most exciting and enjoyable match on a very difficult wicket made more difficult by the sudden change from hard wickets to a soft pudding wicket.

## ST PETER'S

D. H. Beachall, b Blackledge	0
D. I. Fletcher, c Crameri, b Tarleton	8
A. N. Wyatt-Gunning, b Blackledge	0
N. M. Hodd, c Crameri, b Blackledge	16
W. H. Fairweather, c Fisher, b Blackledge	11
G. B. Pullan, lbw, b Wynne	1
J. B. Annequin, c Fisher, b Wynne	10
C. D. King, c Corbould, b Tarleton	5
P. H. Webster, c Fisher, b Wynne	2
P. D. James, b Blackledge	15
J. J. Youll, not out	0
Extras	4
Total	72

## AMPLEFORTH

M. W. Hattrell, c Pullan, b Youll	10
P. J. Crameri, b Youll	0
O. R. Wynne, lbw, b James	32
S. H. Bradley, lbw, b James	1
F. M. Fisher, c Pullan, b Youll	8
M. Tarleton, c Pullan, b James	0
M. Corbould, c Pullan, b James	6
A. Macgeorge, c and b James	5
J. Kirby, not out	5
M. Allan, c Webster, b Youll	1
P. Blackledge, c and b James	2
Extras	2
Total	72

## AMPLEFORTH v. FREE FORESTERS

Played at Ampleforth on Sunday, 17th June.

THE weather was not very inducive to bright cricket but the rain, which was threatening, held off and the School who won the toss and batted first put together their best total of the season.

Admittedly the pitch showed little sign of life, but nevertheless all credit to first Hattrell and then Bradley for good forcing cricket so that before 4 o'clock they were in the happy position of being able to declare with over 200 runs on the board. The Foresters tried no less than eight bowlers, but of these only their opening bowler Kaye proved really difficult to score off.

The Foresters were thus presented with the rather formidable task, but not impossible considering the conditions, of scoring at the rate of about 80 runs an hour to win. But with the early loss of Howard they were soon far behind the clock. Both Blackledge and Tarleton kept a good length and never allowed the batsman to get on top, but the slow bowlers, who get no help from the wicket, proved very expensive, Collins in particular punishing Crameri severely. But by this time the match was already virtually over.

AMPLEFORTH		FREE FORESTERS	
P. Crameri, lbw, b Kaye	16	D. W. Gillespie, lbw, b Blackledge	25
M. W. Hattrell, c Hugonin, b Walford	68	C. G. Howard, b Blackledge	6
O. R. Wynne, c Elmhirst, b Collins	5	H. A. Collins, not out	80
S. M. Bradley, not out	83	M. Tate, b Tarleton	13
F. M. Fisher, c Myburgh, b Huskinson	4	R. Wright	
M. Tarleton, not out	19	D. G. Walford	
J. Kirby		G. M. Huskinson	
M. Corbould		Lt-Col Kay	did not bat
A. Macgeorge	did not bat	Lt-Col Hugonin	
M. Allan		Major C. Myburgh	
P. Blackledge		J. Elmhirst	
Extras	8	Extras	9
Total (for 4 wkts)	203	Total (for 3 wkts)	133

## AMPLEFORTH v. M.C.C.

Played at Ampleforth on Tuesday, 19th June.

THE annual visit of the M.C.C. is now regarded by many as the occasion for the School XI to produce its best cricket, and this year was no exception.

Ampleforth won the toss and Bradley decided to bat first on what was evidently to be an easy wicket.

Hattrell, after his recent success in this position, opened the innings with Crameri against the bowling of O'Driscoll and Kaye.

At first runs came slowly, particularly from Crameri, who was content to play a defensive role and leave the scoring to Hattrell.

With the score at 13, Crameri was bowled by Kaye and Wynne joined Hattrell in a most valuable stand which took the score to 72.



Both batsmen attacked the bowling, Wynne in particular, with forcing shots off the back foot and straight drives past the bowler. Hattrell if not as strong in front of the wicket got many boundaries past square leg.

When it seemed that they would still be together after lunch, Hattrell was bowled by O'Driscoll who had been brought on again just before the interval. Bradley more than survived the awkward few minutes which remained by opening his score with a four to the on boundary.

After lunch the runs continued to come quickly, mainly from an admirably brisk 36 by Fisher and a steady 25 by Tarleton.

Just after 4 o'clock and the score 190 for 6, Bradley declared, leaving the M.C.C. about two hours to get the runs.

Doggart and Lewis-Barclay opened their innings to the bowling of Blackledge and Tarleton, and for the first half hour gave a delightful exhibition of scoring strokes all round the wicket.

The care with which Tarleton's inswingers were turned to the boundary, and the power and precision of their back play was a joy to watch; so that, when 33 runs were on the board in twenty minutes, and Collins and Gillespie waiting to bat, it seemed that the runs might just be scored in the short time available.

Unfortunately for the spectator it was not to last. An excellent spell of bowling by Blackledge dismissed Lewis-Barclay and Gillespie, and Corbould had Terry caught by Bull at cover-point.

With 4 wickets down for 65 and less than an hour left for play, Doggart and Collins played firmly but by no means slowly for a draw.

AMPLEFORTH		M.C.C.	
M. W. Hattrell, b O'Driscoll	42	Capt. C. Lewis-Barclay, c Corbould,	
P. Cramer, b Kaye	3	b Bull	45
O. R. Wynne, lbw, b Kaye	37	N. A. Doggart, b Blackledge	19
S. M. Bradley, c Prouton, b Kaye	28	D. W. Gillespie, lbw, b Blackledge	2
F. M. Fisher, run out	36	P. N. Terry, c Bull, b Corbould	6
M. Tarleton, b O'Driscoll	25	R. O. Prouton, not out	7
J. Kirby, not out	5	Capt. H. A. Collins, not out	20
M. Corbould, not out	2	C. J. Whittle	
M. Allan	} did not bat	Lt-Col M. Kaye	} did not bat
M. Bull		J. Y. Bowden	
P. Blackledge		H. M. O'Driscoll	
Extras	12	J. Elmhirst	
		Extras	13
Total (for 6 wkts)	190	Total (for 4 wkts)	112

#### AMPLEFORTH v. CRANWELL R.A.F. COLLEGE

Played at Ampleforth on Saturday, 23rd June.

THE north-east winds of June did not assist the fielding side in their contest with two very discerning batsmen, Farmer-Wright and Goonesena. We were presented with the contradiction of steady bowling, at least by the stock bowlers, Blackledge and Tarleton, and a score mounting rapidly at the rate of 300 in three hours.

Normally such a performance would be associated with 'fireworks', but this was no mere slogging, just excellent judgment of the ball to respect and the ball to hit—and when it was hit, it went for four along the ground on the fast ground. It

must be admitted, too, that the fielding was not what it should have been; both batsmen gave their chances, and it became more ragged as the afternoon wore on. Ampleforth, in fact, lost their grip on the game early on and never regained it.

These scenes of bat mastering, dominating the ball were succeeded by less classic, but more human happenings. The opening School batsmen had to face the fastest bowling, by the tallest bowlers, that they had yet met with. Tributes to the instinct of self-preservation are, *prima facie*, inglorious on the cricket field, but they do make tangible to the spectators the sense of strain and struggle in which the players are doing their work. Ampleforth opened slowly and three wickets had fallen before the fast bowlers were replaced by the slow ones. Here might have been some relief but their difficulties only increased for in Goonesena Cranwell possessed a Test match bowler. Only Bradley faced him with real competence and his was probably one of the best innings of the season. He played his leg breaks with the utmost confidence and eventually moved to the ball to drive it straight. But his innings could not prevent the ultimate victory of a very strong side.

