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Part I

THE BOYS' REPUBLIC¹

INTRODUCTORY

CERTAINLY many find that, after leaving school, they are forced to spend a year acquiring general 'experience' of one sort or another before going to university or settling down in a job. Some may even feel the need, as I did, to make a kind of long retreat, to stand back and review things from a distance, before plunging into the mad rush of 'life'. There are many ways of spending such a year; what follows is an account of one that seems to me particularly valuable—spiritually, socially and in many other ways. It may be of interest to others as an indication of one type of work that is within the capabilities of most and that will be found extremely worthwhile and rewarding. For my own part, I consider the year spent as an assistant in the Boys' Republic as being of unique value in my life.

LA REPUBBLICA DEI RAGAZZI

The Repubblica dei Ragazzi, or the Boys' Republic, might best be described in the opening words of their own manifesto as: 'A lively community of youngsters seriously and happily engaged in completing their own formation, with an end to their returning to society morally secure and professionally qualified'.

HOW IT CAME INTO EXISTENCE

The end of the war left Italy with many children thrown out on the street with neither home nor family. This growing social problem attracted the attention of Fr Antonio Rivolta; particularly aware of the needs of these homeless children he had, as early as 1944, organised for them a centre of assistance in Rome.

N:B. *For those interested, the address is Il Direttore, La Repubblica dei Ragazzi, Civitavecchia, Italy.*

¹ The author of this article is a recent Old Boy.

His main difficulty lay in approaching these children, conditioned by a life of lawless scavenging. Frightened and starved, they wandered, either alone or instinctively united into bands led by the most clever and fearless, continually absorbed in the daily struggle to survive. These boys had somehow to be saved; yet it soon became clear, bearing in mind the immense psychological damage they had suffered, that any attempt to subject such children to the life of an institution, still more to that of a reform school, was bound to fail. The only solution to the problem would be an entirely new educational system adapted to their particular needs and difficulties. And thus was formed the idea of the Boys' Town, first realised in the Repubblica dei Ragazzi.

At last land was obtained, and although Fr Anthony—'quel pazzo'—that crazy priest—arrived with twenty children, a tent and the equivalent of 10s. per head, they gradually managed to build up the 'Repubblica' as it is today.

AIM AND OBJECT

The Repubblica dei Ragazzi lies just about in the centre of the West coast of Italy, about fifty miles north of Rome on the Via Aurelia. The buildings there at the time of its foundation, towards the end of 1945, consisted in the ruins of an old prison quadrangle. Generous donations, especially from America, enabled them to build the block as it stands today, but not before an initial winter spent in the open.

Today it extends its scope to children who, because of family difficulties or other delicate situations, are found to be unsuited to a more normal education. To give an example, one child was kept completely alone by his parents, herding goats in the mountains; when he arrived here the only sound he could utter was a kind of animal lowing.

'The Repubblica is designed on the one hand to liberate them from the influence of the evil teachings and examples to which they have been exposed, and on the other, to make up for years they have lost; to bring about, with renewed faith in themselves and in their teachers, the complete development of their personalities in every sphere—intellectual, moral, social and professional.'

A PANORAMIC GLANCE

A young child has three primary needs, namely love (the mother), guidance (the father), and security (the union between these two and their children, the family). Each of these children has missed one or



more of these essential elements in the years when they are most needed, when he is nearer to the animal than the human world. The Repubblica tries to give them the security of the family, and, through the educators, the love and guidance which they so desperately need. The young 'citizen' finds himself in surroundings well adapted to the rebirth and development of man's higher nature; even the setting of the Villagio, allowing a constant and easy contact with nature, is calming and stimulating.

A panoramic view of the Repubblica shows us various buildings on the very shore of the sea, separated by roads, flower-beds and the inevitable 'piazza'. We see the 'inns' and 'restaurants', the school block, the workshops and the village bank, the library, the school shop, the television room and the playing fields. And at the centre is the chapel. This—which is sufficiently large to accommodate only half the 170 boys—is nearly always full every morning for daily Mass, and at the evening prayers the children are encouraged to initiate a prayer for their particular intentions, as, for example: 'Let us say one Our Father for my grandmother who has lumbago; Our Father . . .'. Over the Via Aurelia there is a bridge. This is alternately taken to symbolise the mutual love which must unite the young citizens or the road to a better life; but it is conjectured that it was built simply as a means of crossing the road which separates the two villages without getting run over; this is Italy.

SYSTEM OF EDUCATION

The Repubblica starts off from the principle that there is no such thing as a fundamentally bad boy. Its main aim is to exploit the immense energy of the children by giving them faith in themselves and in their fellow human-beings. First, the distrust of others which their former life has produced must be broken down. Only when this instinctive fear has been overcome does the child have a chance to develop his character and abilities to the full. Through the loyal collaboration of each one of them in a system of responsible self-government, the Repubblica achieves this end.

Boys come here from all over Italy, their ages ranging from ten to thirteen. Any child is accepted who seems not wholly beyond recovery, so long as his case does not necessitate specialised treatment. A case-history may here serve to illustrate their needs. Giuseppe was only seven years old when his father was stabbed and killed in a tavern brawl. His mother, to feed him and his six brothers, took to prostitution and Giuseppe divided his time between finding trade for her and drinking and gambling in a local cellar to amuse the rich patrons. Almost three

years later his mother was arrested and he was left homeless and destitute until he was found by the police some two hundred miles from his home town. He had fallen into a coal cellar and was so weak and exhausted that he was unable to climb out again. He was then adopted and sent to college; he was expelled from three such colleges before he was finally sent here.

The Repubblica consists of four villages corresponding to the varying degree of maturity (both physical and mental) of the boys themselves. A boy is allowed to leave only when judged morally and socially ready.

The educator's job is not simple. He must give the child all those things that he has not found in a family. He must give him the love of the mother without trying to turn him back into a baby, and the guidance and authority of the father without putting in doubt the judgement and responsibility of a child in many ways surprisingly mature and to whom discipline is an intolerable burden; he must be friendly with all but familiar with none. Taking careful count of their individual needs and differences he must try as far as possible to encourage their natural enthusiasm for life at the same time as giving them a sound grasp of the idea of true freedom. The Repubblica must provide the child with a home.

Since this system is based on mutual trust and friendship, the educator must as far as possible live his life with the young citizens, persuading and influencing them to good but reducing direct and coercive intervention to a minimum. It must be borne in mind that they have lived in circumstances in which survival demanded purely selfish and instinctive reactions, whilst every influence to which they were subjected was either secular or anti-religious. Little wonder that they can only fear and hate the world which has starved and ill-treated them. The first difficulty is to gain their affection and confidence, then patiently to help them realise their dignity as human beings. To this end the educator makes himself as accessible as possible to the boys; there is never a moment when someone is not playing his gramophone, very loudly, ruining his typewriter or putting sugar in his pyjamas.

With this understanding and security they gradually lose their deep distrust of their fellow human-beings. Since they are leading what is essentially a community life, they are obliged to judge their personal needs and desires by a common standard set by a community of such needs and desires. The vision of society as 'composed of many individuals united in agreement concerning the things they love' begins to become for them a living reality, as they see the need to set themselves a standard according to the law of God, and to be ever striving to fulfil this ideal. They learn that every act implies its consequences. In the civil order they find the need to conform to certain 'laws' or rules which they

have themselves discovered from experience and expressed in fixed form after public discussion and democratic ratification. They learn self-discipline.

SENSE OF DUTY

Going thus from the general to the particular, there are certain elements which lead directly to the development of a personal sense of duty and responsibility, and the right use of leisure. Through a large measure of freedom and the simultaneous discipline of community life, they come to understand that 'liberty' does not consist simply in their doing as they wish, still less in complete sensual licence, but in the desire and freedom at every moment to do that which is their duty as human beings and as members of society, and to do so of their own choice. In order to help them to this, several important and responsible jobs are left to the boys, and delegated by them to individuals in their monthly elections. So each citizen sets the standards of the republic, and the gradually awakened sense of responsibility towards their fellows causes each, in the name of liberty and democracy to sacrifice some of his freedom.

SCHOLASTIC, PROFESSIONAL AND SOCIAL FORMATION

Before going on to describe in greater detail the nature of these duties, it might be useful to give some idea of the daily lives of the boys.

The Republic has a recognised school, designed to enable the boys to catch up on the several years they may have missed. On the whole the emphasis is on professional rather than academic training, but outstanding pupils may, if funds are available, be encouraged to go further with their studies.

Most of them will simultaneously serve an apprenticeship in one of the village workshops. He has a choice between ceramics, mechanics, printing, shoemaking, electrical engineering and carpentry. Their apprenticeship is officially recognised by the State and enables them to begin their jobs with several years' experience. An interesting feature of his training is that in this, as in every other field of the community life, each citizen's application and progress is accurately charted on a graph exposed for all to see.

Various sports and social activities of all kinds, including the use of the wireless, television and the library, also have a large part to play in their education. It is hoped that through these means every boy will leave with a sound idea of the nature of the world he is living in.

AUTHORITY AND DISCIPLINE

As has been indicated, the Boys' Republic is organised as far as possible on the lines of an autonomous society. Every month the citizens of each village elect—by secret vote—their own authority in the form of a mayor and a judge. These in their turn choose the four members of the council and the sheriff, a choice subsequently ratified by the Assembly. Through these officers the co-ordination and organisation of the community life in its every aspect are effected. It is important to realise that these offices are not sinecures but real responsibilities. Let us take a hypothetical case. Suppose that a bath tap fails to function as taps should. An order will be sent to the relevant workshop to send a boy to carry out the necessary repairs. If, however, the same tap be found repeatedly to fail in its duty, a more thorough investigation will be undertaken by the sheriff. And if some one boy be found responsible, the case will be brought before the mayor. This in its turn may lead to the culprit's court-martial and appropriate punishment, probably in the form of a fine deducted from his weekly earnings. Similarly the elder boys are allowed to go to the nearby towns when they wish, without permission. But if a boy in some way misbehaves himself outside the Repubblica, the judge may withdraw his passport, without which he may not leave the gates. The discipline is therefore almost entirely self-imposed, for most are willing to submit to the authority which they have themselves chosen.

THE POPULAR ASSEMBLY

The legislative organ of each village is the Popular Assembly. Holding a compulsory meeting each evening, it offers each boy freedom of speech and expression—although this tends to be limited to those with very loud voices. Its object is not primarily that of a debating society and it is therefore strictly confined to practical everyday problems of community life, everything from the naming of the road sweepers to supplying them with dustpan and brush.

Naturally the problems they are asked to face are those within their experience as young people, and within their comprehension and judgement. At the same time it is well to remember that these boys, when they leave the Village, will find themselves completely alone and unsupported. They must be prepared to accept this solitude with courage and initiative. It is to this end that the Assembly is given such a wide field of influence. There is no event of the least importance that escapes the notice of this body, where it is examined and judged in the light of the four pillars of democracy: sincerity, loyalty, love and justice. Here they learn to criticise any deviation from the ideal, and to take appropriate action, for it is not loyal to be blind to failure. A sensitive and

balanced conscience is developed by the constant obligation to assume before others the responsibility for one's words and actions; at the same time the search for objectivity and the common good help to overcome any selfish tendencies. The Popular Assembly is, in the true sense of the word, the school of the Repubblica.

THE JUDGE

The Assembly, then, imposes the law, the judge decides what action is to be taken in the event of its evasion and the sheriff sees to the carrying out of this decision. In the event of some obvious breach of the law, the difficulty is if possible solved informally by the judge bringing about a mutual reconciliation. If it is of a graver nature, such as theft, a cause is opened in which the accused may either defend himself or choose his counsel. The situation having been thus openly and critically examined, the accused may either accept the sentence or appeal, in which case the judge is chosen from among the educators. The procedure is of course carefully supervised to overcome the very obvious dangers of such a system. He may feel that his fellows judge him harshly, but he realises that he was responsible for the action that brought him to trial, and that he would judge equally severely were one of his companions to be accused of a similar offence. Besides these various offices, there is also a Minister of Finance, two boys to see to the application of their fellows in the school and workshops, and a Minister of Public (not Personal) Cleanliness.

THE INTERNAL CURRENCY

The connection between daily work and daily bread is a principle strongly emphasised in the Republic. Each citizen earns his daily bread. Every activity, be it scholastic or professional, and every service rendered the community, as, for example, one of the numerous daily chores, is valued and rewarded in the internal currency of the Republic, intentionally called 'Merits'. This currency can be exchanged for Italian lire when the boy leaves; some have saved as much as 50,000 lire—the equivalent of about thirty pounds—to start them off in their career.

This Merit may be used to purchase any of the small necessities, such as soap and sweets, that can be bought within the Republic. With it each boy must also pay his bill in the restaurant and the services of the waiter. Besides this they receive each week some 200 lire—about 2s.—with which they can amuse themselves in the nearby towns.

The Merit, then, is a real money but its end is didactic. Work will be paid mainly with a view to the boy's expenditure throughout the day; but at the end of each week he may get a bonus according to his

behaviour and application. This bonus must be put in the Village Bank, and can be withdrawn and exchanged only when he leaves.

Each coin bears on one side the shield of the Repubblica and on the other a symbolic design emphasising some particular aspect of the boy's life as a Christian. To illustrate, the 100 Merit piece is called 'Charity'. Through this each is urged to offer the other a positively willed love; and indeed they feel strongly their brotherhood, for they are all of the same family of those who have no family, of those who have no place to lay their heads.

WHERE THE FUNDS COME FROM

Money is received mainly through private charity in Italy and abroad, though a small state subsidy is granted. A remarkable case is recorded of a time when money was so short and debt so heavy that even credit for food was refused. Finally the Director announced to the Assembly that if funds did not arrive by a certain date they would be forced to break up, specifying as the minimum necessary the enormous sum of seventy million lire. Every boy that same evening made a visit to the Blessed Sacrament. On the following day an American benefactor sent a cheque for that exact amount.

But it is not always like this. I myself knew quite well a boy who was in need of specialised medical treatment but who, through the lack of the trifling sum of thirty-five pounds, had had to wait three years for attention. To meet such cases and to realise a constant development the Repubblica always needs the help of those who are willing to become the instruments of God's providence.

CONCLUSION

Since its foundation, some 600 boys have passed through its hands. Of these about 450 seem to be leading normal, healthy lives; fifty of these are married. About 120 seem more uncertain whilst of about five per cent there is either no news or bad news. I myself found that on the whole, profiting by their misfortune, the elder boys showed greater maturity and good sense than many I met outside the Republic, even from more favourable backgrounds.

The Repubblica dei Ragazzi, then, is one of the many systems of education designed to fit a particular need, the need of a homeless child faced at an early age with the harsh reality of an empty stomach in a world which has forgotten the meaning of love. If the Republic has turned one such hard, brittle, lonely little soul back to God, it has done its work.

TIMOTHY GREY.

MARRIAGE AS A VOCATION

How is one to think of marriage? Is it a sacrament of God's grace, or only a vulgar joke—a loving dedication of life, or a mean technique of advancement—a fulfilment of deep longing, spiritual, psychological, carnal, or a drab façade of respectability used to conceal another life of 'infinite variety'—a high vocation or a mere pragmatic necessity? They are all current, these views of it. The thing has only to be mentioned and the images come crowding in—images which run the gamut of every mood and prejudice and philosophy. It reminds us that Christianity may claim marriage for a sacrament, but it is claiming something to which all the world also lays claim. In the other six sacraments we are on ground peculiarly our own. When we speak of marriage we are trespassing on ground which is common to all mankind. Everyone has his ideas about it. Novelists would be lost without it and comedians sadly limited in their repertoire. Without looking far, you may find every shade of opinion—idealistic, sentimental, respectable, furtive, cynical or resentful.

A Catholic may indeed see marriage primarily as a sacrament, but how easy, how inevitable for his mind to be affected by the babel of voices and enticements around him. Small wonder that here in marriage Christian life is so often in danger of yielding to sordid compromise. It really is not easy for a Catholic to protect himself from the effect on thought and act of the many very un-Christian views which are current. These views, materialistic, cynical or sexy, have a highly vocal and very effective publicity. The Christian ideal is less fortunate in its press, so there is every reason for taking a careful and thorough look at it. The Christian ideal is a high and spiritual one, but it is also realistic, and we must try not to forget the real context in which it has to be worked out.

'Ideals are romantic and noble at a distance and they shine through men like light through alabaster, but the mechanism of their practical accomplishment in the world is often sordid in the extreme. And therein lies the real test which will show whether those ideals are only illusions or whether they are founded on experience and understanding.'¹

It is important not to compromise about the ideals of marriage, but it is also important not to give the impression that we have never heard of screaming children or washing-up.

If you asked St Paul what being a Christian means, he would not beat about the bush; he would reply 'living in Christ'. If you asked him about the Church he would not start talking about organisation and administration. He would begin with Christ and the Church's mystical

¹ Hugh Dormer's Diaries. *Jonathan Cape.*

union with Him: 'So it is with Christ and His Church', he says to the Ephesians, 'We are limbs of His Body; flesh and bone, we belong to Him'. St Paul could never forget that he had been halted in his persecution of the Church by our Lord's blunt demand: 'Why are you persecuting me?'

If you then went on to ask him about marriage, he would compare that union with the union between Christ and His Church: 'Husbands', he says, 'Love your wives just as Christ also loved the Church and delivered Himself up for her, that He might sanctify her . . . even thus ought husbands to love their wives as their own bodies.' The union could not be deeper nor more firmly rooted in the spirit. 'A high mystery', he calls it, writing to the Ephesians. Ephesus of the first century was very far from being an edifying city, and, if St Paul was not afraid of emphasising the high vocation of marriage to the Ephesian Christians in the first century, we should not be deterred by cynicism or depravity in the twentieth.

Marriage is a sacrament. It was made so by our Lord. And that does not just mean that He took the natural union—already a familiar institution, however much abused—and gave it a general blessing and approval. We can invoke God's blessing on eating, on our work, on any natural activity. The sacrament does more than that for marriage; it transforms the natural union and makes it something wholly different. For the baptised this union becomes in its very essence and activity the means and vehicle of sanctifying grace to the partners in it. They—not the priest nor the Church—are the ministers of grace to each other. Even in their most intimate union they are not alone, for Christ by the very means of that union gives increase of His gift of supernatural life to them—increase of the faith, the hope, the love which are His promise to the faithful. He gives them His life and by their union draws their life into His.

That may seem to be pitching it rather high, when we think of the marriages we know—even the happy marriages. But the grace of marriage is like the grace of the other sacraments; its full effect does not become manifest all at once. Grace does not usually effect a sudden and obvious revolution. In the Gospels our Lord always—or nearly always—speaks of it in terms of growth: the seed in the ground, the branch in the vine, the leaven in the flour; it is from small beginnings that it must grow silently, unobserved, to perfect reality. The grace of marriage is no exception to this rule. The years of marriage are meant to be years of learning and increasing understanding. The lessons are always demanding and often hard; but, if they are well learnt, they lead the married ever closer to the perfection of St Paul's ideal and to the happiness which it brings. The very problems of marriage are the means and occasions of the growth of grace. It is only gradually over the years that the full richness of the ideal can unfold.

The young usually regard love as their own special subject. They often hold the curious and depressing view that love tends to lose its meaning with advancing years. In fact, however, it is only in later life that its full depth and meaning are unfolded; but then the flowering of real love is a very intimate and sacred thing, and it can very easily pass unnoticed. It does not make good film scripts and novels about it would not sell; but it is worth noting that this fact does not worry those who have achieved it.

The sacrament, then, transforms marriage and the marriage union becomes a union in Christ. From this angle the special responsibility and vocation of parenthood begins to look different also. The natural end of the physical union of marriage is procreation. For the Christian, however, this is not just a natural function, a debt to society or a rewarding side-line. If God has sealed the union of married love by His grace, it is because in married love He calls man to co-operate with Him in His creative activity. That is the whole point about parenthood and that is why it is so responsible.

Man and woman are not alone in their union in marriage; God is with them in His grace. And they are not alone in their parenthood; it is a delegated trust from God. Its responsibilities, stretching over the whole period of a child's development to maturity, are not easy; they are really rather terrifying. There is no need to emphasise here the importance of the influences of childhood. What does need emphasising is the direction in which those influences should be aimed. The young are often very clear about what sort of thing they expect from parents. A much more important question is what sort of thing God expects from parents; and the simple answer to that is that He expects them to put their children on the way to the salvation of their souls. Nothing can be compared with the importance of this and nothing can stand as substitute for it. It is a responsibility which can sometimes be fulfilled even in poverty and hardship, and it can be tragically neglected in the midst of affluence.

Two points have been mentioned—the bond of union in grace and the vocation to responsible parenthood—and to these one thing must be added to complete the outline of the vocation of Christian marriage: it is a permanent union. Both grace and parenthood imply that this must be so, and there can be no doubt about the clear command of Christ: 'What God has joined together, let no man put asunder'. The Church is often criticised as though she had some choice in the matter. The Church has no power to alter our Lord's command. She can only point to it, using the words of St Paul: 'The precept holds', he says, 'Which is the Lord's precept, not mine; the wife is not to leave her husband . . . and the husband is not to put away his wife.' One can reject the Church's teaching and, in doing so, reject Christ, but one

cannot have one without the other. It is not just the teaching of the Catholic Church which is at stake. You cannot have Christianity and reject the teaching of Christ.

This Christian view of marriage does not commend itself very widely in the society we live in. More likely to get a sympathetic hearing is the rather pagan and materialistic view which makes sure that theology does not rear its ugly head, when it comes to deciding about marriage. Apparently more human and understanding, it sees the union of man and wife as one founded merely on mutual attraction; and from this it follows that as the attraction may be short-lived, so the union may be short-lived also. Kindly in intention, sentimental and even idealistic, within strict limits, it may be; but its perspectives are not deep and it has no concern with the destiny of man's soul. Psychological comfort and emotional satisfaction are sufficient aims; where they appear to be frustrated or to fail, the partnership has no further claim to survival.

Children, in this view, have some place, but an insecure one; their interests and needs do not keep many couples from the divorce courts, when difficulties or counter-attractions arise. Whatever words may be used, the central interest is self—the fulfilment of self, the ability of another to bring out the potentialities of self. Experiments may have to be made to find satisfaction, and it is the misfortune of the human wreckage of these experiments that they failed to give what was wanted. I said that this view is apparently more human, but that is only if one does not look too closely. It is human only if man has no soul and no eternal destiny; it is human not much further than man is animal.

It is often claimed that this approach to marriage is at least founded on love, and that the Catholic teaching is frigid and cruel, condemning human beings to a loveless bondage which it calls sacrosanct. But of course it all depends on what is meant by love.

We do not yield to anyone on the subject of love in marriage. Love is absolutely central to the full realisation of the Christian ideal. The union of the married in Christ can achieve at its highest moments something of an ecstasy of love. It is wholly centred in the other; it takes them out of themselves and is perhaps the one thing which can achieve this for many. Whatever imperfections it may start with—whatever mean, selfish, grasping instincts may sometimes spoil its course—it can be transformed by grace and prayer into the perfect habit of giving.

This does not lose sight of the circumstances, drab, frustrating and often hurtful which can go to make up so much of married life. For this love is not merely emotional and affective. It is deliberate; it grows and reaches maturity by acts of decision and commitment. It does not only rest in fruition; it can learn to go out and give even against the grain, in suffering, disappointment, frustration. Economic difficulties, fractious children, washing-up—anything can be changed by love; and only love can change the difficulties of circumstance in marriage,

so that they help instead of hindering and lead to an ever deeper penetration of the meaning of love.

Does that all sound too intense and serious? Is it too reminiscent of the husband who complained that marriage was becoming intolerable, because his wife was always sharpening her charity on him? If so, it has given a false impression. It should be added very emphatically that very often the real test of love is laughter. It is only the love which has not progressed further than sentiment that takes itself too seriously. Real love is too humble, too realistic and too relaxed to do that. It is worth remembering St Thomas More. Love—combined with certain difficulties in marriage—a very fine sense of responsibility, hidden austerity, prayer were the keynotes of his life, but it was often laughter and cheerfulness which made it all ring true.

If we are confused by the many very different meanings given to love, there is a way of seeing through the tangle. The important question is: where is the centre? Real love is centred in another person; what passes for love may indeed use another person, but it is centred in self. Real love stretches out to the deep centre of another personality, and it is inseparable from restraint, gentleness, respect; what passes for love often stretches no further than personal satisfaction or physical pleasure, and it is tragically rooted and anchored in self. Whatever strand of generosity it may have had to start with is brittle and short-lived; self is the centre and frustration is the term of its activity. How often the young approach their union unable to take their eyes off each other; how often they part, because they are unable to take their eyes off themselves. Most of the records of the divorce courts, and the stories of the unhappy marriages which do not reach the courts, could be digested under the headings of self-pity, self-justification and self-assertion; but they started out with love, and so it may be seen that love is never proved to be true love until self is overcome.

That is why it is so important to prepare for marriage. That is why the worst of all possible preparations is the pursuit of pleasure and sexual experience. The pursuit of pleasure is rooted in the love of self. The tragedy of the mad pursuit of sexual pleasure, which is so common, is that it makes those who engage in it increasingly inadequate for, or incapable of, the deep spiritual reality of married love. At its best it robs love of its nobility; at its worst it turns love of another into love of self, transforms love into hatred and denies even satisfaction to the craving addict. The further the pursuit of mere pleasure goes in these matters the more inevitable is its logical conclusion: apathy tempered by resentment—frustration which pleasure can no longer assuage.

The temptations are many and there is no lack of clever dialecticians to reinforce and aggravate them. None, however, of the other arguments put forward to defend and propagate a loose code of sexual morals before

marriage has quite the effrontery of one recently much publicised.² This argument rests on a wholly false antithesis between charity and chastity, as though we were faced with the painful dilemma of choosing between the two. No such antithesis exists and fortunately it is open to us, with the help of God's grace, to choose both.

The argument becomes even more odious when the name of Christ is brought in and it is suggested that some sort of appeal can be made to His teaching in the Gospel to support the laxity of much contemporary practice. It is much to be regretted that those who argue in this way have apparently not taken the trouble to study the text of the Gospel. It seems fashionable to appeal to our Lord's attitude to the woman taken in adultery; how kind and indulgent He was! How understanding and human in His approach! How different from the straight-laced Pharisees! Of course it *is* true that He was kind, understanding, forgiving, but there is not the least suggestion of approval or even tolerance of the sin. His disapproval of the Pharisees was directed at their vindictiveness and hypocrisy, but He was at one with them in their disapproval of the sin. Those who would appeal to Him for support in their attempt to justify loose sexual morals cannot have had the stamina to read as far as the last line of the story. The story ends, as every story of Christ's tenderness and forgiveness ends, with a simple and uncompromising command: 'Go now, and sin no more'. He who had said to the Jews: 'I tell you that he who casts his eyes on a woman so as to lust after her has already committed adultery with her in his heart', cannot without grave and odious misrepresentation be quoted as approving loose sexual morals. We have a right to demand that, whatever name—pagan, humanist or clinical—is given to this new morality, we should be spared the insult of seeing it connected with the name of Christ.

The commandments of God are never arbitrary, never against nature, never mean. Purity and continence are the only sure preparation for marriage, for they alone, with the help of prayer and the sacraments, leave a Christian free from self-centred passion—free to give himself in love to another and in that love to find his way to God. Whatever the temptations, whatever the pressures, whatever the falls and failures he may experience, the Christian must never lose sight of this clear and compelling ideal. He must not become the victim—as so many do—of a feeble-minded inability to distinguish between self-discipline and repression. He must not be afraid to be strong. With the help of God's abundant grace the ideal of Christian marriage is not so difficult to fulfil and it is worth much sacrifice to attain it; but the way must be paved by a clear vision of the ideal, by self-discipline and by prayer.

PATRICK BARRY, O.S.B.

² The third Reith Lecture 1962, 'Vicissitudes of Adolescence', given by Professor G. M. Carstairs on 29th November.

LAITY AND COUNCIL

CARDINAL GASQUET once related the story of an inquirer who asked a priest what was the position of the layman in the Catholic Church. The priest answered that the layman had two positions. 'He kneels before the altar; that is one. And he sits below the pulpit; that is the other.' The Cardinal added a third which he thought the priest had forgotten. 'The layman also puts his hand in his purse.'

I suppose there is a certain amount of truth in this. But it certainly seems a pretty inadequate view if we look at St Peter's description of the Church in his first epistle: 'You are a chosen race, a royal priesthood, a consecrated nation, a people God means to have for Himself... Time was when you were not a people at all, now you are God's people; once you were unpitied, and now His pity is yours.' And his words are addressed to the laity. So, clearly, although within the Church the laity is necessarily subordinate to the hierarchy, none the less, *both* are the Church, and the laity has a good deal more to do than the story suggests.

The late Pope stated this in strong terms. 'The faithful and, more precisely, the laity, are in the front line of the Church's life; through them, the Church is the vital principle of human society. They, consequently, they above all, should be ever more clearly conscious, not simply of belonging to the Church but of *being* the Church, that is to say, the community of the faithful here on earth, under the guidance of the common leader, the Pope, and of the bishops in communion with him. They *are* the Church.'

It is the growth of precisely this consciousness that is behind the wave of enthusiasm for the Council, the sense of urgency and expectancy among educated Catholics, as though there were cobwebs to be brushed aside and a job to be done. Many have noticed the same thing and have commented on it.

In 1959, in his first Encyclical, the Holy Father made the following statement: 'Our intention of convoking an Ecumenical Council... is to deal with grave problems concerning religion. The chief object of the Council itself will be to promote the spread of the Catholic Faith and the restoration of Christian morality, and to adapt the discipline of the Church to the conditions and needs of modern times.'

This immediately tells us of something that the laity have to do, something not mentioned by Cardinal Gasquet. They must pray for the Council. If it fails, it is because they, 'the chosen race, the royal priesthood, the consecrated nation, the people God means to have for himself', have not helped it, have not done their part. And that is why

the Holy Father has made a strong plea for our prayers. He has also asked us to undertake some penance for the same intention. Since the Council started, he has renewed that request and surely we cannot refuse him!

We have heard so much about the Council, from the press, the radio and the television, as to what it is going to discuss, and even what its conclusions are going to be, that it is difficult for us to keep before us a true image about it all. But when you come to look at the authentic statements on the subject, you can see that the problems to be solved come under five main headings. They are the five principal challenges facing this Council:

- (1) The rot within the Church herself; the fact that vast numbers of self-confessed Catholics are so only in name. For instance, in Rome, only ten per cent of the Catholics practise their faith.
- (2) The lost areas of once Catholic lands. I think it was St Pius X who said that the great scandal of the nineteenth century was the loss of the working classes. Over most of Europe, they are indeed lost.
- (3) The reunion of Christians. The days of interdenominational war have nearly ended. Most people today are beginning to realise the hideous scandal of Christian disunity and are longing to cast off this burden laid on them by the sins and follies of past generations. The 'ecumenical movement' daily grows in strength and is self-evidently inspired by God. So the Church must open herself to it.
- (4) The attack of Marxism. One third of the world is now officially dedicated to Godlessness and regards the Church as its principal enemy.
- (5) The foreign Missions. The age of colonialism is past and the missions must be adapted to non-European cultures or they will perish.

Now all these problems are intimately connected with the laity. Each of them is a challenge to the laity. None of them can be solved without the laity.

The first of these problems has all sorts of historical causes that do not concern us here; this article is interested only in remedies, and these are found in three rediscoveries. The first is of Catholic lay action; the Gasquet notion of the laity's role seems fantastic today when, to take only two examples, one thinks of the Y.C.W. or the Legion of Mary. Catholics are overcoming the tendency to divide the individual's spiritual life from his earthly daily life, and learning how to carry the one over into the other. Nor is this being done simply by individuals; we are beginning to see a striking degree of collective action, the development of a corporative sense, the forming of groups at parish, diocesan or national level and co-ordination between them. And this new note is due to the second rediscovery, that of the Church as a community,

a brotherhood, the People of God in fact. To read with open eyes the text of St Peter quoted earlier is to see the radical insufficiency of any individualistic piety; we are members one of another, as St Paul tells us, and must live as such. And both these rediscoveries are subsumed into the third, that of the Mass as the centre of the communal life of the Church, the act *par excellence* of the Christian community, demanding full participation of the laity and ruling out by its collective character any merely individualistic piety.

This is why the Council started its work with the liturgy. That was not a 'topic for choir boys', as one bishop is reported to have complained, but the central problem of Christian living. The Mass is meant to be the communal meal of the People of God, as communal an experience, as much a family affair, as the Last Supper, the first Mass. But go to a family meal; it may be a little untidy, unpredictable, noisy or whatever, but it is full of such values as warmth, spontaneity, unity and affection. Then go to a parish Mass; the odds are that every person treats his neighbour as a stranger, sitting alone as far as possible; everybody remains silent most of the time; the priest is a long way off, inaudible or incomprehensible like many of the ceremonies that he performs and symbols that he uses; the language renders the fore-Mass superfluous and the rest is regarded as only a preparation for a communion thought of in exclusively individualistic terms. 'If that's a family meal, than all I can say is, it doesn't look like it', would be a fair comment from an unbeliever.

The whole point of the programme of liturgical reform on which the Council is going to launch us is to make this communal aspect of the Mass clear to all and to bring all into it and thus to train all in the true spirit of Christian brotherhood. Preachers address their congregations as 'dearest brethren in Jesus Christ'; but how many think of the person sitting next to them, of the rest in the church, of the other members of the parish, of all members of the Church, as brothers and sisters in Christ? If they did, the effect on their lives would be immense. Consider what would happen if all four million practising Catholics in England really lived for one year as if they were brothers and sisters in Christ, with responsibilities to each other and to the lapsed that arose out of that relationship, the effect on the Church in this country would be little short of a rising from the dead.

Let us not forget that the numbers of the lapsed to be attracted back into the Church are very large; it is estimated by some that there are as many Catholics unknown and unregistered as known and registered, and by no means an overwhelming majority of the latter class is practising. It follows that a majority of our brethren in this country have drifted away in some fashion or another. How are they to be brought back? Let no one say, 'it's the job of the priests'. There aren't enough priests

to do it, and you *are* your brother's keeper. Nor is he to be blasted back into the Church with threats of Hell and prophecies of doom; 'More flies are caught with one spoonful of honey than with a hundred barrels of vinegar'. He must be attracted home by the sight of the Church as lovable and desirable. What keeps the lapsed out of the Church is so often not malice but sheer boredom and lack of interest, caused by the sloth, coldness, selfishness, the poverty of liturgy and doctrine, the rigidity, in a word, the torpor which they associate with the Christian life as they have seen it lived. And to whom does it belong to present a different image of the Church and of living according to the Gospel? Primarily to the laity. That is why layfolk should not regard all the changes in the liturgy as so many items for experts; the liturgy is the primary and indispensable communal experience by which Christian living should be shaped. Lay spirituality starts from here, and consequently so does the in-gathering of the lapsed.

And this is also the beginning of our reconversion of the lost areas of once Catholic lands, the second great problem. The post-Christian is very critical of the Church and often with very good reason. Her impressive size, juridical structure and spreading influence leave him cold. The faults of her members in past ages come easily to his mind. But suppose he could here and now *see* the Church functioning as she ought, as a supernatural family, a living community in which all members loved one another, helped one another, in which the old were not left unwanted, the sick unvisited, the prisoners uncared for, the workless unaided or mothers overburdened, in which it was impossible to be lonely and whose Sunday gatherings were as joyful and spontaneous, if possibly as untidy, as a family meal. How many would then be attracted into the Church, seeing her for the first time as she truly ought to be? 'See how these Christians love one another', the Romans used to say. And one must ask, whose job is it to present that image of the Church to the world? The clergy cannot do it. But the laity can.

Much the same goes for the third great problem faced by the Council, the reunion of Christians. We Catholics often do not realise how unattractive the Church can appear to those outside, how grim, rigid, legalistic, formal, clericalized and inhuman. She can seem the religious equivalent of a vast and power-seeking industrial complex. And if an image such as this persists in the minds of a sufficient number of our separated brethren, together with the prejudices in our own minds about the Orthodox and Protestants, then even supposing our bishops and theologians could achieve a complete union of mind with those of our separated brethren, Christian reunion is still impossible. The Church has seen it all before, reunions concluded at Lyons and Florence by prelates and scholars which remained without effect because

not ratified by the laity. And the task of changing the image of the Church in the minds of the vast majority of our separated brethren belongs, again, inescapably to the laity. And the way of doing it is only the logical extension of their contribution to the solution of the first two problems.

An example might make this clear. After the Russian Revolution tens of thousands of Orthodox refugees came flooding into Western Europe and America. They could have been welcomed by us as fellow-Christians in distress. With a few honourable exceptions, we utterly failed to do this. A distinguished Catholic ecumenist once told me sadly that he could think of nothing we had omitted that might wound or anger. But the Protestants acted differently, so much so that, as he also told me, an Orthodox dignitary, addressing a Protestant audience, could say, 'We are far closer in belief to Catholics, but far closer in heart to Protestants'. How good it was therefore to hear the other day of a Catholic layman who, hearing that a little Orthodox parish in the North of England was so poor that it had no heating in its church, bought them an oil heater.

The fourth is the challenge of Marxism. Its success has been due above all to the fact there is a moral vacuum for it to fill. It provides an incentive by promising a paradise on earth, a classless society in which each gives according to his ability and receives according to his needs. Exploiting this genuinely attractive picture and the contrasting one of the grave social and economic injustices in the world today, it blinds men to the evil of the means and motives that are offered to achieve it. And this philosophy, this way of life will never be eradicated by force. The only way to do it is to fill the vacuum with something better. Communism must be criticised and exposed as a sham, and Christianity substituted for it. But how is this to be done? Who is to set about the immense task of re-Christianizing our society? The answer is that the task belongs first and foremost to the laity. It is they who meet the Communist or the fellow-traveller on the factory floor, in the office, in professional organisations, in the political parties. The cleric does not.

The success of Communism has been the measure of the Church's past failure to obey Our Lord's social teaching. The failure and defeat of Communism will be measured by the laity's present effort to put it into practice.

The last of the five problems before the Council is that of the foreign Missions. This may be considered from the angle of 'adapt or perish'; recent events in Ceylon and the Sudan make it clear how urgent a need this is, and reports of the radical demands made by missionary bishops at the Council show how they are responding to it. But that is a merely negative way of seeing the situation; a better slogan would be 'adapt to conquer'. Space allows no more than a few generalizations on so vast a subject, but this much can be risked. Western technological

civilisation is spreading rapidly and irresistibly into every corner of Asia and Africa and with it carrying the doom alike of ancient paganisms such as the African and of world religions such as Hinduism, Buddhism and, perhaps, ultimately, Islam. The obliteration of Confucianism in China is the grimmest illustration of this incompatibility. Their dissolution is inevitable. And it is precisely this moment for which the Church must be prepared, both by making herself the heiress of all that is good and beautiful in these ancient ways, which they themselves will no longer be able to defend, and by adapting her own discipline and customs to this new situation, so as to be able to speak to the heart of these peoples when industrialism and Westernisation have dissolved their former cultures. Now it is self-evident that both this programme of cultural assimilation and the vast missionary expansion that it is meant to serve are unthinkable without the fullest possible support from the laity. Two illustrations will suffice. A Catholic Indian culture that was confined to the clergy would be of no value either to the Church or to India; a Ceylonese missionary movement launched without the fullest exploitation of lay strength is now inconceivable, given that all missionary priests and nuns, forming over one half of the total clergy and religious, are due to be expelled within two years. One may suppose that new and exciting lessons will be learned one day by our laity from that of Asia and Africa.