CRANWELL		AMPLEFORTH	
G. Dawes, lbw, b Corbould	23	M. W. Hattrell, c Lees, b Burleigh	5
H. Farmer-Wright, st Hattrell, b Wynne	157	M. Fisher, c Lees, b Mills	0
B. Close, b Blackledge	15	O. R. Wynne, lbw, b Deutrom	9
O. Goonesena, b Bull	62	S. M. Bradley, b Mills	48
P. Streetfield, not out	23	M. Tarleton, c Deutrom, b Goonesena	1
H. Mills, not out	5	P. Cramer, st Lees, b Goonesena	10
Dark		J. Kirby, c Mills, b Goonesena	0
Harcourt-Smith	} did not bat	M. Corbould, lbw, b Mills	5
Lees		M. Allan, st Lees, b Goonesena	5
Deutrom		M. Bull, not out	4
Burleigh		P. Blackledge, c Lees, b Mills	5
Extras	16	Extras	6
Total (for 4 wkts)	301	Total	98

#### AMPLEFORTH v. SEDBERGH

Played at Sedbergh on Thursday, 12th June.

THE bare facts of this match had better be given first and then some commentary may be of interest.

After a morning's rain ending with an early lunch play began at 1.30. Sedbergh batted first and at 2 p.m. the score was 20 for 5 wickets. It became 6 for 36, and then S. Gossip joined Hinds. For Ampleforth it was all Blackledge who bowled fast and accurately and kept on hitting the stumps.

O. Wynne was given the ball and bowled his off spinners round the wicket. He looked dangerous but the batsmen scored freely off him even though the ball tended to drop near fieldsmen. It was M. Tarleton who eventually bowled Hinds and the scoreboard soon read 67 for 9. Gossip now dominated the play and gave promise that his off drive will hurt many a mid-off before very long. This last wicket put on 40 runs and final total was 107.

When Ampleforth went in to bat it took forty minutes for the scoreboard to read 20 for 4 wickets. S. Bradley was in with M. Fisher and the score rose slowly to

42 when Fisher was caught at cover. However, Bradley was still in. The bowling of M. Ainley was steady at all times and his good balls were too good for Hattrell and Cramer. W. Downey bowled with energy and got two other good batsmen out.

Gossip then got Bradley caught at extra cover and soon Ampleforth were also 67 for 9, but so far behind the clock that a draw was possible. Ainley saw to it that Sedbergh would get the tenth wicket.

It was a convincing win; let there be no doubt about that. The teams had a lot of batting strength, but to-day the bowlers triumphed. The stars had failed and Hinds and Gossip for Sedbergh stepped into their places to make sufficient runs for a match to be won. Pleading for Ampleforth it may be said that no batsman after the first three seemed in any way disturbed by the bowling but each fell to good fielding or through careless strokes presented the opposition with a chance that was taken. Perhaps a stump by Upson on the leg side ended Ampleforth's chances of making a draw of the match. Careless batting against keen and competent bowling and fielding will not win matches, nor should it.

SEDBERGH		AMPLEFORTH	
C. H. Allan, b Blackledge	10	M. W. Hattrell, b Ainley	6
J. Hinds, b Tarleton	35	R. Liston, b Downey	5
R. H. Umbers, b Blackledge	0	P. Cramer, b Ainley	0
W. J. Downey, lbw, b Blackledge	0	S. M. Bradley, c Downey, b Gossip	18
T. McClung, lbw, b Blackledge	1	O. R. Wynne, c McClung, b Downey	5
W. I. Alderson, b Blackledge	0	F. M. Fisher, c Alderson, b Gossip	15
P. J. Upson, c Corbould, b Blackledge	13	M. Tarleton, lbw, b Jackson	5
S. O. Gossip, not out	38	M. Corbould, st Upson, b Jackson	3
J. F. Jackson, b Tarleton	3	J. Kirby, st Upson, b Cole	5
M. H. Ainley, lbw, b Tarleton	0	M. Allan, b Ainley	1
R. J. Cole, b Tarleton	5	P. Blackledge, not out	2
Extras	2	Extras	5
Total	107	Total	70

## RETROSPECT

WHEN a coach looks back over the cricket season, many reflections crowd in on him. The season now is so short that it appears ungenerous to sum up the fruits of a cricket career when more innings are still to be played than have already been enjoyed. There is still plenty of cricket in late July, August and September for most of the members of the XI. But if what has been accomplished during the earlier and colder part of the season has to be recorded, the reader must remember that practice does perfect achievement and that any discrepancy between expectation and realization is apt to become less marked as the full season develops.

Many people thought that this XI would have plenty of batting strength but little bowling ability. The expectation was lots of runs but not many wickets. Four batsmen were in a class apart from the others and to name them alphabetically is as good a way as any other. They are S. Bradley, M. Fisher, M. Hattrell and O. Wynne. These were supported by P. Cramer, J. Kirby and M. Tarleton who were better than A. Allan, M. Corbould and P. Liston, but these last three players were and are capable of making many more runs in the next few weeks than they have already scored. Rarely has a team had such a promising paper worth.

Against their equals, the other schools, the team beat Bootham and Durham easily, tied with the strong St Peter's XI, and lost to Sedbergh. Only two wins if you like, but the same results can be expressed as only one defeat! The present writer is inclined to rate the Sedbergh side as a very good one indeed.

Against the strong club sides, the batting was good and achieved respectable totals on the whole, but in these matches the bowling, insufficiently supported by the field, was not nearly penetrative enough, but against the schools exceeded the hopes of many careful and interested supporters. P. Blackledge and M. Tarleton worked indefatigably and the former made himself into a fast bowler whom the best batsmen treated with respect for quite long periods. The schools were unable to deal with him effectively and his 6 for 43 at Sedbergh was a grand piece of bowling.

The fielding was limp although Hattrell as a wicket-keeper shows signs of brilliance; his chief merit is his technique and his only fault apart from inexperience is an untidiness when keeping to Blackledge, but to stand up throughout the season to a bowler of that pace is a tribute to both of them. For the rest the standard was high but it was not maintained under pressure of hard hitting and quick running between the wickets.

S. Bradley captained the side well and towards the end of the School season was well in form. He is a powerful hitter and watches the ball carefully. His innings against the Free Foresters was excellent but perhaps he was at his best against the R.A.F. College, Cranwell, when he combined skill and example to a side that had been subjected to a rigorous time in the field.

M. Fisher has many strokes and a power which surprises the fielders. His running between the wickets created a crisis or two but his knowledge and general ability are beyond question. He will make many large scores in the future.

M. Hattrell has a variety of strokes and some sound defence. Opening an innings involves dealing with a moving ball in more than one sense, and his ability is indicated by the occasional refusal to finish a forward defensive shot as the ball runs away towards the off before pitching. Against the M.C.C. and the Free Foresters he was seen at his best.

O. Wynne plays the ball very late and has immense power in his back play which is a sign of something rarely found in a schoolboy. He drives, cuts and hits with great determination and success. Throughout the season he scored runs steadily and with more experience as the season goes on will make lots of runs.

To conclude, it may be said, that the team never lived up to expectations in the batting when these four failed, but they only failed three times and how much the others depended on them for their inspiration was shown against St Peter's and Sedbergh. Hattrell and Wynne return next year and will be a good foundation to build on as their experience and skill is sound.

On the last day of term, Fr Abbot kindly presented the following prizes:—

The Downey Cup (Best Cricketer)	S. H. M. Bradley
The Younghusband Cup (Best Bowler)	P. D. Blackledge
The 'Wise' Bat (Best Batsman)	O. R. Wynne
Highest Score	S. H. M. Bradley
Best Fielder	M. Hattrell
2nd XI Batting	R. P. Liston
2nd XI Bowling	M. M. Bull



## FIRST ELEVEN AVERAGES

BATTING					
	Innings	Times Not Out	Runs	Highest Score	Average
S. M. Bradley	11	2	231	83	25.66
O. R. Wynne	11	1	228	39	22.8
A. Macgeorge	4	2	39	19	19.5
M. W. Hattrell	10	1	172	68	19.1
R. Liston	4	0	74	43	18.5
F. M. Fisher	12	0	192	46	16.0
P. Crameri	12	1	165	67	15.0
M. Tarleton	10	2	98	23	12.25
J. Kirby	7	2	40	11	8.0
M. Allan	6	2	32	15	8.0

BOWLING					
	Overs	Maidens	Runs	Wickets	Average
P. D. Blackledge	169.3	44	401	30	13.66
M. Tarleton	131.2	35	369	19	19.44
O. R. Wynne	71	5	277	12	23.1
P. Crameri	42.3	6	140	6	23.33
M. M. Bull	24	4	105	4	26.25
M. Corbould	33	4	137	3	45.66

## THE SECOND ELEVEN

THE 2nd XI of 1951 was the best side for some years. A glance at the results will show that the team was unbeaten in the five matches played, winning three, and coming close to winning on the other two occasions. The strength of the side undoubtedly lay in its batting, a series of big scores being made on the hard wickets. In this department, R. Liston was outstanding. Opening the innings, he never really failed, and made a top score of 87 against Barnard Castle. C. Perry batted well in all the matches in which he played, and R. Inman, R. Dougal, and P. Drury, the captain, all played useful innings. Dougal in addition was a neat and efficient wicket-keeper. The bowling was not so impressive as the batting, but usually good enough to dismiss other sides. M. Bull, until the 1st XI claimed him, and C. Clapham formed a fast opening attack, and J. Martin, a leg-spinner, bowled very accurately, but never experienced helpful conditions. In the field the side usually looked good, except on one or two isolated occasions.

This season undoubtedly put the 2nd XI back on the map and deserved all its success. There was a fine spirit in the side and they were very well led by P. Drury.

## RESULTS

- v. Bootham 2nd XI. (Won.) Bootham 93 (Bull 4 for 21; Clapham 4 for 20). Ampleforth 98 for 8.  
 v. Ripon 1st XI (Won.) Ripon 103 (Clapham 3 for 20, Drury 3 for 14). Ampleforth 104 for 4 (Liston 30, Sayers 22 not out).

- v. St Peter's 2nd XI. (Drawn.) Ampleforth 123 for 6 declared (Liston 37, Schulte 29 not out). St Peter's 39 for 8 wickets (Clapham 4 for 12).  
 v. Pocklington 1st XI. (Drawn.) Ampleforth 180 for 8 declared (Dougal 45, Inman 32, Drury 33). Pocklington 105 for 6 (Bull 4 for 38).  
 v. Barnard Castle 1st XI. (Won.) Ampleforth 174 for 5 declared (Liston 87, Perry 34, Dougal 29). Barnard Castle 119 (Clapham 5 for 39, Drury 3 for 32).

## SECOND ELEVEN AVERAGES

BATTING					
	Innings	Times Not Out	Runs	Highest Score	Average
R. P. Liston	4	0	166	87	41.5
R. G. Dougal	5	1	97	45	26.7
C. N. Perry	3	0	74	34	24.7
E. O. Schulte	4	2	48	29	24.0
P. M. Drury	5	0	74	33	14.8
R. D. Inman	5	0	62	32	12.4

BOWLING					
	Overs	Maidens	Runs	Wickets	Average
P. Gunn	17	5	17	3	5.6
P. M. Drury	17	3	46	6	7.67
C. J. Clapham	56	16	122	16	7.8
M. M. Bull	44	12	89	9	9.9

## THE COLTS

ALTHOUGH the final result of two matches won and two lost does not convey the impression that the side was a strong one, in fact the team was certainly one of the best we have had for many years and did not do itself justice in its matches. The batting was strong; Moore, Pilkington and Perry being in a class on their own. Nor was there any lack of bowlers. Williams and King usually opened and there was then a choice of leg breaks by Slinger, off breaks by Morris or left-arm leg breaks by Poole forming a powerful and varied attack. The team was led by C. N. Perry who showed considerable discretion in placing the field and managing the bowling changes.

The first match against Durham more than fulfilled expectations. Moore was run out at 49, but Pilkington (45 not out) then joined O'Regan (58 not out) and the innings was declared closed at 173 for 3. Durham were dismissed for 61.

A most exciting match against Barnard Castle followed. Pilkington and Moore again batted very well against a strong bowling side. After they were out a partial collapse followed until Williams joined Slinger and added 30 for the last wicket raising the total to 114. Williams bowled the first two batsmen in the first over, but then slowly the initiative passed to the batting side, the bowling and fielding were not offensive enough and the gap between the two scores narrowed rapidly. Two runs were needed to win with two wickets to fall when Wauchope took a fine catch off Williams behind the stumps. The last man came in to be caught by Palengat in the leg-trap off the second ball.

Unfortunately in both the remaining matches the wickets were slow and difficult. Neither side was able to contend with the rapid change in pace in the match against St Peter's. St Peter's moved forward slowly and with difficulty until their last batsmen decided to swing at the ball. A most valuable and, as it turned out, decisive 30 runs were added. A total of 112 proved too much and we were dismissed for 95.

The final match against Sedbergh was very disappointing. Rain fell intermittently throughout the Sedbergh innings. The batting and bowling were both steady and unexciting, the Ampleforth fielding weak and slovenly—four catches were dropped before lunch—so that the Sedbergh total was considerably larger than it should have been. The rain ceased for a time and the Ampleforth innings started well. Moore and Pilkington were batting most confidently on a wicket which had not yet begun to dry, 50 runs were scored in thirty minutes, and then the first ball rose off a length and Moore was well caught in the leg trap. The wicket now became extremely difficult. Sedbergh held all their catches, many of them brilliant, and a rapid defeat seemed inevitable. Another shower quietened down the wicket however; O'Regan and Poole began to play out time. For half an hour they stayed together, batting most confidently and aggressively, until O'Regan suddenly threw his wicket away attempting a short run. The last man came in. Morris and Poole (38 not out) survived for ten minutes and then with four minutes to go Morris was caught in the gully. It was a most exciting and enjoyable game, marred slightly by the frequent rain, but one in which a vital lesson was driven home most clearly. Sedbergh won because they took every chance offered them in the field, Ampleforth lost because they threw them away. The object of the Colts is to learn such lessons.

Colours were awarded to C. M. J. Moore, A. R. Pilkington and P. L. Williams.

The Colts team was: C. N. Perry (Capt.), G. M. C. Huskinson, J. D. King, C. M. J. Moore, M. D. B. O'Regan, D. P. Palengat, A. R. Pilkington, P. E. Poole, A. N. V. Slinger, B. M. X. Wauchope, P. L. Williams.

The following also played:—J. A. Ferriss, D. F. J. Martelli.

## HOUSE MATCHES

THE House matches, which are always interesting and exciting, had an added interest this year in the possibility of St Oswald's winning the Triple Crown for the first time. With five of the 1st XI they were the obvious 'favourites'.

In their first match they had a rude awakening and learnt the important lesson that, whatever their strength on paper, cricket can only be played with great concentration and determination. St Dunstan's, facing the two best 1st XI bowlers, with nobody from the 1st or 2nd XI's, amassed a total of 155. A fine innings by Sayers, supported by most courageous batting by the others and helped by lazy fielding and weak catching, made this possible. St Oswald's, though shaken, had no difficulty in getting the runs for three wickets (Fisher 78, Palengat 44).

Meanwhile St Cuthbert's had fallen easy victims to St Bede's, who never looked in trouble; and St Aidan's had failed by 10 runs to catch St Wilfrid's. On the new ground, however, a long drawn out struggle was taking place between two well matched sides, a game in which the advantage flowed from side to side. St Thomas's scored 163 (MacGeorge 78 not out, Clapham 36), a score which on that large and slow ground seemed sufficient. St Edward's lost two quick wickets but by the time Corbould and Cramer had raised the score to 126 for 2, with a second wicket stand of 103, the advantage certainly lay with St Edward's. Then Allan (7 for 25) took three quick wickets and once again St Edward's were fighting to avoid defeat. A total collapse took place and the last 8 wickets fell for 18 runs.