It seems pretty clear, then, that the laity are called upon to shoulder obligations that their fathers, yet alone Cardinal Gasquet, would never have dreamed of; but this is hardly surprising. The reason is partly theological, the rediscovery of the doctrine of the Church as God's people, as the Body of Christ with its various members; and partly historical, the emergence of an universally educated laity, capable of responsible action and providentially raised up at a time when the clergy are on the point of being overwhelmed by problems too big and too numerous for them to face alone. That is why one of the topics which the Council has been discussing is the possibility of 'lay deacons' who could undertake a great deal of the work now swamping the parish priest. This is how it was in the early Church and how it may well be again.

All this may seem very revolutionary, very unlike the traditional way of things, epitomised in the story of Cardinal Gasquet, in which the hierarchy is everything and the layman nothing. There must be change, however, and change is a good thing provided all that is best remains. And the hierarchy has changed, too, for it no longer thinks in those old terms, as is shown in these words of Cardinal Léger of Montreal: 'The Church is a hierarchical society, yes, but of free men, in which dialogue is as much a duty as obedience'.

*Adapted from a conference given at Cambridge University
Catholic Chaplaincy by Fr Benedict Webb, O.S.B.*

BOOK REVIEWS

CHRISTIAN UNITY: A CATHOLIC VIEW by *Archbishop Heenan, Cardinal Bea, S.J., and others.* (Sheed and Ward) 10s. 6d.

CHRISTIANITY DIVIDED by *Küng, Barth, Cullmann and others.* (Sheed and Ward) 12s. 6d.

One does not need to read the correspondence columns of Catholic newspapers and journals to be aware of the deep bewilderment of many English Catholics when faced with the 'oecumenical' approach to the problem of Christian unity. All kinds of elemental fears are aroused and jangling. Is not this a surrender to Protestant ways of thinking? Is it not just a new fashion followed uncritically as the Gadarene swine followed their leader? Are we to be expected to be blown from side to side by every new wind of doctrine, chasing impressive-looking but doctrinally dangerous movements—the Liturgical Movement, the Biblical Movement, Worker Priests, the Oecumenical Movement? Why this sudden March-madness, this crazy desire for short-cuts and nostrums for evils and faults which have been with us for centuries, correspond to very profound prejudices and circumstances of our lives, and which have long served the good purpose of keeping us all up to the mark spiritually? Why should we follow angry young men—especially Continentals—in a violent Latin or Teutonic hurry or a flood of American sentiment?

We have all felt these fears. But have we ever reminded ourselves of a few solid historical facts? These movements are, basically, not in the least new. The whole history of the Catholic Church was one long Liturgical Movement, Biblical Movement, Worker Priest Movement, Oecumenical Movement until the later nineteenth century when a kind of defensive deep-freeze fell upon Catholics, a freeze of inactivity in those fields. The early Church, the Church of the Patristic Age, the medieval Church, the early modern Church, were all engaged furiously in liturgical experiment and adaptation; they pululated with liturgical accretions and changes to meet changing needs. The early Church, the medieval Church, the early modern Church knew its Bible far better than we modern Catholics. Our Codices room in the monastery library has a long row of old Douai Bibles thumbed away with use by our recusant forefathers. As for Worker Priests, we seem to have heard of the bishops and priests of the early Church who followed St Paul in holding down secular jobs, of medieval priests who were (to the horror of Church history manuals) farmers on weekdays, of sixteenth-century priests who went before the mast to America or the Far East or appeared in England in brown secular suits as estate stewards, of early nineteenth-century German and Irish priests who followed their flocks into the growing cities or across the Atlantic to the makeshift frontier life of America. We also seem to have heard of an immense tonnage of theological debate between Catholics and Arians, Catholics and Nestorians, Catholics and Protestants—by no means merely defensive, but heroically, if inexpertly, seeking to make the Church understood, to penetrate to the real points at issue below the surface differences.

It was only in the later nineteenth century that a curious defensive freeze set in amongst Catholics—a passive conformism in liturgical matters (bred of failing interest in the liturgy?) a polite disinterest in the Bible (and, indeed, all solid religious reading), a clerical correctness of attire and demeanour, a positive shrinking from the arduous and difficulties of debate with non-Catholics. The revival of these movements is a revival of traditional life, a resurrection. Its essential goodness and healthiness far outweighs any incidental growing pains or errors of renewed adolescence.

This is surely the true background to the Oecumenical Movement. It certainly began amongst Protestants. It certainly had its first Liberal Protestant phase. But

it is now painfully emerging from that, caught in the upsurge of renewed theological life amongst Protestants. Whatever we may think of the political motives underlying the original entry of the Orthodox Churches into the movement, they are being painfully and gradually purified by a real theological revival amongst the Orthodox. Thus the Oecumenical Movement amongst Protestants and Orthodox nowadays means a real and profound self-criticism and searching on fundamental theological questions, an open-mindedness and quitting of mere panic traditionalist defence tactics which is little short of miraculous. Chief of all the changes is perhaps the recovery, bit by bit, of a sense amongst Protestants of the 'given', supernatural unity of the Church of Jesus Christ—but there is also a marvellous, if very piecemeal, recovery of a sense of the supernatural, of sanctifying Grace, of the Sacraments. Even though we point out that all of this has still to penetrate down to the layman in the pew; although it is still very tentative and partial—yet the theological recovery of Protestants from the slough of Liberal Protestantism at all is surely one of the most important facts in all modern history.

It was inevitable that the Catholic theological revival should come into touch with all this and that it should issue in a renewed debate—and a far more constructive and hopeful one than in the sixteenth, seventeenth and eighteenth centuries.

Christianity Divided is a translation from the German and gives us a fascinating glimpse of the debate in progress between Catholics and Protestants in German lands, and of the considerable progress in breaking down prejudices and reaching mutual understanding and appreciation. As in all overhearing of others' conversations, we inevitably feel outsiders to much of the idiom and circumstances of the debate—its local colour. But that is natural and in no way spoils the great interest of the articles, both Catholic and Protestant. *Christian Unity* witnesses to the fact that the 'oecumenical debate' has hardly begun properly as yet in England. But it shows that the first steps have been taken by some English Catholics to initiate such a debate.

HUGH AVELING, O.S.B.

THE STUDY OF THEOLOGY by Charles Davis. (Sheed and Ward) 30s.

This is an outstandingly good book which should prove very useful. It will be useful for students of theology, useful for priests and useful also for laymen. Although the output in English of new works by Continental Catholic theologians has greatly increased in the last few years, one could count on the fingers of one hand the number of new theological works by English Catholic writers brought out in the same period. Moreover, most of these have been works of historical theology. Fr Davis was already known for his rejuvenation of the *Clergy Review* and his excellent little book *Liturgy and Doctrine*. In *The Study of Theology* he assembles an impressive series of articles which originally appeared scattered through a variety of theological journals. Although, as he modestly says, these are only short treatments of some major theological questions, he covers quite systematically much ground—the nature of theology, faith, the status of non-Catholics, Scripture and Tradition, the theology of preaching, the Trinity, Original Sin, the Incarnation, the Resurrection and Atonement, Mariology, the Mass, Extreme Unction, the resurrection of the body and the end of the world. Although he would not admit it, these essays have a unity of their own even if it is only suggested repeatedly and not enlarged upon—though it is surely suggested very powerfully in the two essays on the *Danger of Irrelevance* and *The Theology of Preaching*. As he says, Catholic theology is not a highly specialised and technical maintenance work; maintenance of a solid but complicated deposit of doctrine. No, it is the progressive penetration of our minds by Divine Truth with our active co-operation, so that by faith we come, however, dimly, to 'share the mind of Christ'. This 'redemption of our minds' is an immensely stimulating and enlivening process; it is remote from the unconscious idea which many seem to have

that a Catholic should think much on secular subjects, but confine himself in matters of the Faith to childlike and unthinking conformity to a pattern of words. So, as Fr Davis reminds us, the layman who is intelligently well-versed in secular subjects but secondary-modern in his mental approach to the truths of his Faith, is a curious monstrosity.

If the book has this unity of theme, it also has a unity of style and approach. The closeness of its reasoning might certainly give pause to many educated laymen attempting to read it—until, we hope, they woke to the fact that every day in secular affairs of importance they expect, and cope, with reasoning no less close and thorough. Again, the Biblical themes the book constantly uses could only put off the undiscerning—since in fact they are admirably and clearly explained in ordinary modern language and terms.

Here therefore is, for the layman especially, a very badly-needed book; a difficult book, but one in which the difficulties are stimulating to clear thought; and above all, a book which should do much to clear away difficulties about the Faith—acknowledged or uneasily concealed—and make its readers much more enlightened and vigorous Christians. In these days of inflation, thirty shillings seems a trifling price to pay for new life.

H.A.

WAYS OF THINKING ABOUT GOD by Edward Sillem. (Darton, Longman and Todd) 18s. 6d.

Theistic thinkers have occupied themselves much in propounding 'arguments for the existence of God' and presumably will continue to do so until they convince at least themselves that they have succeeded. A well established enterprise such as this might have been expected to have avoided the more obvious traps by now, and there have been plenty of guide books to ensure that the correct route is taken. But not so, and new ones are necessary. Fr Sillem's being notable among recently published examples.

He works on the arguments taken from Aquinas and so extensively relied upon by apologetic theists too incapable or too idle to devise their own and he indicates how injudiciously St Thomas has been made to serve purposes not envisaged by himself. The 'Five Ways' have been served up, more or less unrecognisably doctored, as arguments 'to prove the existence of God' to anyone not hitherto inclined to accept it. Thus no account is taken of the fact that Aquinas set them out for no such purpose and, if nothing else, Fr Sillem's firm disposal of such an error would deserve our thanks. But he goes on to show that even the argument that Aquinas actually was conducting is not completed in that part of the text that gives the Five Ways. The help offered by Fr Sillem in these chapters expounding the teaching of Aquinas is most valuable.

He then essays the difficult but worthwhile task of setting forth what one might suppose that Aquinas would have produced by way of arguments for theism if he had been with us today. Even if one cannot agree that Fr Sillem has quietened all doubts, it is a pleasure to experience the generally calm and candid atmosphere of his discussions.

Of dissents the principal one that occurs is by no means unimportant, namely a difficulty about considering, as he does, in a way crucial to his argument, the universe 'as a whole'. Other wholes always have something outside them in some way, but the universe by definition cannot have this. Is it then legitimate to argue about it, just as one argues about other wholes? Both Kant and more recent thinkers might have, variously, questioned this. It is not clear that Fr Sillem had adequately forestalled

them. Of smaller complaints one might suggest that he is a bit haughty and even unfair with views of other thinkers at times; that the Fifth Way is also, in substance, from Aristotle (cf. *Physics* II, esp. cc. 4 and 6); that Hume was not so wrong about causality and that the hoary old principles of sufficient reason and causality need a much more thorough examination by those who use them.

For all this Fr Sillem has certainly brought welcome fresh light to old discussions and where one contests his findings it is with a disagreement he has enabled one to clarify greatly. A final lurking doubt is about the nature of his enterprise. Is it philosophy or apologetics? If the former there is need for a great deal more openness and uncertainty; nothing like enough doubt is being evinced. If the latter, would it not be sufficient to show that it is possible that there is God, thus ruling out dogmatic atheism? Or, if one wishes to go further, would it not be better to seem to disclose God as He is recognised in concrete human experience, especially as manifested in that of Jesus and the Saints?

PHILIP HOLD-WORTH, O.S.B.

J. H. NEWMAN: ON CONSULTING THE FAITHFUL IN MATTERS OF DOCTRINE by *J. Coulson*. Pp. 118 (Geoffrey Chapman, London) 12s. 6d.

FREE SPEECH IN THE CHURCH by *K. Rahner* (translated by *G. R. Lamb*). Pp. 82 (Sheed and Ward) 4s.

A century separates the first publication of these two works, but their themes are closely knit. Both are full of significance for that question which is so often asked today: what is the place of the individual layman in the Church?

Newman's article caused his eclipse as a rising star of the Church in England, until his name was suddenly reinstated by Leo XIII. Rahner's recent rebuke was occasioned by a not dissimilar pronouncement, in which he is said to have over-stressed, at the expense of the episcopate, the layman's part in the attainment and conservation of Catholic doctrine.

Mr Coulson's stimulating introduction describes the context of Newman's courageous plea for the education of the laity in religious matters; in this he championed the English converts against the backward obscurantism of the Old Catholic body, from whose ranks the authorities of the Church in England were then exclusively recruited. But the historical interest of the article is not confined to the nineteenth century; Newman's chief historical argument for his thesis is that in the Arian and Nestorian controversies the true doctrine of the Church was sustained more through the fidelity of the faithful, the *ecclesia docta*, than by the guidance of the episcopate, the *ecclesia docens*. This raises questions especially interesting at a time when the functions both of the episcopate vis-à-vis the Pope, and of the laity vis-à-vis the episcopate and clergy, are being so widely discussed. A further point of considerable interest, in view of the present emphasis on Latin in theological studies, is that much of the furore raised against Newman on this occasion was the result of misunderstanding, due to his refusal to render Latin technical terms by the English words which originally derived from them, but which have since acquired different shades of meaning. The article opens with a condemnation of such uneducated slovenliness; but the Rome-trained theologians were nevertheless incapable of reading Newman's English as an educated English; they drew from it the sense to be found in theologians' pigeon English, and were consequently misled.

Rahner's essay has two parts, the former directly connected with Newman's theme, the latter a development. He shows from pronouncements of Pius XII that public opinion has a place in the Church; more, it is a sign of life and health in the organism; he concludes to the duty of educating ourselves theologically, so that

all may take part in that adult criticism which can be fruitfully combined, in a responsible family atmosphere, with obedience to authority.¹ In the second part the author develops some interesting reflections on the changing structure of the Church. He emphasises fully the seemingly hopeless condition of the Church, on the defensive, losing ground everywhere against increasing population and materialistic paganism. Pessimism is, however, here incompatible with faith in the divine institution of the Church. But is the medieval position of the Church, according to which she was a power in the land, the only, or indeed the best, place she can occupy? Is it not rather an accident of the peasant civilisation which persisted until the French Revolution? May not the present crisis be an advance and a purgation, like the crises of adolescence?

The two themes are pulled together by the final suggestion that the Christianity of the future will rest far more on the individual, will depend far less on the institutional strength of the Church. Hence again the duty of every believer to make himself an educated, adult, responsible Christian.

THE PRINCIPLES OF MONASTICISM by *Maurus Wolter, O.S.B.* (translated, edited and annotated by *Bernard A. Sause, O.S.B.*). Pp. xx + 789 (American Benedictine Academy, Studies in Ascetical Theology, N.I. Herder, St Louis and London) 96s.

Maurus Wolter was born at Bonn in 1825, and was ordained priest at the age of 25. In 1856, he followed his brother to St Paul's-outside-the-Walls, where he made his profession the following year. The two returned to Germany, and, after an unsuccessful venture at Materborn, founded Beuron in 1863. Five years later Beuron was made an abbey, with Maurus Wolter as abbot, and the congregation of Beuron established. That year, 1868, there was a congress of abbots at Salzburg to discuss common Benedictine interests for the forthcoming first Vatican council. The congress provided the occasion for the restatement of monastic principles, and Dom Wolter elaborated the seven agreed basic principles and compiled a relevant anthology, which was published in 1880 under the title 'Præcipua ordinis monastici elementa'. In his preface Dom Wolter paid gracious tribute to Dom Guéranger who had 'originally proposed, in large measure, the division into seven fundamental principles'.

After an introduction on St Benedict and the order, there follow chapters devoted to the seven principles: conventual character of life in the monastery, the work of God, holy poverty (and humility), mortification (and chastity), work (and obedience), charity, and, finally, government of monasteries and spiritual direction. Each of these principles is 'explained and supported' by a fairly short passage from Abbot Wolter's pen, by 'evidence from the rule of St Benedict', by decrees and documents of the Church and by writings of saints and doctors. This monumental work, very much 'the commonplace book' of one man, has now been translated into English. Just why this has been done is hard to see, as the work is so very much a product of the nineteenth century. The sobriety of the passages of St Benedict, which seem timeless, contrasts strongly with the exhortatory, rhetorical character not only of many of the extracts but also of Wolter himself. Most modern readers will be taken aback by a title such as 'Holy Spirit, author of the rule', and many medieval passages will be quite as foreign to us. A colossal amount of work went into the preparation of this translation; besides the notes on difficult or obscure passages and the general bringing-up-to-date, there were the verification of Dom Wolter's often vague references and the hunting out of passages with incorrect or no references.

¹ A recent remark of Cardinal Léger of Montreal is worth noting: 'the Church is a hierarchical society of free men, in which dialogue is as much a duty as obedience'.

Was it really worth the labour? Often, without indication, there are omissions, additions and developments in the anthology; sometimes a tag, forceful in Wolter's version, has lost its pithiness and punch by being put into its context. Sometimes too, the Scriptural citations miss the point, because the Confraternity edition of the Bible used is far from the Vulgate used by the early writer. An extensive bibliography and a thorough, useful index complete this handsome American publication.

THOMAS BOOS, O.S.B.

TO KNOW CHRIST JESUS by F. J. Sheed. Pp. xviii + 362 and map (Sheed and Ward) 21s.

As 'Theology and Sanity' was Mr Sheed's theological statement, so this may be called his Scriptural statement. He has covered the ground at least once before, in assembling in 1952 *The Book of the Saviour*, a collection of recent Catholic writings on most facets of Christ's life: he himself wrote the Prologue, Teaching on the Trinity, and the Last Judgement.

This book is not a biography of Christ: the author disclaims that at the outset, observing that there is too much of Christ's life upon which no light falls for us, and what light there is not furnished by biographically-minded men. Nor is it a Gospel Commentary; it is rather an introduction (in the social sense) to the personality of Christ, 'that we should know Christ Jesus, know him as one person may know another . . . if we do not know him as he lived among us, acted and reacted and suffered among us, we risk not knowing him at all' (the title is drawn from John xvii, 3). Unless we make such attempts to know Christ, we shall find ourselves 'either constructing our own Christ, image of our own needs or dreams, or having no Christ but a shadow and a name'.

Here one immediately senses a danger, and remembers the remarkable preface to Mgr Guardini's *The Lord*, a book of comparable nature. In a Life of Christ, he warns, the author must 'recognise clearly the limitations which the subject necessarily imposes'. A psychology of, say, St Francis is possible—but not of Christ. 'Anyone who attempts to overstep the obvious limitations only loses sight of the authentic figure, core of which is the *mysterium Dei*, canceller of all psychology. Here lies the secret of grace; participation in the divine mystery; hence the impossibility of "analysing" any true Christian. All one can do is demonstrate from ever new points of departure how all attributes, all characteristics of Christ terminate in the incomprehensible, an incomprehensibility, however, of measureless promise.' Mr Sheed recognises this and sets such demonstration as his task. He seeks an imperfect understanding, knowing complete comprehension of Christ as God-Man to be beyond mortal man. Man's deeper study of Christ may nevertheless, with grace, lead him far into Christ—and there are, Mr Sheed avers, two direct paths; to examine the thrust of the Old Testament into the New, and to plunge deeper into the theological roots and fruits, the doctrinal implications of Christ's activities and teachings.

Throughout the book, the author dwells upon Christ the man, as being God as well; and Christ, who is God, as having the full range of human experiences, from sorrow to joy. At the raising of Lazarus, for example, he says 'we cannot hope fully to understand the emotions of a God-Man, but we must bring our minds to bear upon them: they are not told for no reason at all'. He then examines Christ's tears and groaning of the spirit, in the face of the miracle of life he knows he is about to perform. Equally at the Agony, the Manhood of God is shown in bitter distress; 'We are here at the furthest point of his humiliation. He can never have looked less like God.' The author picks up the scene again on Easter day, pondering the mystery of a glorified body ' . . . just as the agony in Gethsemane puzzles those who theorize too confidently on what the direct vision of God means to the soul of one still living

here upon earth'. There are two places in the book in which the Divinity and Humanity of Christ are closely examined—pp. 73-4 where Christ's human intellect is contrasted with a soul which enjoyed Direct Vision while on earth; and the whole finely wrought Chapter XI, *Duel in the Desert*, following the forty days fast, where Satan, once the finest of created things, probes both Humanity and Divinity to see their extent. The theme persists through the book.

And there are shafts of insight throughout: as when the question is asked, 'Did any of the mothers of Bethlehem know that it was for Mary's child that their own had been slain?' or in the sustained passage on 'The Child who was God', which discusses the kind of education the young Jesus would have had in Nazareth, in which he would have learned in detail of the intervention of Yahveh in Jewish history, and of the Messiah that was to come. The effect of the childhood surroundings of Jesus, the carpenter's son, upon the mind of the God-Man is again pursued in the section 'He Advanced in Wisdom'. The phrase 'until the time' used of Satan's departure after the temptation (p. 107) is again picked up on p. 325, unfolds that same phrase as fulfilled 'when Satan entered into Judas, and moved him to approach the chief priests'. The Baptist's profound phrase 'He was, when I was not' is highlighted. The author sees in Mary at Cana, the instrumental cause for the beginning of Christ's Public Ministry; ' . . . thus Mary, who by her obedience had brought her Son into life, now by his obedience brought him into public life'. At the end of this life, the scene of Mary and John, Mother and son standing at the foot of the Cross, draws forth the comment—'Does anyone who believes in the Trinity imagine that Jesus' Mother did not know from her Son of his own procession from the Father? And if she knew it, it is hard to think that she did not talk of it with the new son her Son had given her'. Of St Peter, a fitting parallel is drawn between the triple denial and the triple utterance of love in John xxi, the passage which establishes his primacy: 'Lord, thou knowest that I love thee'.

Comments of a detractive character: It is a pity that the author never explicitly unfolded the strong literary parallelism of Luke i and ii, the two Annunciations and Births (see, for example Luke i, 80 and Luke ii, 52) each giving the other greater perspective. The Birth of Christ and the Agony, both huge moments of utter tension, silence and stillness ('for the greatest things are accomplished in silence') seemed to be underwritten; and one recalls Newman's 'Mental Sufferings of Our Lord in his Passion', a profound study of the Agony. One disagrees (but it is essentially a matter of opinion) with the conclusion advanced on p. 58 *passim*, that Mary knew from the Annunciation that her Son was not only A Son of God (the Messiah) but THE Son of God (the Second Person). This is one extreme; Mgr Guardini takes the other, in believing Our Lady to have become entirely aware of what her Motherhood meant, only as she stood by the Cross. It is a long discussion, but there are many who hold that at the Finding in the Temple, she did not yet understand, but at Cana she did; and that the eighteen years of hidden life provided the understanding. Some disagree (and it seems to rest more on research than on opinion) with the author's choice of 1500 for the Exodus, mentioned at least thrice (pp. 10, 63, 235). Galatians iii, 17 bears on this: again, it is complicated, and a good case is found in Werner Keller's *The Bible as History*. The Roman Martyrology sides with the author, but tradition usually picks a date between 1300-1200. St John's patent literary device of 'inclusion', whereby the Mother of God appears before us twice, at the outset of the Ministry and at its consummation, is not drawn out here; though our Lady's place at the Cross is properly given its theological implication.

These few points apart, this book is a serious and sensitive study of the four Gospels, and it achieves its purpose, to enlighten us as to the person of Christ. Its final chapter deals with the Mass, the Redeeming Sacrifice, lifting the Christ of the

Gospels to the cosmic Christ of St Paul, to the victim that is 'the one perfect sacrifice of our Redemption, of which all others were only figures (in whom) the Father showed His acceptance—by the Resurrection, He glorified the victim . . . the victim was not only accepted, taken to Himself, by God. But as the perfection of sacrifice as a public act required, the acceptance was visibly expressed. That is the point of the Ascension'.

A.J.S.

SIX SAINTS FOR PARENTS by *Rosemary Haughton*. (Burns and Oates) 21s.

THE SAINTS AND OUR CHILDREN by *Mary Reed Newland*. (Geoffrey Chapman Ltd) 25s.

Both of these books are written by mothers of large families who have discovered the immense value of the lives of the saints as means to the religious education of their children, and so have tried to present them and their message in an accessible form. Both are written for parents who are expected independently to work out the appropriate form of transmission to their own children. But the characters of the two are very different.

Mrs Newland's book is in two parts. Part I consists of the life stories of Abraham, St John Bosco, St Dominic Savio, St Maria Goretti, St Bernadette Soubirous, and St Thérèse of Lisieux, ending up with a chapter on the Holy Family. The stories are told with simplicity and straightforwardness; their morals are clearly and attractively drawn out. (Occasionally simplicity is taken a bit far; the Flood account in Genesis is taken literally, and we learn that the tar pits near which Abraham defeated the four Mesopotamian kings were the ones from which Noe and his sons had drawn caulking for the Ark!) Part II is really a long string of anecdotes illustrating particular virtues; they are all apposite, and some are absolutely charming. My favourite is: 'Selfishness: a story about St Macarius the Younger for People Who Take the Largest Piece'. No gluttonous infant could resist its appeal.

The other book demands far longer treatment, in the first place because it is a pleasure to welcome in THE AMPLEFORTH JOURNAL yet another admirable book from an Amplefordian authoress and secondly because it is a richer and more ambitious work. Its scope can be seen from the table of contents: Chapter I: the Father of God's Son; St Joseph. Chapter II: Mother of Charity; St Louise de Marillac (foundress of the Sisters of Charity). Chapter III: Rake's Progress; St Augustine. Chapter IV: The Difficult Daughter; St Rose of Lima. Chapter V: The Bright One; St Thomas Aquinas. Chapter VI: The Failure; Blessed Marie-Thérèse de Soubiran (foundress of the Society of Marie Auxiliatrice). The analysis of these six characters is profound and subtle, carried out with a sort of reverently compassionate clear-sightedness into human weakness and difficulty that yields the most surprising and enriching conclusions and suggests endless new avenues of thought for any placed in charge of children, whether as parents or educators.

A particularly good example of her method is her treatment of St Augustine. This is her conclusion on him: 'The extraordinary story of St Monica and St Augustine is full of comfort for us, and the chief character in the story is neither the one nor the other but God. Monica (not entirely through her own fault) made a fearful mess of her son's upbringing. But she not only saw her "failure" turned to success by the mercy of God Who put the most unpromising circumstances to His own uses, she ended by becoming a saint herself. Augustine abused every gift of mind and body, yet God took his very sins and turned them and twisted them until they not only led him to face the truth but even (through his mistress and her child) gave him the sort of rudimentary character-training that made him able to respond

to the grace offered. And his sanctity was achieved by demands made on him quite contrary to anything he had ever desired or intended. I think it is the apparent muddle and contradiction of it all that is comforting. Nothing turned out as one would expect, nobody's plans came to anything. And in the end we see that it was not a muddle, that God held all the strands and knew exactly what He was doing with them.'

The reference to St Monica is self-explanatory; Mrs Haughton's analysis of her defects as a mother is kind but thorough: Victorian narrowness, class values confused with Christian ones, ambition for her son and greed for status, jealousy and possessiveness, over-indulgence and, finally, 'an alternation of almost hysterical offensive action and abrupt withdrawal from the fray, that argues a deep uncertainty and confusion in her own mind'. Given all that, Monica's growth to sanctity is profoundly instructive.

The reference, though, to Augustine's mistress demands more explanation. Only few of the facts are known. At the age of eighteen he acquired a housekeeper-concubine, probably a slave or ex-slave, that he picked up in Carthage. This girl whose name he never even mentions made for this turbulent and brilliant young man a home of such peace, stability and security that he remained faithful to her for fifteen years. She bore him a son who at fifteen was 'deeply affectionate, sweet-natured, humble and with a quality of radiant innocence that continually astonished his father. Needless to say from whom he inherited or learnt such qualities. Well might his father say, "There was nothing of me in him save my sin".' This remarkable woman was driven from Augustine's side by St Monica in a passion of jealousy disguised as piety. She left without bitterness, returning to Africa where no sort of future awaited her, vowing to remain chaste for the rest of her life, abandoning her son Adeodatus into the hands of St Monica, leaving not a shadow of resentment on his mind against his grandmother. Augustine himself was heartbroken by his mistress' departure. 'At this moment in the story it is she who is the heroine. Behind her, Augustine and Monica look for a moment mean and petty.'

Augustine invariably writes of this woman as if she had no other function in his life save that of an occasion of sin. And, of course, it is true that his relationship with her was sinful. But sin is always the abuse of a good, the placing of true values in a wrong setting, and in the merciful providence of God the sins that He allows us to commit He can turn to good by reason of whatever true values they enshrine. And Augustine never saw 'something that we can see; that the years he spent with the woman he never names had taught him the meaning of human love. Spoilt at home, his feeling for his mother was merely selfish; it expected much and gave little. Admired and petted, he formed intense friendships that made fearful demands on his chosen friends as he strove to recreate them in his own image. Only with his mistress and child, almost unconsciously, he learnt the delicacy and depth of real human love. He learnt to feel responsible for another's welfare, he learnt to care as well as to be cared for. And so when the time came and God demanded of Augustine the total gift of his heart, Augustine had a heart to give. By learning the meaning of natural love he became capable of supernatural love. But the experience of it was so overwhelming, so intense, that the other, which he had long taken for granted, now seemed to him nothing, a mere by-product of lust.'

One might sum up the authoress' study of these two women by saying that her portrayal of the former shows the devastation that can be caused in many lives by wrong values getting into the mind of even a good and loving person, while that of the latter shows how God can use even sin to train His chosen ones in goodness and that 'the relationship which to Augustine seemed merely lustful was to her a holy thing, and surely for her it was the path of holiness. Her vocation had been to prepare Augustine for his great future, and she gave to it all she had of generosity

and unselfishness. God will not be outdone in generosity. Any response brings a further flood of grace. The mother of Adeodatus responded with all the love that was in her. There is no time to learn here.

There is no time to explore all the riches of this book, so one example has been chosen to stand for all. But I must also mention the excellence and authenticity of the portrait of St Joseph that Mrs Haughton has reconstructed from three sources, the Gospels, our knowledge of the life and customs of the Jews at this period and place, and the reflection of St Joseph we can look for in the words and actions of our Lord. Yet it was in this chapter alone that I felt a serious doubt as to her interpretation of events. She establishes by arguments that certainly look conclusive that St Joseph and our Lady were truly married, not merely betrothed, before the Annunciation. So be it; but why does Luke ii, 5 describe our Lady at Bethlehem as 'desponsata uxor' which the Jerusalem Bible renders 'fiancée'? It would be wise if, in future editions, this point could be examined, however, briefly, with the arguments that favour the J.B. rendering, since a good deal of her account depends on it, notably her interpretation of our Lady's words, 'I know not man'.

J.-F.S.

THE LEGENDS OF THE SAINTS by Hippolyte Delehaye, S.J. (translated by Donald Atwater). (Geoffrey Chapman) 30s.

This is a new English translation of a book which has long been recognised as a classic. First published in Brussels in 1905 it excited wide admiration; but it also provoked opposition, for the modernist crisis was in its first ferment and the audacities, real or supposed, of criticism too easily gave rise to distrust. Fortunately the book survived, and went through a new edition in the following year. This translation is taken from the current 1955 edition.

It is a work of the most profound scholarship with a rare balance of judgement. In his preface to the first edition Père Delehaye wrote: 'controversy, a bad counsellor, has been kept out of the book'. He is true to his word. In a preliminary chapter, hagiographical documents are divided according to their purpose and historical value, and of the various types Père Delehaye concentrates on the legends. These are analysed dispassionately and all types are dealt with, such historical documents as the acts of SS. Perpetua and Felicity as well as the well-known, yet entirely fictitious, legend of St Philomena. The growth of the much embroidered legend of St Procopius of Caesarea is examined in detail from the short and powerful account in Eusebius to the florid medieval glosses in Latin and Greek. No type is left unexamined. There is an extremely important chapter on the production of legend which should be read by all historians. Legend is not a thing of the past but is produced even today in an acutely historically-minded society. The subjective element cannot be ruled out in the interpretation of events.

Although Père Delehaye is necessarily iconoclastic, he never lets this run away with him. He is keen to point out that legend has a great value, and one should not ignore it. Those of the saints are repeated and embroidered to stir up devotion. Their lives are concrete manifestations of the spirit of the Gospel: and, says Père Delehaye, 'in that it makes this sublime ideal a reality for us, legend, like all poetry, can claim a higher degree of truth than history'. Only, it must not be mistaken for history. There is certainly a danger that historical pedantry might deprive us of the use of all hagiographical legend, and those whose task it is to revise the second nocturn lessons might bear in mind what Père Delehaye has to say.

The republication of this masterly work must be welcomed. This edition has been excellently translated by Donald Atwater, and has the useful addition of a memoir of Père Delehaye by his Bollandist confrère, Paul Peeters, S.J. It is a pity

that the footnotes, which often are closely related to the text, have been banished to the end of each chapter: also, that the index has been reduced from the 1907 edition to include only the names of saints. Finally, the printing and the binding are of a poor quality. Such economies seem ill-chosen for so important a book.

EDWARD CORBOULD, O.S.B.

PEACE BY ORDEAL by Frank Pakenham. Pp. 399 (Geoffrey Chapman) 30s.

Originally published in 1932 with a second edition in 1935, this book makes a welcome reappearance in 1962. For it is very much a book for 1962, in that we are now sufficiently far from the Irish Treaty of 1921 to be able—most if not all passion spent—to see the business in perspective. Indeed, as the elderly and middle aged know, the passions roused in the thirties by the Spanish Civil War as compared with those which the Irish Question engendered were scarcely more than a burst of irritability.

The book also has a more immediate importance. If the weather prophets of the political world are to be trusted, we are on the threshold of a new and critical period of intense diplomatic activity. It is essential, if we are to have an informed public opinion, that the average educated man should have at least some conception of what diplomatic bargaining means, of what happens, to quote that least diplomatic of Statesmen, Archbishop Laud, 'at a council table where great men are met together to draw things to an issue'. If such a man will read Lord Longford's book, his appreciation of what is happening in Brussels, in the Kremlin, in Washington, in Rome—to say nothing of negotiations in Dagenham and Coventry—will be fortified and enlarged. For here in fascinating and developed detail is the story of a great diplomatic negotiation which was carried through to a successful conclusion, and which is also less difficult of comprehension for the average man since it was primarily an affair of the British Isles. Most Englishmen have at least met an Irishman. Furthermore, the men on both sides were, on any reckoning, 'great men'. Consider the English team: Hewart, Sir Winston Churchill, Birkenhead, Austin Chamberlain. And on the Irish side: Griffith, Collins, Barton, Gavan Duffy and Duggan. Nor were Worthington Evans and Hamar Greenwood, who made up the English team, men lacking in ability. It was a formidable clash. Nor can the story of any negotiations conducted by Lloyd George lack fascination.

Has one any criticism to offer? There would seem to be one crucial question which the book leaves too much in the background. How far were the English negotiators conscious of the fact that, perhaps for the first time since the reign of the first Elizabeth, the strategic situation had decisively altered? No continental power threatened or, in 1921, seemed remotely likely to threaten England. The old Tudor argument, that Ireland was the back-piece of England's armour, had gone. What England needed above all was American friendship: Irish-American opinion mattered to England in a new and urgent way. Again, the new post-war public opinion in England was impatient for an end to old issues on which their fathers had been prepared to stand fast. In 1921, Englishmen were as little anxious to go on with the struggle against the Irish as they were to deny the vote to the suffragettes. In other words, strategically and psychologically, 1921 was the right moment, and for once statesmen did not hurry forward just in time to be too late. It will be interesting to see, when Tom Jones's papers become public property, whether Lord Longford's interpretation of that enigmatic figure, on pp. 136-7, will stand. Probably, it will.

T.C.-E.

THE CAMBRIDGE MOVEMENT by James F. White. (Cambridge University Press) 32s. 6d.

The Oxford Movement and the Tractarians have a considerable literature of their own: the Cambridge Camden Society and the Ecclesiologists have attracted no such attention from historians. This is surprising since almost every Englishman must be familiar with the Ecclesiologists' product, the typical Victorian church or restoration. The history of the Gothic Revival has been written many times, and all writers acknowledge the central position of the Cambridge Camden Society, Pugin and Scott. Pugin has found more than one biographer; Scott has left us his 'Personal and Professional Recollections'; but the Cambridge Camden Society has had to wait for a century to find its first historian.

James F. White, a Methodist Professor of Theology from Dallas, in Texas, has written a most useful book which fills an important gap in our understanding of the Gothic Revival. It is true that the tracts of the Cambridge Camden Society and their official journal, the *Ecclesiologist*, have always been available, yet the very bulk of the literature and its controversial nature have deterred a thorough and systematic examination of the material. Hence the accounts of the Ecclesiologists in the standard works on the Gothic Revival are far from being satisfactory. Professor White has done valuable work in illuminating a confused period of the Gothic Revival. The Ecclesiologists were neither romantic antiquarians nor simply architecturally-minded Tractarians. They fail to fit comfortably either classification. Archdeacon Thomas Thorp, the first president of the Cambridge Camden Society, said that Wordsworth 'might be considered one of the founders of the Society. He had sown the seed which was branching out now among them, as in other directions, to the recall of whatever was pure and imaginative, whatever was not merely utilitarian, to the service of both Church and State.' Like Pugin, the Ecclesiologists stressed the importance of 'feeling': 'true feeling' (which was 'Catholic') was more important than knowledge without feeling. What could be more typically romantic! Yet they practised an exact science and accepted a definite theological position of which the architecture they advocated was a symbolical and material expression. This doctrinal position was that of the Tractarians, especially with regard to the priesthood and the sacraments. It is not surprising that they were frequently accused of Popery; but they were saved much unpopularity by their obstinate refusal to engage in open theological debate. Indeed, they managed to conceal their theological position so well at the beginning that in 1842 they numbered two archbishops and sixteen bishops among their patrons. But if they were convinced Tractarians, the leaders of that movement had little sympathy with their views on 'ecclesiology'. Newman up to his conversion always celebrated at the North end; and once he was a Catholic had a preference for Italian Renaissance architecture. Pusey violently repudiated any ritualistic changes and remarked that 'there is a danger in the very "beauty of holiness" without its severity'. The Ecclesiologists were *sui generis*. But this compromise between romanticism and Tractarianism was well suited to attract clerical support in the mid-nineteenth century.

The success of the Cambridge Camden Society, which started in 1839 simply as an undergraduate society, was most remarkable. In 1842 it had a membership of over seven hundred. By 1845, when its theological position was seriously challenged for the first time, it was sufficiently well established to be able to weather the storm; and although it left Cambridge and changed its name to the 'Ecclesiological Society' it retained its large membership. What is of greater importance, its influence on architects and especially on ecclesiastical patrons in the last twenty-two years of its existence was all-powerful. Professor White quotes liberally from the reviews of churches in the *Ecclesiologist*, which spared no feelings in condemning in round terms anything which did not obey the rules which the Society laid down. Architects

might, and did, complain but the Camdenians had educated clerical opinion to accept only what was 'correct', and architects had to conform or lose their custom. Relations between the Society and architects were often strained. Sir Gilbert Scott in particular felt much resentment, but he acknowledged his indebtedness to the Society. Previous to learning their principles, he said, 'no idea of ecclesiastical arrangement, or ritual propriety, had even crossed my mind'.

The 'laws of Ecclesiology' put forward by the Society have been examined very thoroughly by Professor White, who shows that the Ecclesiologists did not regard the style of architecture as of supreme importance. The form, or plan of the building held a higher place in their considerations. 'The most important requisite in erecting a church', said the *Ecclesiologist* of 1841, 'is that it be built in such a way that the Rubrics and Canons of the Church of England may be consistently observed, and the sacraments rubrically and decently administered.' The Ecclesiologists condemned those who put aesthetic considerations first. There was such a thing as Victorian functionalism before William Morris. The mistake the Ecclesiologists made was not one of principle, but rather in thinking that the medieval arrangement was well suited to the Book of Common Prayer. The Ecclesiologists were not abstract theorists, only a very few were architects; they were for the most part active Anglican clergymen who were not divorced from a realization of practical requirements. As a result they produced a type of church which, though they thought it was a replica of their favoured fourteenth century 'Middle-Pointed' style, was in fact an 'ecclesiological church'. To speak of the Ecclesiologists as mere romantic antiquarians is to do them a gross injustice.