St Thomas's, therefore, met St Bede's in the Semi-final. A total of 98 seemed much too little against so strong a batting side as St Bede's but when the two 'stars', Hattrell and Wynne, were dismissed before the score reached 60, a bare possibility of scraping home seemed to appear. Massey and Inman, however, playing very steadily brought the side into the final by 5 wickets.

On the match ground St Oswald's had little difficulty in disposing of St Wilfrid's, whose fielding was excellent but whose bowling was unable to constrain Fisher (107) who was in brilliant form.

The final was therefore between the two 'favourites', St Oswald's and St Bede's, with eight of the 1st XI in the two teams. It was the fourth time in five years that St Bede's have reached the final.

St Oswald's batted first and from the start Fisher and Liston attacked the bowling. By lunch they were still together with 130 runs on the board. Sirwell and Wynne had bowled unchanged and there were many who felt this was unwise especially when immediately after lunch Morris bowled Liston. Fisher and Palengat, followed by Tarleton, quickly put St Oswald's in an impregnable position and a declaration was made at 241 for 3. Fisher's was a masterly innings of 137. In all the House matches he had served St Oswald's magnificently to finish with an average of 107.

St Oswald's had three hours to dismiss St Bede's and when Hattrell was brilliantly caught one handed in the leg trap by Fisher, who was asleep, it looked as if they would have time to spare. By tea time three wickets had fallen but Wynne was still in and there he remained until 5.15. Keeping most of the bowling, hitting the bad ball hard, holding the attack at bay he played a fine captain's innings. With an hour to go St Oswald's were now in a hurry. It was during this crucial period that the need for a fresh bowler was most noticeable. With the exception of one over from Bonser, Tarleton and Blackledge bowled unchanged for nearly three hours sticking manfully to the task but becoming more and more visibly exhausted in a vain effort. True St Oswald's change bowling was not outstanding but any change might have disturbed the batsmen who soon realized that they only had to play straight to balls on the wicket, hit the loose one and leave the rest alone. Chibber, Morgan and finally Morris and Kirby did this with apparent ease. The closing moments were not even exciting: had there been another hour the two exhausted bowlers, they bowled 28 overs each, could not have taken the last three wickets. St Bede's made 118 for 7 and the match was drawn.

Only three men stood between St Oswald's and the Triple Crown.

On the top ground the same two Houses were also competing for the Junior House Cup. But here St Oswald's were so clearly the better side that, after Everington had made a most accomplished century, it was only a matter of time, and not a very long time, before the game was over. Bingham (48) batted well throughout the St Bede's innings but there was no one capable of staying with him.

The Summer Games Cup was also won by St Oswald's who ended the year therefore with an impressive array of cups.



## RUGBY FOOTBALL

SEVEN-A-SIDE, 1951

THIS account comes chronologically at an unhappy time since it must be included in a number devoted chiefly to summer games, but nevertheless the story of success and ultimate failure at the Public Schools' seven-a-side tournament is worthy of mention.

First of all it must be remembered that the style of game with only seven-a-side is different in many aspects from that seen at an 'ordinary' rugby match. It is true that the same rules are observed, but, when one realises that rather less than half the usual number of men play on a full-sized field for only seven minutes each way and still record scores as great as in the 'ordinary' game, it becomes obvious how much the tempo of play is increased. Since speed is essential, the forward who succeeds merely by brute force must be discarded and replaced by a man not only big but also fast and as skilled in ball control as his backs.

We were unfortunate in not having big forwards, although most of the other requirements were there. Bradley, who had played centre threequarter in the 1st XV, joined Dudzinski and Sayers, making a trio capable enough in most respects but not well suited to the line-out, although they were in fact sufficient in the first two games. The backs showed their capabilities most favourably in all three games and after Simons had been injured Evans filled his place well against Stowe. Their speed and positioning were outstanding, and hard running in attack was matched by resoluteness in defence, a combination which proved to be the mainstay of the side.

It should be mentioned that the team suffered a number of set-backs early on. In the first place there was no available coach, since they were all engaged in the administration of athletics; and secondly, of the four practice games, two were played in snow storms. However, it is to the team's credit that they surmounted these obstacles to the extent of reaching a standard which took them to the last sixteen schools in the tournament.

When the team arrived at the Rosslyn Park Ground, there was a cold drizzle and conditions were most unfavourable, and though the rain had stopped when they took the field, the ball was still wet and heavy.

CITY OF LONDON  
Won 18—0

After a bad kick-off Ampleforth maintained a long continuous attack which resulted in Simpson scoring near the posts. The ball toppled, the kick went wide and the whistle blew for half-time. From City's kick-off Bradley dribbled away to score, two more points being added by Sayers. Ampleforth were soon attacking again and first Stokes-Rees and then Simpson scored after hard running and good passing by most of the team, one of these tries being converted.

When Ampleforth kicked off against Queen's, Taunton, later in the day, conditions were perfect and the ball dry. Ampleforth pressed and soon Simons was racing over the line from a well-timed movement, a try that deserved the two extra points which Sayers failed to supply. Soon afterwards Bradley gathered the ball from a line-out and ran fifty yards to score under the posts, with the result that the score was 8—0 at half-time. Immediately after this Sayers nearly scored with a very long drop-kick, Fisher was pulled down just short of the line, and Ampleforth were clearly on the attack. Stokes-Rees proved this by slipping over from a loose maul near the corner flag, but the long kick went wide and the final whistle blew.

When Stowe kicked-off at 1.50 p.m. on the following day conditions were good and hopes high. There was no score during the first half but the lack of large

forwards and of an experienced hooker now began to tell and the Ampleforth backs rarely received the ball. The defence held off the fast-moving Stowe attack until, in the second half, the opposing winger rounded Fisher with some clever footwork to score a good individualist try near the posts. An easy conversion was missed but shortly afterwards a loose fly-kick went straight into the hands of one of the Stowe backs, who, though fiercely tackled, flung out a pass to his wing. The speed of this player carried him unscathed to the line and the try was converted. There is no time in a seven-a-side game to wipe out an eight point deficit late in the second half and so the score remained. The obvious disadvantages of the team had at last proved insurmountable, but it was not without some feeling of satisfaction that one surveyed the results which had far exceeded expectations.

TEAM	Forwards	Z. T. Dudzinski N. A. Sayers ( <i>Captain</i> ) S. H. Bradley
	Backs	M. Stokes-Rees T. A. Simpson M. H. Simons F. M. Fisher
	Reserve	J. S. Evans

Played at the Old Deer Park, Richmond on Wednesday and Thursday, 4th and 5th April.

## LAWN TENNIS

SOME of the tennis played this term gave grounds for hoping that the lean years are nearly over though in general the standard of play was low. It is to be hoped that some promising players in the lower half of the School will help to raise the standard in the next few years. Attack, which many would do well to remember is the best form of defence, was conspicuous only by its total absence and the few boys who are good stylists and have fluent strokes successfully buried their talents. It was sad to see Sir H. Grattan-Bellew and M. Corbould, the two best players, tentatively pushing the ball back to one another in the semi-final and never daring to hit an outright winner but hoping eternally that the other would make a mistake.

The winner of the Tournament was R. G. Dougal, an unorthodox and somewhat unattractive player, who beat more fluent players because he went on to court with a definite plan: he wore down the resistance and patience of his opponents and made them play his game. Dougal's cardinal virtue was that he kept a reasonably good length, certainly a better length than anyone else; this was especially noticeable in the final against Corbould who continually came up to the net on his short and softly hit drives.

*Results: Singles.*—R. G. Dougal beat M. Corbould 6—2, 6—4.

*Doubles.*—Hon. M. Fitzalan-Howard and R. J. C. Maxwell beat Sir H. Grattan-Bellew and A. K. P. Bermingham 6—2, 9—7.

The following played for the School against the Branling Club from Newcastle who were comfortable winners: M. Corbould, Sir H. Grattan-Bellew, F. M. Fisher, S. H. Bradley, B. R. Peerless and I. R. Wightwick.

## SWIMMING

WE were only able to fit in two matches this year, against Durham and Bootham, and we lost both. True, we had very little opportunity for practice with the unheated bath, yet there was some good swimming, especially that of T. E. Lewis-Bowen who leaves us this year after four years in the team. For three years now he had held the Freestyle and Backstroke Championships, breaking his own record of last year in the latter by almost four seconds. For the last two years the Plain Diving Championship also has been his. He will be a great loss to the team. The Breaststroke Championship was unexpectedly taken from last year's champion by H. M. P. Grant-Ferris. Three colours were awarded this year, to D. J. Farrell, H. C. G. Reynolds and H. M. P. Grant-Ferris.

The Inter-House Sports provided some excellent races with close finishes and there was little to choose between the first three houses. St Thomas's won the Cup for the first time. St Dunstan's retained the Inter-House Plain Diving Cup.

## THE BEAGLES

THE PUPPY SHOW was held as usual at the Kennels on Saturday, 28th April. This time a ring was erected on the lawn in front of the Kennels instead of on the skating rink as in previous years. The change was generally considered an improvement.

There was a good attendance of walkers, other supporters of the Hunt and local people to see the puppies judged by Mr C. Fitzherbert and Mr R. H. Scrope. The general standard of the entries was rather below the average, but there was a sufficient number of the right sort to provide a useful entry for the coming season. Dragon, walked by Mr Smith of Nawton, was the winning dog hound with Monitor (Mrs Macmillan) second and Melton (Mr Hodgson of Grosmont) third. In the class for bitches Mayfly, walked by Dr Theakston of Hutton-le-Hole, was the winner. Duchess (Mrs Halton of Marton) was second and Mindful (Dr Theakston) third. Mayfly and Mindful also won the class for couples. Our grateful thanks go to all those who walked puppies for us.

On 12th July a Beagle Show was held at Harrogate as part of the Great Yorkshire Show. Mindful was second in the Class for Unentered bitches; Dalesman and Dreadnought won the class for couples (dog hounds), and Dewdrop and Dinah the bitch couples as well as the Cup for the best couple in the Show. Dalesman was also placed first in the class for entered dogs and won the Cup for the best dog hound in the Show. Dewdrop was the winning entered bitch and won the Cups for the best bitch in the Show and the best hound in the Show. She also won the class for Brood bitches.

In the following week Dalesman, Dreadnought, Dewdrop and Jury were taken to the Peterborough Show but failed to repeat their successes against the much stiffer opposition encountered there.

## THE COMBINED CADET FORCE

AS in past years the Contingent was re-organized into H.Q. Company, comprising the Signals Platoon and those who were going to leave at the end of term, and two Camp Companies. With a long term there was some opportunity for collective training by the Camp Companies. The Signals Platoon prepared for classification and thirteen passed the tests kindly conducted with much care by Major

Yeatman and Captain LeGassick of the Royal Signals. Those who were leaving undertook an intensive course of revision in musketry and fired a classification course in Rifle and L.M.G. The Royal Air Force Section was considerably strengthened and a large number sat for the Proficiency Certificate examination, the results of which have not yet come to us. The Contingent felt extremely proud when its Commander, Father Peter Utley, was awarded the O.B.E., in the Birthday Honours List. It is felt that this and the T.D. which he received at the same time is evidence of the official recognition of what we have all felt for many years, his intense interest in the movement which has done so much for so many, and his continued efforts to see that the standards are maintained or improved where possible. His words, both written and spoken, may often have come as a shock to the complacent and it is very gratifying to all of us to know that he has at all times been on the side of those who wish the Combined Cadet Force to produce nothing less than the best, and who are prepared not to spare themselves in order to achieve this end.

The Contingent was inspected by the General Officer, Commander-in-Chief, Northern Command, Lieut-General Sir Philip Balfour, K.B.E., C.B., M.C., assisted by his Staff-Officer for Air, Wing-Commander Tyson, R.A.F.

Once more our hopes at Bisley were somewhat shattered. The standard of shooting on Ashburton day was so high that although we were only 25 points below the winning school we were placed 46th in the competition.

The silver pencils kindly given by Mr W. J. Connolly for the best scores at each distance in the Ashburton competition were won by R. L. Allison and P. J. Udey.

In the Country Life Competition we were far more successful, as the details show.

The following promotions were made during the term.

*To be Under-Officer:* J. Howard, P. James, S. Bradley, K. Bromage, T. Connolly, A. French.

*To be Company Sergeant-Major:* R. Dougal, F. Fisher, J. Macmillan, R. Liston.

*To be Company Quartermaster-Sergeant:* D. Eden, J. Evans, O. Sitwell, R. Inman.

*To be Sergeants:* P. Ainscough, R. Bagshawe, J. Barbour, J. Billingham, P. Burns, D. Boylan, J. Eyston, Hon. M. Fitzalan-Howard, H. Grant-Ferris, T. Hart, M. Hattrell, P. Hartigan, B. J. Hawe, G. Howard, N. McLeod, D. MacDonald, A. Long, J. Mahon, H. Morland, D. Phillips, M. Tarleton, E. Schulte, M. Stokes-Rees, J. Wansbrough.

*To be Corporals:* M. Allan, A. Bonser, P. Cramer, P. Cullinan, J. Beatty, D. Dick, A. Donald, J. Dunn, J. Ferriss, R. Franklin, T. George, P. Gunn, W. Hall, R. Hume, J. Kane, P. D. Kelly, P. S. Kerr-Smiley, J. E. Kirby, J. P. Lawson, P. Leonard, M. H. Johnson-Ferguson, C. W. Martin, E. J. Massey, C. M. Moore, M. O'Donovan, D. A. Peake, S. Reynolds, N. Vigne, P. W. Wade, P. L. Williams, O. R. Wynne, I. C. Cameron.

### CERTIFICATE 'A' PART I

At an examination held on the 16th July 1951, the following PASSED WITH CREDIT. They are appointed Lance-Corporals.

A. O. Maczek, C. J. Middleton-Stewart, P. E. McCraith, M. D. O'Regan, R. H. Sheil, B. M. Wauchope.



The following PASSED and are appointed Lance-Corporals.

H. J. Arbuthnot, E. P. Arning, R. L. Ashton, J. C. Bailey, C. J. Balinski-Jundzill, T. M. Barker, E. H. Barton, R. M. Berridge, R. J. Binny, M. Bulger, D. J. Burdon, A. G. Campbell, E. P. Chibber, M. T. Clanchy, D. M. Collins, C. K. Connolly, M. J. Coyle, N. E. Corbally-Stourton, M. W. Cuddigan, T. J. Cullen, R. C. David, F. R. de Guingand, P. R. del Tufo, B. P. Dewe Mathews, P. Dewe Mathews, V. E. Dillon, D. J. Driscoll, O. V. Evans, A. Edye, A. G. Fazackarley, S. Foley, A. J. Green, F. C. Greene, C. Guiver, T. Harman, C. J. Harrington, A. J. Hartigan, G. C. Hartigan, A. Hawe, C. Honeywill, J. G. Hopkins, A. W. Hornett, R. J. Kassapian, A. H. Krasinski, H. W. Lawson, A. N. Lyon Lee, R. Macmillan, A. E. Marron, N. Martin, D. H. Massey, N. J. Messervy, M. B. Mollet, J. Moor, J. M. Morton, J. P. Nason, M. H. O'Connell, J. D. Prentice, R. Preston, M. W. Price, J. R. Prioleau, A. P. Robinson, H. F. Salter, S. L. Sellars, M. H. Stapleton, K. C. Suliminski, D. F. Swift, R. M. Swinbourne, C. Tugendhat, T. K. Tyrrell, L. N. van den Berg, P. Vincent, R. J. Waplington, C. Ward, T. P. Wardle, J. B. Whitehall.

#### SHOOTING

The following .303 Open Range shooting matches were fired during the term.