The Cambridge Movement, to use Professor White's title, has left its mark on almost every Anglican church built before the present century, and since the days of William Morris and 'anti-scrape' its followers have been bracketed with the Puritan iconoclast, William Dowding. Professor White adds that the twentieth century has distinguished itself by being the first not to add contemporary art to medieval churches; but here he is mistaken. The liturgical movement has made itself felt in the Church of England, and for many years adaptations have been made to medieval churches to suit liturgical requirements. In May, 1961 a conference was held at Attingham Park, Shrewsbury, to discuss the problems which arise when the liturgical re-ordering of existing churches is contemplated. The papers read at the meeting have been published¹ recently, and it is ironical that two of the five churches discussed in detail for a liturgical reordering are ecclesiological churches; one designed by J. L. Pearson and the other by G. E. Street.

Professor White's excellent account of the Cambridge Camden Society has come at a particularly opportune moment when the whole question of ecclesiastical architecture is again in the melting pot. One lesson at least must be learnt from the Ecclesiologists, and it is that theologians must not abdicate their responsibility to co-operate with architects in the designing of their churches.

The book, which must be regarded as a standard work, is valuable also for its comprehensive bibliography.

EDWARD CORBOULD, O.S.B.

¹ Ed. Gilbert Cape: Making the Building serve the Liturgy (London 1962).

SHORTER NOTICES

SON AND SAVIOUR by *A. Gelin*. (G. Chapman Ltd) 15s.

In an earlier issue of the JOURNAL this book was reviewed with unstinted praise for its content and almost unqualified disapproval of the translation from the French. It seemed a tragedy that so excellent a book should be presented in such a poor, sometimes even unintelligible, version. But we are happy to say that a new and revised edition has been prepared whose translation is worthy of the French original and the last of our hesitations about recommending this book has been removed. We hope that many will buy it. Such a brief, clear and rich exposition of modern biblical scholarship for the ordinary educated reader does not often come one's way; it is worthy to take a place beside such acknowledged classics of 'la haute vulgarisation' as McKenzie's *Two-Edged Sword*.

J-F.S.

BOOKS FOR BOYS by *Leo J. Trese*. (A Fowler Wright Book) 21s.

Fr Trese writes with his characteristic engaging freshness in his *Book for Boys*, but one wonders if this particular book will reach those for whom it is written this side of the Atlantic. This book is designed for the eleven year old and comprises a series of short instructions cleverly developed through stories and dialogue. The material is well planned, and for the English reader presented in a new way. It is just here that the difficulty arises as the American idiom can be hard to follow and easily misunderstood.

Perhaps this book is for the master rather than the boy. Certainly on the grounds of price, 21s. for 130 rather small pages, it is not a boy's book. Here are ideas both in approach to instruction and material to use. This book has been written for a purpose. The importance of well presented instruction in matters of their Faith to the younger generation does not always receive the consideration it demands. This book will help adults to bring themselves more up to date with their charges, to make their teaching more effective and to build the faith of the future generation more assured.

M.R.E.

THE LAYMAN AND HIS CONSCIENCE by *Ronald Knox*. (Sheed and Ward) 18s.

This retreat for the laity was written near the very end of Mgr Knox's life. Those who remember him then have a key to his words on Christ our Victim, and all that that diluted word really means. Previously he tells us that as our Lord made a sort of spring cleaning of the Temple, so a retreat should be a spring cleaning of our souls; but this one was 'only a sort of flick round with the duster'—more truly his ideas are like constant flicks of a torch. Death, yes, but he gave his hearers all the tips for living and for praying, especially after Holy Communion.

Read this book, for it is so well worth while.

E.A.

SAINTS FOR SERVERS by *Robert F. Flahive*. (A Fowler Wright Book).

This little book is intended for children who are beginning to serve at the altar and pictures for them the heroism and virtue of some of 'God's favourite altar boys'. The selection of saints is taken from all ages, from the third century to the nineteenth. Each of these 'Knights of the Altar' exemplifies a particular virtue and the story of their life is told in a simple way with a short factual introduction followed by episodes in their life recounted in dialogue form. This book will be most suitable for young readers although many may be put off by the illustrations, especially that on page 4.

G.L.

FUGITIVE SAINT by *Angela Verne*. (The Catholic Printing Co.) 18s.

This is the life-story of a little-known saint of the seventh century called St Dymnna, an Irish princess who fled from her native land and was martyred in the Low Countries. She is the especial patron of the mentally handicapped. Her life was shrouded in so much mystery that it took the author four years of research and hard work to unravel the problem of her identity. The result is a book which is a mixture of historical fact and imaginative dialogue. The story is told almost entirely in dialogue form and it makes very good reading for children. The final chapter deals with her cult in the present day and the effect that her patronage has had on the care for handicapped children. The book is to be highly recommended for young readers and for those who wish to study the sources of her life.

G.L.

THE LAYMAN'S MISSAL AND PRAYER BOOK (Burns and Oates) from 25s.

THE MANUAL OF CATHOLIC PRAYER (Burns and Oates) from 30s.

The Layman's Missal is an adaptation and translation of the *Missel Quotidien des Fidèles*, produced by a group of priests of the diocese of Lille, edited by Fr Feder, S.J., and approved by the Centre de Pastorale Liturgique in Paris. Unlike the original, this edition is not strictly a daily missal. In addition to the Sunday Masses, it contains all the daily Masses of Lent and the texts of the Holy Week services, some common Masses and the more important proper Masses of the Saints.

As its full title explains, 'The Layman's Missal and Prayer Book for Sundays, Principal Feasts and many other days, including the Liturgy of the Sacraments, with Prayers and Commentaries for daily use', is much more than a missal in the accepted sense. It is rather a handbook of the Church's Liturgy with theological commentaries on it. It contains the readings from the Old and New Testament, the hymns and the prayers which the Church uses publicly on many different occasions: in the Mass, in certain parts of the Divine Office, in praying for and anointing the sick, in praying for the dead and in the sacraments of Baptism, Confirmation, Penance and Marriage. In addition there are many hymns, prayers and litanies commonly used by Christians and a Kyriele with the music (in modern notation) of nine plainsong Masses, Credo I and III and the Te Deum.

The outstanding feature of the missal is the space given to commentary and explanation. It is impossible to do justice to it in a short review; one feature above all must be mentioned, however, namely the importance attached to a true understanding of the Bible as the key to the understanding of the Liturgy. The long introduction to the Missal contains a full account of the nature of Liturgy, with explanations of unfamiliar terms; this has been a feature of several earlier missals. It also contains, however, a biblical introduction, which explains the history of God's plan for the Redemption of mankind, the central position of Jesus Christ in history, the preparation for his coming from the time of Abraham down through the history of the Chosen People, the accomplishment of God's plan and the Mystery of the Church in these 'Last Days'. This account of the History of Salvation is accompanied by clear explanations of biblical concepts such as are found on every page of the Missal and whose full significance cannot be grasped in isolation but only in the context of sacred history. These introductions, used in conjunction with the excellent indexes of Bible Readings, Psalms, Prayers and Hymns, not only make it possible for someone using this Missal to pray with the Church, both in public and in private, but to find in the Church's Liturgy, in its fullest and true sense, the source and foundation of the spiritual life.

The Manual of Catholic Prayer is designed to be the complement and counter-part of *The Missal in Latin and English* published by Burns and Oates some years

ago. It is based on a Dutch manual and has been edited by H. P. R. Finberg. The Sacraments are given with a new English translation 'designed for the personal reading of the faithful, but not for use in the actual administration of the sacraments', the Order and Canon of the Mass is printed in full, but the greater part of the Manual is an anthology of prayer drawn from the Scriptures and from Christian writing from the earliest times to the present day. No anthology could ever satisfy everyone completely. This Manual contains a truly Catholic selection, a rich treasury in which everyone will find much to his taste, though he may also find some that is not. It seems to me, for example, that more use might have been made both of the writings and the liturgical books of the Eastern rites, and perhaps a little less of the post-Reformation spirituality of the West.

On the question of translation, there is an interesting divergence between the Manual and the Missal on one point, the use of the second person singular in addressing divine Persons. The Preface to the Manual considers this usage to be a distinctive feature of the language of prayer, while the editors of the Layman's Missal say they have tried to find a style of English that 'shall be acceptable to people of the twentieth century, without archaism, artificiality or avoidable obscurity', and accordingly in those passages which have been newly translated, they have avoided all use of the second person singular. The result is impressive. The directness and familiarity are somewhat strange at first but this soon disappears; on reflection, it seems odd to continue to use the old mode of address today when the effect achieved is the opposite of that originally intended. The second person singular is only used in many languages, French for example, where there is a certain close relationship, as within a family or between firm friends. In English, this 'familiar' mode of address has disappeared from normal use and to many seems archaic and remote. It is good that the Layman's Missal has made this change.

Both these books appear in English at an important time; each in its way, but especially the Layman's Missal, will fulfil a need in the period of liturgical change upon which we are entering.

VINCENT MARRON, O.S.B.

THE PRACTICE OF THE PRESENCE OF GOD by Brother Lawrence (Burns and Oates) 5s.

Donald Attwater's translation of the conversations, letters and maxims of Brother Lawrence of the Resurrection was first published in 1926. It achieved a wide circulation over the years and has been out of print for some time. It now reappears as a 'Paraclete' book in a readable format and at what is nowadays considered a modest price. The edition is substantially the same as the first though the translator has taken the opportunity of making a few alterations to the Introduction.

A.V.M.

DEVOTIONS FOR CONFESSIONS, selected by Hubert McEvoy, S.J. (Burns and Oates) 15s.

This anthology of prayers and readings for Confession is arranged in a series of preparations and thanksgivings. The purpose is to point out some of the benefits which come from frequent confession besides the one immediately sought—the forgiveness of sins—and so, by directing the attention now to one, now to another of these benefits, to deepen the understanding of the graces of this sacrament and to lessen the danger of frequent confessions becoming routine confessions.

The prayers and readings have been selected from a wide variety of sources: the selection from the Scriptures is adequate, and can always be supplemented from, for example, some of the texts that the Church uses in the Liturgy, especially during

Lent; other prayers are drawn as much from the liturgical books of the Church as from private authors; and the readings range from the works of St Augustine to the writings of the Community of St Séverin.

A.V.M.

BOOKS RECEIVED

- A BOOK OF PRIVATE PRAYER by Dom Hubert van Zeller (Burns and Oates) 12s. 6d.
 BLESSED JOHN WALL by Frank Davey (The Dickens Press) 21s.
 THE PRIEST'S WAY TO GOD by Fr Eugene Boylan, O.C.S.O. (Thomas More Books) 21s.
 AFRICAN HOLOGAUST, THE STORY OF THE UGANDA MARTYRS by J. F. Faupel (Geoffrey Chapman) 25s.
 UNIVERSITY OF CALIFORNIA PUBLICATIONS IN MODERN PHILOLOGY, Vols LXIV, LXVIII. \$3.00 each.
 ST OMERS TO STONYHURST by H. Chadwick, S.J. (Burns and Oates) 42s
 HOW THEY LIVED: 55 B.C. TO A.D. 1485 by W. O. Hassall (Blackwell's) 35s.
 INTRODUCTION TO THE DEVOUT LIFE: ST FRANCIS DE SALES (Burns and Oates) 10s. 6d.
 THE ROSARY IN CLOSE-UP by A. F. Bullen (G. Chapman Ltd) 12s. 6d.
 THE CREED IN SLOW MOTION by Mgr R. Knox (Sheed and Ward) 8s. 6d.
 LOSS AND GAIN by Cardinal Newman (a Universe Book) 5s.
 LOUIS OF GRANADA by R. L. Oechslein, O.P. (Aquino Press) 21s.
 A SYNTHESIS OF THE SPIRITUAL LIFE by Dom Wulstan Mork (issued by the Herder Book Co. in conjunction with Bruce Publishing Co., New York)
 THE VATICAN COUNCIL AND YOU by Most Rev. J. C. Heenan, D.D. NUCLEAR WARFARE by Mgr McReavy and Dr P. Hodgson. THE SALVATORIANI by Leo Smith, S.D.S.
 THE CATHOLIC CHURCH AND ANGLICAN ORDERS by F. Clark, S.J. CREATION by Rev. F. J. Ripley. THE CATHOLIC DIARY, 1963 (C.T.S. Pamphlets, Burns and Oates) 6d. each.
 CHRIST AND THE MODERN CONSCIENCE by J. Leclerc (G. Chapman Ltd) 30s.
 MURDER IN THE CATHEDRAL by Mason (Notes on English Literature series, Blackwell's) 4s.
 PRIDE AND PREJUDICE by Dalglish (Notes on English Literature series, Blackwell's) 4s.
 PROBLEMS OF THE FUTURE LIFE by G. B. Guzzetti, P. Palazzini, A. Piolanti, L. Ciappi (Campion Press Ltd) 21s.

The Editor acknowledges with thanks the receipt of the following:

- The Downside Review, The Buckfast Chronicle, The Way, The White Fathers, Les Cahiers de Saint-André, Pax, Lumière du Christ, The Ushaw Magazine, The Edmundian, The Venerabile, The Worth Record.
 The Wykehamist, John Fisher School Magazine, St Augustine's (Abbey School) Magazine, The Corbie, Novo, The Giggleswick Chronicle, The Oratory School Magazine, The Kearsney College Chronicle, The Sedberghian, The Raven, The Georgian, The Cantuarian, The Lorettonian, The Barnardian, The Denstonian, The Peterite, The Stonyhurst Magazine, The Worksoopian, The Ratcliffian, The Belmont Abbey School Magazine, The Douai Magazine, The Priorian, The Cottonian, Bootham, The Ampleforth News, The St Louis Priory Journal.

OBITUARY

ABBOT ANSELM PARKER

EDWARD STANISLAUS PARKER was born in Birmingham into a large and admirably Catholic family on 7th May 1880. Following his three elder brothers he was sent to Ampleforth, and following two of them he sought Benedictine life. Between school and novitiate, however, there intervened three years at Oxford, for he was one of the four who constituted the first generation in our recently-established House of Studies in Oxford.

He took his degree in 1900 and then, as Brother Anselm, began his novitiate and course of studies at Belmont and at Ampleforth. He was ordained in 1907 and in the following year returned to Oxford to be Master of the Hall, which consequently, according to regulations then in force, became Parker's Hall.

This was his first experience of life in a mainly non-Catholic society and his first opportunity to exercise his strong apostolic spirit and his pity for those who had not the Faith. No bushel hid the light that was in him. He was comprehensively geared to make it shine before all men. When he left Oxford twelve years later there were many who were grateful to him for insights which they had derived from him. He was indefatigable too in supporting Catholic causes of many kinds, and was an early and vigorous promoter of the Catholic Social Guild. He collaborated with his brother, the present bishop of Northampton, in translating Cardinal Mercier's Manual of Modern Scholastic Philosophy.

In 1920 he was lent to Fort Augustus Abbey in order to co-operate in the resuscitation of the Abbey school after an intermission of some years. That difficult task achieved, his parochial work followed: at St Mary's, Warrington, from 1924 to 1928; at St Mary's, Merthyr Tydfil from 1928 to 1930; and for the remainder of his long life at St Mary's, Leyland.

There by wise management and bold enterprise he laid the foundations for the material development of the parish property. By his personal holiness and his unremitting priestly activity he encouraged the piety of his people and made the truth accessible to outsiders. He had a great and practical compassion for the weak, whether for tender childhood, and all children loved him, for the lonely, the sick and for frail old age, and equally for non-Catholics. The history of the pre-Reformation parish church just across the road from his own St Mary's provided the theme for many a forthright but charitable column in the local newspaper.

In 1947 he was relieved of responsibility for the management of the parish, but remained contentedly as a curate. He was far from being in



ABBOT ANSELM PARKER

retirement. It is astonishing that he lived so long so actively, adding a large output of writing to the normal work of the parish (and to a perhaps more-than-normal length of time in church). Moreover, he knew everybody and everybody knew him, and found him free, apparently, for lengthy chats.

That he did not die suddenly on the roads was solely due to the care of others, for he used to cycle abstracted and unsteady on the crown of busy streets far too late in life ; but traffic lovingly recognised him and gave him a wide berth.

His brethren showed their feelings towards him by obtaining for him the title of Cathedral Prior of Rochester, and later the higher title of the ancient Abbey of Westminster.

Serious deafness and other ailments cramped his activity in later years but drew from him no word of self-pity, nor even dimmed his delightful gaiety. Nor happily did they prevent him from saying Mass, and twice on Sundays, up to the end.

On 19th December, he was found to have passed away gently in his sleep. He was buried in the cemetery of St Mary's which he had bought and planned and laboured in. May he rest in peace.

We offer our warm sympathy to his surviving brother, the bishop of Northampton.

NOTES

THE following changes took place recently on our missions :

At Workington, Fr Michael Sandeman, recently recovered after a sharp illness, replaced Fr Charles Forbes.

At Brindle, Fr Joseph Smith has been replaced as Parish Priest, after a severe illness, by Fr Anthony Spiller. Fr Joseph still remains at Brindle, though, and we are happy to report that he has now recovered from his illness. Fr Augustine Callaghan, who has been in poor health for some time now, has been forced by it to retire to a nursing home for sick priests.

At Browndge, Fr Charles Forbes has replaced Fr Raymund Davies.

At Warrington, the Parish of St Oswald's, Padgate, has been given up to the Archdiocese. At St Alban's, Fr John Macauley has replaced Fr Gabriel Gilbey. At St Benedict's, Fr Philip Holdsworth has replaced Fr Kentigern Devlin. At St Mary's, Fr Gabriel Gilbey has become Parish Priest in place of Fr Michael Sandeman.

At Cardiff, Fr Kentigern Devlin joined the staff.

At Abergavenny, Fr Raymund Davies has become Parish Priest in place of Fr Anthony Spiller.

ON 24th October 1962, the new Village School in Ampleforth was formally opened by the Headmaster, Fr William, as Chairman of the Managers in the unexpected and unavoidable absence of Fr Abbot. The occasion was honoured by the presence of the Chairman of the North Riding County Council, Alderman J. T. Fletcher, the Chairman of the Education Committee, Alderman R. S. Butterfield, the Secretary to the Education Committee, Mr F. Barraclough, with their wives and many other guests. Luncheon was served in Upper Building and the party then moved down to the School where the children with a number of parents were assembled and after speeches by the Chairmen of the Managers, of the County Council, of the Education Committee, and the Parish Priest, Fr Hubert, a tour of the school was made.

It is worth recording that of its type, namely a small rural primary school built for some fifty to fifty-five children, the new Village School is the first to be completed under the 1944 Act of Education in the North Riding; there are in fact few others already in use in the country. Fr Abbot turned the first sod on the site on 18th May 1961, and the children moved in on 7th May 1962; the main contractor, Mr Walter Thompson of Ampleforth, deserves our congratulations in this respect and in every other way. The architects were Messrs J. H. Napper and Partners of Newcastle upon Tyne.

WE congratulate the following brethren who made their simple profession this September: Br Bede Emerson, Br Finbar Dowling, Br Aelred Burrows, Br Leo Chamberlain, Br David Morland, Br Wilfrid Crawford, Br Jonathan Cotton, Br Jeremy Nixey, Br Felix Stephens, Br Eustace Bell, Br Maurice O'Reilly. Five novices were clothed also, of whom two were from and for St Louis.

OLD BOYS' NEWS

WE ask prayers for Adrian McGuigan (1946) who died on 10th May; Frank Hesketh (1900) on 21st September; Patrick Conroy (1960) on 5th November, the result of a car accident; Alfred Dillon (1892), one of the first Amplefordians to go up to Oxford, on 9th December; and Abbot Anselm Parker (1900) on 19th December.



WE offer congratulations to the following on their marriage :

Robert Patton Ryan to Catherine d'Yvoire at the Church of St Pancrace, Yvoire, Haute-Savoie, France, on 1st July 1961.

George Anthony Howard to Gillian Harvey at the Church of the Sacred Heart, Hove, on 1st September 1962.

Charles Kenny to Gillian Shelford at St Paul's, Haywards Heath, on 29th September.

Frederick Bennetts to Patricia Woodward at St Etheldreda's, Ely Place, on 13th October.

Donall Francis Cunningham to Karen Marie Hosp at St James's, Spanish Place, on 15th October.

Giles FitzHerbert to Margaret Waugh at the Church of St Elizabeth of Portugal, Richmond Hill, on 20th October.

Raymond Louis Allison to Pauline Middleton at St Cuthbert's Catholic Church, Chester-le-Street, on 3rd November.

Patrick Ross to Anne Briggs at St James's, Spanish Place, on 17th November.

Michael Evans to Margaret Kingston at St Etheldreda's, Ely Place, on 5th January 1963.

Michael Johnson-Ferguson to Jennifer Green at Ampleforth Abbey, on 12th January.

Anthony Pike to Ann Breingan at St Mary's, Cadogan Street, on 12th January.

Christopher John Bernard Davy to Bridget Hermione Atkinson at St Mary's, Cadogan Street, Chelsea, on 24th February, 1962.



AND to the following on their engagement :

Peter Strode to Marie-Anne Hewett.

John Gerald Lumsden, R.A.F., to Ann Philippa Mary Fell.

Christopher Johnson-Ferguson to Sally Sherston-Baker.

Paul Munro Gunn to Miranda Rosalind Burke.
 Kevin Kearney to Mary Finney.
 John Boardman to Monica Helen Thomas.
 Christopher Brown to Brenda Rugeroni.
 William Welstead to Janet Beverley Powell.
 Stephen Keppel O'Malley to Frances Mary Ryan.
 Anthony Long to Ann Jill Margaret Latey.
 Dominic Paul Morland to Laura Wallace.
 Anthony Osborne to Ann Elizabeth Harrison.
 William John Ryan to Fay Belinda Selby.

BIRTHS :

F. O. de R. Channer, a son.
 Capt. C. N. L. Irven, a son.
 I. McConigal, a son.
 H. C. G. Reynolds, a son.
 S. C. Cave, a daughter.

(Information for this section of Old Boys' News should be sent direct to Fr Oswald.)

P. J. HEAGERTY (1947) has entered the Seminary at St Edmund's, Ware ; C. E. Terrell (1953) the Dominican Novitiate ; P. D. G. Cave (1956) the English College at Valladolid ; and R. J. Maslinski (1961) the Jesuit Novitiate.

In the New Year Honours, A. M. F. Webb (1934), Minister for Legal Affairs and Attorney-General of Kenya, was appointed C.M.G. THE EARL OF ELDON was appointed G.C.V.O., and I. G. Greenlees, Director of the British Institute, Florence, O.B.E. SQUADRON-LEADER J. R. DOWLING, M.B.E., D.F.C., A.F.C., received the Queen's Commendation for Valuable Service in the Air.

LIEUT.-COLONEL W. D. MANGHAM (1942) is an Instructor at the Staff College, Camberley.

LIEUT.-COLONEL J. F. D. JOHNSTON (1941) has assumed command of the 1st Battalion, Grenadier Guards ; Lieut.-Colonel F. J. Jefferson (1940) is in command of the 2nd Battalion.

P. B. CONROY was commissioned in the Royal Artillery shortly before his death on 5th November. Others commissioned at the same time were T. J. H. Jackson, Durham Light Infantry, and R. D. Petre, 13/21 Lancers.

THE following passed out of the R.M.A. Sandhurst in December :

P. N. de R. Channer, P. R. Loyd, J. J. J. Phipps and J. A. C. Read.

R. P. MURPHY, commissioned in the Queen's Royal Surrey Regt, is now stationed in Hong Kong.

J. H. CLANCHY (1951) and F. C. J. Radcliffe (1957) have been called to the Bar.

P. M. KERSHAW (1959) has been awarded a Gerald Moody Scholarship at Gray's Inn.

M. C. MCKEEVER (1949) has been awarded a Nuffield Travelling Scholarship for Farmers, to travel in Europe studying poultry.

J. M. BRIGHT (1947), who has been for some years with B.A.T. in Singapore, has been appointed Sales Manager in Hong Kong. He has given news of other Old Amplefordians in the Company : N. J. I. Stourton (1947) is now Manager in Malta ; P. Sheehy (1948) is in London in the Market Advisory Department ; J. F. Murphy (1949), after two years as accountant in Hong Kong, has now returned to Nigeria ; J. R. Blaikie (1939) is in London as assistant to the Legal Director. A. D. McCormick (1936) has recently been appointed a Director of the Company.

S. SARMIENTO (1957) is in Washington with I.B.M. working on a control and command system for the U.S. Air Force ; A. J. S. Taylor (1954) is working in New York for the European Broadcasting Union, and is in the Telstar Corporation.

DR C. P. FOLL (1941) has been in Jamaica and South America with the World Health Organization.

AMONG the freshmen at the Universities were the following :

OXFORD. M. M. Davis, T. A. C. Huskinson *University*; D. L. Lloyd-Williams, G. K. King *Oriel*; D. A. Duncan, P. G. Constable-Maxwell *New College*; P. R. B. Young *Lincoln*; T. M. Charles-Edwards, R. F. Vernon-Smith *Corpus Christi*; J. L. Gordon *Christ Church*; J. A. Marlin *Trinity*; T. F. Mahony, A. D. Morrogh *Jesus*; P. Grafton-Green *Wadham*; S. E. Tyrrell *Worcester*; E. J. G. Hamilton *St Catherine's*; D. Ralph Wright, D. Joseph Slater, D. Ronald Mallaband *St Benet's Hall*. There were seventy-two Amplefordians in residence, including Senior Members of the University and those on post-graduate courses.

CAMBRIDGE. N. R. E. Lorrimer *Peterhouse*; M. J. Dempster, H. A. Young *Pembroke*; J. R. Fleming, A. J. C. Lodge *Caius*; J. R. de Fonblanque, H. R. G. Nelson *King's*; M. D. C. Goodall *Queens'*; C. J. W. Martin-Murphy *St Catharine's*; P. Magauran *Jesus*; R. Coghlan, J. D. Gorman *Christ's*; J. S. de W. Waller *Churchill*. There were twenty-nine Amplefordians in residence.

BRISTOL. A. D. Sinclair, J. Fairbank.

DURHAM. F. D. Burke, E. C. Lovegrove, J. R. Stokes *King's College*.

LEEDS. S. C. Thomas.

LIVERPOOL. P. J. Moroney, J. M. Wakely.

MANCHESTER. J. C. D. Goldschmidt.

EDINBURGH. D. F. Andrews, M. D. G. Barry, D. I. Himsworth, D. A. O'Donnell, S. Smyth.

AT Trinity College, Dublin, L. F. Chasseaud was a Gold Medallist at Moderatorship in Natural Sciences, and was also awarded the Longfield Prize.

J. A. MARLIN (1955) graduated A.B. *cum laude* at Harvard last June, and has now joined his brother at Trinity College, Oxford.

IN the Holy Family Chapel there are now two 'Thompson' chairs presented by James and Mary Baker in memory of their son Justin, who was killed in a car accident.

AMPLEFORTH SOCIETY Area Dinners have been held in recent months in York, Dublin, London and Liverpool.

Those who intend to be at Ampleforth for Holy Week and Easter are asked to let Fr James know by the beginning of April. Retreat discourses will be given on Good Friday and Holy Saturday. The A.G.M. of the Ampleforth Society will take place after High Mass on Easter Sunday.

DR N. F. MURPHY (1933) has been elected a member of the Provincial Parliament at St John's, Newfoundland.

A. G. TOMLINSON (1956) has passed his Chartered Accountant Finals, and is now working for an American Firm in Rome.

D. A. POOLE (1956) has been awarded a Minor Harmsworth Entrance Exhibition to the Middle Temple.

J. P. A. WORTLEY (1954) last June obtained his M.Sc. at Manchester University for a thesis on work done for the Atomic Energy Commission.

C. DE L. HERDON (1946) has gone from Beirut to the British Embassy at Amman as First Secretary.

A. P. ROSS (1953) has qualified M.B., B.S., with Honours in Surgery at St Bartholomew's.

WE ask prayers for B. C. D. Rochford (1936), brother of Fr Julian, who died on 22nd January.

CAPT. R. G. BALLINGER (1948) has been promoted Major, and is on the H.Q. Staff at Munchen Gladbach.

THE Editor of the AMPLEFORTH JOURNAL has kindly agreed to allow the Chairman and Committee of the Woldingham Dance to announce that the 'April Ball' (in aid of the Woldingham Building Fund) will be held at the Hyde Park Hotel, London, S.W.3, on Tuesday, April 23rd, 1963, from 10 p.m. to 3 a.m. Buffet Supper, Cabaret, Breakfast, Tombola, etc. Tickets, price 50/-, can be obtained from the Secretary, Miss Theresa Hudson, 83 Eaton Place, London, S.W.3.

SCHOOL NOTES

THE SCHOOL OFFICIALS were:

Head Monitor	...	...	...	N. R. Balfour
School Monitors	M. Hailey, C. E. Freeman, R. S. G. Thompson, A. C. Davey, J. P. G. Jephcott, Hon. P. E. Howard, J. P. S. Byrne, H. M. A. Crosby, J. H. R. Butcher, The Earl of Ancram, B. M. Brennan, A. G. H. Brunner, D. X. Cooper, N. J. Dore, G. D. Du Pré Moore, A. W. P. du Vivier, J. F. Garrett, F. C. Medicott, R. A. F. Pearson, K. R. A. C. Studer, G. A. Whitworth			
Captain of Rugby	...	...	...	D. X. Cooper
Captain of Shooting	...	...	...	M. K. Goldschmidt
Captain of Boxing	...	...	...	A. L. Bucknall
Master of Hounds	...	...	...	S. G. John
Librarians	W. P. Gretton, P. D. Savill, C. G. Wagstaff, C. E. T. Fawcett, D. J. Pearson, J. M. Madden, S. P. D. Loftus, St J. A. Flaherty, L. N. Marcellin-Rice, H. R. Preston, N. W. Bagshawe, B. F. Richardson			
Office Men	P. J. M. Pender-Cudlip, B. M. Brennan, D. W. Tarleton, P. Detre, A. A. Reynolds, J. N. Heneage, H. M. Bishop, J. P. A. Burnett			
Senior Bookroom Official	...	...	...	R. J. Badenock

THE following left the School in December 1962:

M. C. Adams, the Earl of Ancram, N. R. Balfour, B. M. Brennan, A. R. Brown, A. G. H. Brunner, J. H. R. Butcher, J. P. S. Byrne, D. X. Cooper, A. C. Davey, R. B. C. de Hoghton, P. Detre, J. Dove, A. J. Dudzinski, G. D. du Pré Moore, C. S. T. Ebrill, M. J. R. Edwards, C. E. Freeman, J. F. Garret, M. Hailey, J. G. Hartley, C. N. M. Hawkin, P. M. Henry, M. W. Hibbert, the Hon. P. E. Howard, A. P. F. Kinross, F. C. Medicott, D. J. Parnwell, R. A. F. Pearson, P. J. M. Pender-Cudlip, C. K. A. Posford, J. A. Rowe, F. E. T. Sanders, N. D. H. Sanders, R. M. Sharp, D. Tarleton, R. S. G. Thompson, H. Thomson, M. G. Tugendhat, J. C. C. Tyler, the Hon. D. J. F. Vaughan, S. J. Walton, A. M. H. White, G. A. Whitworth.

THE following boys came to the School in January 1963:

M. J. Armstrong, M. C. A. Brunner, J. G. C. C. Campbell, P. G. N. Curzon, W. A. Dawson, A. C. Debenham, P. C. A. de Las Casas, D. B. Dewe Mathews, M. T. C. Forbes, P. D. Forbes-Winslow, M. J. O'C. Fuller, J. A. H. Greenfield, J. N. B. Howard, P. M. M. Langley, S. M. A. Lubomirski, F. McIlvenna, A. F. Markus, R. J. Murphy, C. J. W. Petit, D. P. S. Rush, V. Tang.

WE congratulate the following who have obtained

OPEN AWARDS AT OXFORD AND CAMBRIDGE IN
DECEMBER AND JANUARY 1962-3

Classics

A. C. Davey, Open Scholarship, Lincoln College, Oxford.
P. A. Knapton, Open Scholarship, Corpus Christi College, Oxford.
The Hon. P. E. Howard, Open Exhibition, Christ Church, Oxford.
M. G. Tugendhat, Open Exhibition, Gonville and Caius College, Cambridge.

History

N. R. Balfour, Open Exhibition, University College, Oxford.
J. P. M. Pender-Cudlip, Open Exhibition, Worcester College, Oxford.

Modern Languages

P. K. Poland, Open Laming Exhibition, The Queen's College, Oxford.

Mathematics

P. S. Carroll, Open Exhibition, Trinity College, Cambridge.
G. A. Whitworth, Open Exhibition, Pembroke College, Cambridge.

Natural Science

F. E. T. Sanders, Open King Charles I Exhibition, Exeter College, Oxford.

WE welcome Mr H. D. Amos, Mr G. J. Sasse, and Mr L. F. Whitfeld, who have joined the Classics Staff; Mr E. G. Boulton, who has joined the Geography Staff, and Mr M. W. Cross, who has joined the Science Staff. All joined in September 1962.

WE offer our congratulations to Mr Peter Goring on his marriage to Miss Ann Pullan, at Oswaldkirk, on Boxing Day.

WE welcome Miss M. M. P. Wolff, who has become Matron of the Infirmary, and Miss C. Clifton, who has become Matron of St Thomas'.

THE record of our academic success in 1962 is as follows: 110 candidates passed the G.C.E. in two or more subjects at 'A' and 'S' Level; 96 passed four or more subjects at 'O' Level; there were 21 distinctions. There were seven State Scholarships won by the following: Oliver Morant Bailey (Classics), Anthony Charles Davey (Classics), Peter Knapton (Classics), Michael George Tugendhat (Classics), Patrick Stephen Carroll (Mathematics), George Arthur Whitworth (Mathematics), Peter Kenneth Poland (Modern Languages).

We also congratulate those who have won awards at Oxford and Cambridge in the recent entrance examinations.

SIR SHANE LESLIE BT, was kind enough to speak twice to the School: on 23rd November he gave some account of a recent tour in a lecture on 'American Trees and Birds', and on the 25th, he spoke on one of his favourite subjects, 'Ghosts'.

THE LIBRARY

DURING the course of the term Br Anselm Cramer was appointed assistant Librarian. The most notable of recent presentations has been a collection of old books presented by Mr and Mrs M. Ogilvie-Forbes, which includes beautifully bound editions of the works of Goethe and Schiller. These fill a considerable gap, and we are most grateful. We are also grateful to Mr Denis Kelly for his gift of a copy of *The Ironside Diaries*, of which he is co-author. The Librarian would again like to thank those members of the staff who have given books or helped in other ways by their suggestions and advice.

THE CINEMA

THE term's films met with fairly general approval. On the lighter side, Hancock's *The Rebel* proved an effective end of term romp, and if *The Marx Brothers at the Circus* was less popular as a curtain raiser, this was partly due to the interestingly dated quality of its sentimental sequences. *Seven Ways from Sundown* was received only moderately well, being considered, as a western, rather square. On the other hand, the leisurely pace of *The Sundowners* did not appear to reduce its appeal, although some felt that a 'baddie' or two would have improved it.

The Best of Enemies, with its off-beat approach, caused bewilderment as well as pleasure, and the curiously sub-Christian theme of *Whistle Down the Wind* took some of the edge off the presence even of Hayley Mills. *The Parent Trap* had no such disadvantages. *The Absent-minded Professor* and 101 *Dalmatians* also enjoyed the success due to minor masterpieces, and there was an engaging performance from Margaret Rutherford in *Murder She Said*.

The old classic, *The Informer*, had a mixed reception, as might be expected; the remarkable performance of Victor McLaglen was, however, widely appreciated. The other 'straight' films all enjoyed an almost unqualified success: *On the Waterfront*, *The Nun's Story* and the French *Le Trou* made up a powerful trilogy of compellingly well-acted and well-directed films, each of them very different in style but all possessing the unmistakably authentic touch of great cinema. Few will readily forget the sound-track of *Le Trou*.

ITALY, 1962

DURING the last summer holidays a party from the School visited Northern Italy, the first Ampleforth expedition there for over twenty years. It consisted of twenty boys, mostly Sixth Formers, and two masters, Fr Benedict Webb and Mr W. A. Davidson, and lasted for two weeks, from 22nd August to 5th September. Its aim was admittedly educational, but not obtrusively so: basilicas were admired, but lidos were not overlooked; ancient monasteries charmed the eye, but cappuccinos the palate. The party flew to Milan and made its base there for three days. Noise, speed and high prices made this a formidable beginning to the holiday, but the Pirelli building and Sant' Ambrogio justified the strain; and one was glad to find that restorations had not entirely destroyed 'The Last Supper'. Visits were made to Pavia (the Charterhouse, not the battlefield) and to Lake Como. After Milan came Verona. Five days were spent in that magnificent and brilliant city, which captured everyone's heart and made perhaps the deepest impression of the tour. It was also an excellent centre for excursions to Sirmione on Lake Garda, to Vicenza and Venice. The last week we spent at Florence, in temperatures and on budgets that now seem impossible. Homage was duly paid to Fra Angelico and Botticelli, and the Italian Prime Minister was applauded on the steps of the Palazzo Vecchio as our modest contribution to the Common Market negotiations; but the hills of Tuscany closely rivalled these civic splendours, and drew us to San Gimignano and Lucca, to Pisa and Siena. So finally back to Milan and our Caravelle. It was indeed a very conventional Grand Tour, at times hardly distinguishable from *il gran turismo*; but the delights were many, discoveries frequent: . . . Renaissance 'pop' in baroque courtyards; 'Rule

Britannia' *à la Shac* in a Lombard train; a schoolmaster hailed by bambini as Jeeves; three boys held to ransom in Lucca; an Ampleforth Mass in an ancient Veronese church; a pizzeria in Siena suddenly converted into a Shack refectory. If Italy can take it, perhaps we shall seek her hospitality again in 1964.

B.W., W.A.D.

CONCERT

17th December 1962

8.0 p.m.

NATIONAL ANTHEM

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|--------------------------------------------------------------------------|-----------------------|
| 1. Solemn Melody | <i>Walford Davies</i> |
| 2. The Arrival of the Queen of Sheba | <i>Handel</i> |
| 3. First Movement from Concerto in E Major
for Violin and Orchestra | <i>Bach</i> |
| P. DETRE | |
| 4. First Movement from Sonata in A major
for 'Cello and Piano, Op. 69 | <i>Beethoven</i> |
| P. C. C. DINKEL and G. O. C. SWAYNE | |

INTERVAL

- | | |
|----------------------------------------------------------------------------------|------------------|
| 5. First Movement from the Archduke Trio
for Violin, 'Cello and Piano, Op. 27 | <i>Beethoven</i> |
| P. DETRE, P. C. C. DINKEL and MR DORE | |
| 6. Sonata for Clarinet and Piano | <i>Hindemith</i> |
| D. X. COOPER and MR DORE | |
| 7. First Movement from Sonata in C Minor
for Violin and Piano, Op. 45 | <i>Grieg</i> |
| T. P. CONNERY and MR DORE | |
| 8. Suite 'Sigurd Jorsalfar' | <i>Grieg</i> |
| Prelude Intermezzo March | |

A generation which has grown fat on recorded music of superlative quality tends to be contemptuous of amateur music-making of the standard one expects from a school concert. It is both inevitable and right that audiences should demand good music, but it is a pity that inexperienced performers should have to run the gauntlet of criticism unqualified by sympathy, as so often happens. In these circumstances it is a pleasure to be able to pay a tribute to the audience at this concert, which was not only tolerant but attentive and appreciative. Rightly so,

as this was in some respects the best school concert we have had. This was partly because the emphasis was on solo playing, and there are some very good players about. Not that one would wish to belittle the orchestra. At the start of the concert, notably in the National Anthem, its playing was ragged and uncertain, but its performance of the Grieg suite at the end was as good as anything we have had from it: the string tone was firm and consistent, the brass was splendidly unanimous, and the woodwind clear. It was an excellent choice, more successful in the event than the Walford Davies Solemn Melody.

The bulk of the concert was devoted to some very good playing of interesting and demanding pieces by a small group of instrumentalists. In most years T. P. Connery would be considered an outstanding violinist, and if he was somewhat overshadowed by P. Detre, this should not blind one to his talent. Very well accompanied by Mr Dore, he played with confidence and skill, missing something of Grieg's expansive romanticism but atoning for this by his good sense of pitch, his accurate timing and his good bowing in some difficult passages. His sustained top G was very good. His main faults were a tendency to come off too roughly and a lack of sensitivity to the minutiae of phrasing.

D. X. Cooper's playing of the extremely interesting Hindemith sonata was well-nigh faultless. The music suited his 'cool' approach (the word 'cool' may be interpreted as desired); if there was a certain lack of variety in his tone which was full and accurate and extremely pleasing, this was in fact what was required by the detached and impersonal nature of Hindemith's writing. Any exaggeration in expression would have spoilt the architecture of the melodic line. Cooper's almost laconic interpretation was entirely convincing.

P. Detre's clear and skilful playing both in the Bach Concerto and the movement from the Archduke, was of a high quality indeed. If anything, he appeared more at home in the Bach, which demanded playing of crystalline accuracy, than in the Beethoven, which demanded a persuasive sensitivity and a capacity to adapt his playing to that of the group. In these respects he lacked something, but in both pieces it was his firm grasp of the structure of the music which provided its sense of conviction. P. C. C. Dinkel had one or two moments of difficulty in the 'Cello Sonata, partly due to a certain insensitivity on the part of his accompanist, and at times his fingering was slow. In every other respect, however, his playing was of a quite exceptional quality. His tone was rich and full, his phrasing had the instinctive flexibility which marks the real musician, and one felt throughout that he was interpreting the music, not merely performing it. He made the 'cello sound like the kingly instrument that it is.

With Mr Dore's assistance, these two players gave real life and expression to the gracious music of the Archduke Trio. It was at times

necessary to remind oneself that this was not a performance by much more experienced musicians.

The same may be said of the very good performance by Dinkel and G. O. C. Swayne of the movement from the 'Cello Sonata. I have already drawn attention to the slight misunderstandings which marred this performance, but these in no way detracted from its overall charm and authority. Swayne's playing was immensely relaxed and skilful, and the texture of the music was very well established by both players.



On 14th December the School was again privileged to hear Maria Lidka and Otto Freudenthal in a recital of duets for violin and pianoforte. They played two Mozart sonatas and Bartok's second sonata. It is puzzling that a work written forty years ago should still be so hard to listen to, when there is no longer any difficulty in Bartok's orchestral works or even in 'Bluebeard's Castle'. But even euphonious Mozart sounds almost austere in this medium, and one can only guess that he deliberately subdued his beloved 'Buttergeige' to the duller sound of the keyed instrument of the day. But nothing could dim the golden sound of Miss Lidka's Stradivarius, or indeed the heroic playing of Mr Freudenthal, and they achieved a perfect partnership, although an expert might perhaps challenge their interpretation of the grace notes in the last movement of K306. They were at their best in the small lyrical E minor sonata with its upsurging opening theme and the heavenly simplicity of the minuet and trio. But their playing of the Bartok was also masterly. An excellent programme note omitted three points that might help to clarify the music: first Bartok's physical need of dissonance, then his obsession for 'worrying' a rhythmic pattern, and finally his 'mescaline' ear. The man who, sitting on a log, could hear the ants gnawing the fibres, wrote into his lyrical passages the thousands of night-sounds which he alone could hear. A generous encore, the first movement of Schumann's A minor Sonata, was a poignant reminder of this inspired generous musician, the first of the modern critics, who was impelled to leave the happiness of his family life for the solitude and dark night of the spirit. When one wonders whether a more enlightened generation might not have rescued him the recollection comes that Bartok died in poverty in New York only a few years ago.

M.R.

SOCIETIES AND CLUBS

THE SENIOR DEBATING SOCIETY

THE Society has had a reasonable term, with Mr Halliday as Leader of the Government, and Mr Pearson as Leader of the Opposition until, at the mid-term re-elections, Mr Tugendhat replaced the latter. Also Mr Coia once functioned as Leader of the Opposition during Mr Tugendhat's absence, and managed very well.

There have been a large number of maiden speakers this term. Some were quite promising, such as Messrs Wagstaff, Fallon, Bussy, Keenan, and Broadhead. However, the Society would be doomed without such speakers as Messrs Halliday, Fawcett, Tugendhat, Pender-Cudlip, Fenwick, Pearson R.A., and Freeman, and its humourist Mr Avery. These speakers managed to keep up the ever sinking tone of the debates.

It is somewhat distressing that the more successful debates are the ones that require very little preparation or thought. This was especially true of the mock election, which was to a large extent ruined by the misdirected energy of the members, who concentrated on barracking, dressing up, and sick humourism rather than on intelligent speeches. It appears that the Senior Debating Society functions as a good place for a laugh on a Sunday night rather than as an opportunity for serious discussion. The downright silliness of some members and the intellectual apathy of many others were often a bit humiliating.

There were some good debates, however; the ones on Cuba, Colin Jordan, and China did stand out above the rest as having some good speakers and speeches. But at the debate about 'chancing it', the proceedings degenerated into a farce, and at the debate about the white man's grave there were at one time only eighteen people present.

There was an away match against St Peter's during the term. The team consisted of Messrs Halliday, Tugendhat, Fawcett, and the Secretary. Ampleforth proposed the motion that 'This House Condemns the Liège Verdict'. Despite the fact that we lost the debate, it was a most enjoyable and illuminating evening. It showed us that our strict principles are not always accepted in this day and age. It removed some of the cotton wool that surrounds the average Amplefordian.

The following motions were debated this term:

This House would like to see Colin Jordan put behind bars. Won by 32 votes to 21, with 1 abstention.

This House in the event of an American invasion of Cuba, would cheerfully die on the beaches of Cuba at the side of Fidel Castro. Won by 42 votes to 33, with 5 abstentions.

This House believes that the future belongs to China. Rejected by 29 votes to 24 with 1 abstention.

This House is bored by light entertainment, bored even by TV, bored even more by Radio Lux, and bored even most by Miss Bardot. Rejected by 42 votes to 30 with 5 abstentions.

This House is not prepared to chance it. Rejected by 39 votes to 19 with 5 abstentions.

This House, if it were not Catholic, would approve the verdict which acquitted Mme Vandeput and all similar verdicts returned by juries in similar cases of Euthanasia. Rejected by 57 votes to 18 with 2 abstentions.

This House deplores the present volume of expenditure on space research.' Won by 30 votes to 23 with 3 abstentions.

At the Mock Election Mr Halliday, the Conservative candidate, was elected by 43 votes against 64 divided among seven other parties.

'This House thinks the White Man is digging his own grave.' Won by 15 votes to 10 with 9 abstentions.

Our thanks go to Fr Francis, the President, whose diplomatic skill held the House together on many occasions when the proceedings were getting out of hand.

H.B.

THE JUNIOR DEBATING SOCIETY

The Society showed itself capable, as usual, of a fair variety of moods. It is always fickle in its enthusiasms and inconsistent in its basic loyalties, veering from die-hard reactionary positions to sinister 'avant-garde' ones without flickering an eyebrow, defending the monarchy or the public school one week and supporting violence or the abolition of Latin the next, welcoming the Common Market in one breath and clinging to the 'traditional' non-dustless chalk in the next. If there is any truth in the ancient adage that 'What the J.D.S. thinks today the world will think to-morrow' (a not unreasonable proposition in the circumstances), then sociologists are in for a puzzling time.

Personal factors may have been partly to blame, as so often, for this unpredictability. Mr Fenwick's rambling monologues may, for all one knows, have provoked half the house into voting against him regardless of the motion, or to abstain on those occasions when his own loyalties remained obscure (to do him justice, however, it was not Mr Fenwick but someone else who, towards the end of a passionate speech, paused to ask the President somewhat plaintively which side

he was speaking for). The Secretary's minutes, not to mention his political opinions, also had a way of provoking irrational reactions from the House. Other speakers who showed unusual talent in concealing the actual terms of the motion behind attractively improvised nonsense were the wry Mr O'Toole, the bluff Mr Spencer, the courtly Mr Hunter and the witty Mr Noel with his Cuthbertian banners. The eagerly-awaited lectures of Mr Le Fanu were sometimes on the motion, but no one seemed to mind. All this caused great chagrin to Mr Tintner, who remained naively convinced that the motion was supposed to be argued; also, perhaps, to the peerlessly upright Lord Ramsay and the tirelessly energetic Mr de Guingand, both of whom meant what they said even if they didn't always say what they meant.

This remarkable disregard by second-year speakers (Mr Le Fanu claims, somewhat mysteriously, to be in the first year. So be it) for the principles of debating integrity appeared to leave the first-year speakers unmoved. Here there was some very good direct speaking, notably by the fluent Mr Fellowes, the angry Mr Emerson Baker and the courteous Mr Whickham, who made, in the last debate, perhaps the most impressive speech of the term. These, and others such as Mr Walsh, Mr Gubbins, Mr Bevan, and Mr Masraff should all become good debaters.

The above list is, as usual, incomplete. It would be criminal, for instance, to omit mention of the indefatigable Mr Taylor, an almost unequalled fount of relevant and irrelevant scraps of information on every debatable topic.

The Society was glad to welcome as guests Lord Longford, who took his winning sequence to two, Fr Fabian, N. R. Balfour and M. Hailey.

The officials were K. J. T. Pakenham (Secretary), M. G. Tintner, A. P. de Guingand, T. D. Fenwick, P. H. Mayne (Committee).

The motions debated were:

This House welcomes European Unity as a stepping-stone to the destruction of all racial and national barriers. Won 42-39 with 5 abstentions.

This House is happy to be living in the second Elizabethan age rather than the first. Won 43-17.

This House would prefer to be governed by a Conservative dictatorship rather than by a motley of overpaid politicians. Lost 16-37, with 12 abstentions.

This House regrets the influence exerted upon youth by books and films which specialise in violence. Lost 22-43.

This House would willingly dispense with a classical education. Won 42-28.

This House regrets the continued existence of class distinction, and blames it upon the Public Schools. Lost 21-42.

There was also a Parachute debate, at which the parachute was awarded to Princess Anne (rather than to Mrs Kennedy, Cliff Richard or Jimmy Greaves), and a mock General Election.

D.L.M.

THE FORUM

As it turned out, the Society had a somewhat curtailed programme. Only five meetings were held. The President, Fr Dominic, gave a paper entitled 'Attitudes to Ought', the subject of which was the historical development of the concept of Conscience. Mr Reginald Jennings, Bursar of Marlborough College, very kindly made the long journey to Ampleforth in order to deliver what turned out to be an amusing and stimulating paper on 'Propaganda'. The other meetings consisted of papers or discussions from members of the Society. Messrs Poland and Tugendhat opened a discussion on Morality and Literature, which might have been very interesting had there been more time; and Messrs Fawcett and Halliday spoke on Brecht and Kafka respectively. Both these papers were of a very high standard.

At the beginning of term, Mr Smiley kindly accepted an invitation to be Vice-President of the Society, which was both honoured and pleased. The term's officials were: O. M. Bailey (Secretary); and P. K. Poland, M. G. Tugendhat and A. C. Davey (Committee).

O.M.B., D.L.M.

THE MUSICAL SOCIETY

Perhaps this last term has been one of the most enterprising and successful for quite some time. At the beginning of the term D. X. Cooper was re-elected Secretary. At this opening meeting Mr Dore gave the Society a highly illuminating lecture-demonstration on the organ, using for the first time the organ which has been newly erected in the Concert Hall. This is the two-manual Lewis that served us for five years in the temporary church, and which Fr Michael and Fr Adrian, ably assisted by members of the School, have moved, piece by piece, to its new site. It has proved a great success, and will be invaluable for small chamber works and recitals as well as for teaching and practice.

All the meetings of the term have been in the form of chamber concerts by members of the Society, and have been of a remarkably

high standard. A select string orchestra was formed, and was used regularly to accompany individual soloists in concertos. Often with very little rehearsal they proved a most competent body, with a warmth of string tone and accuracy of intonation which came as quite a surprise to many. Thus Detre played the Bach E major violin Concerto, Detre and Connery the double concerto, Mrs Dore a Corelli oboe concerto and Mr Dore a Handel organ concerto. Of chamber works perhaps the most outstanding was the first movement of the 'Archduke' Trio, played by Detre, Dinkel and Swayne, all three of whom played with an assurance and sense of musicianship and ensemble which were a joy to hear. Equally encouraging was the Mozart Horn Quintet, with Bailey playing the horn, Connery the violin, Fr Adrian and Swayne violas and Dinkel and 'cello.

These were some of the more outstanding works, but it is impossible to mention all the items and performers. It was a great pleasure to be able to welcome to one of these meetings two former directors of music at Ampleforth, Fr Bernard McElligott and Fr Laurence Bévenot. To Fr Bernard, the founder of the Society way back in 1918, we are once again indebted, this time, for a magnificent recording of Victoria de los Angeles. Ampleforth music is also indebted to Mr Dougal-Cox for the generous gift of a Wharfedale SFB 3 loudspeaker which has proved a most valuable addition to the equipment in the Concert Hall.

The most notable meeting of the term was the visit of the Lastingham Choral Society, and it was a great pleasure to be able to welcome them here once again. On this occasion the tenors and basses were strengthened by a number of voices from the School. The meeting was held in the Concert Hall, where, to the surprise of many, we managed to fit in the chorus of fifty and still find room for about 120 members of the audience. The programme consisted of Stanford's 'Songs of the Fleet' in which Mr John Moore was the very able soloist, and the first part of the Messiah. The choral singing was most inspiring, and fully maintained the standard that we have learnt to expect. The same may be said of the soloists; Marjorie Mortimer and the Reverend David Senior we have heard before, and of course, Fr Oswald, who sang the bass recitatives and arias with splendid attack. Mrs Moreton we had not heard previously; she has a delightful soprano voice with something of the fresh purity of tone of a boy soprano, and her singing of the wonderful aria 'Rejoice Greatly' and especially of the recitatives was most sensitive and moving. Mr Dore accompanied throughout on the little organ with superb skill, and G. O. C. Swayne was the conductor. This must be the first time, if not ever, then certainly for many years, that a boy has conducted, and he did so most ably and authoritatively. It was a memorable and enjoyable evening.

HISTORICAL BENCH

The Society has had a successful Christmas Term, with talks to suit most tastes. Attendances however did fluctuate embarrassingly: unless one can count on the loyalty of members, the visit of a speaker becomes a tense and hazardous affair. The first meeting elected B. M. Brennan of St Wilfrid's House as Secretary, and O. J. Field of St Hugh's House as Treasurer. It then heard the traditional opening talk by the President, Mr Davidson, whose subject was 'How to Enjoy History': the secret seems to lie in biographies, brass rubbings and death-bed scenes; in other words, regarding History as an encounter with real human beings—at one remove. Fr Louis gave us an interesting historical travelogue about the Benedictine house of Montserrat in Catalonia. One outstanding feature of his talk was the excellent and abundant illustrations, and the recordings of the monastery's famous choir school. Fr Dominic, with his customary authority and versatility, conducted us into the twilight world of 'ancient' history in order to examine the trial of Jesus Christ from a strictly historical and legal viewpoint: his title was as arresting as his subject matter—'An Investigation in Criminal Law'. Mr Tolkien gave a powerful lecture on the History of Fascism and the life of Benito Mussolini, and offered us a most helpful comparison with National Socialism in Hitler's Germany. Fr Hugh brought all the illumination of his seventeenth-century Recusancy studies to bear on the history of Gilling Castle, and its owners, showing us how much we could learn about national history from the study of a local building. Mr Dammann's lecture on the German occupation of Paris in the Second World War was in itself a historical document of the first order, a 'primary source' to rival the memoirs of generals and Prime Ministers. Entitled 'Under the Iron Heel: a mere child's eyewitness', it provided a most amusing and moving account of life in Paris twenty years ago, as well as an analysis of French and German mentalities during the Occupation. The final meeting was packed to capacity in order to see a film reconstructed from old Soviet newsreels: *The Defeat of the Germans near Moscow*. It offered an angled interpretation of course, but the horror of war showed grimly through the propaganda.

The Bench would like to thank the speakers most sincerely for their lectures.

B.M.B.

THE NATURAL HISTORY SOCIETY

T. D. I. Fenwick was elected Secretary. There was a considerable increase in the membership this term, a welcome change after the rather low numbers over the last few years. Two outside lecturers provided additional stimulus. Sir Shane Leslie's 'American Trees and Birds' was very well illustrated and provided excellent material for his strong plea for a more lively appreciation of the need for nature conservancy. This is particularly timely in view of the recent formation of the North Yorks National Park; the Oswaldkirk—Ampleforth road forms part of the southern boundary and so the School is well situated with regard to it. Dr N. P. Moray, lecturer in Psychology at Sheffield and a former Secretary of the Society, gave a most interesting account of his own, largely unpublished, research, in 'The Psychology of Birds and Insects'. Other lecturers were C. J. Wright on 'British Bats', S. W. Andrews on 'Red Deer', R. F. Howeson on 'The Fishes of Fairfax Lakes' and S. R. Brennan on 'The Ampleforth Expedition to the Isles of Canna, 1962', which he illustrated with his own colour slides. There were two outings; to Flamborough Head on 1st November, which was rather spoilt by a gale; and to York to see three films by Philip Wayre, *Wind in the Reeds*, *Malayan Sun Bear* and *Golden Eagle*—all well worth seeing. At the film meeting at the end of the term, was shown *Beneath the Seas of Ceylon* and *Coral Wonderland*, both excellent.



THE COMMONWEAL

Visits from four outside speakers, Dom Edmund Peetermans, Sir Hugh Linstead, M.P., Dr Neville Moray and Mr Rodney Bennett-England, provided the highlights for what turned out to be a very successful term. We began with a talk from the President, Fr Fabian, called 'A Discontented Nation' in which he suggested reasons for the real and very dangerous political and social malaise that is gripping Britain today. Dom Edmund Peetermans, O.S.B., a Belgian missionary who has been out in Katanga for the last seven years, showed us some slides and explained the strong national feelings of that country and the way in which the United Nations had caused so much havoc and misery out there. Sir Hugh Linstead spoke on the individual and politics, emphasizing the importance of the individual's conscience in Parliament and the way an M.P. can do so much to help people in need. It is good to hear that Parliament is not just a club for the ambitious and for

hypocrites. Dr Moray provided a lively meeting with a talk on 'Being Left-Wing and Catholic', attempting to prove that the right-wing stood for 'Profit' and the left for 'Service' which naturally stirred to action the majority of those present. The Secretary, Lord Ancram, introduced a discussion on the Tory Party and M. M. Hailey on Rhodesia which went very well. We are most grateful to Fr Patrick for giving a paper (with the secret help of the Angelic Doctor) entitled 'Is Youth Revolting?'—amusing yet very profound—it left us all thinking, though we were glad to know that we are just bewildered and not really revolting. Also many thanks to Mr Davidson for his excellent talk on the recent Cuban crisis which he most interestingly put in its proper political and diplomatic setting. The term ended on a light note, however, when Mr Bennett-England of the Ephraim Hardcastle column of the *Sunday Express* gave a most instructive and entertaining talk on his job and his paper. We are truly grateful to all those who came to address the Society.

A.

THE ARCHAEOLOGICAL SOCIETY

The term proved to be a successful and worth while one for the Society which now has a membership of 134. The attendances were on the whole good and there was a large response to the invitation we were given to help in the excavations at Kirkby-Moorside. Of the five trenches which were dug, three of them contained the remains of walls belonging to a medieval building. However, due to the lack of funds on the part of the Ministry of Works, the excavations have been postponed until the Spring, when once more we hope to participate.

On the feast of All Monks, Mr H. Hayes kindly conducted an interesting and enjoyable tour of several places of archaeological value; the Cawthorn Camps, the Motte and Bailey Castle at Cropton, Wade's Causeway and the Medieval Hall at Spaunton.

The Society met five times during the term. At one of them three films on India were shown. It is regretted that the films were in rather a poor condition and that they did not suit everybody's taste.

Br Piers gave a lecture on Baalbek illustrated with his own excellent slides.

The President, Mr Canovan, read a paper entitled 'An Explanation of the Elementary Notions Relating to the Decipherment of Linear B'.

Fr Dunstan gave a talk on the Sutton Hoo Ship Burial and Fr Ambrose on Paestum and its Greek Temples.

The Society would like to record its gratitude to the above lecturers for their generosity and for promoting discussion among members of the Society on their subjects.

Finally, thanks are due to Mr S. R. Leslie for his amusing posters.

The officials for the term were: Hon. Secretary, Mr J. G. Fox, and Treasurer, Mr H. de Las Casas.

J.G.F.

LINGUA FRANCA

There have been several important changes this term in the Society. Fr Mark has taken over the Presidency from Mr McDonnell, to whom we are most grateful for his considerable services to the Society. And it was decided to hold the meetings in the Team Room, that being both warmer and more comfortable than elsewhere.

The first meeting was a review of modern French music on gramophone records; Mr L. Rice and Fr Mark made this a very enjoyable evening.

Mr C. Wagstaff gave the next talk, entitled 'The Lighter Side of Italian Literature'. He read some amusing Italian short stories (in English), which were most interesting as Italian is a much neglected language at Ampleforth.

Mr G. Cary-Elwes and Mr C. Fenwick gave a combined talk. Mr Cary-Elwes' father is in the army, and so he was able to give us some very interesting impressions of his experiences abroad. Mr Fenwick showed us the easy way of living in Spain with no money, an account similarly based on personal experience.

Fr Fabian, an authority on French politics, gave the last talk of the term, on de Gaulle. He spoke of the recent elections, and of de Gaulle's position and future in France. This lecture was excellent, and provoked lively discussion.

The term's activities were wound up by three French films. The first was about the early years of flying, the second about Utrillo and the third about Paris as a cosmopolitan city.

We should like to thank Fr Mark for getting these films, and also for his efforts throughout the term.

The following were members of the Committee: Mr A. H. Stewart (Hon. Secretary), Mr J. A. F. Baer (Treasurer), Mr L. M.-Rice, Mr C. G. Wagstaff and Mr T. P. Connery.

T.P.C.

THE ATHENIAN SOCIETY

This term has been an extremely enlightening and successful one for its members, with papers ranging from Tibet to C. P. Snow. Mr Fellowes took the secretaryship for the first half of the term and, upon his relinquishing it, the post was taken by Mr Wagstaff.

The term's proceedings began with the President, Fr Francis, producing an adept defence of apartheid and challenging the Society to disprove his case. Suffice it to say that the Society was unable to meet the challenge, and how fortunate it was that the President was on its side all the time and ended by showing us the weak points in his arguments.

We then heard a well prepared paper by Mr A. V. Morris on 'Western Influences in China', followed by a lively and amusing poetry reading session. Mr Bagshawe then gave us a detailed and enlightening paper on Tibet, which unfortunately allowed little time for discussion of the many questions it raised. Mr Richardson spoke briefly and concisely on 'The Two Cultures', an extremely interesting and well-balanced paper and short enough to allow of that full discussion, shared in by all present, that the Society regards as its speciality. There was then a play-reading of *School for Scandal*, at which the Society was conspicuous for its absence, only seven members attending. Fr Edward then gave a very learned paper on 'The Meaning of Some Renaissance Paintings', which opened our eyes to an entirely new art dimension. Finally, a film entitled *Unseen Enemies* was obtained from Shell by Mr Fellowes; it was on tropical diseases and the war against them, especially in under-developed countries; it made a powerful and moving conclusion to a term of good meetings.

C.G.W.

RUGBY FOOTBALL

NOBODY in close touch with rugby at Ampleforth expected the XV this season to be a good one. In fact the team has been an average one and has achieved quite a respectable record: five victories, one draw and three defeats. A fine start was made and four matches were won, and then there came the drawn game with Sedbergh. This was followed by the three defeats, but on each occasion the margin was narrow (9-11, 0-3, 0-6). It is indeed easy to be wise after the event, but each of these matches should and could have been won. What happened? The early victories did not cause complacency—that assertion would be unfair—but there was a reaction, and a lack of real purpose and determination was too prevalent when bad weather and injury had to be faced. Secondly K. Garrett's injury deprived the team of a competent full-back from the Sedbergh match onwards, and this proved most troublesome—no solution was found, until in preparation for the London tour, R. C. B. Rooney was selected before he had even been coached. His play in the House matches had caught an experienced eye, and his subsequent performance, though not brilliant, nevertheless justified his meteoric rise to rugby prominence. Again, this was a team that could play most attractively, and yet few XV's have given away so foolishly so many points and yards by stupid infringements of the rules. That too has been a decisive factor in the failure to achieve an unbeaten record.

What is to be said on the credit side? The forwards improved all the time and in the end were a most efficient pack; that perhaps was the greatest achievement of the season. The front row had two inexperienced 'props' in G. D. du Pré Moore and A. J. Brunner, but they are both strong boys and were the best packers to be found; they both proved that mediocre forwards, but good packers in the tight, can become good forwards in the loose too. Between them was J. R. H. Butcher, an admirable hooker who is also a class forward in the loose—but then one would expect this from one with that name. In the second row, N. R. Balfour and A. J. Zoltowski, could be guaranteed to be in the middle of every loose scrum. Balfour must rank high among the forwards which the School has trained and more will be heard of him if he decides to go on playing; he has all the gifts. In the back row were G. A. Whitworth, a hard-working forward, always in the right place and always doing the right thing; J. F. Garrett, a very fine No. 8, discovered late in his school career, but certainly one of the best forwards in the XV; A. L. Bucknall, a forward with a good sense of positioning, but too slow perhaps for an open side wing-forward.

D. X. Cooper, the Captain, was the outstanding three-quarter. It would be interesting to add up the number of points which Cooper has personally scored, both in tries scored and goals kicked; it would be a substantial part of the total number of points scored in the last three years. The memory of his change of speed and acceleration through a gap will remain, certainly in the mind of the present writer. R. R. Carlson, last year's centre, moved to the wing and may have discovered his rightful position; P. R. McFarland moved the other way, and certainly has. On the other wing, J. Dove seldom, alas, touched the ball, but he has a turn of speed which when exploited produced results. G. C. Wraw and S. J. Fraser were the halves, and were among the best footballers in the side, though neither did himself full justice. Fraser was last season's full-back, and he is a very good one, but he was asked to play at stand-off for which he has too little speed; but it is a tribute to him that he was content to play a less spectacular role for the sake of the School, and, let it be said, he did it well. Wraw has everything that makes a good scrum-half, but he needs to practise and perfect his pass. More will be heard of him too.

The following constituted the XV: K. A. Garrett; R. R. Carlson, P. R. McFarland, D. X. Cooper (*Captain*), J. Dove; S. J. Fraser, G. C. Wraw; G. D. du

Pré Moore, J. H. R. Butcher, A. J. Brunner; A. J. Zoltowski, N. R. Balfour, A. L. Bucknall, J. F. Garrett, G. A. Whitworth.

Cooper awarded colours to: S. J. Fraser, G. C. Wraw, J. H. R. Butcher, A. J. Zoltowski, J. F. Garrett, R. R. Carlson, P. R. McFarland and G. D. du Pré Moore.

v.
MOUNT ST MARY'S and, for the first school match of the season, Ampleforth gave an encouraging display of open rugby.
Won 33—0

Initially, the Mount St Mary's defence was solid and apart from a penalty by Cooper, there was no score in the first quarter of an hour. But under the pressure of high, diagonal kicks, from which Carlson, Cooper and McFarland scored, the opposition defence began to crumble. At half-time the score was only 14—0, but the second half saw the Ampleforth forwards in complete domination in line-out, tight and loose, and the backs were thus given the opportunity of exploiting the increasing number of gaps. With the aid of scissors, dummy-scissors, diagonal kicks to the wings and the appearance of Garrett in the line, tries came from Cooper, Carlson and Wrigley, two of which Cooper converted. Another penalty and unconverted try by Cooper brought the score to 33—0, and despite the continuation of the attack from both forwards and three-quarters, so it remained until the final whistle.

v.
GIGGLESWICK In this match, Ampleforth showed typical early season form, at times their play was fast and intelligent but far too often it was devoid of idea or plan. The game was hard fought forward and the visitors were often a match for an Ampleforth pack which had very little of the fire and devil of later games.
Won 21—0

After a quarter of an hour, Dove opened the scoring in the corner after a good break by Cooper who in turn converted. A few minutes later Butcher rounded off a passing bout between MacFarland, Bucknall and Whitworth and went over in the corner. Once again Cooper added the goal points with a good kick. Shortly before half-time, the Captain redeemed an otherwise dull half by a splendid individual effort which led to a try which this time he was unable to convert. The half-time whistle came to the rescue of the home side who were being hard pressed by a much improved Giggleswick pack.

For the opening minutes of the second half it looked as though the visitors would score but Ampleforth cleared its lines and Wraw sent Cooper away on the blind side of the scrum. Once again he was too fast for his opposite number and he scored a try between the posts which he easily converted. To complete the scoring, Carlson went over far out after good approach work by Cooper who was unable to convert.

Giggleswick were a shade unlucky not to score in this match because their forwards worked hard against solid Ampleforth opposition in which Balfour, Butcher and Zoltowski were outstanding. As was to be the case in too many future games, the backs relied a great deal on the speed and ideas of Cooper who was ably supported by Wraw.

v.
DENSTONE As usual, the Kirkstall fixture with Denstone provided an excellent game. The pattern of this year's match was curiously similar to last year's, when, it will be remembered, Denstone were narrowly beaten after building a ten-point lead. This year the roles were reversed: it was Ampleforth who

built a ten-point lead, and Denstone who made the later running. Fortunately for Ampleforth, the parallel was not exact, as the result shows.

This was, for several reasons, more of a connoisseur's match than a spectator's one. It was almost devoid of spectacular moments, in spite of the fact that both sides had a good deal of speed and thrust and were continually thinking in terms of attack. The fact was that neither was given sufficient room to move by the other: Denstone chose to attack on both wings, and here they were excellently held by Dove and McFarland; Ampleforth tried to break through in the centre and to switch the direction of attack, but the covering was much too quick and made some of the Ampleforth tactics look inept. In these circumstances, it was inevitable that both sides should try to build up attacking positions by forward domination and tactical kicking. In these two areas there was a great deal of intriguing and effective rugby. The game was played at a great pace by two strong and fit sides.

In the first half Ampleforth gained a distinct ascendancy in the tight scrum, and some good diagonal kicking by Fraser and Cooper (once they had learnt to avoid the sure hands of Wheatman at full-back) resulted in a series of dangerous attacks. After twenty minutes, Cooper broke classically and straight through the only real gap offered in the whole match, altered speed and direction to deceive Wheatman, and scored a fine try in the corner. His excellent conversion made it 5—0. Ampleforth pressed again, and a few minutes before the interval a long series of scrums on the Denstone line ended with Wraw touching down what was really a forward try. Cooper again converted. At this stage Ampleforth looked much the more purposeful side.

From the start of the second half the Denstone forwards countered Ampleforth's superiority in the tight and the line-out by ceaselessly harassing the backs, who allowed themselves to be caught too often in possession and as a result soon found themselves forced back on their own line. This was the first time in the season that Ampleforth had been subjected to a close siege, and their attempts to break it showed rather more will than skill: for about twenty minutes Denstone, in spite of a relative shortage of possession, gained a tactical and territorial strangle-hold, and during this period scored a push-over try and a penalty. Thereafter, Ampleforth resorted to the forward rush and the diagonal kick, and, although Denstone nearly collected another penalty goal, more than held their own. The final whistle brought obvious relief.

Great credit must go to Butcher for his excellent hooking, particularly in several vital scrums against the loose head. Balfour and Whitworth were outstanding in line-out and loose, on a day full of splendid play by both packs. Behind them, the half-back play was of a high order, and only the close marking prevented both sets of three-quarters from enjoying a field-day. Cooper managed to get his own solo effort in before his speed had been properly measured, and for this, as well as for his kicking, Ampleforth had good reason to be grateful.

v.
STONYHURST The following account appeared in *The Sunday Times*:
Won 3—0

'It is no fluke that Ampleforth are unbeaten in school games this season, but it is something of an injustice that Stonyhurst should still be chasing their initial success. Ampleforth just about deserved their narrow win if only because they played the more open rugby, and so prevented the game from developing into a relentless forward battle.

The Yorkshire school had the heavier pack, but the determined Stonyhurst forwards, who had played a hard mid-week game with Denstone, more than held their own in the tight scrums. In the loose their terrier-like tactics won the day.

On the other hand, Ampleforth, with a height advantage, jumped and caught better in the line-outs and the Stonyhurst backs contributed to their own downfall by finding touch too often and so transferring the advantage to their opponents.

In the back division the two Ampleforth wingmen, Dove and McFarland, were the fastest players on the field. Stonyhurst, however, were always quick on the tackle and their defence was first class.

Cooper, in the Ampleforth centre, was the master tactician, and in the home side O'Meara and Prendergast were untiring in their efforts, although both were somewhat inclined to kick ahead rather than start a passing move.

The game started at a fast pace with Stonyhurst putting every effort in the attempt to go into an early lead. Over eagerness caused them to be twice penalised for offside. Cooper took advantage of the second offence to land a neat penalty goal from some forty yards out—the only score of the game.

The lively Stonyhurst forwards were soon on the rampage again and drove Ampleforth back, but the assault was stemmed when another penalty for offside enabled Cooper to find touch well inside his opponents' half.

In the second half the Stonyhurst pack again held the initiative for the first fifteen minutes, but when Ampleforth broke away they always looked dangerous, but failed to break through a stout defence.

Some of the steam went out of both sets of forwards as no-side approached, and with the last kick of the game O'Meara missed a chance to level the score when he failed to lift a heavy ball when trying a shot at goal from a good distance.

v.
SEDBERGH
Drawn 6—6

The following report was published in *The Times*:
'After a second half of tense excitement a last minute try gave Sedbergh a well-earned draw. Ampleforth had already scored two tries and Sedbergh a penalty goal.

The ground at Ampleforth was in perfect condition and the two sides took advantage of it to play some high-class and clever rugby. A marked feature of the match was the well drilled loose scrummaging of the two packs. Even to describe that scrummaging as loose is misleading. It looked as if both packs were getting down to a solid 3—2—3 formation with the result that the ball was coming out cleanly and fast. Actually, Ampleforth just had the edge on Sedbergh in the heeling.

The first half was generally even though Ampleforth scored their first try in that period. A perfectly directed diagonal kick by Cooper made the opening. The ball bounced on the touchline only a foot from the corner flag. At the throw in the ball fell straight into the hands of Butcher, who went round the front of the line to score. During the first half Sedbergh had been playing a correct, but ordinary game with no hint of the fierce adventure to come.

The start of the second half saw a great onslaught by the Sedbergh forwards and Ampleforth's defence stretched to the limit. Often only inches kept Sedbergh from a try. Sedbergh were using every artifice to break through.

The only time Ampleforth really went into the attack they scored their second try and a simple one. Getting the ball from a tight scrummage Wraw, almost casually, gave a blind side pass to McFarland who sidestepped past Noad to score. Cooper's kick from far out hit a goal post which, later, was to prove a costly miss even though at the time, six points seemed to be a safe lead.

It looked less safe when Stoddart kicked a penalty goal which was the spark to explode Sedbergh into even fiercer attacks. Any mistake by Ampleforth would have let them through, but the defence was magnificently solid. But with less than a minute to go and on their own line. Ampleforth were penalized. Wraw tapped the ball to



Left to Right:

Back row standing:

R. R. Carlson
J. Dove
K. A. Garrett
A. J. N. Brunner
A. L. Bucknall
P. R. E. McFarland
G. D. du Pré Moore

Front row sitting:

J. H. R. Burcher
A. J. K. Zoltowski
N. R. Balfour
D. X. Cooper (*Captain*)
S. J. Fraser
J. F. Garrett
C. G. Wraw

Absent:

G. A. Whitworth

Left to Right :

Back row standing :

R. R. Carlson
J. Dove
K. A. Garrett
A. J. N. Brunner
A. L. Bucknall
P. R. E. McFarland
G. D. du Pré Moore

Front row sitting :

J. H. R. Butcher
A. J. K. Zoltowski
N. R. Balfour
D. X. Cooper (*Captain*)
S. J. Fraser
J. F. Garrett
C. G. Wraw

Absent :

G. A. Whitworth



Donald, who hurled himself over the line. Perhaps it was right that there was no conversion because Ampleforth had not quite deserved to win and neither side deserved to lose.

v.
ST PETER'S
Lost 9—11

After the great game against Sedbergh it was understandable that the XV were unable to produce their best form again a week later; St Peter's, on the other hand rose to the occasion and went home victorious

after a victory which would have pleased the bookies.

Ampleforth made all the rigger in the first half but, with the wet ball becoming increasingly more difficult to hold, a fact which largely nullified their obvious advantage behind the scrum, failed to finish off promising movements. As a result they changed over only 3 points up after D. X. Cooper had scored a typical try and then failed to convert it from under the posts.

St Peter's began the second half with immense energy and within ten minutes had scored twice to lead 8—3. With the rain falling hard they were in a powerful position. The Ampleforth forwards, seeing the danger all too clearly, now really exerted themselves and took complete control. With ten minutes to go they had regained the lead after a push-over try and a try from the base of the scrum by Wraw. Then just as suddenly as they had sprung to life so now the fire went out of them. St Peter's, though, responded magnificently and were rewarded by a try in the last minute of the game when P. A. Liversidge dived on the ball after Ampleforth had heeled close to their line.

v.
DURHAM
Lost 0—3

There was some doubt as to whether this match would be played at all. It would have been impossible at Ampleforth, but at Durham the snow cleared in time to leave the pitch in much better condition than expected.

As a spectacle, the match was disappointing in that it consisted of a dour battle for possession amongst the forwards and much kicking ahead by the backs. But it was a hard fought game all the same, and Durham deserved to win it with a dropped goal.

In the first half Durham held the initiative. From the start they put Ampleforth on the defensive with a kick ahead which forced a twenty-five. Then a wild pass from the base of the Ampleforth scrum allowed Durham to kick through dangerously soon after. What back play there was, came from Durham. They got the ball out to the inside-centre at least, and sometimes beyond. Ampleforth, on the other hand, were playing the wet ball game to little advantage. Kicks from Wraw and Cooper relieved the pressure at critical moments, but that was all. Both packs got their fair share of the ball, and both full backs were good, especially Fraser; but then he was the more tested. Towards the end of the first half Durham applied extra pressure. First, they hooked against the loose head on the Ampleforth line but conceded a penalty; then a fly hack nearly produced a score; and finally, their stand off, Hind, dropped a lovely goal from straight in front to produce the only score of the match.

The same sort of tactics were employed by both sides in the second half. Durham continued to handle the ball well and contrived the best movement of the game when they moved the ball right along the line and back again. At long last Ampleforth began to pass the ball. Indeed, for a ten minute spell late in the game the Ampleforth backs all but scored several times; and there is no doubt that the match could have been won. But the crucial pass never went to hand and the last word came from Durham when they should have increased their lead with an easy penalty.

v.
THE KING'S SCHOOL,
CANTERBURY
Lost 0—6

The following report was published in *The Times*:
For the first match of their southern tour, Ampleforth went to Canterbury yesterday, when King's beat them by a penalty goal and a try to nothing. Heavy rain after a hard frost made the ground like a quagmire, and anything like rugby in the accepted sense was out of the question.