##### 1ST VIII

	<i>Result</i>	<i>For</i>	<i>Against</i>
Allhallows	Won	504	484
Oundle	Won	504	479
Wellingborough	Won	504	454
Sherborne	Won	490	470
Lancing College	Won	490	487
Rugby	Won	490	474

##### CADET PAIR

Allhallows	Won	117	112
Oundle	Lost	117	118
Wellingborough	Won	117	100
Sherborne	Lost	106	107
Lancing	Lost	106	120
Rugby	Lost	106	115

#### THE COUNTRY LIFE COMPETITION

The 1st team was placed 4th. Score 827.

The 2nd team was placed 27th. Score 776.

Cadet P. N. McCraith scored 89 out of 90 for the 1st team.

#### HOUSE COMPETITIONS

The following is the result of the House Shooting Competition held during the term.

St Oswald's	292
St Bede's	285
St Thomas's	285



St Aidan's	283
St Dunstan's	274
St Edward's	267
St Cuthbert's	260
St Wilfrid's	249

The Anderson Cup was won by the Captain of Shooting, Hon. M. Fitzalan-Howard, and the Stourton Cup by P. J. Utley, who also was awarded Shooting Colours. He scored 66 out of 70 in the Ashburton Competition. Other prizes were won as follows.

Nulli Secundus Cup	S. H. M. Bradley
Stewart Cup	M. A. Allan
Recruits Cup	D. M. Massey

Since these notes were written the Inspecting Officers' reports have been received and what follows is extracted from them.

1. *Drill and Turn-out.* The Battalion parade was very well carried out indeed. It was well planned and thought out and worked smoothly. All ranks were extremely steady and held themselves well. Arms drill was good. It was quite clear that a great deal of trouble had been taken to ensure such a high standard of turn-out. Clothing and equipment were spotless and well fitted. Boots were well polished. Hair was well kept.  
The March Past was well carried out with correct orders being given by the Commanders. The bearing and turning of heads of cadets was particularly good. March off parade was well carried out. The Under-Officer Commanding the parade controlled the Battalion clearly and calmly.  
The Band was exceptionally keen and its playing was excellent, as was its marching and counter-marching.
2. *Weapon Training.* A keen contingent on shooting. The .22 Range is well organized and run. A very good performance was put up in the 'Country Life' Competition. Open range work is carried out at Strensall. Detailed weapon training was well carried out and one cadet distinguished himself by assembling a stripped Bren Gun in a very short time blindfolded.
3. *Tactical Training.* The method of instruction system is working extremely well. Training is well organized, well thought out and well executed. The cadets showed enthusiasm and keenness. The correct principles were being applied, but one or two points in the attack were not fully understood, i.e., the correct use of a Bren Group, the quick recce by the Platoon Commander.
4. *Technical Training.* Signal instruction was satisfactory, as was map reading.
5. *Staff Instructors.* The R.S.M. instructor is enthusiastic and well up to the standard of his appointment.
6. *Royal Air Force Section.* A very fine section, extremely keen. The questions that they asked showed their knowledge of R.A.F. matters to be well above average. In skill and proficiency their standard is high. Turn-out and bearing very good. The Air Section is enthusiastic and it is reassuring to find such an impressive collection of youths who would join the R.A.F. in an emergency.
7. *General.* The overall standard, both of efficiency, keenness and esprit de corps is very high indeed. The Contingent appeared to be well on its toes. The Officers are of the highest standard and have imparted a first class spirit on the whole Corps and its background. The organization is up-to-date and smooth. The method of instruction is very good and the cadet N.C.O.'s are keen and show good signs of competent leadership. A first class Contingent.



## THE JUNIOR HOUSE

THE Summer Term has, as usual, been a good term from many points of view. The weather was on the whole fairly clement, which allowed many more outdoor activities than in the winter terms. The usual cycle of pets made its appearance, those who were tired of rabbits taking to jackdaws, and when these flew away, interesting themselves in the less volatile caterpillar.

D. P. HALLIDAY was appointed Captain of Cricket, with A. B. Smith as Vice-Captain, otherwise the officials remained the same.

THIS year we had a dry Gormire Day, the first for some time. The House encamped for lunch and tea in its usual place at the top of the hill. The fine weather tempted more than usual to attempt the walk, and quite a number managed to walk both ways.

THE Scholarship Examinations took place at the end of May. C. I. McGonigal and P. A. B. Llewellyn were among the successful candidates. One should not perhaps make excuses for the lack of the spectacular successes of past years, but it is only fair to say that several boys, who might easily have been successful, were prevented from sitting for the examination, because they were slightly too old.

THE weather was fine also for the Exhibition this year. The guests were entertained to tea on the terraces on the Saturday. The prize giving took place on the Sunday morning after High Mass. Proceedings opened with Piano Solo by P. M. Lewis, after which Fr. Abbot presented prizes to the following boys.

### LOWER IV

Latin . . .	D. P. Morland
Greek . . .	D. P. Morland
French . . .	D. P. Morland
Mathematics . . .	A. Whitfield
English . . .	A. Whitfield

History . . .	C. Beck
Geography . . .	Viscount Encombe
Science . . .	J. D. Rothwell

### UPPER IIIA and UPPER IIIB

Latin . . .	D. G. M. Wright
Greek . . .	D. A. Poole
French . . .	E. C. Bannen
Mathematics . . .	A. F. Green
English . . .	E. C. Bannen
History . . .	H. J. S. Young
Geography . . .	A. M. T. Eastwood

### UPPER IIIC

Latin . . .	E. D. J. Beatty
French . . .	T. M. S. Birch
Mathematics . . .	D. Rae
English . . .	D. Gray

### LOWER III

Form Prize	
1st . . .	J. B. Bradley
2nd . . .	A. D. E. Pender-Cudlip

### RELIGIOUS INSTRUCTION

1st . . .	P. A. B. Llewellyn
2nd . . .	D. G. M. Wright
3rd . . .	P. R. Bland
Piano . . .	P. M. Lewis
Art . . .	A. G. Nevill

### Headmaster's

Literary Prize D. P. Morland

Father Paul then made a short address which was followed by the play.

### THE CRIMSON COCOANUT

by

Ian Hay

<i>Robert (a waiter)</i> . . .	C. Beck
<i>Jack Pincher (a detective)</i> . . .	P. M. Lewis
<i>Mr Jabstick</i> . . .	P. M. M. Wright
<i>Nancy Jabstick (his daughter)</i> . . .	J. D. Rothwell

<i>Nitro Gliserinski (an anarchist)</i> . . .	D. G. Wyndham-Lewis
<i>Madame Gliserinski</i> . . .	C. P. King

<i>Stage Effects</i> . . .	T. D. Molony
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To say that this play was a comedy would be a gross understatement. It was a real old fashioned farce, and as such required a great deal of good acting in order to get it across. That it got across was quite obvious from the reactions of the audience, and the actors are to be congratulated on their very spirited interpretation of their parts and particularly on their audibility. It was quite clear that they were enjoying themselves every bit as much as the audience.

W. J. C. SCROPE, A. R. Fitzherbert and C. J. Hales were confirmed by His Lordship, Bishop Brunner, on 21st July.

THE Aquatic Sports were held at the end of the term after the cricket week. The following won the various events:—

The Hall Race (2 lengths) . . .	P. M. M. Wright
One length . . .	P. M. M. Wright
Backstroke . . .	P. M. M. Wright
Diving . . .	C. P. King
Biggest splash competition . . .	A. B. Smith

The St Audries Cup was won by D. P. Morland.

THE Annual Punch took place at the end of the term. Father Prior was in the chair. After an excellent meal, the cricket and other prizes were presented. The Head Monitor then rose and with a few well-chosen words welcomed the guests, and thanked all those who had co-operated in the running of the House during the year.

### CRICKET

The first week or so of the term was occupied with the training and races of the Athletics, and after this the season began in earnest with regular set games. There was little interference from the weather and much useful practice was put in in all the Sers. D. F. P. Halliday had been appointed Captain and A. B.