Except for rare moments, the match was a long series of tight and loose scrummages with neither pack of forwards ever able to establish any marked superiority. A penalty goal is the luck that can go to any side, but King's scored their try because they used the only real chance that came their way.

In the difficult circumstances Ampleforth's lighter pack came out of the match with great credit, although, in spite of a territorial advantage, they were unable to score. King's for their part defended magnificently against steady pressure.

All the scoring came in the first half. Selby kicked the penalty goal when Ampleforth unwisely handled in the scrum in front of their own goal. The first time King's handled they should have had a try, but Barker's pass to Ridley was forward. Just before half-time King's heeled cleanly from a five-yards scrum, and when Swete came up into the line as an extra man, in the centre, he crossed for a try.

Ampleforth were tactically at fault in kicking high to the windward side of the field, for the wind often carried the ball back into play to give King's a chance to use their outsiders.

Almost continually in the second half the Ampleforth pack were pressing, but it was a mistake to heel the ball to the outsides, whose handling was most uncertain with the slippery ball. Generally it would have been better if the forwards had tried to force their way through. They had one chance of scoring when, from a five-yard scrum, they put in a good wheel. Wraw got the ball and dived for the line, but was held up before he could touch down.

v.
MAGDALEN COLLEGE
SCHOOL
Won 11—8

The following account appeared in *The Sunday Times*:
At Blackheath, Ampleforth beat Magdalen College School by a goal, a try and a dropped goal to a goal and a penalty goal. This is only the second time that these schools have played each other and they have now won one game each.

From the start it was clear that Ampleforth had a tremendous advantage forward. They won the lines out and the scrums and gave their backs a monopoly of the ball. But there was no real threat until a cross kick by Carlson was gathered by the forwards and Butcher scored under the posts for Cooper to convert.

Five minutes later they led by eight points when they pushed the Magdalen scrum over their own line and Garrett touched down. On the rare occasions when Magdalen heeled, their speedy backs played delightful rugby, and just before half-time they combined to put Hays in for a most spectacular try which Smith converted.

Ten minutes after half-time Garrett, who had been an outstanding forward, broke a collar bone and Magdalen began to get more of the ball, but their backs instead of using their speed overelaborated and ran into trouble.

Meanwhile Ampleforth's seven forwards still got their share of the ball, and after Cooper had dropped a goal he and Wraw used the touchline so effectively that Magdalen's only reply was a penalty goal by Smith.

THE SECOND FIFTEEN

Injuries and the requirements of the 1st XV made it difficult for the 2nd XV to settle down as a team—they played under four captains in five matches—but they overcame these handicaps well, and had a satisfactory season.

Price and Cunliffe were perhaps the most accomplished footballers among the forwards, but all played their full part in an efficient pack. Kinross and Jenkins, especially, were always lively; and Fraser did excellent work in the line-out.

The backs perhaps felt the effects of the unavoidable changes in the team more than the forwards; certainly they were less consistent in their play. Gretton showed himself to be a good footballer and a safe scrum-half; but the attacking line, after a promising start, had a period when things did not go smoothly for them. Their handling became very uncertain, and little was seen of a power of penetration which one knew to be there potentially. Fortunately they struck their best form in the last match; and then, with Cochrane making most of the openings, they looked an impressive line.

By the end of the season the following had their colours: Studer, Kinross, Price, Cunliffe, Gretton, Jenkins, Brennan, Fraser and Cochrane.

The team was: M. S. Costello; B. M. Fogarty, H. G. Cochrane, M. St. J. Wrigley, F. C. Medicott; J. P. Jephcott, M. P. Gretton; T. J. Price, J. F. Cunliffe, K. R. Studer (*Captain*), A. P. Kinross, Hon. K. M. Fraser, A. D. Jenkins, J. E. Lovegrove, B. M. Brennan.

RESULTS

v. Barnard Castle	Won	52—0
v. Sir William Turner's School	Lost	3—11
v. Leeds Grammar School	Lost	5—11
v. Sedbergh	Lost	5—8
v. St Peter's	Won	14—3

THE COLTS

Judging by results the Colts had a disappointing season since they lost, for the first time for some years, to Stonyhurst and were then heavily defeated by Sedbergh. This was almost entirely due to the weakness of the forwards for the backs were fast and, given plenty of the ball, would have looked very good indeed. In spite of the excellent example of M. J. Thorniley-Walker, at wing forward, they were seldom fast enough onto the ball in the loose or heavy enough to gain the ball consistently from the tight. Of the seven remaining forwards only N. C. Morris was awarded his colours. Behind the scrum C. A. James and N. F. Butcher combined well; H. A. O'Brien and C. J. Langley in the centre were capable in attack and firm in defence while M. D. Gray and R. W. Goslett were difficult to stop on the wings. Behind them P. D. Savill was impressive and seldom make a mistake.

The team was: P. D. Savill; R. W. Goslett, H. A. O'Brien, C. J. Langley, M. D. Gray; N. F. Butcher, C. A. James; M. J. Thorniley-Walker, J. E. Grieve, N. C. Morris; T. H. O'Donnell, P. R. Nelson; N. M. Robinson, D. R. Tufnell, A. J. Plummer.

RESULTS

v. Pocklington	Won	18—6
v. Barnard Castle	Won	11—3
v. Stonyhurst	Lost	6—11
v. Sedbergh	Lost	3—23
v. St Peter's	Won	26—3

HOUSE MATCHES

The first rounds of the House matches produced a number of interesting games; seldom has there been so many sides with little to choose between them. The matches between St Wilfrid's and St Thomas's, St Bede's and St Aidan's, and St Hugh's two games against St Edward's and St Oswald's were all close and well contested.

Unfortunately the weather and then examinations and injuries considerably interfered with this happy state of affairs. St Bede's were the hardest hit. In their semi-final with St Dunstan's, only a shadow of their real team took the field and an injury to Balfour then spoilt what might have been the deciding match.

In the other semi-final St Hugh's were hard pushed by St Thomas's. In a game dominated by a gale force wind both sides scored a try and a penalty goal. In extra time the better stamina of St Hugh's, enabled them to score a try, converted by Samson.

The final was an interesting but not a great game. Played in rain throughout, St Dunstan's from the first looked the better side and were soon ahead when Thompson gave McFarland an opening to score under the posts. This remained the only score until the last ten minutes when a penalty, and then a try by Zoltowski, left St Dunstan's the winners by 11 points to nil.

Congratulations should go not only to the winners, but also to St Hugh's on reaching their first final. They were also finalists in the Junior Leagues but lost decisively to St Wilfrid's.

GOLF

In September we were able to play seven holes of the course at Gilling. Although not in perfect condition they will improve with time and do already provide a keen test and should with two short holes added this summer make a very sporting course.

A committee was formed and activities began with a medal competition by way of preparation for the annual match against the O.A.G.C. Later a match-play competition was interrupted by the weather, but it will be continued next term.

On Sunday, 28th October, a school team of fourteen was entertained by the O.A.G.C., at Ganton. Although rain threatened all day, eighteen hole single matches were played before lunch and foursomes in the afternoon (some of the latter finished in almost darkness). On the whole the opposition proved too strong the school only managing to win one of the singles. After lunch and perhaps because of it we were able to win two of the six foursomes. P. Bussy, the sole winner in the morning, was again on the winning side.

At the end of a most enjoyable day the O.A.G.C. made a very generous financial donation to the School Club to help with the cost of the course. We can only say how grateful we are to them for this and for their continual support and that, if the School Club prospers as it now looks as if it will, we have the Old Boys to thank in very large part.

Thanks are due to the Committee for their work.

T. T. FERRISS.

COMBINED CADET FORCE

ARMY AND BASIC SECTIONS

TRAINING this term has had the benefit of good weather. This was a particular advantage in the Recruit Company, which devotes a larger proportion of its time to drill than does the rest of the contingent and is therefore more dependent on being able to work outside. These favourable conditions were put to good use as the results of the Basic Test show: fifty-seven passes out of sixty-one candidates. U.-O. du Pré Moore and C.S.M. Edwards who were responsible for the training are to be congratulated on this fine achievement.

Each of the four rifle companies was responsible for training their candidates for the Army Proficiency Certificate. This was in the hands of senior cadets: Cpl Halliday (No. 1 Coy), C.S.M. Bishop (No. 2 Coy), U.-O. Hailey (No. 3 Coy), and C.S.M. Goldschmidt (No. 4 Coy). Out of fifty-one candidates only three failed completely, but another ten will have to take one subject again.

There were two courses run by the Regular Army for Post-A.P.C. cadets. One was an Instructors' course run by the Yorkshire Brigade, for which we must thank Major Geoffrey Scrope who arranged it, and Q.M.S.I. Church, S.A.S.C., who conducted it. The other course was run by the Royal Engineers from Ripon. Cadets attending this were easily identifiable on account of the lengths of rope with which they were invariably festooned. In addition to these, three of the companies ran their own courses; these were conducted by U.-Os Whitfield (No. 1 Coy), Balfour (No. 2 Coy) and Medicott (No. 4 Coy).

The four company commanders combined to run a Battalion Tactics Course. This was built round a cycle of three training days: first day—indoor teaching of a tactical drill (Capt. Trafford). Second day—outdoor demonstration (Capt. Haigh). Third day—practical application in the form of an inter-section competition (Capt. Everest and Lieut. Corbould). As might be expected in so progressive a contingent a new training technique was developed to teach the tactical drills. This involved the use of a tape recorder in conjunction with a cloth model for indoor instruction. It was found that excitement and interest (and therefore comprehension and retention) could be ensured by accompanying movements on the model by the sounds of a battle which had been previously recorded. The sounds included not only the noise of firing and explosions, but the orders and appreciations of commanders on both sides. For the outdoor demonstration the demonstration platoon under Sgt Zoltowski achieved a high standard through a good deal of mud, toil and sweat. The inter-section competition was won by the section under Cpl Jenkins (No. 2 Coy).

It is early yet to be quite certain, but it is hoped that the contingent will break new ground this summer by going to camp in Germany.

THE ROYAL AIR FORCE SECTION

The Royal Air Force Section has, once again, received great assistance from Royal Air Force, Dishforth. It is very satisfactory to us that our long standing attachment to this station has been recognized by those who came in after our old friends had left for the South. We are particularly grateful to Squadron-Leader A. Dick who arranged a series of lectures for those who had passed the Advanced Examination and gave many of them himself. The subjects were of a wider and more interesting nature and fulfilled a long felt need. Apart from this the training followed the usual pattern but with more than usual success. All candidates in the 'military' part of the Proficiency Certificate were successful and in the Air Subject thirteen

out of fourteen passed, nine with credit. In the Advanced Examination, five passed with credit and a further twelve passed.

Br. Stephen Wright has been commissioned for service with the Section. The Under-Officer was J. Dove.

It is hoped to take a small party to camp in Germany during the Easter holidays : the details are as yet unknown but the main party will go to camp at an English station beginning on 20th July.

We would like to take this opportunity of thanking Squadron-Leader D. Blucke and Flight-Lieutenant S. Key, who as Liaison Officers with Air Ministry and Headquarters Air Cadets respectively, have both given us much help in the past. Flight Lieutenant Key has been succeeded in this post by Flight Lieutenant R. Humpherson, who has already visited us and promised to keep the tradition of assistance which we associate with his Headquarters.

PROMOTIONS

The following promotions and appointments were made during the term :

To be Under-Officer : C.S.M. Brunner A. J., C.Q.M.S. Poland P. K., Sgts Dove J., du Pré Moore G. D., Medlicott F. C., Pearson R. A., Whitworth G. A.

To be C.S.M. : C.Q.M.S. Cooper D. X., Sgts Bishop H. M., Edwards M. J. R., Garrett J. F., Goldschmidt M. K., Studer K. R. A. C.

To be C.Q.M.S. : Sgts du Vivier A. W. P., Ebrill C. S. T., Ferriss T. T., Gormley M. A., Kinross A. P. F., Tugendhat M. G., Wright N.

To be Sergeants : Cpls Ancram The Earl of, Brennan B. M., Byrne J. P., Howard P. E., Carroll J. A. Dove N., Dudzinski A. J., Hewitt P. F., Thompson F. J., Allan A. W., Brown N., Bucknall A. L., Bulleid D. L. H., Burnett J. P. A., Davies C. M., de Hoghton R. B. C., ffield O. J., Fogarty B., Fox J. G., Fraser Hon. K. M., Heneage J. N., Knapton P. A., Lewis B., Molony J. J., Poole R. F., Posford C. K. A., Reynolds A. A., Tarleton D. W., Stewart A. H., Magauran A.

To be Corporals : L.-Cpls Brunner A. J., Chance T. A. T., Darby S. B., Fraser S. J., Holmes M. F., Roche G. P., Rooke H. J. P. D., Sherrard T. O., Stephenson J. A., Vickers C. J., Fairhurst G. T., Jardine C. D., Sykes P. D., Vossler M. C., Walsh C. P., Watterson B. J., Wittet L., Allgood C. N., Balme J. Q., Barretto C. L., Barton W. M., Fawcett C. E. T., Fresson M., Hawe F. E., Hayhoe S. H. J., Lochee-Bayne W. A., Loftus, Lovegrove J. E. C., Madden J. M., Madden J. R., Marsh P. H., Moorhouse M. G. C., Murphy D. P., Pearson D., Rhodes M. H., Tanner D. A., Vaughan R. C., Walton S. J., Wright M. St J., Woods D. H., Carroll P. J., Curran P. T., Cavanagh J. D. K., Carlson R. R., Forbes J. V., Leach P. T., Robertson C. N., McCann J. L.

To be Lance-Corporals : Cdts Price T., Rooney R. C., Allport D. J., Brennan S. R., Garrett K. A., Howard Hon. M. E., Lis A. R., McDonough A. N., Nelson, J. J. Powell A. J., Savill P. D., Thorniley-Walker M., Windsor Clive E. A., Wood R. H., Appleton R. N., Bamford A. P., Brown N., Butcher N. F., Clarke C. V., Cochrane H. G., Curmi J. A., Dewe-Mathews J. P., Howeson R. F., Kemball C. R., MacKernan P. E., Morris G. R., Pamwell D. J., Sanders F. E., Burns F., Chisholm J. R., Eales C. R., Fitzgerald-Lombard P. J., Henry M., Lacy D., McNab R. D., Miller D. E., Morris J. A. A., McCann M. G., Clifton A. A., Huskinson P. J., Blake James J. W., Carroll P. S., Donnell J. A., Freeland R. G. S., Heath C. J., Howden D. M., King C. H., Milne K. I., O'Brien H. A., Stewart G. P.

The following passed the Army Proficiency Certificate Examination :

Credit : O'Brien T. W.

Passed : Addington J. F., Andrews C. P., Armstrong D. P., Bishop J. M., Borkowski, J. H., Broadhead S. M., Brockhurst Leacock J. M., Daly J. M., Davey R. M., Deacon M. J., Drummond J. J., Fenwick T. D., Ford-Hutchinson A. W., Fresson A. N., George M. P., Gordon N. H., Grieve J. E., Harcastle P. F., Hay C. E., Herbert S. B., Holt J. F., Kerr H. M. W., Knock A. D., Kosicki M., Lamb S. J. F., Leonard A. L., Leslie M. J. A., McFarland P. R., Marks T. P., Morris J., Morris W. P., O'Callaghan R. S., Robinson N. M., Rowan R. C., Savill D. P., Stewart G. P., Walker B. D.,

The following passed the Basic Test :

Avery R. F., Biggs P. A., Brennan T. K., Byrne P. D., Campbell M. J., Chrimes P., Clarence Smith W. G., Clive D. C., Conaghan M. C., Craig D. T., Curran P. V., Dawson R. A., de Chazel A. D., de Hartog N. J., Dessain G. W., Dewe-Mathews G. J., Dore N. J., Downey E. P., Dufort A. J., Elwes M. R., Fane-Saunders T. C., Ferrier I. A., Fleming N. P., Forrest P. R., Gallagher C. H., Gastrell R. N., Hunter W. Q., Kennedy D. W., LeFanu J. C., Lukas M. H., MacWilliam A. H., Marsden J. B., Miller J. M., Muspratt-Williams M. A., Nevill R. J., Noel C. W., O'Brien A. J., Pahlabod S. J. P., Piercy J. D., Price D. W. J., Raftery K., Lord Ramsay J. H., Robertson M. W., Russell I. H., Ryan G. P., Ryan T. J., Sampson B. A., Spencer M. G., Stanley-Carey C. E., Swietlicki P. A., Tate T. P., Tintner M. J., Wakely W. B., Whigham J. F., Williams S. W., Williamson G. A., Zawidowski E. J.

SHOOTING

EMPHASIS this term has been laid on the training of a hundred new boys and results are most encouraging. In addition the annual Classification and Inter-House competitions were shot, the former being won by St Oswald's House with St Aidan's the runners-up, and the latter by St Bede's with again St Aidan's occupying second place.

The School team shot for the 'Staniforth' Challenge Cup for which one hundred and twenty schools competed. A score of 777 out of a possible 800 enabled the team to be listed in eleventh place. An additional point would have put them into the final. Failure to do so could not be attributed to the Captain, M. K. Goldschmidt, who scored a possible.

POSTAL MATCHES

		<i>Pts For</i>	<i>Pts Agst</i>
v. Cheltenham College	Lost	780	785
v. King's School, Taunton	Won	771	757
v. The Leys School	Lost	771	786
v. Pocklington School	Lost	780	786
v. St Peter's School	Won	771	767
v. Sedbergh School	Won	780	766
v. Victoria College, Jersey	Won	780	779
v. Wellingborough School	Lost	771	784

THE BEAGLES

It is not often that hunting cannot start in September. This year's exceptionally late harvest caused the first morning to be postponed to 10th October and so delayed abnormally the start of the season.

Once started, however, things went well, and this in spite of the fact that there were no experienced officials to carry on from the preceding season, S. G. John took over as Master, with A. A. Reynolds and P. T. Leach as whippers-in and D. W. Tarleton fieldmaster. The only disappointment was that, with the late start and days missed through frost and snow, there was perhaps less hunting for the School than has ever been the case in a term.

Conditions in the valley caused the Opening Meet on 17th October to be changed to Gilling Grange, where an enjoyable day's hunting ended with two brace of hares accounted for. Then, after a good day at Saltersgate, East Moors lived up to its reputation on the following Wednesday, and those who were out were able to enjoy a first-class day's hunting ending with hounds killing their hare out on the burnt part of the moor.

Extremes of bad weather seem to dog us at Ousegill Bridge and there was no exception made for the meet there on All Saints. Fog, wind and heavy rain combined to make this unhappy day one that few will forget. Although it was minutes only before all were soaked to the skin, we drew till we could stand it no longer before giving it up as a bad job. To give it its due this meet later produced a good day with a brace and a half killed.

Next came the first of two new meets arranged by the Master this season. Potter House Farm, on Roppa Moor, is an excellent place and two good hunts there each ended with hounds working up to and killing their hare. The other new meet, Hamer Bridge in Rosedale, is in lovely country and promises well.

South Lodge and Ampleforth Moor are always difficult places and this was so again this season, although on both days hounds ran well. After a good day at Beadlam Rigg, with a brace and a half killed, the meet at Rudland Chapel on All Monks provided a real contrast to the first whole holiday; perfect weather and a busy and good day's hunting, although hares were rather too numerous. The day ended with tea in Helmsley. Gaothland and Grouse Hall each provided good days before the bad weather returned to cramp our style, causing the meet at Oswalkdirk Hall to be cancelled and making conditions rough at Grimston on the following Wednesday where there were in any case an exasperating number of hares. This was the last day for the School with the exception of those few who managed to get out for a disappointing day at Bonfield Ghyll on the last day of term. This followed another very hard day in appalling conditions, this time winds of gale force, at Old Byland. The meet was at noon, but the day did not end until some considerable time after dark; an exhausting day for all concerned, eased only by the typical farm-house hospitality dispensed by Mr and Mrs Thompson.

It was, however, very satisfactory to end the term with eight and a half brace of hares killed in nineteen days hunting. Prospects for next term are good.

THE SEA SCOUTS

We all felt, very much, the departure of Fr John. We have so much to thank him for, after his long term as Scout Master, and we offer him our sincere thanks and our prayers that his new work in Warrington may prosper for the glory of God.

Fr Cyril has taken his place as Scout Master and Br Thomas remains as A.S.M. The Troop was most capably led this term by O. J. field and his corps of Patrol Leaders: S. H. J. Hayhoe, C. J. Speaight, F. E. Hawe, J. A. Davies, P. D. M. Armstrong, R. F. J. Howeson, D. M. Howden and F. P. Kelly. field and his men are to be congratulated on their management of the Troop.

The term was notable, first, for the inspection on 17th October by Lieutenant Commander R. H. Hallam, R.N. He was accompanied by the Assistant H.Q. Commissioner for Sea Scouts, Commander A. J. Cobham, G.C., R.N., and also, of course, by our old friend Peter Lankester. We thank all three for the time they spent with us, particularly Commander Cobham who had to penetrate two hundred miles of fog on our behalf. We only had three days in which to prepare for the inspection, but we think that the inspecting officers were pleased with what they saw: an exhibition of pioneering which included a hair-raising aerial runway over the lake; a camping display; a new hut under construction which has since proved most useful; a bit of forestry thrown in; and the Fireflies at work.

We were introduced this term to two new techniques neither of which we hope to use in earnest; but they are both well worth while knowing about. Br Anselm's course on personal survival taught us, in the relative comfort of the indoor swimming pool, that a man can remain afloat in mid-Atlantic if he inflates his clothing. Unlikely though it seems, he can, for example, make a surprisingly effective life-jacket for himself by taking off his trousers and blowing them up; all too easy if he knows how. The other technique concerned artificial respiration, demonstrated by Dr John Hume. He brought two plastic dummies with him, and the whole Troop nearly brought them to life by supplying them with air through the mouth-to-mouth method. We are most grateful to Br Anselm and Dr Hume for their instruction.

The weather almost totally defeated us this term from a sailing point of view. The lake was iced up most of the time and, although this gave some of us an opportunity to make a visit to Messrs Slingsby Sailplanes, Ltd, at Kirbymoorside on one of the holidays (for which we thank them most sincerely), little sailing got done. Still, whilst we look forward to better conditions next term, this is the time to record the achievements of our Firefly team last August. Out of thirty-eight crews competing in the Public Schools' Firefly Championship, ours qualified for the finals and was placed seventeenth.

At the end of the term we said farewell to field as Troop Leader. He leaves us with our best wishes and our gratitude for all his hard work. Armstrong was elected to take his place.

BOXING

NOVICES' BOXING COMPETITION

The Competition took place on Monday, 10th and Tuesday, 11th December, and was won by St Hugh's with a total of 14 points. St Edward's were runners-up with 12 points. Third place was shared by St Aidan's, St Cuthbert's and St Dunstan's.

The tankard for the Best Novice Boxer was awarded to M. C. E. Conaghan, of St Aidan's. M. J. A. Leslie, also of St Aidan's, was runner-up and also received a tankard.

RESULTS

Gubbins (H) beat Owen (B).
 Stuart-Douglas (A) beat Bradshaw (B) scratched.
 Leslie (A) beat Kilmartin (J).
 MacWilliam (J) beat Keenan (C).
 Lennon (T) beat Watling (O).
 Ahern F. T. (H) beat Grabowski (J).
 Lewen (W) beat Sherwood-Taylor (T).
 McDonough (T) beat Rogerson (H).
 Sherbrooke (C) beat Lomax (J).
 Polanski (D) beat Masraff (E).
 Barry (H) beat Hillgarth (O).
 Nairac (E) beat Emerson-Baker (W).
 Watson (O) beat Fairhurst (T).
 Loring (C) beat Brunskill (B).
 Thorniley-Walker (E) beat Elwes (B).
 Conaghan (A) beat Stitt (D).
 Tufnell (O) beat Lister (W).
 Potez (H) beat Walker (T).
 Ramsay Hon. A. (W) beat Davey (E).
 Wardrobe (D) beat Daly (A).
 Wildemuth (E) beat Bell (A).
 Poloniecki (H) beat Knight (A).
 Blackledge (C) beat Judd (B).
 Mooney (E) beat Leonard (W).
 Roy (D) beat Young (O).
 Ramsay A. J. (C) beat Harrison (D).
 Walker (J) beat Willans (O).
 Higgs (J) beat Hayes (J).
 Henry (B) beat Lauder (C) scratched.
 Blenkinsopp (W) beat Robinson M. J. (J).

JUNIOR MATCH *v.* NEWCASTLE R.G.S.

Held on Wednesday, 12th December 1962. Result match drawn, 6 bouts to 6 bouts.

<i>Ampleforth College</i>		<i>Newcastle R.G.S.</i>
Moor	lost to	Metcalfe T.
Masraff	beat	Du Plessis
Clive	lost to	Burgess
Avery	lost to	Tormey
McKenna	beat	Letchfield
Karran	beat	Owen
Tilleard	beat	Hogg
Fogarty	lost to	Campbell
McDonough	beat	Hutchinson
Leslie	beat	Kinghorn
Emerson-Baker	lost to	Jackson
Sherbrooke	lost to	Pritchard

This was an exciting match with the result in doubt until the last bout. There were especially good performances from Masraff, Karran and Tilleard, the last named providing an excellent display of sound tactical boxing.

CORRESPONDENCE

363 HAVANT ROAD,
 FARLINGTON,
 HANTS.

24th January 1963.

To Fr Francis Stevenson,
 The Editor, AMPLEFORTH JOURNAL,
 Ampleforth Abbey, York.

DEAR FATHER,

THE LAKE HYDRO-ELECTRIC STATION

I study the Reports of the Sea Scouts' activities keenly and was delighted to read, in the October number, their clear denial of any need to justify—on utilitarian or commercial grounds—the now completed hydro-electric unit. I am all in favour of this attitude which has an excellent precedent at Ampleforth.

When my young brother, Paul, became Master of Hounds around 1919 he took over a very scruffy-looking pack which included the original couples which Plunkett had imported from Ireland. Paul was a keen electrician and was determined to express this at the kennels, although the School was lit with gas and everything electric was regarded with deep suspicion.

When the headmaster required the Master of Hounds to justify his project to install a lighting set Paul had to think quickly. He replied that given a good light in the evenings the gentlemen beagles would be able to select their partners with a more critical eye and that better-looking progeny might result.

Permission was granted on those somewhat dubious grounds. Paul pinched, from our workshop at home, a one quarter horsepower petrol engine which we had bought at Gamages in 1911 and used this to drive a tiny dynamo. The kennels became very dimly lit with 6 volt bulbs which gave less light than the hurricane lamps they replaced. But the hum of the dynamo and the chug chug of the engine were most satisfactory.

Puppies were entered at Peterborough for the first time in the season which followed and Ampleforth romped home with two 'firsts'! Paul proclaimed this as clearly the result of modern illumination.

During the next summer holidays the whole Abbey and the School were converted to electricity and the malodorous 'Gas Works' was razed to the ground. In our family we like to think that Fr Abbot and Fr Procurator took that momentous decision on the strength of the miraculous draught of puppies.

TONY GIBBONS.

THE JUNIOR HOUSE

THE officials were: J. T. M. Dalglish, Head Monitor; D. M. Tilleard, Captain of Rugby. The following were Monitors: A. Cape, A. Scrope, M. Anthony, P. Spencer, C. Hammond, R. Festing, J. Larkin, D. Haigh, P. Penno, C. Madden, R. Stringer.

THE building, formerly known as St Lawrence's, in which the Community and Upper School worshipped during the years the Abbey Church was being built, now stands in the place of the Junior House temporary buildings.

These, it may be remembered, served, however inadequately during the past few years, as bootroom, cinema-room-cum-carpenter's-shop-cum-classroom.

These buildings were used by Fr Maturin as a chapel during his Anglican days at Oxford. For forty years they have served, up till 1930, the Preparatory School and since then the Junior House and were known during this time as the 'Temporary' building!

The present 'temporary building' can claim as honourable an origin as its predecessor and in modern parlance could without any use of the imagination be styled 'semi-permanent'. Its inside is most healthy and attractive, comprising a spacious master's room, one for hobbies with two others in which our most discerning masters are happy to teach, a large lecture room in which the films are shown, a bootroom worthy of the House and a Carpenter's Shop worthy of Robert Thompson of Kilburn, all of which are solid enough to weather a further forty years.

To Fr William and Fr Robert who arranged these things and to Mr Walter Thompson and his men who saw they happened, the Junior House of 1962 is grateful, not only for an extra two weeks on the holidays, but mainly for the enormous advantages which have accrued throughout the House by having additional lebensraum.

FR BARRY from Ealing gave the Autumn Retreat. We are grateful to him for all that he did.

MISS MACKEY, who has been Matron for one term leaves us, as also does Nurse, Miss Sweeney, who has been in the House for four terms. To both we offer our sincere thanks and hope they will be happy in their future appointments. They both have tangible expressions of our gratitude.

We welcome Br Piers Grant-Ferris in charge of the Carpentry. With so gifted a craftsman expectation runs high.

There have been a number of gifts from donors, who wish to remain unnamed, including trees which have been planted round the cricket field and elsewhere and a gorgeous red antependium for the altar.

Fr William attended the usual Christmas Carol Service which would have rejoiced the heart of the exacting critic.



RUGBY

THE rugby this term has been disappointing. In the first place we had a late start to the season which meant that the team was not as fit or practised as its opponents in the first matches. Secondly the weather prevented us playing a large proportion of our matches so that in the end we had only managed to play five of our nine fixtures. Leeds Grammar School had to be cancelled on both occasions, Pocklington once and Barnard Castle once. Of the remaining five matches we won two and lost three, none of them badly.

There was a considerable number of talented players available from last year's side and also a number of very good newcomers, most of whom were backs. Thus we had ample material from which to form a good team and

yet it never really played as well as might have been expected. Under the leadership of D. M. Tilleard the pack played some very hard and good rugby, especially in the matches against St Martin's and Pocklington, but the backs were not given enough of the ball to be able to show their form. In fact we won our matches by domination at forward and hard tackling in the three-quarter line. Our loose forward play and our defence were our best qualities and it was this that prevented our opponents from scoring frequently. Had we been able to get the ball away from the scrums quickly and cleanly some of our defeats might well have been reversed. Credit must be given to a very hard-working pack and to Tufnell and Pahlabod in the backs who made the most of their opportunities in difficult circumstances. McCann at full-back and the two wings, Madden

and Hammond, played well and were very reliable in defence. M. C. Gilbey, the open-side wing-forward, was awarded his colours after a very good display against Pocklington.

The following represented the House in the team. D. M. Tilleard, J. T. M. Dalglish, P. Spencer, M. C. Gilbey, C. P. Carroll, J. A. R. Burns, C. O. Honeywill, A. B. Ogilvie, R. M. Festing, M. C. A. Pender-Cudlip, J. A. Callaghan, H. C. Poole, D. A. Haigh, C. F. Grieve, J. R. D. Tufnell, M. J. F. Pahlabod, M. G. Anthony, B. A. L. Reid, C. P. C. Hammond, C. B. de B. Madden, C. C. McCann and A. T. J. Cape.

MATCH RESULTS

v. St Martin's	A	L	0—9
v. St Martin's	H	W	13—6
v. Pocklington		L	0—13
v. St Olave's		W	11—0
v. Barnard Castle		L	0—3

THE PREPARATORY SCHOOL

THE OFFICIALS for the term were :

Head Captain : P. Horsley.
Captain of Rugby : P. J. Stilliard.
Captains : R. D. Balme, S. H. Barton, M. A. Grievé, J. Gaynor, M. J. Poole, M. J. Waddilove.

Secretaries : P. H. Ryan, T. M. Kane, D. B. Dees, M. C. Monteith.

Sacristans : The Hon. A. R. Fraser, H. C. Hornyold-Strickland, J. Seilern-Aspang, S. W. Ryan, P. B. Conan.

Ante-room : D. C. Ogilvie, T. M. Fitzalan Howard.

Bookmen : M. E. Studer, P. J. Williams, S. J. Dowling, D. A. Potez, C. S. Dixon.

Art Room : M. Fresson, P. A. O'Callaghan, P. J. Viner.

Librarians : A. M. Dufort, G. C. Trevor.

Carpentry : P. J. Rochford, A. N. Kennedy.

Office Men : F. C. Williams, J. C. Rapp.



THE following boys entered the School in September :

A. N. G. Bird, S. Brooks, I. A. Campbell, F. A. Cape, R. W. H. Coghlan, P. B. Conan, J. F. M. Connolly, S. M. Craston, R. D. Dalglish, T. O. Dowling, T. A. Doyle, C. C. Franklin, N. G. J. Gaynor, G. R. Gretton, M. P. T. Hubbard, R. J. Kelly, D. A. F. Kerr, R. M. R. Lewis, T. E. Lintin, T. G. McAuley, J. G. McDonnell, C. G. M. Meares, J. M. Pickin, J. T. Prendiville, B. P. Rambaut, C. M. B. Ratcliffe, A. M. J. S. Reid, R. J. A. Richmond, S. C. Ryder, J. M. Ryan, M. H. Ryan, G. T. D. Sandeman, P. Seiler-Aspang, J. E. Spence, J. H. A. Tyrrell, R. D. C. Vaughan, M. E. Walker, C. Williams.



THE most notable thing about the beginning of the new School Year was that it did not begin when it ought to have done. Unforeseen and unfortunate

delays in the restoration work gave an extra week's holiday to the boys. Even when they did return the Chapel and the main staircase were still out of use. For the first four weeks of term the end ward of the Infirmary served as a Chapel—big enough to take one third of the School at Mass each morning—and on Sundays a temporary altar was erected in the Gallery. Although it was the beginning of a School Year when so many of the boys were new, yet even without organ accompaniment it was surprising how good the singing at Mass was.

It was good to find the Matron back at Gilling after her serious illness and making such a speedy and courageous recovery.

Mr O. Grunfeld joined the teaching staff in September to direct the music of the School. On 2nd December, a Concert was produced and from this it was quite evident that Mr Grunfeld is more than equal to upholding the musical tradition of the School. The group of recorders and the soloists on piano, violin and 'cello all played with distinction. The singing under Mr Lorigan's direction was as good and as enjoyable as ever. The programme of the Concert is given below.

If the outside of the buildings suggested that the Castle was under siege, internally the term passed smoothly and busily. A mild October favoured the games, skating and cubbing which never seems to lose its appeal. Indoors in spite of the appearance of many new games chess still reigns supreme. The Art Room always seems to be a hive of activity. The steady stream of pictures which appear in the Ante-room and outside Fr Gerald's room are evidence of a source of talent and originality which never fails to be tapped. Even if the Art Room is hidden away in a secluded spot there is no doubt of the important part it plays in the daily life of the School.

Under Fr Gerald's enthusiastic direction a new venture was launched this term. A few boys from the third form began a Science course using equipment loaned by Esso Ltd. Though still in an experimental stage the new scientists showed great interest and keenness.

If the autumn was kind and gentle, winter came early with a fall of snow in November. The winter sports enthusiasts enjoyed a week's sledging but this and later a spell of keen frost accompanied by most unpleasant fog spoiled the rugger in the last few weeks of term.

On the Feast of the Immaculate Conception J. Reid made his First Communion.

For Wednesday afternoon entertainment there was a good selection of films, the best of them being *The Mudlark*, 20,000 *Leagues under the Sea* and *The Mouse that Roared*. Near the end of term Dr Peter Evans gave a most interesting talk on Bird Life on the Farne Islands, illustrated by his own beautiful colour slides. Not only is Dr Evans a master of his subject but also a master of the technique of interesting small boys. We are most grateful to him.

We thank Mr and Mrs R. S. Tufnell for the gift of a Thompson chair for the Refectory. The Chapel has gained another beautiful vestment designed by Miss Duckworth and made by Miss Kendrick. It is in green silk woven by Mr Kilbride.

The term drew to an end with the usual round of Officials' Teas, Plum Pudding on the last Sunday and a quite wonderful Christmas Feast on the last evening of term. The Christmas spirit was much in evidence with the singing of the Carols and a general air of happiness. P. Horsley, the Head Captain, reminded us of how much we owe to the Matron, Nurse O'Donovan, Miss Bonugli, and all the domestic staff both for these festivities and for our well-being during the term. This was especially true in this last term as their already heavy burdens had been greatly increased by the inconveniences of the building operations.

CONCERT FOR ST CECILIA, 1962

The Recorder Group: Carols
 While Shepherds Watched
 I saw Three Ships

Violin Solo
 Gavotte *W. Kent*
 J. H. Leeming

Piano Solo
 Minuet and Trio *Pleyel*
 M. C. A. Lorigan
 Waltzing Matilda
 The Gilling Singers

'Cello Solo
 Choral *Bach*
 P. Newsom

Piano Solo
 Sonata *Scarlatti*
 Prelude *Chopin*
 Mr Grunfeld
 Sea Fever *John Massfield*
 Port of Holy Water *John Massfield*
 Harmonic Verse Form IA
 Merrowdown *Edward German*
 Fiat Cor Meum
 The Gilling Singers



ART REPORT

THE School has a promising class of artists in the Senior group this year, and many boys spent their free time painting and drawing, but more often in rough pencil sketches. P. Ryan has been particularly successful in these, and little gems of boxers, wrestlers, torturers and such are often found lying about! Boys take such efforts lightly, but the drawings often portray more liveliness and skill than studied work.

It has been a grand term with a good collection of pictures from both sets to show for it. The boys have spent the last month in painting and making the Crib, which is placed in the ante-room each year. The frieze of Bethlehem and the surrounding hills, with the shepherds hurrying in crowds down to the cave

is one of the best we have known. A very royal procession of kings on camels and elephant approaches the central group around the crib. The whole is very effective and was much appreciated by the School.

L. PORTER.

The First Form have spent the term happily painting—the new students splashing paint with gay abandon and the last year boys with a more studied air. They have all enjoyed their work and one new boy said, 'I wish we could have Art all the time'. They have produced some good patterns in the form of decorated arches, and snow and tree scenes have predominated. One feels that there is a very promising nucleus—prominent boys being M. Ritchie, R. Fitzalan Howard, E. Stourton and T. Glaister.

Two Cribs were made, one for Fr Gerald, one modelled in plasticine by the Prep Form.

W. METCALFE.

CHES

EARLY in the term the Chess Ladder appeared again, for the start of a new winter season. This time, however, it did not run in the previous simple fashion, with the chance of a meteoric promotion for a lucky win, and no chance of improving one's position when playing a lower opponent. Each player had a grading number which went up or down according to his successes or failures. The system was considerably more complicated than the old one, but as the term went on there emerged a more and more accurate ranking list of all the players, evidently to their great satisfaction, for enthusiasm was such that only by weeding out those who had played no games for five days could the number of competitors be kept down to a manageable thirty-five or so. In the middle of the term there was a Swiss Tournament of ten rounds

for which over forty entered. Grieve again proved himself champion, by winning every game though in two games he was hopelessly lost but his opponent lacked the experience to make sure of a win, and ended by losing. Newsom was a good second with eight points, and Stilliard, J. Leeming and Windle tied for third place with a score of seven.

For the rest of the term the Chess Ladder continued to sort out all who wished to play, and by the end of term Newsom was way ahead followed by Grieve, Ford, Watson and Stilliard and thirty others.

RUGBY

1ST XV RESULTS

v. Glenhow 'A'	A	W	9—8
v. St Martin's 'A'	A	L	3—9
v. Malsis Hall 'A'	H	W	6—0
v. Malsis Hall 'A'	A	D	0—0
v. St Olave's	A	W	12—3

JUNIOR UNDER 11 XV

v. Glenhow 'B'	A	W	21—3
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IN contrast to the Castle which looked for all the world like 'One of the ruins that Cromwell knocked about a bit', the playing fields couldn't have been in better condition at the beginning of the term. With newly-painted posts and well-cut turf they reflected the care and attention that had been lavished on them since the end of the cricket season. Stilliard, the new Captain of Games, and most of the First Set turned out for the traditional 'kicking game' on the first afternoon—in gym shoes; the trunks not having arrived.

Fine weather during the early part of October gave plenty of opportunity for practising on the short afternoons and in the P.T. periods, so that by the time it came to play the first match the 1st XV was reasonably fit and well-trained.

As it has so often done in the past, the first match against Glenhow revealed weaknesses which were not so obvious in the set games and practices. In the set scrums the pack completely outplayed their older and heavier opponents, and Balme had the distinction of hooking the ball on practically every occasion. But the backs, who seemed to run and pass well in the practices, were all at sea against the close marking and quick tackling of their opponents.

Horsley, at fly-half, took his passes from Poole very well and frequently made a lot of ground, but faulty positioning and lack of concentration by the centres prevented any further development of the movement.

Two quick tries by the Glenhow left-wing put them 8 points up in as many minutes—both the result of dropped passes and weak tackling. For the rest of the first half the forwards took the game into their own hands and were able to hang on grimly and prevent any further score. In the second half, with the wind and slope in our favour, the forwards kept the game in the Glenhow half of the field, and for most of the time in their '25'. Eventually continuous pressure brought three tries: one by Poole after a quick heel from a scrum near the line, and two by Rochford who scored on two separate occasions by diving over the line from close range after he had received the ball from a 'tap penalty'. When the final whistle the score was 9—8 in our favour. Though hardly an exhibition of open rugby, both teams played very hard throughout. The Gilling forwards had clearly shown that they were a match for most packs in the tight, if rather slow at getting to the ball in the loose; while the backs had evidently a good deal to learn about handling, positional play and backing up.

Both these weaknesses were, to a great extent, remedied before the end of the term. Against St Martin's, and a week later against Malsis Hall, the three-quarters made better use of the generous supply of the ball from the

forwards. On several occasions Ryan's speed and sudden change of direction took him within a yard or two of the line, and Kennedy showed that he was looking for the opening, rather than putting his head down and trying to crash through. It is true, the ball only got out to Waddilove on the right-wing occasionally, but when it did he ran very hard and was difficult to stop; moreover, his sense of anticipation often enabled him to start a counter-attack from a dropped pass or a kick that had gone astray. Whatever shortcomings the backs showed in attack, their defence was sound. They moved on to their opposite numbers quickly and tackled resolutely; none more resolutely than Poole and Horsley, whose tackling was always decisive.

The forwards had little to learn in the art of timing the shove in the scrum. In only one match—that against St Olave's—did they fail to win more than their share of the ball. In most of the matches it was heeled so regularly that the opposing backs automatically stood level with the scrum. Ogilvie, Balme and Blackledge formed a solid front row, well able to take the strong thrust of Stilliard and Rochford. The back row—Barton, Dalglish and Waide—though not as experienced as the rest, were never out of the game and always did their full share of tackling. As a pack they were not quick at getting to the ball and heeling it quickly from the loose scrums; but in the last match they showed that they were on the way to mastering these two most important sides of the game. At full-back, Grieve tackled well, kicked accurately and showed a good sense of position.

The Junior XV had only one match. This team has to be carefully chosen with regards to age and weight to make a fair game with the Glenhow 'B' XV. As it happened, the experience of Rapp and the speed of Hornyold-Strickland upset the balance, and what is usually a close game was, in this case, too one-sided.

In the lower sets the games were as keenly contested as ever. Thanks to the energy and enthusiasm of all the coaches, even boys with little natural ability for the game became enthusiastic 'Barbarians' or 'Harlequins' and were keen to find a place in one of the teams. Unfortunately, snow prevented the battle being joined this term. It is hoped to play it early next term when, no doubt, enthusiasm will run as high as ever.

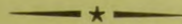
The following represented the School in matches :

1st XV : Grieve, Waddilove, Kennedy, Ryan P. H., Rapp, Horsley, Poole, Ogilvie, Balme, Blackledge, Stilliard (*Captain*), Rochford, Barton S. H., Dalglish, Waide, Windle, Redmond.

Junior XV : Dowling J., Maclaren, Barton S. P., McKenna, Hornyold-Strickland, Rapp (*Captain*), Judd, Kane, Dixon, Forsythe, Goss, Potez, Callighan, Redmond, Marsden.

1st XV Colours were awarded to : Stilliard, Rochford, Poole, Ogilvie, Waddilove.

SIXTH-FORMERS TO ANDALUCIA



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Part II

ABBOT BASIL HUME

SHORTLY after two o'clock in the afternoon of Wednesday, 17th April, the big bell of the Abbey Church, Gregory John, began to toll. It spread the joyful news that the 4th Abbot of Ampleforth had been elected. Out of the School Library, where the election had taken place, a long procession of the monks of the Community of St Laurence moved towards the Church singing the *Te Deum* in thanksgiving. First in the procession were the novices and juniors in simple vows, who had not taken part in the election. They were followed by the long line of solemnly professed monks, so many of whom are unfamiliar to the boys in the School, for their work is on the parishes which are attached to the Abbey; there was one even from the community of our House in St Louis in America. Last of all came the new Abbot, Dom Basil Hume, with the President of the English Benedictine Congregation on his right and the Prior of Ampleforth on his left.

In the Church the monks of the Community filed slowly into the benches in the nave and the new Abbot with the President and the Prior went up before the altar, where the Abbot knelt for the conclusion of the prayers of thanksgiving. He was then escorted to the throne on the sanctuary and his Community one by one, beginning with his predecessor Abbot Herbert and his Prior, came up to kiss his hand in token of obedience. It took quite a long time for there were 135 monks present—only eighteen fewer than the total number of the Community.

This was a moving occasion of deep significance in the history of St Laurence's and in the lives of all the monks who took part in it. It was a day of joy and fulfilment. Is it possible to describe some of the thoughts and analyse the feelings of those who formed this procession? What bond is there both strong enough and sensitive enough to unite a body of men so varied in age, experience and temperament—a body which included the dearly loved Abbot Herbert, who had now relinquished

his office, and the newly elected Fr Basil whose place in the procession was last because he is now first? Everyone has some notion of the ideal of a united family and it is in terms of the fatherhood of a family that St Benedict develops his idea of what an abbot should be. The spirit which united this family of monks was fostered over twenty-four years by Abbot Herbert. His example of selfless devotion, his integrity and kindness, that ready humour which was always unmistakable in its style assure for him a lasting place in the affection and gratitude of his monks. On this occasion there was something more. As the monks of St Laurence were united in the choice of his successor there was an especial benediction in the presence of Abbot Herbert himself. For him it must have been a relief to see his burden taken over by a younger man. For the Community he had guided over so many years his presence among them gave to that day a quality unique and unforgettable. It had about it a suggestion of that rare plant which is said to bear flower and fruit at the same time.

The new Abbot, whom the Community has elected to take the burden from Abbot Herbert, is nearly forty years his junior. None of the friends of Ampleforth need to be informed about him nor will they wonder why he was chosen. He was at Gilling and the Junior House and in 1936 became a member of St Dunstan's in the second year of its existence under Fr Oswald, who—still Housemaster of St Dunstan's—kissed his ring with the others on 17th April. In 1941 he entered the novitiate and made his Solemn Profession in 1945. After Oxford, where he read History at St Benet's, he went to Fribourg for Theology. He was ordained at Ampleforth in 1950, took his S.T.L. degree at Fribourg in 1951 and returned to the Teaching Staff at Ampleforth, where he became Senior Modern Languages Master and coach to the 1st XV in 1952. In 1955 he was made Housemaster of St Bede's and Professor of Dogmatic Theology in the monastery. In 1957 he was elected as the Community's delegate to the General Chapter and was then made Magister Scholarum of the English Benedictine Congregation.

This brief outline will make it clear to those who did not know it already that the new Abbot has had some practice already in carrying burdens. The burden he has now undertaken is no slight one, for he has been chosen to rule over a family of 153 monks with all its varied work not only in the Abbey and the school here and at Gilling but also in the twenty-five parishes attached to the Abbey (which are responsible between them for 35,244 souls), in our House at Oxford and in the new and vigorous foundation of the Priory and School in St Louis in Missouri in the United States. This simple statement of the extent of the burden he has shouldered will be enough to show that his vigour and ability will find full play. Yet it was not only his experience and competence which led the Community to choose him as their abbot. Fortunately there was more than that to guide the choice of his brethren. His broad humanity,

his understanding, his charity—those gifts which fit him to fulfil the difficult task which St Benedict sets before the Abbot of a monastery *regere animas et multorum servire moribus*—these were the qualities which drew the choice of the Community to him and give confidence to their prayer that his reign may be blessed by God's grace for the greater glory of His Kingdom.

DIRIGE EUM
SECUNDUM TUAM CLEMENTIAM
IN VIAM SALUTIS AETERNAE
UT TE DONANTE
TIBI PLACITA CUIPIAT
ET TOTA VIRTUTE PERFICIAT

REQUIEM FOR A PARISH

AMONG educated Catholics with some interest in their religion there is, fairly widespread, what at one extreme is no more than an unease but at the other amounts to explicit discontent and even disillusionment. They read books or articles on the role of the laity, or papal pronouncements on Catholic Action or the Mystical Body; they read of a spiritual renewal in the Church, of a new liturgical vigour, of a theology open to the problems of the contemporary world; in short they get an exciting picture of the contemporary Church, and there they are all ready to participate in it, to learn from it—those, that is, who are not alarmed and slightly disgusted at the ungentlemanly atmosphere of it all. Then they come up against the reality of Church life in England: sermons, when they occur, all too often either railings against the semi-nudes of advertising and films or, if ambitious enough to be theological, then unexplained digests of ill-comprehended text-books; congregations apparently bored with the whole proceeding and aghast at the thought of any further activity beyond Sunday Mass. Perhaps they have been brought up to think that, being educated, they are every parish priest's dream of a helper, and they offer their services: yes, well, they can serve, or take the collection round, or keep the churchyard tidy. The rosy books and articles take on a rather bitter ring: Catholic action becomes a matter of collecting money or clipping grass. Some, of course, are luckier in their parishes, and others find some outlet outside the parish in some other association, but more just let their aspirations die and become sour about the whole business.

Discontent with this state of affairs is not confined to the laity. In a book¹ from which the title of this article is filched, Fr John Foster has produced a critical survey of English Catholic parish life. He starts with a description of what would usually be considered a thriving parish, and proceeds to note certain defects in it, and to relate these to inadequate conceptions of the church. Briefly, what is usually considered a thriving parish is one which is financially stable, has good Mass attendance, sells a large number of Catholic papers and has a good-sized altar society. In this country, however, such a parish is typically complacent and concerned only with its own smooth organisation. It is characterised on its lay side by lack of any sense of vocation or spiritual obligation to the community in general, and on its clerical side by indifference to the need to arouse any such sense of vocation. The priest is a master organiser, the lay person the object of this organisation. Typically, also,

¹ *Requiem for a Parish*: John Foster (The Newman Press, Westminster, Maryland). \$3.

there is a lack of concern for the foreign missions, or even for the condition of other Catholic communities in the same country or diocese. These defects lead to a remarkable unwillingness to respond when any untoward call is made on a parish's charity. This point is made in a story in the opening chapter, of the fate of certain Hungarian refugees who were billeted in just such a flourishing parish. The apathy and final hostility with which they were met is an unnerving comment on how skin-deep one's religion is liable to be.

Fr Foster's account, of course, is very much less simple and very much more just than the above sketch, but then those who want the full story should read the book. In his description of what he takes to be wrong Fr Foster is at his best. He illustrates his points vividly and gives a detail of description which tallies all too well with one's own experience and that of others of parish life in this country. It would certainly seem to be the common view that the object of the parish is the parishioners and the accommodation needed for their spiritual life. The priest is there to serve them, and they are not there to serve anyone, but to be cared for by their priest. Individuals rarely consider themselves as having a mission to the society in which they live, still less do they seem to think of the parish as a community having a communal mission to that society. Indeed, this idea seems to be taken very often as embarrassing and French: the Church is a refuge, not a salvation army. Further, it is a refuge in and by which we become saints or at least are kept just this side of damnation. Our everyday life is not conducive to progress in spirituality, but with a well developed Church side a man might with luck get through his life in the world without too much sin, and might even reach the saintly condition of being more or less constantly withdrawn from secular life—detached in the sense of being uninterested and untouched by its demands. The statement that people in the world progress spiritually by taking an interest in their work in the world tends to be taken as a sop to those who will never be able to become really spiritual. A really spiritual mother is absent-minded about the cooking and relies upon the angels to help her out. If they do not, she will heroically bear the unreasonable displeasure of her family. In short, the Church is only successful in her mission to the extent to which she draws people away from their ordinary lives into her own precincts; thus she is only fully successful when she has them quite undistracted by the world within the walls of a convent or monastery.

No doubt all this is exaggerated; and yet some such views seems, in less crude form, to underlie the approach of a great many Catholics: we are neither missionary—nor community-minded. This shows in common approaches to saints, in difficulties about the point of the institution of sacraments, in the inability to understand the importance

of corporate worship, in ideas about vocations and in many other ways. Nor is this characteristic confined to the uneducated—if anything it is less noticeable there—it shows itself very much in the outlook of those who have supposedly been very well educated; it is even rife among undergraduates, even from the best Catholic schools and families.

While there are, of course, great variations between parishes, and some perhaps hardly qualify for the proposed description at all, Fr Foster's account seems to correspond to a general tendency in parish life in England which leads at worst to the odour of death, at best to an air of vigorous activity carried on without relation to, or care for, the needs or conditions of the world of which the parish forms a part. This section of the book is well and vigorously presented. It is followed by some theological reasons for supposing that the conception of the Church involved in this state of affairs is inadequate, and some suggestions as to what is needed to remedy it. Unfortunately, when he passes beyond the historical and descriptive, Fr Foster falters. He is not happy when it comes to theory. Too often it seems ill-digested, not to say ill-translated, and once the author's feet leave the ground one becomes doubtful whether he knows where he is going or how to get there. In particular, he falls for the theoretician's temptation to deal in dichotomies.

This shows at its worst at a rather crucial point. Quite rightly Fr Foster suggests that all is not well with relations between clergy and laity—it is styled too much on the father/child model, and the same can with qualification be said, he holds, of the relations of bishops and clergy. As part of the remedy for this he proposes that we should recognise that clergy and laity have distinct forms of spirituality, and that it is the duty of the clergy to develop in the laity the specifically lay spirituality and not to force either a clerical or, worse, monastic form on them. Now this sounds very fine, and yet it is altogether too neat. One's suspicions are aroused by a few simple thoughts about religious orders. These may, for some, say, juridical purposes, all be lumped together as religious, but this does not justify our talking of religious spirituality as though it were uniform. The striking point is that being a Benedictine is clearly not like being a Carthusian or a Dominican, and none of them is like being an Oratorian. Each of these orders has its own characteristic spirituality which is part of what attracts different people with different temperaments to them. This suggests two thoughts. First, does an order of teaching nuns adopt a clerical (they are not clergy) or a lay spirituality? The point of this question is to ask which of various senses of 'lay' is being used. If 'lay' entails 'in the world and not in an order' then the clerical/lay dichotomy leaves out nuns and orders of brothers, for they are not clergy. If 'lay' just entails 'not clerical', then we have the unpalatable thesis that teaching orders, nursing orders, bankers

and tramps share or should share the same characteristic spirituality. This already suggests that there is more variety than Fr Foster allows for. The second point develops this. Suppose we take 'lay' in the first, more restricted, sense. It is still highly doubtful if there is value in talking of a lay spirituality, and indeed to talk this way hardly seems to take account of the complexity of the Church's mission. Once it is recognised that various forms of spirituality do exist in the Church, then some special argument is needed to show that a common spirituality should be cultivated by politician and doctor, secretary and factory-hand, crippled spinster and mother of large family, to mention but a few forms of life. Each of these picks up a different aspect of the Church's mission and will lead to a characteristically different understanding of a different aspect of Christ. According as people lead different sorts of life they are in a position to understand better different facets of our Lord's life, those particular concerns of his which by their own way of life they characteristically share. Thus a doctor who became a saint might be expected to resemble Christ dominantly in his concern for and understanding of the sick. It would be very surprising if he resembled him primarily in his concern for the spiritual welfare of the Church and the correctness of its teaching, though one might expect a saintly bishop to mirror this aspect of our Lord. Thus one would expect different sorts of life to lead to different ways of resembling our Lord and to give insight into, and appreciation of, different parts of the bible or different themes in it, thus giving rise to different primary devotions. If this is not tantamount to saying that they have different forms of spirituality, it is difficult to see what would constitute different forms.

The failure to get beyond dichotomies leads Fr Foster into rather vague and unconvincing points about lay spirituality, and this is a great pity, because he is surely right in suggesting that there is a serious weakness in the usual presentation of the ideas of spirituality and vocation. If only he had taken St Paul on the Mystical Body more seriously he might have written a far more convincing chapter, which, because it would have lent itself to concrete illustration, would have had the vividness and impact which his illustrative gifts make it apparently easy for him to produce. As it is, it is difficult to see how one is meant to apply this rather important section, and this uncertainty weakens the effect of the whole thesis.

What Fr Foster has noted for criticism is a widespread unbalance in favour of personal piety at the expense of any sense of community, and of personal sanctification at the expense of any sense of communal mission. There is, however, one important aspect of this whole situation which he hardly touches, although it is very striking and part cause of what he complains of. This is the strange rift between piety and behaviour, and doctrine. There is a paradox about this in that most Catholics are

quick enough to assert the importance of doctrinal truth: it is a point bound up with the apologetic for papal infallibility, and is the basis for the common criticism of Protestants that 'they don't know what they think'. The Church must be able to teach the truth, so a church with no organ of infallibility cannot claim to teach. In face of this it is surprising how few can say why the truth is of any importance at all in religion. To put the question is to cause scandal but not, unfortunately, to release a flood of light. At first, the truth is said to be important because it is true. If you point out that there are many facts about the duck-billed platypus which it seems unimportant to know, you are accused of being flippant. After all, the truths of revelation are about God. Yet this is not enough. There are many truths about God which God has not seen fit to reveal to us, for instance about his relations with the angels; and if it is objected that it is truths about his relations with us that are important, then it should be noted first, that there are many unanswered questions about these (else how would theology survive?), and secondly that on at least one important point, the time of the second coming, our Lord has in effect told us that it is better we should be ignorant.

At this point the answer tends to be: but these truths are necessary to salvation; the Church proposes them for our belief and, if we refuse to believe, we cannot be saved. It is here that the lack of understanding that one had feared is most starkly revealed. At the worst the answers come to a stop. We are given a picture of God and the Church putting forward a number of beliefs for our acceptance, and, for some quite uncomprehended reason, making this acceptance a condition of further favours. The articles of the faith are necessary to salvation, not because they effect any change in us, but because they have been made so. At best, doctrines, at least those related to imaginable events, are seen as telling us what God has done for us, and this knowledge may be expected to stimulate a response on our part. Now this is better than the first situation, but it has at least two weaknesses. In the first place, this insight into the importance of doctrine tends to be confined to those doctrines which are closely related to the events portrayed in the gospels, and further to their historical rather than doctrinal aspect. Thus the passion is a subject of meditation apt to arouse pity, and the resurrection one apt to arouse exhilaration; but the passion and the resurrection tend to be thought of primarily as moving events: talk of their significance and you cause discomfort. The happenings of the passion, yes, but the connection between our Lord's death and death to sin, or again to the Genesis teaching on death as the punishment for sin? This is getting too cerebral. As to St Paul's mixing it all up with baptism, well, St Paul is best left to theologians. Similarly the incarnation tends to be thought of in terms of the crib and the Christmas story. In short, the weakness here is that, while the events are moving, if there is no more to it than this

they provide no sustenance in times of difficulty, and many doctrines are not even susceptible of this treatment.

The second weakness is that there is no idea of doctrine as something which is intended to form our outlook. When St Paul says 'as God's favoured children you must be like him' this is not taken as implying any radical change of outlook on our part, a coming to see things the way that God sees them. Yet this is a fundamental point about sanctification, and doctrine, which gives us God's outlook where we are capable of sharing it, is intended, in those who try to absorb it, slowly to inform their attitude so that it becomes increasingly like that of God himself, at least where charity is concerned. Thus the doctrine of the Incarnation tells us of God's attitude towards us, that he wants us in all our aspects, with our full humanity; that he is so interested in us as to become one of us, that he 'delights to be with the children of men'; and the details of the doctrine bring out the lines of this more sharply. This is why, in the early Church, appeal to the doctrine seemed such a good argument against those who were inclined to withdraw themselves from their fellow Christians and go their own private way in as much isolation as possible: it was an attitude so clearly at odds with that shown by God himself in becoming man. It seemed clear that one could hardly love God and think so differently from him about other men, and other Christians in particular. Consequently people with such an aloof attitude must have failed to take to heart the doctrine of the Incarnation. Most Catholics now would rather argue on grounds of church law.

The difficulty is, of course, that dogmatic formulations, the arguments of theologians and even the definitions of the catechism are too often concerned with points aimed at preserving intact the original doctrine, and omit to emphasise the main message of that doctrine itself. Arguments about one Person in two natures can seem very rarified and removed from life if not related to our understanding of God; if, that is, no indication is given of what difference it makes whether we talk of two persons and two natures, one person and two natures, or one person and one nature. Left abstract these points inevitably give the impression that beliefs, the articles of the faith, are not intended to have any effect on the believer, except, just possibly, in a few cases, to arouse reactions of tenderness or pity or gratitude. Only a highly sophisticated person, however, can hope for such reactions from the teaching on the Immaculate Conception or the higher flights of the doctrine of the Trinity. Consequently, it is very natural that people should despair about doctrine, and turn to things they understand, such as church laws and personal morality. These are the things for simple folk, and if they depend on doctrine, then we must ask what the priest, who deals in doctrine, tells us. There thus grows up an attitude to the faith which is childlike in a pejorative sense, and a view of spiritual progress by which it is seen

largely as moral progress and advance in the power of sacrifice. The result is that most of those who have not had a theological training make no application of doctrine to their mode of life, and consequently neither make any contribution to understanding that life in the context of the Church's mission, nor understand what those who do try to make such a contribution are talking about. Thus I suspect that Fr Foster's quotations from encyclicals and pastorals (significantly, mostly foreign) would leave most Catholics in this country cold, as would his own theoretical observations, for 'what have they to do with me and my life? Tell me to do something and I will do it, obediently, but the reasons are beyond me—they are for spiritual people.'

This rift between doctrine and life can be found in all strata of Catholic society. Sometimes it has never occurred to people that there should be a connection, sometimes they have realised, but failed to find it; sometimes there is even resistance to the suggestion that they should find it, so great is the attachment to simple piety and the fear of adulterating it with theological knowledge. Yet the tendency of this rift is to make people see the Christian life in largely moral terms, with the occasional church service thrown in. Then the question of what differentiates the Christian from the good pagan becomes extremely difficult: the difference seems to lie solely in the church services and a strange preference on God's part for those who attend them. Along with doctrine, Mass and the sacraments become a dissociated addendum to the life of virtue, and seem to have little point. Church activities take on an air of escapism and pettiness, and those who have some appreciation of Christian values find them better exemplified elsewhere, while those who have little such appreciation have adequate grounds for rejecting what they see.

This situation clearly cannot be remedied overnight. Part of the remedy lies with the clergy and the seminaries, part of it with religious teaching in schools. Basically, however, the remedy lies with parents and with lay people in parishes. With parents, because even the combined instruction of school and pulpit can only rarely combat parental inertia and indifference. With lay people in parishes generally, because some of the elementary ways of bringing a parish to life are in the hands of the lay members of the parish. Perhaps it is worth mentioning two things which can be done, which have been tried and found successful. They are not, of course, the whole answer, nor do they exhaust the possibilities, but they are fairly easy to do.

First, to combat the rift between doctrine and life, it is necessary to get people familiar with the idea of a connection, and get them interested in learning to apply the first to the second. The most important place to start is with parents, so that the next generation may grow up in an atmosphere where this connection is discussed and pursued. If the subject is considered embarrassing by the parents, the children catch the

embarrassment. For this, occasional meetings of small groups of parents (not more than half-a-dozen families) are invaluable. Parents can usually be interested in the education of their children, and be awoken to the bad effects of ignorance and disinterest on their own part. What they usually lack is any constructive suggestion on how to fulfil their responsibilities. Discussions can, say, take place monthly, and roughly follow the liturgical year, with, inevitably, an eye on how to answer children's questions. This scheme has the advantage of tying in the thoughts of the members of the group with what is happening in church, and of keeping their minds on what their children are likely to be asking about next. The experience of discussing religious questions, besides removing a few inhibitions, also brings home some elementary points about the Mystical Body, as one experiences the actual helps and insights that such contacts with other Catholics can give. For this purpose it is helpful to have the group spanning the social strata. It is quite untrue that such discussion is only fruitful and possible for the highly educated. The so-called uneducated, once interested, often turn out to be far better grounded and to have far better sense on religious subjects than many university graduates. Such mixing also prevents the narrowness that comes from constant confinement to one's own circle. The difficulty, of course, is that it is vital that some member or members of such a group should be fairly well instructed theologically, and parish priests are likely to be uneasy at the indiscriminate proliferation of such meetings. Where it can be managed, however, this practice is a great livener of the religious life in a community, and inevitably spreads beyond the groups themselves in influence. It also leads to interest in the second suggestion.

The second suggestion is one that affects the parish as a whole. Catholics tend, as a community, not to be very awake either to each other's, or to non-Catholics' temporal needs. Yet in present day society there are plenty of these, without looking for anything very dramatic. Society in many places tends so to fluctuate, and people tend so much to congregate not on local lines but by profession and type of work, that it is easy for needs in the immediate vicinity to get overlooked. Thus a mother with a child ill, and no help, her husband out for the day and without a phone, often finds herself unable to get out to shop because she knows no one near and has no means of making contact. Those around are quite unaware of her difficulty. Similar cases arise with old people, and anyone can multiply examples. It is quite possible for the Catholic community, or for the various Christian denominations in the area, to organise themselves so that the need for such help is easily communicated, and the help usually easily offered. Preferably the aim is to serve anyone, Christian or not.

It is surprising how wide the response to this sort of suggestion often is, and such a scheme is one which is particularly suitable for lay

initiative. It is, after all, something which will have to be run by lay people, and lay people are best fitted for judging the practicability of various possible schemes. Also, it is less likely than the previous suggestion to meet with suspicion from the parish priest: at best he will be openly enthusiastic, and at worst is only likely to think it a theologically harmless game for his flock. Like the discussion groups, but more widely, this arouses a sense of corporate responsibility and a sense of community which gives a new meaning to recent changes in liturgical practice. It also makes easily available an elementary form of Christian charity. Such a movement soon gives rise to thoughts of wider and less obvious forms of practical help.

These are but two suggestions of things which the laity can initiate. They are quite possible, and their effect is to start people thinking on their faith and learning to apply it in their lives. They are consequently more profitable than grumbling. It is only when these and other moves are made that the reappraisals of teaching methods in schools and seminaries will have their full effect, and that the defects which Fr Foster notes will begin to be remedied.

JUSTIN GOSLING.

MARXIST ATTITUDES TO RELIGION

It was between the two world wars that Christianity first faced the threat of the modern atheistic totalitarian state: at that time there were four exponents of this phenomenon—Lenin, Hitler, Mussolini and Kemal Attaturk. Their conception of the state was fundamentally different from the current one, for Western democracy is the product of nineteenth-century Liberalism; our multi-party system and religious freedom for all can only survive when all groups abide by the same Liberal conception of mutual tolerance, and totalitarianism rejects this. But today we have to face the one surviving example of the pre-war quartet, the most dynamic and militant of them all—Communism. Although this takes many varied forms it is possible to see the basic ideas which underly our relations with it and to see the Marxist attitude to political and religious rivals, to see what Marxists mean by 'democracy' and why they believe in the essentially democratic nature of their totalitarian régimes.

Yet before seeing the Marxist attitude to their opponents, it is important to see the Catholic attitude towards Marxism and other antagonistic doctrines. As Catholics we are anti-communists because we have certain moral principles which Marxist theory and practice oppose. For instance, we believe in the freedom of the individual, of worship and of movement; these, as we understand them, are opposed by Communism; but our anti-communism is inspired by, and conditional on, our disagreements; in so far as Communists build houses and schools, feed people, clothe people and help them, we are not anti-communists. For there are two different levels on which compromise and co-operation can be seen. The first is that of doctrine, and on this there can be no compromise at all; the second is in the field of social activities like schools, political action, wars, etc. Here there is a Catholic responsibility, but some compromise is necessary and helpful. Catholics and Communists may co-operate on Famine Relief, even though their reasons for so doing, are very different.

In his new Encyclical 'Pacem in Terris', the Pope refers to certain 'false philosophical teachings' which 'contain elements that are positive and deserving of approval'. He emphasises the error of complete isolation and rejection of atheistic forces: 'It can happen, then, that a drawing nearer together or a meeting for the attainment of some practical end, which was formerly deemed inopportune and unproductive, might now or in the future be considered opportune and useful'. It is therefore plain that a Catholic unconditional opposition to Communism is wrong: we

oppose it for specific reasons and it is important to understand and isolate these reasons. Complete blanket anti-communism of the Fascist type or that of the John Birch Society in the U.S.A. is hopeless: it is unrealistic and furthermore it isolates neutral sympathy while wasting its efforts on valueless objects. Firmness, propaganda and vigilance are necessary in our anti-communist stand; but they must act as supplements to, and not substitutes for, an informed understanding of why as Catholics we are anti-communist. Restraint and care are also essential for a practical protection of our religion, and the present Pope symbolises this in his motto 'Omnia videre, multa dissimulare, pauca corrigere'. It would be well for certain extremist Catholic elements to heed this tactical advice.

Now Marxist opposition to Christianity is based essentially on four fundamental misconceptions of world outlook and aims; it is on these that all Marxism is based, and the particular applications to religion follow from them. The first is the belief that all thought is dependent upon matter; or more specifically, that all philosophical, religious or political ideas are the result of economic processes. Thought *per se*, independent of economics and of class, is a nonsense to Marxists; Marx said:

'It is not the consciousness of men that determines their being, but, on the contrary, their social being that determines their consciousness.' (Contribution to the preface of the 'Critique of political Economy'.)

This is the specific Marxist brand of materialism and it retains the basic denial of any supernatural being or force; in its claim of an economic basis to thought, it enables Marxists to condemn religion by identifying it with backward economic and political systems.

The second fundamental fallacy in Marxism is, that all ideas are influenced by class and that all members of a particular class have common interests; this gives rise to continual wild generalizations about such groups as 'monopoly-capitalists' or 'U.S. Imperialists' which are seen artificially as homogeneous groups pursuing unified policies; these interests are considered to be identical for all members of a class. The present interests of U.S. Imperialism are said to be to enslave the peoples of Asia, Africa and Latin America; all U.S. actions are said to be aimed at this. This theory of the homogeneity of class interests enables the Marxist to condemn bourgeois or Western actions as *ipso facto* imperialist and hence wrong. For the working class too there is only one natural policy, the one dictated by the Communist party. Those who do not follow it are seen as 'traitors'. So if a Communist deviates from the Party line, the Marxist mind does not conceive of 'mistakes' or of 'different attitudes'; the person concerned must be an 'imperialist agent'. The Chinese accuse Tito of being a 'lackey of U.S. Imperialism'; this is the only way that they can see their disagreements with him. When

Stalin grew suspicious of his military Staff and Civil Service, he launched his notorious treason trials; the defendants were labelled as 'Imperialist Agents', 'Trotskyites' and 'traitors'; this was because the Marxist mind could see no other explanation of their disagreement with Stalin.

The third fundamental misconception is the belief that the proletariat or working class, is in the long run the only correct class and that they are bound to triumph over all others; the *Communist Manifesto* states: 'The proletariat alone is a really revolutionary class. The other classes decay and finally disappear in the face of modern industry; the proletariat is the special and essential product.' Thus it artificially divides society into rigid classes locked in opposition; exploitation by class has always existed and in the present era the bourgeoisie is said to exploit the proletariat. In fact the *Manifesto* says: 'the history of all hitherto existing society is the history of class struggles'. Here again one can see the fundamental misconception of dividing society into classes and this leads to false generalization. The Marxist believes that since the proletariat are bound to triumph, the whole of political action must be directed towards this end. The good Communist must subordinate everything to the progress of the class struggle; this is his *raison d'être* and no moral or political aims exist independently of this. The only moral standard is whether a particular action furthers the class struggle; if it does, it is good; if not, it is bad. A Communist party must use legal and illegal means, it must combine parliamentary means with violent revolution; compromises should serve the revolution, not hinder it. In his work 'On Compromises' Lenin states:

'The problem is to be able, through all the compromises which are sometimes necessarily imposed by force of circumstance even on the most revolutionary class . . . to preserve, strengthen, temper and develop revolutionary tactics and organisation.' Lenin opposed workers participating in World War I for either side, because he believed it was an imperialistic war waged over spheres of exploitation in the colonial countries. The Communist party of Great Britain opposed the war in 1939, because they claimed that the British Government was reactionary. Patriotism, like all moral forces, has to be subordinated to the interests of the proletariat which is an international body and whose interests have no national boundaries.

The fourth fundamental misconception is, that the Communist party is the leader of this proletarian class; hence it is the C.P. which correctly interprets world situations and conducts its actions in the interests of the proletariat. The Moscow Declaration of 1957, an attempt at a twentieth-century *Manifesto*, stated that, in politics, the first general law is:

' . . . guidance of the working masses by the working class, the core of which is the Marxist-Leninist party, in effecting proletarian revolution

in one form or another and establishing one form or another of the dictatorship of the proletariat'. It is because they can only conceive of this one correct policy that there is only one Party in Communist countries and the Press and Propaganda organs always present the Party line. Now these four fundamental misconceptions are the driving force of Marxist theory. It is possible to derive many 'fundamental points' from Marxism and this '4-point' method is purely arbitrary. (It has for instance completely omitted Dialectics, but this article is not so much concerned with dialectical materialism as with historical materialism.) This ideology has no place for religion; it is materialist but on top of this it maintains radical opposition to all other systems. Tolerance and peaceful co-existence are never *per se* ends; they are merely means in a particular era to further the end of the proletarian revolution. If the Russians have today built these up into being ends, this merely shows that they have abandoned Marxism-Leninism. Mao, on the other hand, just advocates the slogan of 'One step backwards, Two steps forward'. When he makes a compromise, he is only calling a truce pending a fitting opportunity for advantageous hostilities.

Marxists believe their theory to be self-sufficient and are completely self-confident. Lenin stated that:

Marxism is '... complete and harmonious, and provides an integral world conception which is irreconcilable with any form of superstition, reaction or defence of bourgeois oppression' (*Marx, Engels, Marxism*). It is therefore obvious that, on the matter of doctrine, Marxists refuse to compromise; furthermore they will do everything possible to destroy religion. They are opposed to the non-proletarian classes and any non-Marxist doctrines are viewed as being non-proletarian. Catholicism is said to be a direct product of feudalism. In his often quoted statement that 'Religion is the opium of the people', Marx maintains that man is bewildered by the world and seeks a supernatural explanation; he therefore become resigned to the evils of this life and refrains from any change. Thus Marx thought that religion satisfied the need people felt for explanation of the world, and that it preached resignation. He said that in a world of evils religion is the 'universal ground for consolation and justification'; he accused the exploiting classes of preaching religion so that the masses would be resigned to their lot and not try to overthrow their masters. But *his* doctrine was different for he believed that 'the Philosophers have only interpreted the world: our duty is to change it' (*Theses on Feuerbach*). Marxism explains the world in terms of this world (i.e. materialism) and hence the answer is to be found in this world too, namely in proletarian revolution and change.

We must now look at how this is applied when the proletariat do come to power; religion is still 'the opium of the people'; it is propagated by 'bourgeois metaphysicians' who aim to dupe the masses. (This follows

from the belief that all ideas are the product of one's class and that, as the proletariat alone is correct, religion is a reactionary force). In the modern world 'U.S. Imperialism' is seen as the leader of world reaction and thus the Vatican is regarded by true Marxist-Leninists (the Chinese) as an imperialist lackey. Vitriolic attacks on the 'Spellman clique' punctuate articles on religious activity in the U.S.A. The present war in Indo-China is regarded as being a joint effort by 'U.S. Imperialism' and the 'Spellman clique' to enslave the people of South Vietnam. As the anti-communist president is a Catholic, and his brother an important bishop, there is plenty of material for propaganda. Since most Catholic priests in Asia, Africa and Latin America are European missionaries, they have become automatic objects of misguided anti-imperialist struggles. It was easy to convince the xenophobic Chinese masses that the imperialists were using the missionary clergy to keep the people in submission. It is the perpetual difficulty of the missionary to dissociate himself from the colonial powers. Pope Benedict XV was the first to stress the need for native clergy in the encyclical *Maximum Illud*. Pius XI followed this with his *Rerum Ecclesiae*. But the uncertain stance of the Church over the treatment of Abyssinia, a Christian country, was more potent than papal appeals. Often the European clergy have been very backward in advancing the freedom of colonial peoples. In April 1960 the Jesuit journal *La Civiltà Cattolica* rebuked the Liberal Socialist government of Belgium, blaming it for allowing some political freedom to African nationalists. Many African nationalists are products of missionary schools who have revolted—Lumumba, Sekou Toure, Jomo Kenyatta and Kwame Nkrumah. Since 1948 the latter has waged an anti-clerical campaign with the slogan 'First we must find the kingdom on earth'.

In the colonial countries the Catholic Church is seen as an imperialist force; in the socialist countries it is seen as a bourgeois influence that must be eradicated; it is therefore necessary to take a brief look at Marxist teaching on the State. The Manifesto states quite clearly that 'political power, properly so called, is merely the organised power of one class for oppressing another'. Western democracies are seen as the means by which the bourgeois class exploits the proletariat; the Marxist State must exploit as well, but its difference is that, unlike all previous States, the ruling class (the proletariat) are the majority who rule the minority.

The Marxist State is a proletarian State, but in time, the class barriers are said to disappear; hence the whole population becomes proletarian; thus there will be no class rule and thus there can be no State, because the State is only an instrument by which one class oppresses another. The State is thus said to 'wither away'. Before this happens, until all bourgeois influence has gone, the State must stay. This phase of

development is 'called the dictatorship of the proletariat'. In this phase a struggle is waged by the proletariat and its vanguard the C.P. to eradicate all bourgeois influence. (The only two countries which think they have passed this stage are the U.S.S.R. and Czechoslovakia.) 'Democracy' therefore is not a free society in the Western sense, it is literally rule by the proletariat, and ideas of equality for all are completely out of place. In his classic *State and Revolution*, Lenin emphatically says:

'Democracy is a State which recognizes the subjection of the minority to the majority, that is, an organization for the systematic use of violence by one class against the other, by one part of the population against the other.'

This 'systematic use of violence' is the way in which bourgeois influence is eradicated. The apparatus of the State (police, soldiers, courts and officials) are used to further this policy; the eradication of bourgeois influence covers religion as well. Now the proletariat is guided by the C.P.; it is this which directs operations. For the C.P. is seen as the only proletarian party, and its policies and ideas are the only proletarian policies and ideas; it leads and tightly controls the country. In fact, Lenin quite blatantly said:

'Not a single important political or organizational question is decided by any State institution in our Republic without the guiding instructions of the Central Committee of the C.P.' (*Left Wing Communism*). For our western ideas of democracy the Communists substitute a tightly controlled state which tolerates no opposition.