Smith, Vice-Captain. Halliday and J. H. Sullivan had both been awarded their Colours last season, but apart from these two there were no regular members of last year's team in the First Set. With the early approach of the first match there was therefore room for much competition for a place in the Eleven.

This match was played at York against St Olave's. Halliday won the toss and decided to field. St Olave's declared at 54 for 5, the rather slow scoring being largely due to the state of the outfield which had been under water not so long before. Our innings then opened and continued uncertainly, but the runs were obtained for the loss of 8 wickets. Thompson was the highest scorer with 24; Sullivan and Birch shared the bowling honours with 3 for 16 and 2 for 25 respectively.

The next match was against Bramcote at Scarborough. Bramcote won the toss and made 106 for 5. They followed this up by getting us all out for 44, Barnard returning the excellent figures of 8 wickets for 17 runs.

The team next went to Aysgarth. Halliday won the toss, and thanks to some good batting by Sullivan and Poole and some big hitting by Smith was able to declare at 138 for 3. Sullivan's 65 was the highest score; Poole was 39 not out and Smith 20. Aysgarth then went in to bat and when stumps were drawn they had made 90 for 8, Sullivan taking 5 for 33, Booth 2 for 22 and Molony 1 for 10.

The last away match was against Barnard Castle, a new fixture. We batted first and were soon all out for 61, Barnard Castle getting the runs for the loss of 4 wickets.

Then came two home matches and cricket week. Results were as follows:—

v. St Olave's. Won. St Olave's 69. Junior House 84 (M. A. King 4 for 0 in one over and four balls).
v. Barnard Castle. Won. Barnard Castle 63. Junior House 71 for 4 (Smith 27 not out).

- v. Aysgarth. Won. Aysgarth 110 for 7 declared. Junior House 139 for 3 (Thompson 79 not out).  
 v. Richmond. Lost. Richmond 96. Junior House 46 (Molony 7 for 14).  
 v. Bramcote. Drawn. Bramcote 117 for 9 declared. Junior House 99 for 9 (M. A. King 26).  
 v. St Martin's. Won. St Martin's 45. Junior House 148 for 4 declared (Sullivan 79, Thompson 33).

There were also matches between different sides within the House and against the Old Boys and a Second XI match against Bramcote.

The results show that there were certainly some useful batsmen in the side, Thompson and Sullivan being outstanding, though Halliday, Smith and Poole showed great promise as well. The bowling was weak by comparison, Sullivan bearing the brunt of it. The standard of fielding, with very few exceptions, left much to be desired.

Colours were awarded to D. M. Thompson and M. A. King.

The cricket prizes were awarded as follows:—

Batting	D. M. Thompson
Bowling	J. H. Sullivan
Fielding	D. F. Halliday
All-Rounder	J. H. Sullivan
Highest Score	D. M. Thompson

The following also played in the team:—T. D. Molony, C. Beck, J. des Forges, N. Oxley, J. Booth, D. Poole, A. Green, R. O'Donovan, C. King, T. Birch, R. Bianchi, A. Bean, M. Wynne, A. Eastwood, A. Nevill, A. Dewe-Mathews.

## ATHLETICS

The bad weather at the end of the Easter Term led to the Athletics being postponed until the summer, and they took place during the first ten days of term. This arrangement gave more time for practice as the track was not in use by the Upper School. It was also possible to try a new organization, the House being divided into three teams, and to add a Relay Race to the usual events. A system of awarding points for the Heats as well as the actual events was devised, and this greatly increased the keenness and competition generally as the results did not depend only on the successes of the outstanding runners of each team. In fact many more competitors learnt to run well than in previous years.

D. F. Halliday, A. B. Smith and D. P. Morland were the Captains, and after a close competition Smith's team were the winners. Smith was an outstanding runner, winning the 100 Yards, 440, and 880; Halliday was the runner-up. D. G. Pavillard was the only other runner to be in the finals of all three events.

Training for the High Jump Competition began about mid-term. Entry for the competition was voluntary as usual, and a good spirit of keenness was shown by those who came down to the pit regularly to practise the Western Roll. To do this well at this age is by no means easy and requires much effort and perseverance.

The Competition was won by Smith at 4ft 6ins. The other competitors, most of whom had mastered the Roll well were: A. Bean, P. G. Lowsley-Williams, M. Wynne, P. Wright, J. E. Booth, A. M. Eastwood, N. Oxley, A. T. David, M. Langford, J. Sullivan and D. Thompson.

## THE PREPARATORY SCHOOL

*Head Captain:* S. Dyer.

*Captains:* C. F. H. Morland, J. A. G. Halliday, R. Whitfield, F. C. J. Radcliffe, S. A. Fraser, Master of Lovat, G. L. Jackson.

*Sacristans:* C. R. Holmes, A. P. J. Brennan, B. A. O'Brien, E. H. Brotherton-Ratcliffe.

*Secretaries:* H. R. Anderson, M. W. Festing, C. L. A. Clarke, P. C. Ryan.

*Bookmen:* R. B. Blake James, B. J. Morris, C. J. E. Armstrong.

*Asteroomers:* M. G. L. Stacpoole, E. A. Sturup.

*Art and Carpentry:* M. B. Blakstad, R. B. K. Gallagher.

The new boys who joined the School this term were C. B. Crabbe, J. J. Phipps, R. H. Jackson, T. A. L. Huskinson.

With regret the School has had to bid farewell to Miss Duckworth. She did not hold the position of Matron for long, but made a real contribution to the smooth running of the quite complex domestic organization which lies behind the outward scene. It was noticeable that the boys seemed to understand that she had their best interests at heart. The position of Matron is now held by Miss Paris.

The School received a warm welcome when they returned for it was the hottest day of the year up to that date. After that the weather has been a wonderful blend of contrariness, warm and cold, but on the whole it has behaved well enough and it has been a good 'out-of-doors' term.

There has of course been some collecting of bird's eggs, but some boys are coming to see that the perfect setting for a bird's egg is the nest and that it looks somewhat out of place in a box of cotton wool. Mr Bowes was able to show some boys the interesting and rather revolting sight of a young cuckoo

occupying the whole of a hedge sparrow's nest! Apparently the task of supplying this monster with food proved too much for the hedge sparrow and after some weeks the usurper was found dead. On some of the few days when it was not cricketing weather, the Headmaster would take an expedition to the heronry which has increased again in number after the disastrous winter some years ago.

The changes in the decorative scheme for the High Altar in the chapel are now complete. Besides the new tabernacle there are six silver candlesticks, and new curtains behind the screen. The whole effect is excellent. Something more has been achieved to surround the Holy Mass with beauty. There is this new setting; for the week-day Masses there are the new prayers so admirably composed by Mgr Knox; and on Sundays the plain chant singing under Mr Lorigan's tuition is greatly improved.

CRICKET has rightly taken pride of place in out-of-door activities and the general keenness throughout the School is promising. The fortunes of the 1st XI will be recorded at the end of these notes. Once again some promising players are being discovered in 'Mr Lorigan's Set'. But not only out-of-doors is the spirit of interest shown. Day by day one sees the 'latest cricket scores' gleaned from the wireless and penned (red ink) in Fr Maurus' superb handwriting!

TREMENDOUS zest for swimming has been shown throughout the School, and the fruits of much labour are being manifested; year by year Gilling produces increasing numbers of good swimmers. There is a large class of expert 'crawlers' who are showing real progress in this difficult accomplishment. There are very few boys who are not at least 'afloat'. This has meant a great



deal of teaching and the swimming 'badge' is a much sought for award. At the end of term the crawling competition provided the best swimming performances yet achieved. The results will be found at the end of these notes.

THERE has been a big 'industrial drive' in the arts and crafts departments and by Speech Day there was an impressive exhibition of the term's work: Crucifixes made by the Second Form; a quite remarkable output of large and useful string mats by 1C; raffia work by 1D and the Preparatory Form. The pictures 'hung' in the art room showed real interest and considerable talent.