It is in China, more than in any other country, that the practice of this Marxist attitude can be seen most clearly. In 1949 there were many foreign missionaries and Christian influence was growing; the Communist victory put a stop to this. Priests were imprisoned, churches destroyed and meetings forbidden. All the organs of publicity broadcast anti-religious propaganda; yet Article 88 of the Chinese Constitution states that 'Citizens of the People's Republic of China enjoy freedom of religious belief'. The keyword here, however, is 'citizens'. Marxist theory and practice maintain, that unless a person in a Socialist country follows certain rules, he is deprived of citizenship; Mao plainly says:

'What shall our policy be towards non-Marxist ideas? as far as unmistakable counter-revolutionaries and wreckers of the socialist cause are concerned, the matter is easy. We simply deprive them of their freedom of speech.' (*On the Correct Handling of Contradictions among the People*.)

Like Lenin, he believes in the omnipotence of Marxism; it is for Mao a dynamic ideology, and he adheres closely to the basic Marxist spirit. In a particularly sweeping passage, he states:

'Communism is at once the entire ideological system of the proletariat and a new social system. Different from any other ideological

system, it is the most perfect, the most progressive, the most revolutionary and the most rational system ever since human history began.' (On New Democracy.) It is this dogmatic intransigence which grips the Chinese State today. Mao distinguishes between two world outlooks, the metaphysical and the materialist; the latter is irreconcilably opposed to the former for the metaphysical world outlook '... consists in adopting an isolated, static and one-sided view of the world', and later he states that, 'the reactionary Ruling Classes, past as well as present, and the metaphysicians in their service . . . propagate this fallacy to delude the masses of the people, seeking thus to perpetuate their rule.' He reiterates the hack idea that religion is used by the reactionary classes to enslave the people.

When Marxists differ with others, Mao advises two alternative actions; if the opponents are plainly anti-socialist, they must be suppressed at once. 'The state machine, including the Army, the Police and the Courts, is the instrument with which one class oppresses another.' It is under this heading that most terror activities against Catholics are carried out. Mao also states, however, that there can arise differences of opinion even among the people themselves; these are allowed freedom of speech, assembly, etc. and in dealing with difficulties here, the policy must be one of 'Unity—Criticism—Unity'. That is to say that the various ideas must be discussed on the fundamental assumption that there is only one answer—the one which accords with Marxism. Persuasion must be used and not coercion; under this heading come 'brain-washing' and activities like 'self-criticism', 'confessions of crime against the people' and other sinister performances. Consequent upon the belief that the Communist party is best for the Chinese people, anyone deliberately disagreeing with the party must be 'an enemy of the people'. But if he is prepared to 'confess his crimes' the officials are always prepared to persuade and help him or in other words, to 'brain-wash' him. The interrogators have a firm ideological belief that the prisoner has committed 'crimes', and this blinds them to the facts. It is the common testimony of the people who have been through Communist treatment that the officials believe the rubbish they put out.

As seen above, Mao distinguishes differences of opinion between Marxists and reactionaries from those between Marxists and the people. The former must be suppressed by violence, the latter must be reformed by persuasion. Mao draws up six conditions to judge who are merely in need of reform, and they leave no doubt where Catholics in the modern world would be placed. They will inevitably be classed as reactionaries, and hence deprived of their right to freedom, vote, and religious belief. The three most important conditions are, that the individuals concerned should:

(3) Help to consolidate, not undermine or weaken, the people's democratic dictatorship.

(4) Help to consolidate, not undermine or weaken, democratic centralism.

(5) Tend to strengthen, not cast off or weaken, the leadership of the Communist party.

The terms 'people's democratic dictatorship' and 'democratic centralism' are vague enough to rule out any practical religious activity. And the fifth condition is unacceptable; Marxism-Leninism is an avowedly atheistic doctrine; for any Catholic to support this would be betrayal. When Article 88 of the Chinese Constitution guarantees religious freedom to citizens, it cuts out any firm Catholic. The rash of fellow-travelling Catholic organizations who have renounced Vatican guidance are the natural result of attempts to compromise on this point.

The Party is meant to control the minds of all the people, even their love, and to give it a political twist; in his 'Talks at Yen-an on Art and Literature', Mao gives the Party line on love, which is a fundamental rejection of all Christian ideas.

'Love is a concept, a product of objective practice . . . our Writers and Artists who come from the intelligentsia love the proletariat because the impact of Society has made them feel that they share the same fate with the proletariat. We hate Japanese Imperialists because they hate us . . . there has not been any all-embracing love of mankind since the division of mankind into classes.' Here again, we can see the fundamental misconception that economics and class are the basis for all ideas. Marxists believe that there are no absolute ideas of freedom or love or patriotism or truth—all are relative to the class struggle. As Catholics we must realize the necessity of practical co-operation and compromise with Communism, while our dogma remains unchanged. At the same time we must remember that Marxist doctrine remains unchanged as well and that the aim of proletarian revolution still stands. However, their position is uncertain; their doctrine demands an unconditional opposition to religion; but Marx often stated, 'Our theory is not a dogma, but a guide to action'. In the present situation Marxism has lost its pristine clarity in the hands of renegade Marxists like Krushchev, Tito and the Italian Communist leader, Palmiro Togliatti. The official state attitudes are softening too; the Vatican and the Kremlin are softening theirs, more realistically than the sad attempt made by Fr Orlemanski with Stalin in 1944. Co-existence is a departure from Marxist theory; People's China has not deviated and before we are overtaken by the deceptive élan of co-existence, we should understand clearly the more sinister basis of Marxism-Leninism. The present thaw is purely temporary and if Chinese influence grows there will be a return to a more militant attitude.

Communism flourishes where the evils of capitalism are most marked: there do arise real evils from maldistribution of property, and both the working classes of European countries and the colonial peoples need and demand great changes. Although it perceives the evils of this system Marxist ideology is basically misplaced because its solution lacks a spiritual guidance: while it opposes the decayed old order it cannot substitute one which is in accordance with God's law of justice and charity. Catholicism however is directly inspired and guided by God and it applies its moral standards to this world. The Church is Catholic because its teaching applies to all levels of human life and to every activity in the life of the community.

The poor of the world today need the spiritual message of the Gospel: they also need material redistribution in accordance with the spirit of the Gospel. The problem of the world poor is the basic problem facing the Church today and our main rivals are the Marxist-Leninists. Their answer is atheistic and revolutionary: our task is not to deny the problem but to provide a dynamic alternative guided by our Faith. Now the Catholic Church is fundamentally the Church of the poor. Our Lord chose poverty and He has a special presence in them: for He said: 'I was hungry and you gave me to eat, thirsty and you gave me to drink, naked and you clothed me'. As Catholics we are all responsible for the poor of the world and the real recognition of Christ's special presence in the poor and of the needs of the poor might form the dogmatic basis for a successful alternative to the Marxist solution.

S. F. P. HALLIDAY.

MOUNT ATHOS — A MONASTIC MILLENNARY

ROMAN CATHOLICS are apt to assume that theirs is the only valid Christian monasticism. This, of course, is far from the truth. Monasticism developed in the thousand-odd year period before the Schism between East and West, and in this year of 1963 an event of especial interest to all ecumenically-minded people occurs. This is the millenary of the foundation of the Great Monastery, Μεγίστη Λαύρα, by St Athanasios in 963, situated at the eastern end of the peninsula of Athos.

Why should this event, occurring as it does in a far-away, unfrequented (and exceedingly beautiful) part of Greece, be of such moment? In the more generous inter-denominational spirit of today, so charitably demonstrated by the present Pope, Roman Catholics must bring forcibly to mind that theirs is, in one sense, not the only Catholicism either. The Orthodox are equally Catholic in the sense that all their Sacraments are valid; that is why Canon Law allows us, when dying, to accept and, indeed, ask for the ministrations of an Orthodox priest when no Catholic one is available. Once that is realised, the fearful tragedy of the Schism is manifest, and so is the duty of seizing every opportunity of making a gesture of friendship. One such opportunity is this anniversary, to be saluted by the Church as a whole, by her monks in particular, and by Benedictines above all. For once there was on Athos a Benedictine monastery, called of the Amalfitans, of which only the tower, Morphonou, now remains, lonely and ruined by the sea. A full study of this foundation still awaits a suitable historian's attention. The need for such gestures of friendship towards our Orthodox brethren may be illustrated by the following.

About twelve miles from it, near the Roumanian skit (subordinate monastery) of Pradromou, is an inaccessible cave in the cliff face. The Athonite story is that when Latinisers descended on the Mountain in the thirteenth century, the monks of Lavra allowed Mass to be performed, despite a mist which enveloped the monastery during its celebration. These Orthodox apostates duly died and were buried. After three years they were dug up for stacking, when they were found incorrupt but blackened and swollen. Since they resisted decomposition the bodies were eventually consigned to this cave, now called the Place of the Excommunicated Ones, or the Cave of the Wicked Dead. So much for the feelings of Orthodox monks towards the West.

Photographs by courtesy of J. K. Gubbins, Esq.



Mount Athos: the Meyisti Lavra: general view of the church and main buildings

Mount Athos: the Meyisti Lavra: two monks in the guests' gallery



It might not be generally known that Mount Athos can be visited and, for the benefit of those interested in the idea, what follows is a brief account of a visit made by myself in July 1962 to this home of Orthodox monasticism, inhabited solely by monks and lay workers. The Byzantine Emperor Constantine Monomachos in 1046 forbade entry to all females and children. His writ, enshrined in the Greek Constitution, still runs. Even for men, the entry procedure is tedious. You must first be introduced by your national Embassy to the Greek Ministry of Foreign Affairs, who in turn gives you a letter addressed to the Holy Synod, the theocratic government of Athos.

Athos is a peninsula forty miles long, averaging five wide; a ridge down the middle ends in the Holy Mountain itself, 3,000 feet high. The monasteries are mainly situated on the coast. The boat passed by three of them, Zographou which has Bulgarian monks, Xenofondos and Pandeileimonos, the Russian one, a vast, sad collection of buildings once sheltering fifteen hundred monks. Now there are twenty-five only. The Soviet Government long ago clamped down an iron curtain on Russian entrants. I left the boat at Dafni, the port. There is a shop selling holy objects, postcards and, importantly, food. You need this because although the monasteries give hospitality as a matter of course, meals are extremely simple. I mounted a mule. First went another animal loaded with beer and behind came a cheerful monk, sitting side-saddle on a tiny beast. He scooted up the short cuts, grinning through his beard! The monks never shave or cut their hair, which is bundled up under the tall black cylindrical hats.

We arrived at the capital, Karyes, during the siesta. Here I had to exchange my Ministry letter for the monastery pass, for without it I should not be allowed into any monastery. In the simple restaurant I had an omelette and a glass of Athonite wine. At four I went to the Office of the Epistasia. The mountain is governed by the Holy Synod, consisting of a representative of each of the twenty ruling monasteries. The Epistasia of four members is its executive committee; these arrangements basically have existed for a thousand years. My letter was taken by a monk who soon returned with the traditional hospitality of a cup of Turkish coffee and a glass of ouzo, an aniseed drink. My pass, bearing the Epistasia's seal, was signed by the four members. It requested all who read it to give me hospitality and to show me objects of interest.

Not all the monks are priests, nor are they organised in orders. They follow the precepts of St Basil the Great and are contemplative. The coenobitic monasteries live a common life and eat together, while others allow private property and the monks eat separately. Cultivation is carried out, and in the smaller houses icons are painted and holy objects made, like the knitted chaplet which serves as a rosary. Orthodoxy is

permeated with devotion to our Lady. There are hermits too living here in lonely inaccessible places.

Arriving at a monastery, you are met by the porter at the lodge. He carefully examines your pass and takes you up to the guest rooms through the open courtyard, surrounded with the community buildings. In the middle is the principal church, the Katholikon, painted a brick red. For you are really in a fortress, built for protection against pirate attack. The guest room has a plain table and benches along the wall. The guest-master, the archondari, greets you and you sign a great book with all your particulars. The monks will be pleased if you are English—they are rare visitors—but less so if you are Catholic. Supper comes: a plate of soup, some olives, a glass of wine. If the monks eat together, you join them in the painted refectory, and there is a reader. The archondari comes with a candle and takes you to your bedroom. There is no hot water and the lavatory is close to nature; but you are tired and quickly fall asleep, impressed with the strangeness of the place.

A clashing of bells awakes you at three, mixed with an odd tapping, made by striking a plank of wood with a mallet, a relic of the long Turkish occupation when bells were forbidden. You are invited to attend office in the Katholikon. Inside, all is dark and mysterious. Candles illuminate the books used by the choir and the cantor. The walls are painted from floor to ceiling, and the tall iconostasis, carved and gilt, gleams in the dim light. The chanting begins. Not Gregorian chant, this, but more animated, loud and nasal; not tuneful perhaps, but well sung. If it be Sunday, the liturgy follows. Candles are lit on a great circular corona beneath the dome whence the Pantocrator gazes calmly down upon the monks in their stalls. A monk goes round shaking a boat-shaped censer, hung with silver bells: chinkachinkachink. You and he solemnly bow to each other through the fragrant smoke. After six and a half hours of chant and ceremony, you stagger out into the bright sunshine of Athos, to breakfast off coffee and ouzo . . .

The Holy Mountain made a tremendous impact upon me. For it is the last surviving institution of the East Roman Empire: the essence of Orthodoxy. On the temporal plane, all the monasteries were pretty well kept, although the labour force cannot be large. There was little comfort but what there was, like the food, was entirely adequate to support life. I was particularly struck with the smallness of the communities which in the monasteries visited varied from five to about forty, and this in monasteries which could contain five hundred at least. The number of vocations must be falling rapidly and in about twenty years, maybe less, there will not be enough monks to run the monasteries they at present live in. What will happen then? Perhaps it is too much to demand only contemplative vocations, but there seems no place in Orthodox monasticism for activities such as education, missionary work, hospitals and

agriculture. Yet all those activities were undertaken by monks in Byzantine days.

Spiritually, the monks are beyond reproach, otherwise the institution could not have survived so long. All we met were kind, tolerant even, to their Catholic visitor; and Catholic must be a dirty word to them. The Orthodox monasticism is too venerable an institution to be fully described, reformed and dismissed in a short article. In writing it, I hope I have shed a ray of light on an aspect of Orthodox religious life which few Catholics, let alone Amplefordians, will ever see, and cleared a little of the fog which envelops Western-Orthodox church relationships.

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RENEWAL IN CHURCH ARCHITECTURE

IN the last fifty years there has been a remarkable development in ecclesiastical architecture, which has taken place principally on the Continent and in America. This genuine renewal in church architecture, although of course connected with the modern movement in architecture and the ideas which inspired it, goes much deeper. It is essentially related to the spirit of renewal in the Church, and in particular to the liturgical movement. There has been a genuine *retour aux sources*. This is not to be understood in a historical sense; rather it has been a return to the fundamentals. It is a radical approach.

England, through the inspiration of William Morris, played an important part in the formative years of the modern movement in architecture at the end of the nineteenth century, but it was left to the Americans, the French and especially the Germans to put the more functional approach to architecture into practice. England was left behind and years after Peter Behrens had built his famous factories in Berlin and Frank Lloyd Wright had revolutionised domestic architecture in America, the English were still building houses which were no advance on the house that Philip Webb had built for William Morris at Bexleyheath in 1859. It was only after the Second World War that England made a positive contribution to the architectural scene with a fine series of schools, particularly in Hertfordshire, which in large measure owed their success to a careful inquiry into the functional requirements of the buildings to be executed. This radical, functional approach is what characterised the transformation in ecclesiastical architecture, and this explains the backwardness of England in this sphere. For it is only within the last decade that the revival of sound liturgical thinking, including necessarily a revival of the theology of the Church, has penetrated this country at all deeply. Even so the gap between theory and practice has not been securely bridged, and it is with this in mind that a group of theologians and architects of the major denominations came together in 1957 to form the New Churches Research Group. This body has done magnificent work. One of its members, Peter Hammond, an Anglican clergyman, published in 1960 a seminal book, *Liturgy and Architecture*. Already it has had a great effect on the climate of opinion in Britain. The same writer has now edited a collection of essays¹ by members of the New Churches Research Group which, like his own book, must be regarded as essential reading by any architect,

¹ *Towards a Church Architecture* (The Architectural Press, 1962), 306.

priest or patron who has the intention of building a church, or who has the goodwill to alter an existing structure.² The publication of these two books is equalled in importance only by the translation of Rudolf Schwarz's classic work, *Vom Bau der Kirche*.³

With the publication of these works the English public have been put in contact with ideas which have been practised on the Continent for the past forty years. This is of particular importance at a time when the theological ideas upon which this new approach to church architecture rests are becoming more generally understood and accepted in this country. It is theological ideas and not formal and stylistic preoccupations which form the starting point of serious thinking on this subject. Before the publication of these works English architects and churchmen had not been silent, but recognised the necessity for altering current conceptions of the form and arrangement of churches. But their approach was not radical enough; they failed to get down to fundamentals. The more normal approach was archaeological and ritualistic: such was that of Ninian Comper.⁴ Even Canon Addleshaw in his admirable treatment of Anglican architecture⁵ remained strictly tied to current Prayer Book worship. As far as the authors were concerned the liturgical movement might never have existed. It was only when the modern movement in architecture came into contact with the liturgical revival that significant church building could be undertaken.

This happened first in France in the church of Notre Dame du Raincy in the suburbs of Paris, which was completed in 1923; the architect was Auguste Perret, and it was the first church that he had ever built, but he had the good fortune to work in close contact with the parish priest, the Abbé Nègre, a man of unusual courage. It was, however, in Germany that the two movements first came together in a serious and lasting way. In 1922 a group of theologians and architects, which included Ildefons Herwegen, Abbot of Maria Laach, and Romano Guardini, leading theologians of the liturgical movement, met to study the principles of modern church architecture. This dialogue between architects and theologians resulted in the formulation of the basic principles which

² Those who are thinking of adapting an existing church should consult a collection of papers read at a conference at Attingham Park, Shrewsbury, in 1961 and published under the title, *Making the Building Serve the Liturgy* (edited by G. Cope)—also, P. Carrière: '*J'ai une église à aménager . . .*' La Maison-Dieu, LXIII, 1960, pp. 159-89.

³ Translated by Cynthia Harris, *The Church Incarnate, the Sacred Function of Christian Architecture*, Henry Regnery Company, Chicago, 1958.

⁴ J. N. Comper, *Further Thoughts on the English Altar, or Practical Considerations on the Planning of a Modern Church*. Transactions of the St Paul's Ecclesiological Society, Vol. X, Part 2, 1932.

⁵ G. W. O. Addleshaw and Frederick Etchells, *The Architectural Setting of Anglican Worship*, 1948.

perhaps have been expressed most clearly by that great German architect, Rudolf Schwarz, a member of the group, in *Vom Bau der Kirche*.⁶ This movement which was already well advanced in Germany and Switzerland before the Second World War, spread more rapidly after the war: France and the United States were soon building significant churches. The stimulus came not only from the urgent demand for new churches, but also from the widening and deepening of the liturgical movement which was endorsed so magnificently by Pope Pius XII's Encyclical *Mediator Dei*, issued in 1947. The ability to build any structure, together with the revival of the theology of the Church and liturgical thinking, has led to much radical thinking about church architecture, which although it has come late to England has been so admirably stated in the works of Peter Hammond and his associates.

The starting point for this radical approach to church architecture is the realisation that churches are not strictly necessary for Christianity: they are not of the essence of Christianity. Christianity is not tied to any sacred buildings in the way that pagan religions have their local sanctuaries which in themselves are sacred. The Jews occupied a position somewhere between this paganism and Christianity. From the religious reforms of King Josiah of Judah in 621 B.C. the Temple became their sole central sanctuary at which all sacrifice, and consequently all representative worship, had to be offered: but the God they worshipped was unique and transcendent. Yet from the time of Our Lord's death and Resurrection, from the time of our Redemption, the position was radically changed. Christ had already referred to His Body as the true temple (John ii, 19-21), and He went further to develop the point: "The hour is coming when neither on this mountain nor in Jerusalem will you worship the Father . . . when the true worshippers will worship the Father in spirit and in truth" (John iv, 21-23). H. B. Green comments: "This is not to say that worship ceased to be either local or visible: that would imply an opposition between the material and the spiritual which is foreign to the biblical outlook. On the contrary, it continued to be done visibly with such concrete objects as bread and wine. But it did cease to be locally determined; and its local aspect became the visible sign of something transcending place and vision. That is what is meant by calling it sacramental."⁷

The Body of Christ, the Risen Christ, is the true Christian temple of God. 'In Him dwells all the fullness of the Godhead bodily' (Col. ii, 9).

⁶ Schwarz's main work is *Vom Bau der Kirche*, 1938 (*The Church Incarnate*), but he has also written other important works the last of which is *Kirchenbau, Welt vor der Schwelle*, 1960.

⁷ Ed. P. Hammond, *Towards a Church Architecture*, p. 93. For an excellent and stimulating discussion of the idea of the 'Temple and church-building in the Old and New Testaments, see: F. Louvel, O.P., 'Le mystère de nos églises'. La Maison-Dieu, LXIII, 1960, pp. 5-23.

But Christians through baptism and the Eucharist are in Christ.⁸ 'As many of you as have been baptised in Christ, have put on Christ' (Gal. iii, 27). St Paul concludes, 'We are temples of the living God' (II Cor. vi, 16); 'Do you not know that you are God's temple and that God's Spirit dwells in you?' (I Cor. iii, 16). Christianity is centred not on a material temple or temples but on the assembly of Christians; not on altars but on the risen Christ. Since the Resurrection, God's dwelling place on earth is no longer linked essentially with a particular place: God's presence transcends place. Christian worship can take place wherever the 'people of God' are gathered, they do not have to go up to Jerusalem, or to Rome. It is significant that the Greek word for a gathering, ἐκκλησία, is used in romance languages for the Church; and the word 'Church' is used both for the 'people of God' and the building in which they meet. It is important, however, to understand the position correctly: the 'people of God' give their name to the building and not *vice versa*. Furthermore, they meet to celebrate the Eucharist which in a very real sense constitutes the Church, the Mystical Body of Christ. 'Because the bread is one, we in our multitude are but one body, because we all partake of this single bread' (I Cor. x, 17). It is for this reason that many theologians today, notably Karl Rahner, stress the essential role of the local church, when it is met to celebrate the Eucharist, in constituting the Church Universal. So, whereas for the Jew it is the Temple which constitutes the worship of the people, for the Christian it is the Eucharist which constitutes the Church.

The church building is not then of the essence of Christianity. Early Christians during the persecutions, and even later,⁹ did not regard it as inappropriate to celebrate the Eucharist in private houses, and since then the Church has sanctioned the use of portable altars. But as Christianity established itself and spread, churches became a practical necessity. The Christian assembly needs a place where it meets on earth to celebrate the Eucharist and to perform other functions. But it is the church which is shaped by the assembly and its needs, not the assembly by the church. A church has a purpose. Because of this it should be the object of as much concern as houses, schools and other buildings which are erected for a specific purpose; it should be subjected to the same functional analysis. The tendency has been to ignore the problem or mistake it by saying that a church should look like a church. Architects too easily tend to look on churches as providing opportunities for the free play of fanciful ideas, and free scope for an aesthetic approach and a type of architectural

⁸ For an excellent treatment of the words 'in Christ', see F. X. Durrwell, *The Resurrection*, 1960, pp. 209-15.

⁹ E.g. mid-fourth century Christian Chapel in the Romano-British villa at Lullingstone, Kent. G. W. Meates, *Lullingstone Villa*, 1955, pp. 126 ff.

expressionism. This is particularly dangerous at a time when art for art's sake is the common attitude, and the architect has almost unlimited means at his disposal. The attitude is based on two fallacies: in the first place, it fails to meet the question of what a church *should* look like; secondly, it sees architecture only as a decorative backdrop. But visual effects are of secondary importance; architecture cannot be dissociated from meaning and from function. Buildings should start not from formal concepts but from an analysis of human activities. Architectural style is essentially irrelevant: among Gothic, Classical and modern glass-and-concrete, none is more essentially church-like than another. That is why Coventry Cathedral fails: function has been subordinated to visual effect. The use of modern materials and a modern style make it no more a church—fit for Christians living in the second half of the twentieth century—than Westminster Abbey. Francis Bacon made a remark in 1597 at the beginning of his essay *On Buildings*, which is relevant: 'Houses', he said, 'are built to live in and not to look at; therefore let use be preferred before uniformity, except where both may be had.' Visual effect is important, but it must take second place.

This functional and meaningful approach to church architecture is not untraditional in Christianity. The early Christians were nothing if not practical in their approach to their churches.¹⁰ Likewise medieval sources do not stress the design and construction of buildings, but their practical and liturgical functions, and their religious significance.¹¹ People were trained to look beyond the material to the spiritual. The attitude is well seen in a quotation from Robert Grosseteste's *De unica forma omnium*: 'Try to see beauty in something; if you arrive there you will see God himself, the immanent Beauty of all that is beautiful'.¹² Suger's purpose at Saint-Denis was to lead people to a religious experience. The inscription on the great bronze door admonished the visitor not to stop at the admiration of the sumptuousness of the work but to let its luminous brightness illuminate the mind so that it might ascend 'to the true light to which Christ is the door'.¹³ The medieval church was not only planned for bare utility but also for its religious meaning. There was no trace of 'art for art's sake'. As Meyer Schapiro remarks, 'the modern concept of fine art . . . is apparently unknown to St Thomas. The beautiful is not artistic, but natural, and the work of art is not

¹⁰ Cf. J. G. Davies, *Origin and Development of Early Christian Church Architecture*, 1952.

¹¹ Cf. R. Krautheimer, *Introduction to an Iconography of Medieval Architecture*, Journal of the Warburg and Courtauld Institutes, Vol. V, 1942, pp. 1-33.

¹² Quoted in E. de Bruyne, *Études d'esthétique médiévale*, 1946, T. III, p. 125. For an excellent discussion of medieval aesthetics, see E. de Bruyne, *L'Esthétique du Moyen Âge*, 1947.

¹³ Otto von Simson, *The Gothic Cathedral*, 1956, p. 114.

beautiful but *useful*.¹⁴ The lack of concern for form is strikingly confirmed in medieval 'copies'. When buildings are expressly stated to have been copied there is usually a vast difference between them not only in their architectural forms and patterns but also in their geometrical forms. The number of various parts and the dedication alone agree.¹⁵ It is a good indication of what people then regarded as important.

The change with the Renaissance can easily be exaggerated. It would certainly be difficult to call Renaissance architecture functional in the current sense of the word, but neither was it an architecture of pure form. It was one where forms and proportions had a symbolical value: it was an architecture of significant form.¹⁶ A more formalistic approach, where form was not significant, was evident among the Baroque architects. For Guarino Guarini proportion was based on the impression which a building makes on the eye; it was matter of experiment and experience.¹⁷ He did not even discuss the possibility of objective truth on which Renaissance aesthetics was founded. Meaning was whittled down to advocating a Latin Cross for the plan, which St Charles Borromeo had urged for traditional reasons.¹⁸ Reaction came in the eighteenth century. A Venetian Franciscan, Carlo Lodoli, and a French Jesuit, Marc-Antoine Laugier, were foremost in advocating functionalism in architecture.¹⁹ They had no very obvious effect on ecclesiastical building on the Continent for the simple reason that the late classical and baroque church was well suited to the needs of the liturgy as understood in the eighteenth century.

In England the position was very different. The Reformation had brought dissatisfaction with the medieval arrangement of churches, but during the sixteenth and first part of the seventeenth century there was little need for further church-building, so activity was largely concentrated on adapting existing churches.²⁰ The building of new churches really began with Wren's churches built after the Fire of London. Although Wren cannot be called a functionalist, he was very

¹⁴ *On the Aesthetic Attitude of the Romanesque Age*, in *Art and Thought*, 1948, pp. 130 ff.

¹⁵ R. Krautheimer: art. cit. For the significance of number see, V. F. Hopper, *Medieval Number Symbolism*, 1938.

¹⁶ Cf. R. Wittkower, *Architectural Principles in the Age of Humanism*, 1952.

¹⁷ *Architettura Civile*, Turin, 1737, p. 6.

¹⁸ 'With regard to the round species of edifice, it was formerly in use for temples of idols, but little employed among Christian people. Every church, therefore, and especially such a one as requires to be noted by the character of its structure, ought in preference, to be built in the form of a cross', *St Charles Borromeo's Instructions on Ecclesiastical Buildings*, trans. G. J. Wigley, 1857, p. 9.

¹⁹ Cf. Emil Kaufmann, *Architecture in the Age of Reason*, 1948.

²⁰ For a full discussion of this, see G. W. O. Addleshaw and Frederick Etchells, *The Architectural Setting of Anglican Worship*, 1948.

concerned that his churches should serve the Anglican liturgy adequately.²¹ In the eighteenth century the architects of several Anglican churches have carried out Martin Bucer's admonitions almost to the letter.²² St Andrew's, Dublin (designed by Francis Johnston), Gibside Chapel, Co. Durham (designed by James Payne) or All Saints, Newcastle-on-Tyne (designed by David Stephenson), would well satisfy many a Catholic liturgist today. The functional approach was not abandoned altogether with the advent of the Catholic Revival. In 1843 Pugin wrote: 'but, from the moment I understood that the beauty of architectural design depended on its being the expression of what the building required, and that for Christians that expression could only be correctly given by the medium of pointed architecture, all difficulties vanished'.²³

The Gothic Revival church suited the new liturgical and rubrical demands of the Ecclesiologists, though for some of them their liturgical demands were derived from a misconceived notion of the medieval arrangement; in other words, worship was dictated to by architectural form. Pugin and the Cambridge Camden Society made the mistake of equating Christian architecture with a particular style, mainly Gothic, also of resurrecting a symbolism which even if it were meaningful at the time of Durandus in the thirteenth century²⁴ was certainly forced in the mid-nineteenth century. But Neale at least recognised that architecture should be meaningful, and that indeed is the Christian tradition. Functionalism, in a limited and qualified sense, likewise is traditional in Christian architecture.

The argument from tradition is not unimportant in considering the nature of Christian church architecture; but it is important to know exactly what the Christian tradition is. It is not the use of any particular style of architecture: Pugin was quite wrong here. There is a Christian tradition in architecture and it is to use the architecture of the day and 'baptise' it. That architecture is meaningful and functional. However

²¹ Christopher Wren, *Parentalia: or, Memoirs of the Family of the Wrens: viz. of Matthew, Bishop of Ely, Christopher Dean of Windsor, etc. but chiefly of Sir Christopher Wren, Late Surveyor-General of the Royal Buildings, President of the Royal Society, etc. Compiled by his son Christopher, now published by his Grandson, Stephen Wren, Esq.*, 1750, pp. 319-21.

²² 'From the plans of the most ancient temples, and from the writings of the holy fathers, it is well known that among the ancients the position of the clergy was in the middle of the temples, which were usually round: and from that position divine service was so presented to the people that the things recited could be clearly heard and understood by all who were present', *Scripta Anglicana*, Basel, 1577, p. 457. Translated in Addleshaw and Etchells, op. cit., Appendix I, p. 246.

²³ *An Apology for the Revival of Christian Architecture in England*, 1843, pp. 15-16.

²⁴ Durandus' *Rationale Divinorum Officiorum* was translated and published with a lengthy introduction by Webb and Neale—Benjamin Webb and John Mason Neale, *The Symbolism of Churches and Church Ornaments*, 1843.

wrong the deliberate archaism of the Gothic revivalists was, their churches were in step with the theological thinking and public needs²⁵ of those times. No such excuse is valid today. Theological thinking on the nature of the Church and the worship of the 'people of God' has advanced greatly in the last fifty years, and demands a radical rethinking of church architecture. Christian tradition confirms the rightfulness of the desire for a radical approach.

The church building, then, is not essential to Christianity, it is not of its essence, but exists for a purpose. It is the meeting place for the 'people of God', the Mystical Body of Christ, gathered to celebrate the Eucharist. It is a place where God's people *do* something; where they are united to God really in the Eucharist. It is in a very real sense the place where the Church is constituted, and can truly be described as the heavenly Jerusalem descended on earth (Apoc. xxi, 2).²⁶ It is the meeting place of two worlds, 'in qua terrenis coelestia, humanis divina junguntur'.²⁷ Is it, then, a house of God or a house of the 'People of God'? It is both: these ideas are not mutually exclusive. God erects his house among us, for us; it is a 'tabernaculum Dei cum hominibus'. God himself does not need a 'house'; we do.²⁸ *Sacramenta propter homines*. An understanding of this traditional theological adage is of fundamental importance. The directives issued by the German Liturgical Commission in 1947 with the approval of the German hierarchy make a statement which is worth quoting.

'The Christian church is a consecrated building which, even independently of the Eucharist, is filled with God's presence, and in which God's people assemble. The purposes for which they assemble are, *in order of their importance* [my italics], these:

First and foremost, to celebrate the renewal of Christ's redeeming sacrifice;

Secondly, to partake of the fruits of that sacrifice in the sacraments;

Thirdly, to hear the word of God;

Fourthly, to pay homage to Christ, present in the eucharistic bread;

Fifthly, to participate in extra-liturgical devotions.²⁹

The church is a shell for a living temple, the Mystical Body of Christ; and it must serve its needs.

²⁵ Gothic was adopted for many of the Commissioners' churches of the 1820's because it was the cheapest style in which to build. Cf. B. F. L. Clarke, *Church Builders of the Nineteenth Century*, 1938, pp. 30 ff.

²⁶ Cf. Dom G. Oury, *L'Église de pierre et son mystère*, 'L'Ami du Clergé', No. 44, 1962.

²⁷ *Exultet*, Paschal Vigil.

²⁸ There is an excellent discussion of this question in P. R. Régamey, o.p., *Art Sacré au XX^e siècle?* 1952, pp. 38-40.

²⁹ Ed. P. Hammond, op. cit., p. 248.

A practical functionalism should not be the only aim of church architecture. If architecture is an art it must appeal to the intellect as well. It must have a symbolical power. It is not enough for a building to fulfil practical needs, it should *express* them. A church must express its sacred function: it is no more a mere machine for liturgy than a house is a machine for living in. Such ideas stem from a severe rationalism dissociated from human experience and opposed to Christianity. 'We are handling', says Père Gélinau, 'not just things, but *signs*. The sacramental nature of the cultus compels us to put not only the question: 'For what?' but also, 'What does it signify?'³⁰ Man has an inborn sense of symbol and it is important that this should be properly exploited. Jung's diagnosis of the modern man is that he is suffering from a starvation of symbols.³¹ Certainly the medieval cathedral symbol is outmoded for a church today. Significance will emerge if a church is adapted to its theological purpose. 'The building itself', says Rudolf Schwarz, 'taken together with all its contents as a living unity, is the revealed form, the revealed structure of the Church.'³² M. Eckly describes it as a 'petrification' of the interior principle of Christianity.³³ Church architecture must recover its symbolic function. In addition to a properly conceived functionalism, a church should be a fine and beautiful building suited to its sacred purpose. Beauty in part will stem from function, if it is truthful to its purpose and in expressing that purpose. Albert the Great defined beauty as 'splendor veritatis'. But in addition to the intellectual beauty of truth there is a visual beauty. This aspect, alas, is too easily forgotten not only in practice but also in theoretical writing on the subject: no mention is made of it in the works of Peter Hammond. It is only too easy in reacting against an excessive formalism in architecture to make the mistake of losing sight of architectural form altogether. Form should be subservient to function as should symbol, but all three are of importance and none should be sacrificed. A right balance must be struck.

Form then is not of primary importance, yet it is not irrelevant. We have seen that there is no specific Christian style of architecture, but that the genuine tradition is to use the architecture of the day and baptise it. The Church in its most healthy periods has always taken what is good in contemporary society and used it: it is important that

³⁰ J. Gélinau, *L'église, lieu de la célébration*, La Maison-Dieu, LXIII, 1960, p. 45.

³¹ The question of the need for new symbols is excellently discussed by F. W. Dillistone, *Christianity and Symbolism*, 1955.

³² *Op. cit.*, p. 212.

³³ *Essai sur l'architecture religieuse en fonction de la communauté chrétienne et de son culte.*

she should do so today.³⁴ A church is meant to be for a congregation in our own time, and should be 'modern' if it is to be an authentic image of a living and active community. A problem often raised is, should the Church adopt a style of architecture which is secular? This is a false problem: a place or an object is sacred because of its *function* not because of its form. A building is sacred if it is for a sacred purpose and reflects and speaks of this sacred purpose. A church should be the symbol of a community which is *in* the world but not of the world. If the idea of the sacred is lacking in the modern world, or in art forms of the modern world, it is because the Church has not penetrated them. The action is two-way: if the Church baptised modern forms it could make them sacred. By building proper churches one would create a deeper appreciation of the sacred. But the result would be that modern sacred architecture would differ from modern secular architecture. Much of what is contemporary is inimical to the sacred, because it is inimical to a sacred function. Some people have failed to recognise this and in their enthusiasm have gone too far. The decoration of the church of Assy is a notorious example.³⁵ But an excess of enthusiasm should not detract from the responsibility of Christians to baptise all that is good in contemporary art and architecture.

Since a demand for a properly understood functionalism is at the root of the radical approach to church architecture, liturgical thought in its fullest sense will provide the guiding principles for the planning of churches. The statement of current theological opinion on the subject of church-planning has been made in a masterly way by Charles Davis,³⁶ and should be read by all priests and church architects. The old arrangement of an altar built against the East wall of the church, a long narrow nave and an intervening chancel, is no longer valid. It was all right for monastic and cathedral churches principally planned for large bodies of clerics at a time when it was difficult to span wide spaces: such conditions now rarely obtain. Something more is required than to 'hear the murmur of the Mass, and see the Elevation of the Host'.³⁷ The laity must be given their proper part to play in the liturgy. All are participants in the Mass which is at the very centre of the liturgy. So the church must first of all underline the unity of the assembly. But the Christian assembly is of

³⁴ Cf. Régamey's remark: 'Dieu seul voit ce qui est de son Église et ce qui n'en est pas. Le péché a tout atteint, et néanmoins il n'y a rien de ce qu'il a atteint qui ne puisse devenir, par la grâce de Dieu, 'baptisable'.' *Op. cit.*, p. 32.

³⁵ Cf. William S. Rubin, *Modern Sacred Art and the Church of Assy*, 1961.

³⁶ *Church Architecture and the Liturgy*, ed. P. Hammond, *op. cit.*, pp. 107-27. The planning of churches is dealt with more fully in a fine series of articles, mostly by A.-M. Roguet, O.P., and J. Gélinau, S.J., in a special number of *La Maison-Dieu—Bâtir et Aménager les Églises*, LXIII, 1960.

³⁷ Christopher Wren in *Parentalia*, 1750, p. 320.

its nature hierarchical; there is a diversity of functions within the assembly, between the clergy and the laity, a point clearly underlined by Pope Pius XII in *Mediator Dei*. There should, therefore, be a distinction between nave and choir and sanctuary, a distinction which should not be so great as to destroy the unity of the assembly. It is for this reason, as well as more obvious practical reasons, that the fully central altar is not to be encouraged. It is worth quoting the statement of the German Liturgical Commission on the matter. 'There is a widely held opinion that one should endeavour to place the altar in the middle of the congregation, and therefore that the only satisfactory shape for a church is one that is centrally orientated. This is a mistaken opinion. A church is intended in the first place for the celebration of the Eucharistic sacrifice. But, as it is understood in the liturgy of the Roman Church, this celebration is an act. It is primarily the act of Christ and his representative, the priest, but it is also the act of the congregation . . . The interplay of the different parts of the act demands a building which is in some way orientated towards the altar, which clearly sets off the two actors—priest and congregation—and which opens up a way for processions in either direction. The ideal is therefore a church which fully satisfies these requirements of the Roman Liturgy—orientation towards the altar, emphatic opposition of priest and congregation.'³⁸

Within the sanctuary the altar is clearly the place of central significance, because it is the focal point of the assembly. So in a sense the church should be planned from the altar outwards; but there is a danger here. The altar is still only the central point of the Christian assembly, it should not swamp the assembly or put it into the background and obscure the fact that the assembly is divided into priest and laity. The altar should be concerned with the priest at it and the people grouped in relation to him at it; in other words in the midst of an assembly—not impersonally, as an isolated rock of sacrifice, dominating the assembly instead of subordinate to it as ministering to its mystery.³⁹ Because of its central significance it should be free-standing and not tucked away or obscured by a huge reredos or superstructure and so become a mere shelf. The ideas of table and altar of sacrifice should be combined. Since the Reformation Catholics have been rather frightened away from the idea of the Mass being a meal as well as a sacrifice, because of the excesses of the Reformers. The early Christians had the opposite fear: they stressed the Mass as a sacred meal, being terrified of conveying the idea that it could be equated with pagan sacrifices. For them the altar was always in the form of a table. But we are in a position now when both aspects can, and should be, signified.