MUSIC too has maintained its place amid the summer symphony of clicking cricket bats and the call of the out-of-doors. Mr Lorigan and Mr Townsley are tyrants perhaps, but benevolent tyrants, and their tireless efforts meet with a ready response. And now a chosen few of the recorder players have had the honour of being invited to play at the Hovingham Festival just after term.

In the middle of June there were two big 'occasions'. Once again the College authorities saw fit to include Gilling in their Exhibition programme and the Garden Party was a most successful affair. From the Gilling boy's point of view the number of cars parked on Barnes' Field was most satisfactory; but the number of ices, owing to strict and skilful rationing on the part of the College monitors, was a little disappointing. However, it was a wonderful tea!

On the following Sunday there was the 'Gryphon' week-end. That name has arisen from the kindly number of parents who play in the Gryphon XI against the School. In the morning the whole School gave a P.T. demonstration, and once again Mr Kerswill proved that there is no reason why Gilling boys should not enjoy well-balanced physical fitness. In the afternoon the cricket match turned out to be such a close

affair that not even the 1st Mathematical Set could agree as to whether it was a tie or a Gryphon victory.

THE three cubbing areas have been the scenes of great activities on Saturday afternoons; extensive developments and diversion of the water in the stream below Primrose Springs, hut building at Tobruk, and the usual mysterious goings on at the Wollery. Most of the whole holidays were spent at these wonderful places; and once again the School enjoyed the hospitality of Mrs Gordon Foster for a glorious day at Sleight-holmedale.

THIS year the athletic sports were held at the end of term. It seems a good plan. The weather is suitable, and most of the training was done in P.T. time after the Demonstration of the year's work had been duly finished. For the first time for many years 'Throwing the Cricket Ball' was brought back as an item; it was revealing to discover that a large number of boys have much to learn in this matter. The results of the Athletics will be found at the end of these notes.

THE term was a long one, but seemed to pass quickly for it was full of interest. The end drew on with that quickening of tempo of special outings for Captains and Dormitory leaders, athletic and aquatic sports, Entrance Examinations, and then Speech Day.

As the years go by the Summer Speech Day is becoming more and more an Occasion. A large gathering of parents and friends was present; and this all helps to make the affair enjoyable. The programme of entertainment was pleasantly varied, a fair indication of the recreational endeavours of the School. The Percussion Band is not mere percussion: a melody is now provided by a choir (or should it be 'assembly' or 'book'?) of Recorders. The singers provided some interesting songs: a Benjamin Britten arrangement of the 'Ash Grove', and a fairly complex

three-part madrigal 'How merrily we live'. Four dancers performed a delightful foursome reel—Morland, Lawson, Whitfield and Umney. 1C gave a most amusing rendering of *The King's Breakfast*, complete with a bouncing and bearded monarch, a sympathetic Queen, a helpful dairymaid and a six-legged cow. The more expert recorders skilfully played a Mozart Trio.

Fr Hilary gave his account of the year's achievements. He was happy to say that the 'pearl of wisdom' which Fr Abbot had presented to us a year ago 'had brought forth good fruit' (he apologized for the pleasing mingling of metaphor), in other words many boys are more fully discovering the wonderland of adventure, experience, knowledge and entertainment that lies within the motley array of outer-covers which a library presents. He assured Fr Paul that a lot of work had been done and said that there was a good spirit of the 'will to work' in the School.

Fr Paul then gave his judgement on the results of the Entrance Examination and, with some slightly mysterious references to the advantages of 'beheading' the Preparatory School and admitting the top age-group to the privileges of the Junior House, assured us that the scholastic situation was undoubtedly satisfactory. In fact he had decided to award five scholarships, tokens indeed of larger prizes to be won, to boys who had done extremely well. These were C. F. H. Morland, J. A. G. Halliday, R. Whitfield, Sir J. Backhouse and M. B. Blakstad. That Fr Paul should decide to make five awards, surely makes this year a notable one in the realm of study.

And so Fr Abbot bade the School farewell. He polished his aforesaid pearl with further explanation to the effect that reading sensible books does add to our knowledge, and that, though this is not the whole truth, the more knowledge we acquire, does add tremendously to our happiness throughout life.

#### CRICKET

Judged by results the season was most disappointing. Yet there is much cricket in the team though not sufficiently developed to be a reliable aggressive force. Morris made a sound opening bat and usually made a fair score. But he seemed to make the bowling look better than it was and never once gave the impression that he was on top of it. Umney was the most successful batsman and his 71 not out against St Martin's was a very good innings. Chambers and Brennan, as young members of the team, improved rapidly and became reliable if not powerful batsmen.

Of the bowling, Fraser and A. King were the most reliable and dangerous to the opposite side but were not able to bowl with sufficient cunning and skill to remove a good batsman who had got his eye in. On occasion Halliday bowled his leg-breaks with effect. Morris was successful as a wicket-keeper taking all the chances of stumping and catching that could be expected of him, but he still lacks the intense concentration needed in the first class wicket-keeper. In its fielding the team improved greatly during the season. Very few catches were dropped and in the final match against Aysgarth the ground fielding and throwing were very good.

Congratulations to G. Jackson, A. Umney, B. Morris, P. Chambers, S. Fraser and A. King who were awarded their Colours.

#### RESULTS

- v. Junior House. Home. Gilling 51. Junior House 101 for 2. Lost.
- v. Aysgarth. Home. Gilling 56. Aysgarth 85. Lost.
- v. Bramcote. Home. Gilling 27. Bramcote 64. Lost.
- v. Glenhow. Away. Gilling 93. Glenhow 83 for 9. Drawn.
- v. Glenhow. Home. Gilling 33. Glenhow 81 for 5. Lost.
- v. St Martin's. Home. Gilling 133 for 6. St Martin's 95. Won.
- v. Aysgarth. Away. Gilling 81. Aysgarth 99 for 2. Lost.

## THE SPORTS

## SET I

*Throwing the Cricket Ball.*—1, Fraser; 54 yards; 2, Dyer; 3, Umney.  
*100 Yards.*—1, Dyer; 2, Sturup; 3, Umney. 12.8 secs.  
*Long Jump.*—1, Umney; 2, Holmes; 3, Lawson. 14' 4" (record).  
*High Jump.*—1, Umney, Holmes, tie; 3, Lucas. 4' 1".

## SET II

*Throwing the Cricket Ball.*—1, Chambers; 2, O'Driscoll; 3, King A. 45 yards.  
*80 Yards.*—1, O'Driscoll; 2, Madden; 3, O'Malley. 11.2 secs.  
*Long Jump.*—1, Wojakowski; 2, A. Fitzgerald; 3, Randag. 12' 6".  
*High Jump.*—1, Chambers; 2, Fitzgerald; 3, O'Driscoll. 3' 9".

## SET III

*Throwing the Cricket Ball.*—1, J. Brennan; 2, Richards; 3, Robinson. 43 yards.  
*60 Yards.*—1, Stanton; 2, Stirling; 3, Festing A. 8.4 secs.  
*Long Jump.*—1, Stanton; 2, Stirling; 3, Brennan. 13' 3".  
 The Cup for the Best Athlete was awarded to A. Umney.

## SWIMMING

## 1ST SET

2 Lengths . . . H. R. Anderson  
 1 Length . . . H. R. Anderson  
 Back Stroke . . . A. R. Umney  
 Learners . . . A. E. Sturup

## 2ND SET

2 Lengths . . . P. J. Chambers  
 1 Length . . . P. J. Chambers  
 Back Stroke . . . B. T. O'Driscoll  
 Learners . . . P. F. McSwiney

## 3RD SET

2 Lengths . . . P. A. B. Mahony  
 1 Length . . . P. A. B. Mahony  
 Back Stroke . . . J. J. E. Brennan  
 Learners . . . S. M. B. O'Connell

The 'Crawl' Cup was won by A. R. Umney.

The Diving Prize by H. R. Anderson.

The list of prize winners is too long to publish, but once again the School, and especially C. F. H. Morland, are very grateful to Mr Hubert Carter for his presentation of the wrist watch for the best French Scholar.

## 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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