³⁸ Ed. Hammond, *op. cit.*, p. 250.

³⁹ Davis, *op. cit.*, pp. 118–19.

Closely related to the Mass is the ministry of the Word. The first part of the Mass is not just an empty ritual formality; Christ acts upon us in the word and in the sacrament; the sacrament completes the word. Preaching should be essentially a commentary on the word of God, an expounding of the Scriptures.⁴⁰ So the pulpit should be closely related to the altar and not placed half-way down the nave. If people at the back of the church cannot hear preaching from the sanctuary, then they are too far from the altar. Likewise the seat of the priest should not be regarded as a mere accessory. It is the seat of the ministerial president of the assembly and should be related both to altar and pulpit. Some magnificent examples of properly thought out and executed sanctuaries have been designed by Rudolf Schwarz: those of St Andrew, Essen, and St Michael, Frankfurt am Main are outstanding.

Many of the problems of internal planning and arrangement of churches are far from being solved. The reservation of the Blessed Sacrament is an obvious example. The Holy See says that it must be reserved at an altar where Mass is celebrated regularly. The High Altar might seem the obvious place, but here there are two main difficulties. In the first place, there are good reasons for wishing to have Mass facing the people and a tabernacle obviously makes this impracticable. Secondly, Mass and devotion to the Blessed Sacrament, though closely related, are distinct forms of worship. The Mass is *ad Patrem, per Christum*: devotion to the Blessed Sacrament is *ad Christum*. There is much to be said for having a Blessed Sacrament Chapel distinct from the High Altar; on the other hand it seems a pity that one should have to disappear into a side chapel to pray before the Blessed Sacrament. Perhaps the best solution so far devised is to have the Blessed Sacrament altar on the same axis as the High Altar, even though this presents difficulties for the arrangement of the sanctuary.

On a larger scale there are problems concerning the size of churches, those relating to the administration of the other sacraments and finally, the particular problems of monastic, cathedral and other types of churches. The question of the size of churches is bigger and more fundamental than is often realised. Obviously churches should not be so big as to remove people from the altar so that they feel out of contact with the actions taking place on the sanctuary. Yet parishes are growing so large in many towns that one such church would be grossly inadequate. To multiply churches within the parish would break up the unity of the parish. The problem here is one of ecclesiastical administration and is not so simple as has just been outlined, because in towns the parish is rapidly disintegrating as a social unit. If the parish church is to make itself

⁴⁰ Charles Davis, 'The Theology of Preaching' in *The Study of Theology*, 1962, pp. 48–70.

the focal point of a particular group of society, it is becoming increasingly important that it should comprise more than just a church; a social centre and a school might also be included.⁴¹ In Germany, Rudolf Schwarz has been responsible for such a parochial centre at Cologne-Niehl. An even more remarkable attempt has been made by Emil Steffann and Klaus Rosiny at Düsseldorf-Wersten where the various units are compressed into one building.

The administration of various sacraments poses its own problems; but all must be related to the Mass and the Eucharistic assembly. Baptism has recently had an excellent study devoted to it by Professor Davies;⁴² but Penance remains in need of separate study. These are considerations which must be taken into account in every parish church. The problems for particular types of church should be dealt with in the same radical fashion. St John's, Collegeville, Minnesota, has been most successful in building a monastic church, though without having solved all the problems. Le Corbusier's chapel at Ronchamp is a superb solution to the demands of a small pilgrimage chapel. Alas, one is unable to cite any satisfactory solution to the very special requirements of the cathedral. But there is plenty of time yet; when satisfactory parish churches are being built, then people can concentrate on cathedrals. 'We cannot continue on from where the last cathedrals left off', writes Schwarz, 'we must begin anew and our beginning must be genuine.'⁴³

Besides the planning of new churches there is the need for the re-ordering of existing churches to suit theological and liturgical requirements. Cruciform and hall-like auditory churches are indeed admirably suited to adaptation. Adaptation has been carried out on quite a large scale in Germany where many churches damaged in the war have been rearranged. In France and Belgium some notable work has been executed recently by Roger Bastin, notably at Maredsous.⁴⁴ The Anglican Church in England is alive to the necessity as the recent conference at Attingham Park has shown. There is, however, the problem in this acutely historically-minded society of adapting churches which are historical monuments: fortunately, or unfortunately, this problem hardly arises for English Catholics!

What is of fundamental importance to the whole question of a genuine church architecture is the active collaboration of patrons, theologians and architects. If great painting and sculpture have never flourished without an active and interested patronage, it goes without saying that the same is true for architecture. Architects cannot be blamed

⁴¹ There is an excellent discussion of this problem by Patrick Nuttgens, *Church and Community*, ed. P. Hammond, op. cit., pp. 206-19.

⁴² J. G. Davies, *The Architectural Setting of Baptism*, 1962.

⁴³ Op. cit., p. 35.

⁴⁴ Cf. *Art d'Église*, No. 108, 1959, 'Restaurations'.

for not building churches perfectly adapted to their purpose if they are not given very full instructions regarding the requirements. An architect building a modern school is inundated with instructions—perhaps too many—but at least the product which emerges is well adapted to its purpose. It is significant that the great continental church architects, Rudolf Schwarz, Dominikus Böhm, Fritz Metzger and others have all been in close contact with theologians when planning their churches. Because of this need for close co-operation, competitions for churches should be anathema to any self-respecting patron: by them patrons abdicate their responsibility and rule out any possibility of working step by step with the architect. The building of the new Abbey Church of St John's, Collegeville, provides an excellent example of the way to set about building a church. About forty world-famous architects were circularised to find out if they were interested. They were told: 'we have no competition in mind. The job will be an outright and direct contract'.⁴⁵ Ten accepted the invitation to visit St John's and discuss the church. Marcel Breuer was chosen as architect. He had no previous experience of building churches; he worked hand-in-hand with theologians, and the result is an acknowledged masterpiece.

In this formative period of church architecture, co-operation between architect, theologian and patron is of particular importance; so also is official guidance. 'Private individuals', said Pope Pius XII in *Mediator Dei*, 'even though they be clerics, may not be left to decide for themselves in these holy and venerable matters, involving as they do the religious life of Christian society.' The German hierarchy sponsored the admirable directives of the liturgical commission of 1947, and these have had a profound affect on the building and rebuilding of churches in that country since the war. In 1957 America was given a comparable lead. The Bishop of Superior, Wisconsin, set up a panel, consisting of architects, theologians, liturgists, a parish priest, a canonist and an artist, for the purpose of drawing up similar directives which were then issued. France followed suit by issuing the conclusions of the conference of the *Centre de Pastorale Liturgique* held at Versailles in 1960.⁴⁶ Many French dioceses have Commissions for sacred art which are prepared to give advice for the reordering of existing churches or the planning of new ones. No such lead has been given so far in England. In the meanwhile Hammond's two excellent books and Schwarz's classic study should be used, not only as authorities but as a stimulus to further thinking on the subject.

⁴⁵ Quoted by M. Lavanoux, 'The Reality of a Dream', *Liturgical Arts*, Vol. 31, 1962, p. 5.

⁴⁶ *La Maison-Dieu*, No. 63, 1960, pp. 234-9. The German and American directives are printed as an appendix in Ed. P. Hammond, op. cit., pp. 245-62.

A great problem—indeed the greatest problem—is that ‘radical’ church architecture is distrusted by many people in this country, in the same way that, because of ingrained religious practice, they do not take kindly to many aspects of the liturgical movement. Theologians and liturgists can be too cavalier in their attitude to people’s feelings and prejudices, rather forgetting one of the principles of which they are only too aware in other contexts, namely, that the liturgy is for the people. People must be prepared gradually for the changes in the liturgy and for the ‘renewal’ in the Church. New wine should not be poured into old wine-skins. Should we wait, then, for the popular demand for architectural change? The answer would seem to be, no. Genuine and significant churches would be powerful instruments for conveying the realities of the liturgy and the Church, and putting people in contact with the ‘renewal’ in the Church.⁴⁷ All forms of sacred art and architecture ‘prolong’ the mysteries of the liturgy.⁴⁸ As Schwarz says, ‘these things are not intended to *serve* the liturgy but to *be* the liturgy, even if in a modest way’.⁴⁹ Christian church architecture is a means not an end; but as a significant means we have been too long without it.

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⁴⁷ Cf. A.-M. Roguet who stresses this point when dealing with the suggestion that the theology of the altar should be explained to the faithful. If proper altars are built, he says, their meaning will be ‘assimilée par les fidèles de manière intuitive’. *L’Autel*, La Maison-Dieu, LXIII, 1960, p. 106.

⁴⁸ Cf. Trent XXII, cap. 5, Denzinger 943.

⁴⁹ *Op. cit.*, p. 200.

ON BEING BORED AT MASS

THERE have been only twenty General Councils before the present one, and each has been called to cope with some kind of crisis. And it is clear that the present Council obeys the same general law. That being so, it is of some interest to ask what was the first thing discussed, what seemed sufficiently central to the crisis to be dealt with first of all. And as we know, the at first sight rather surprising answer is the liturgy.¹

That this should be so is the supreme achievement so far of the ‘liturgical movement’, and it is worth enquiring into the character of this new force that is having so profound an effect on the Church. Many, in fact, regard this movement as peripheral to the life of the Church, as a remote pothering with non-essentials, but such an attitude arises from a false idea of what the term ‘liturgy’ refers to. It does not refer to rubrics, ceremonial, vestments and Christian antiquarianism; it means, in the words of Pius XII, ‘the public worship which our Redeemer, the head of the Church, offers to the heavenly Father and which the community of Christ’s faithful pays to its Founder, and through him to the eternal Father; briefly, it is the whole public worship of the mystical body of Jesus Christ, head and members’.

THE CENTRAL TASK OF THE CHURCH

This being so, the liturgy is in fact the central occupation of the Church. God made all creation ‘to the praise of his glory’, and from every creature demands that proclamation of his goodness which its nature qualifies it to give. Irrational creatures give him glory without knowing it and without freedom; but from man is demanded that conscious and deliberate and loving proclamation which is simultaneously that which human nature owes him and that by which human nature is sanctified. This is worship. Now worship, outside as well as inside the Church, is not an individual private act merely but also, in fact primarily, a social act. The reason is that in virtue of his nature man is a social being, made to live and act in society with his fellows. This is true in spite of the fact that his nature’s harmony has been disrupted by the Fall; sin, by dividing man from man, disrupts society, as we are taught pictorially in the story of the Tower of Babel. But the miracle of Pentecost, the symbolic reversal

¹ ‘The first section of the first volume of schemata which were prepared by the commissions, is devoted to four schemata on dogmatic theology. The fifth section and the section second from the end are devoted to the schema on the liturgy. Going contrary to certain trends which pointed in other directions or were less in line with ecumenical considerations, the Council decided to deal with the liturgical sections first.’ P. 193 of H. Küng’s *The Living Church* (Sheed and Ward).

of the curse of Babel, shows us the Church as the divinely appointed place where men can recover the lost unity for which their nature craves; the Church, as we see her now, is, in spite of all defects, the inauguration of that transfigured society of men that will dwell in 'the new heaven and the new earth' destined for the end of time when God will 'make all things new'. And to this society of the Church worship is not just one act among many, it is her primary activity, her *raison-d'être*; as St Thomas puts it, she is a society ordained to worship. Her job is worship, she is the community divinely appointed to offer that worship 'in spirit and in truth' which God demands, and her worship in its communal or public aspect is the liturgy.

This raises the question, why do we say the Church is the *only* society appointed by God to worship him as he desires? Is not this rather an intolerant assertion? The answer is that it seems intolerant because we habitually underestimate the gravity of original sin; the task of worship is to unite man to God, and fallen human nature simply cannot rise to that task. We are, as rational creatures, made for God, designed to unite ourselves to him by knowledge and love expressed in action, both individually and collectively; but unique among all creatures, we are cut off from him by the impassable gulf of sin. Human nature is, as such, powerless to bridge the gulf. But God so loved the world that he sent his Son who dwelt among us and whose whole life, culminating in the sacrifice of his Passion-Resurrection, was one long act of infinitely perfect worship. Nor is this act of worship ended; Christ stands for ever in God's presence, his priestly offering and intercession prolonged into eternity. Now acts of worship performed by fallen man have value to God only in virtue of Christ's act. Among those ignorant of Christ, both before his coming and after it, acts of worship were and are of value to the extent that they anticipate, signify, look forward to, his act. Among us who believe, our acts are of value because they are caught up into Christ's act or, more precisely, Christian acts of worship are the act of Christ overflowing into our lives. Thus Pius XII says (in *Mediator Dei*, 31 and 33) that the sacraments, the Christian liturgical acts of worship, 'possess an objective power that truly makes our souls partakers of the life of Jesus Christ. Thus it is from God and not from us that they have this intrinsic power which unites the devotion of the members to the devotion of the head in such a way that it becomes, after a manner, the one action of a whole community. . . They possess this intrinsic power because they are actions of Christ himself, and transmit and distribute the grace of our divine head to the members of his Mystical Body.' So the Church is the only community qualified to worship as God desires because she is the only community that is the extension or fullness (*pleroma*) or Body of Christ. His acts are hers; her acts are his. Her public acts of worship are the liturgy; the liturgy is an act of Christ.

The Church's mission is to draw men into worship, thus achieving their happiness and perfection by uniting them to God. The life of Christ was and is one long activity of worship. The life of the Church is the overflow of Christ's life into the members of his Body, the branches to whom he is Vine. And just as his life was and is worship, so theirs must be. All his acts, right down to sweeping the floor at Nazareth, were done 'to the praise of the glory' of his Father. Similarly, all our acts must be. And his activity rose to a climax, it had a centre, a peak, towards which everything else was ordered, from which it received its sense, into which it was all caught up: the liturgy of his Passion-Resurrection. In the same way, our activity has its climax, peak and centre, towards which all else is ordered, from which it receives its sense and into which it is caught up, the liturgy of the Mass or Eucharist which is the sacrament of his Passion-Resurrection. Thus the Council's schema on the liturgy asserts that, although 'the liturgy is not all that the Church does' (para. 9), none the less 'it is always the summit towards which every act of the Church tends and at the same time the source from which all her strength flows' (para. 10).²

It follows that, so far from concerning itself with non-essentials, the liturgical movement is operating, so to say, on the heart of the Church. That is why Fr Charles Davis³ can write of it, 'it is a movement of pastoral renewal, intimately connected with the biblical and catechetical revivals. It is based on a work of doctrinal reflection that is having repercussions on most parts of Catholic doctrine and theology. It is supported by an historical scholarship of the highest quality, in no way lacking in critical vigour. *A general renewal of the life of the Church*, it is a liturgical movement because the liturgy is at the centre of the life and pastoral work of the Church.' And of the work in Germany that he sees as its most important source he writes, 'the liturgical movement that

² These and subsequent quotations of the schema are taken from 'the General Principles of Liturgical Reform approved by the Council' by Dom Cyprian Vaggagini, in *La Documentation Catholique*. His summary of and commentary on paragraphs 11-13 is worth quoting: 'For the liturgy to achieve all that is possible in each of the faithful, it is absolutely necessary not only that no obstacle be placed in the way by individuals but also that they strengthen and nurture their spiritual life by meditation, prayer, penance and the fulfilment of the duties of their state of life quite outside the actual liturgical celebration. The liturgy never suppresses for its own advantage any of the activities indispensable for an intense spiritual and apostolic life, but it penetrates all these activities and gives them order, since it orientates them all to the service of God and the sanctification of man, in a total participation, spiritual as well as external, in the sacred actions; while at the same time in another way it completes them in so far as it fulfils the obligation contracted in taking part in these same actions. It is not difficult to grasp the enormous consequences this essential doctrine will have, if taken seriously, in every aspect of the Christian life.'

³ *Liturgy and Doctrine* (Sheed and Ward) 4s. 6d.

developed between the wars in Germany has been, and still is, of such power that it will be seen in history as a determining and decisive force in the modern Church . . . one of the most influential movements yet seen in the history of the Church, a vast movement of pastoral renewal, but with the pastoral effort backed up and directed by scriptural, patristic and doctrinal learning rarely surpassed. It is well to remind ourselves that, although the restoration of the Paschal Vigil came as a bolt from the blue to us, it had been prepared and made possible on the historical, doctrinal and pastoral levels by the work done in Germany.⁴

But, it may be asked, admirable though this movement seems to be, what made it necessary? Why should it have arisen just now? How is it that it seems to have made tributary to itself all the other currents of renewal in the Church today? What is so special about the liturgy today as opposed to yesterday? What, in brief, is the fuss about?

THE NATURE OF THE CRISIS

The answer lies in the word, reiterated by Fr Davis, 'pastoral'. The Church is in the midst of a terrible pastoral crisis. We are all aware of the torrential 'leakage' that forms the background to confident progress reports about the Church in this country, and we know that a parish with a 40% Mass attendance is a very good one. But our difficulties seem to be paralleled, if not exceeded, by those of other countries.⁴ In Germany only about 47% go to church on Sundays, in Austria only 33%. It has been estimated that with very few exceptions there is no major town in the Western world (including North and South America) in which more than 30% of the Catholics are practising. In places where the Christian tradition no longer carries any weight, the percentage is still lower; in the working-class and industrial districts of Vienna it is 10%, in Paris 6%, in Lens (in the coal-mining area of northern France) 2.66%. Things are no better in Italy; only about 15 to 16% of those baptised go to Sunday Mass; and the picture is even more depressing when this figure is broken down; only 5 to 7% of young people come, only 2 to 3% of men.⁶ And after this grim picture of mass apostasy, we have still to face both the endless scandal of our separation from so many of our fellow Christians and the apparently unbridgeable gulf between the Church and that modern world that has never known Christ and to whom the Church appears a dim survival of a forgotten age, rather as the surviving relics of Hellenic paganism would have seemed to sixth-century Christians. And as we know that the crisis, far from being static, is intensifying, not merely because the secularisation of the West, and indeed the world, is proceeding so rapidly but because the population of the world is growing

⁴ Cf. Abbé Michonneau, *France Pagan?*

⁶ Hans Küng, *That the World May Believe*, p. 77.

at a rate far in excess of the growth of the Church. Of the present population of about 3,000 million, only 460 million are Catholics; there are another 387 million of our separated brethren. By 2000 A.D. there will be 6,000 million people in this world, with the principal increases among the non-Christian peoples of Asia and Africa. China, for example, in 1960 had 700 million people, of whom .5% were Catholics; by 2000 A.D. China will have 1700 million; how many will be Catholics? India now has a population of 460 million, and increases it at the rate of 5 million a year; by the end of the century she will have a tenth of the world's inhabitants; at the moment, 1.4% of her population is Catholic; how many will be at the end of the century? Every year the world population rises by over 47 million; how fast is the Church growing? Is she in fact growing at all?

The key concept under which all the problems of this crisis come is that of *communication*; 'faith is from hearing', St Paul tells us. But, although the Church is indeed the divinely appointed custodian of God's revelation to man, she must proclaim it in terms comprehensible to her audience. Today she seems to be failing. She is not understood. And incomprehension leads to boredom, boredom to apathy, apathy to lapsing. And this gets us to the centre of the liturgical problem.

The entire Christian economy is based on what might be called the sacramental principle, namely, that God uses visible things to *reveal* and *make present* what is invisible. And any such visible thing can be called a 'sacrament' in the broadest sense of the term, a 'sacred sign of something holy'. Thus Christ our Lord is the primary sacrament,⁶ for he is 'the image of the invisible God' (Col. i, 15) and seeing him we see the Father (John xiv, 9); in this sacrament of the Word's flesh is the source of all true worship of God and all sanctification of man, because the human worship and the human holiness of Christ are the revelation and making present in human terms of the uncreated love of Son for Father that is the Holy Spirit. And the secondary sacrament is the Church herself, the Body of Christ, the holy community that lives with his life, is an extension of his body, and therefore reveals and makes present himself, his worship of God and his sanctification of man. And within the Church

⁶ Cf. Vaggagini, op. cit., p. 1: 'The first part of the Schema (paras 5-13) is the doctrinal basis of the whole work. The aim is to show that the importance of the liturgy in the life of the Church derives from the very nature of the liturgy. The nature of the liturgy is considered from the starting point of the nature and work of Christ (para. 5), the original and indispensable "sacrament" of all worship and all sanctification in the world. From this primary sacrament comes the sacrament of the Church herself in her entirety (totius Ecclesiae mirabile sacramentum), born from Christ to bring the work of his redemption among men. The Church accomplishes this task in the first place by the sacrifice of the Mass and the other sacraments around which the liturgy develops and is organised, always incarnate and sacramental in form like Christ himself.'

are the seven sacraments in the narrow sense of the term, the sacred signs which both signify and make present what they signify. And gathered round them is the universe of the sacramentals; these do not of themselves effect anything but they share with the sacraments the task of *signifying*, of being 'words', of *communicating*.

It is basic, then, to the understanding of the liturgy that it is entirely founded on this principle; to take the Mass alone, the heart of it is the Eucharistic sacrament, signifying and making present the sacrifice of the Passion-Resurrection, and the rest of the Mass rite is a tissue of sacramentals, elements that are meant to signify, reveal and communicate both that central reality and many other related things of God. As the Schema puts it: the liturgy is 'the exercise of the priestly function of Jesus Christ where *under perceptible signs* the sanctification of man is *signified and realised* in a manner proper to each and where public worship is given (to God) by the Mystical Body of Jesus Christ, head and members' (para. 7). And since the idea of a sign that does not signify, a 'word' that does not communicate, is a nonsense, it follows that 'if the liturgy is a *unity of perceptible signs*, then it is essential that these signs should express what they are meant to signify in such a way that the faithful can easily understand them and thus participate fully in the celebration of the supernatural realities that these signs both contain and show forth (para. 21). This is the key principle of all liturgical reform.'⁷

That being so, the modern liturgical problem can be simply stated. The whole 'language' of the liturgy (by which is meant not just Latin but its entire structure of sacramentals), appears more and more to be failing to communicate. The Church proclaims, but few listen; and that is not just the product of bad will; it is because few can understand. As a leading English liturgist wrote, 'non-Catholics over and over again make contact with the Church through her worship—marriages, baptisms, funerals, not to mention other occasions. And what do they find? A baroque and completely incomprehensible liturgy.' A South American bishop told the Council that he had invented a scriptural form of vernacular service to be taken by a catechist in areas of his diocese where there was no priest. And the people told him they preferred this to the Mass, because this they could understand. Or here are the words of a recently ordained priest. 'When I am saying Mass for a clerical congregation, then I am entirely happy. They know and understand; all that I do speaks to them and they can respond. But before the parish, as I stand miles away from them up at the altar and facing the wall, I feel a terrible embarrassment. The Latin, the symbolism, the gestures, the incense, the prayers, what do the people make of it all? It is true I offer the Mass for them and that is valid and effectual even if they don't understand it. But I feel like a man handling the most marvellous treasure and saying to others, "I will explain how

⁷ Vaggagini, *op. cit.*

you can share in it, only of course I shall do my explaining in a language you do not know". The other day a parishioner said to me after a feast-day Mass, "Father, isn't it ridiculous that out of three hundred people in the church, only the priests understood?" And I had no answer.' That parishioner represents only a minority perhaps in present-day England, but one which, given the example of the Continent, has the capacity for unlimited growth.

The experience of teachers tends to suggest that the growth might come soon. It is a matter of common experience in every sort of school to hear, explicitly or implicitly, that extraordinary protest: 'But Sir, it's so *boring*!' The facts of the leakage suggest that the argument from boredom counts for a great deal. 'The liturgy⁸ is boring; the liturgy is the central activity of the Church; therefore being a member of the Church is boring. And what is boring must be unimportant, if not untrue.' Yet our Lord said that he had come that we might have life and have it more abundantly and so that his joy might be ours. There is, in consequence, something gravely paradoxical about a situation in which the central function of being a Christian, the Christian act par excellence, the Eucharist, is associated with tedium and torpor. Whatever else in life may be dull, boring, humdrum and wearisome, the Mass should not. But for many it is, and so are the other sacraments. And why? Because they are too hard to understand, because they do not communicate.

All this can reasonably be said to add up to the sort of crisis that genuinely demands the attention of a General Council and expects a remedy in depth, as opposed to a papering over of cracks, a makeshift restoration. And there are some who already have the remedy 'taped'. All that is needed is to tidy up the rubrics or to abolish Plainsong or to put everything into the vernacular, to have altars in the middle of round churches, to celebrate facing the people, or to restore everything as it was in the Golden Age of liturgy, the thirteenth or seventh or third or possibly first century; then all will be well. These and many other panaceas are offered. But the trouble is far too deep to be healed merely by changes of externals, even if admirable in themselves. To do no more than this would be like imagining one had restored a shattered army simply by issuing different weapons; the essential problem is morale and the will to victory, and they depend on a clear vision of the war-aim and the value of achieving it. Similarly for the liturgy and ourselves; the most enlightened of changes in its outward form will appear to the historian as no more than opportunist tinkering *unless* there is a restoration of the sense of liturgy and the will to pray as a community; and that depends on a clear vision of the Mass as the meal and sacrifice, the sacrificial meal of

⁸ The term 'liturgy' covers the whole public worship of the Church, but since the Mass is the summit to which all else is ordered, it can be used in a restrictive sense of the Mass alone, and often is in this article.

Christ and the Church, head and members, assembled to commemorate the past and look forward to the future. To see this vision of the truth is to love it, and to love it is to be qualified to judge how well or how badly it is revealed and proclaimed by the present shape of the Mass. In other words, an authentic and living reformation of the present Mass structure must arise spontaneously out of theology.

What follows, therefore, will be in two parts; the first will consider the theology of the Mass, the second will suggest the inadequacies it shows up in the present Mass structure, their history and some possible remedies.

The theology of the Mass is so vast a subject that a short article can only hope to sketch the merest outline. And the simplest way to do that is to examine briefly the three elements of the Mass rite: the assembly—the liturgy of the Word—the Eucharist.

THE ASSEMBLY AS THE SIGN OF THE CHURCH⁹

Far and away the best point of departure for understanding the significance of the assembly is this; 'Church'¹⁰ means 'assembly'. In Old Testament Hebrew there is a verb 'qahal' which means 'to call together'; the noun from it has the same form and means 'a convocation, an assembly called together'. And because Israel was 'called together' by God to be his People, they are constantly referred to as the 'qahal Yahweh'—the assembly of the Lord. The great, the original and 'typical' calling-together of the Jews to be God's People was at Mount Sinai, when God called them together through Moses and made the Alliance¹¹ with them through Moses, and through Moses gave them its terms, the Ten Commandments (cf. Exodus xix–xxiv). And at various turning-points of Israel's history there were similar 'assemblies of Yahweh', renewals of that original assembly, the Dedication of the Temple by Solomon (I Kings viii), the renewal of the Alliance under Josiah (II Kings xxiii), and the inauguration of Judaism by Ezra after the Exile (Neh. viii–ix). These gatherings simultaneously manifested and reaffirmed the fundamental religious character of Israel as the assembly gathered together by God's call. They were a temporary external epiphany of Israel's permanent spiritual status, its 'sacramental' sign.

Now when the Old Testament was translated into its Greek version, the Septuagint (LXX) bible, the term 'qahal' was translated by *ekklesia* (whose root is *kalein*—to call), a word used till then to indicate a purely

⁹ See Hans Küng, *The Living Church*, pp. 64–68.

¹⁰ By this is meant only that 'Church' is our rendering of 'ekklesia', not that it is an etymologically exact parallel.

¹¹ Alliance, Covenant and Testament are used interchangeably.

secular assembly but now acquiring all the significance of 'qahal'.¹² We can see this sense of *ekklesia* in St Stephen's speech before his judges in Acts vii, 38, when he referred to the Jews in their forty years of wandering as 'the *ekklesia* in the desert'. It is therefore clear what was in our Lord's mind when he said to Peter, 'Thou art Rock and on this Rock I will build my *ekklesia*'. He was consciously and deliberately taking over the technical term referring to the community of the old Alliance and applying it to the community he was to found. In effect he said to his followers, 'God is calling together a new assembly that is the fulfilment of the old one; He is calling it through me and making the new Alliance through me and giving its terms through me, His beloved Son to whom you must listen'. Thus St Peter writes that Christians are 'a chosen race, a royal priesthood, a holy nation, a purchased people, to proclaim the mighty deeds of God who has called you (*kalesantos*) out of darkness into His marvellous light. Once you were not a people, but now you are the People of God' (I Peter ii, 9).

Professor Hans Küng sums up this doctrine and suggests its application to the liturgical assembly in the following paragraph from *The Living Church*:

'This, then, is the basis from which to understand the word *ekklesia*, which—even apart from its non-religious usage—is known to include, in its New Testament use, a content of religious meaning that is both complex and profoundly interconnected; it can mean the total community of the men of the New Covenant redeemed by Christ; the local Christian community; the Christian community in one household; and in particular *the community assembled for the Liturgy*. But in all these different ways, *ekklesia* means the community of the new People of God, called out and called together. . . . It was first the primitive community in Jerusalem that was called *ekklesia*; here individual community and universal community, individual church and universal Church, were identical. But soon they are speaking of the *ekklesia* in Judea, in Galilee, in Samaria; and finally of *ekklesiai* in the plural. Each individual *ekklesia*

¹² All these nouns and verbs can be seen working together in the following passage of Deuteronomy (iv, 9–13; cf. ix, 10 and xviii, 5 and xxiii 2 ff). 'Only take heed, and keep your soul diligently, lest you forget the things which your eyes have seen, and lest they depart from your heart all the days of your life; make them know to your children and your children's children—how on the day that you stood before YHWH your God at Horeb (LXX adds: in the days of the *ekklesia*) the Lord said to me, 'Gather to Me (*haqhel li—ekklesiason pros me*) the people, that I may let them hear My words, so that they may learn to fear Me all the days that they live upon the earth, and that they may teach their children so'. And you came near and stood at the foot of the mountain, while the mountain burned with fire to the heart of heaven, wrapped in darkness, cloud and gloom. Then the Lord spoke to you out of the midst of the fire. . . . And He declared to you His covenant, which He commanded you to perform, that is, the ten Commandments, and He wrote them upon two tables of stone.'

was an image of the primitive community, each one represented the *ekklesia* as a whole. Paul uses *ekklesia* chiefly for the individual community (and especially for the *liturgically assembled community*), and often has it in the plural; but in the Captivity Epistles we find above all a quite new and profound use of *ekklesia* as the whole Church. What the individual community and individual church is on a small scale, that the whole community, the whole Church, is on a large one; the gathered community of the People of God of the New Testament, called by God through the Gospel out of the world, called together for Christ and in Christ . . . the mysterious gathering together of those who believe in Christ.'

For the purposes of this article, the essential question¹³ is, what is the connection between *ekklesia* as the local community, consisting perhaps of few and scattered individuals, and *ekklesia* as the assembly of all its members at one place and time to worship together? *Ekklesia* (assembly) is related to *ekklesia* (community) as sacrament to the thing signified. Here is a parable of this; there is a family whose members live and work in different places; they remain a family, bound together by ties of blood, even though scattered, and they would still do so even if they never saw each other again. But at intervals they meet together for a family meal prepared by the mother in the father's house; this is simultaneously a *sign* and a *strengthening* of their family unity. It manifests outwardly what is their permanent relationship to each other, and it strengthens their consciousness of and desire for unity. Now it is the same for the *ekklesia*. We are all members of the Church, children of God, members of his family, brothers and sisters in Christ, even if scattered throughout the world; manifestly it would be entirely extraordinary if we never assembled as a family, and in fact from the Church's earliest days the assembly has been a basic institution. It was inaugurated by our Lord's appearances after his Resurrection to assembled groups of his apostles and disciples, and by the gift of the Holy Spirit at Pentecost to the *ekklesia* (assembly) of all believers. The Acts of the Apostles (e.g. ii, 42 and xx, 7-12), St Paul (I Cor. xi, 17-34; xiv, 23-40), St James (ii, 1-4), the epistle to the Hebrews (x, 24-5), all speak of it as an entirely normal occurrence. And the function assigned by our Lord to the assembly is 'the function of expressing visibly and realising effectually the community of Christians in the one body of Christ'. All members of God's family assemble 'in their Father's house' to eat the meal prepared by their Mother the Church, and this is simultaneously the *sign*, the *sacrament* of our family unity and the *strengthening* of it. Now obviously the ideal assembly would be one like the Jerusalem *ekklesia* when literally

¹³ What follows is greatly indebted to Fr Charles Davis, *The Study of Theology*, chap. xviii: The Mass as the Assembly of Christians, 258-75. All quotations are from him unless otherwise stated.

all believers could gather together in one; today that is not possible. Assemblies are necessarily of local churches; it is within the local *ekklesia* (community), the microcosm of the universal community, that 'the assembly is the visible expression and the effectual realisation of the Church . . . The permanent Church and the transitory assembly are the same sacred reality but existing on two different levels of actuality. The assembly may be called the epiphany of the Church in so far as the word implies the deeper and more active presence of the reality as well as its external manifestation.' We might almost say that the assembly as a sacrament, a sacred sign, effects what it signifies, since it signifies the whole Church as called together by God in Christ and it actually makes present, not the whole of it admittedly but a representative unit, a microcosm of the universal Church.¹⁴

That being the case, once the assembly is gathered, what is it going to do? Obviously it is going to act as a community, and its activity will be the characteristic activity of the Church, worship. And this public and communal activity of worship is called the liturgy. But there are many possible sorts of public communal worship; which sort is to be characteristic of the Christian assembly? To understand this, one must look at the effect of the baptism which was our admission, our initiation, into the assembly.

A KINGDOM OF PRIESTS, A HOLY NATION¹⁵

Baptism incorporates us into Christ; Christ is both Priest and Victim. Christ as Priest is now and for ever offering to the Father himself as Victim. It follows that we are joined with him *both as offered and as offering*. Ourselves and all we are and do are offered in union with Christ as Victim; he now offers not only the body he had on earth but his whole glorified body, which includes the Mystical Body, the Church. And just as the whole Church is related to Christ as offered, so also with him as offering. The whole Church, the People of God as such, shares in his priestly character, is 'a royal priesthood' as St Peter says, and 'the whole ritual of the Christian religion is derived from the priesthood of Christ' (*Summa* III, 80, 4).

But this participation has degrees, according to the variety of priestly function within the Church. In his Passion-Resurrection, Christ offered

¹⁴ 'When even two or three are gathered together in the name of the Lord, he himself is in the midst of them. Even in as small an assembly as that—and quite specially in the Liturgy—communion with Christ is made present, the Church herself is present. This little assembly is not, indeed, simply and absolutely the Church; the Church is the whole, the whole of the People of God, of the Body of Christ, of the Temple of the Holy Spirit. But even this little assembly makes present, represents, the Church' (Hans Küng, *The Living Church*).

¹⁵ Exodus xix, 6.

himself in a 'real' or 'bloody' sacrifice. At the Last Supper he offered the same sacrifice but *sacramentally*, i.e. under signs which made the reality present while veiling it. As Vaggagini puts it, the Mass is 'the actualisation, under the veil of sacred signs, of sacred history, the mystery of Christ present and at work among us'. To the Church he gives a share in his priestly power of sacramental offering and chooses out of the Church certain men to represent her and offer on her behalf; these are priests. They act in his name and draw their power from him, not from the *ekklesia* they represent; but they are given this power in order that they may represent the *ekklesia* and offer for it, just as 'all power in heaven and on earth' was given to Christ by his Father 'not in order to be served but to serve' (Matt. xx, 28); his very name of Christ, 'the Anointed One', proclaims his relationship of service to a community. This is the way in which a man is as a priest incorporated into the offering Christ; he is given such a share in Christ's sacramental power as fits him to represent the *ekklesia* and offer sacrifice for it.

But all the baptised People are also incorporated into the offering Christ, although in a lesser way. They also are part of the 'royal priesthood', and the priest representing them at Mass says to them, 'Orate, fratres—pray, brethren, that *my sacrifice and yours* may be acceptable to God the Father almighty', and again after the consecration, 'Unde et memores—Wherefore, O Lord, we Thy servants and also Thy holy People . . . *we offer to Thee . . .*' Their power might be called essentially co-operative; it cannot act in its own right but only in association with that of the man whom our Lord gives to the local *ekklesia* as its president and representative. This 'priesthood of the laity' is, then, a lesser power than that of the priest, but it is something enormous in itself, as can be seen by contrasting the status of a Catholic at Mass with that of a non-Catholic friend accompanying him.

This is the place to notice a defect in the analogy of the family meal with the Mass. It does indeed manifest and strengthen family unity, but *it cannot create it*; it presupposes it. But the Mass not only manifests and strengthens, it also creates the unity of the Church. It is simple to see why. What constitutes the Church is our Lord's sacrifice of his Passion-Resurrection; the Mass is the sacrament that makes this available, that applies it, at a particular time and place; thus it is through the Mass that the Church is constituted at that time and place. So whereas the family meal arises out of the family, the family of God arises out of its family meal.¹⁶

¹⁶ Davis, op. cit. 274-5: 'The eucharistic assembly does not simply realise in act what the Church already is. It is the cause of the continued existence of the Church. The life of the Church is created ever anew and the sacred reality of the Church inserted ever more deeply into a particular time and place. Just as the Church owes its origin to a call of God the Father, coming to us through the Son whom he

We can conclude this section as follows: the Christian assembly is the sacramental gathering of the local Christian community, not merely to manifest and strengthen its unity but to create it¹⁷ by the Eucharist. Because they assemble to this action as one People, all action should be communal;¹⁸ because they are a priestly assembly, it will be priestly.

And from this theology of the assembly a practical conclusion immediately arises. Present liturgical practice is theologically unjustifiable. 'Our assemblies are a formless mass of individuals ignoring each other and regarding communal responses and actions as unwarranted intrusions on their private participation in the Mass. Our communicants are as indifferent to each other as solitary eaters in a restaurant, without finding it odd to carry out in that way a common sacred meal meant to express (*and indeed to create*) our union with one another and to anticipate the wedding feast of heaven.' It is therefore necessary to reform it and, if necessary, the Mass rite itself in order to achieve what is demanded by the nature of the assembly, full and active participation¹⁹ in the Mass by the faithful. Only thus can the assembly be true to its own nature as a sign of the living Church, realising and conveying her communal life. As handled today it is a defective sign; it communicates a view of the Church in which the laity are passive onlookers and the Church herself tends to be identified with the only active elements in sight, the clergy. A Christian who absorbs this view of the Church will be no lay apostle. 'The assembly is the Church in her fullest manifestation and greatest actuality, and the life of the Church flows from the assembly; if a Christian is passive there, he will be passive in other respects also.'

But the form that this lay participation in the Mass will take depends on some more theology, that of the liturgy of the Word and that of the Eucharist itself.

(to be concluded)

sent and who died and rose again, and to the action of the Spirit poured out upon us from the risen Christ, so the Church owes her continued existence to the sacramental renewal of that total mystery in the eucharistic celebration. We come together at Mass in response to a call of God the Father. Our assembly is created from above by his summons. He has promised to send Christ his Son when we gather together to hear the Word and to celebrate the *anamnesis* or memorial of the passion, death and resurrection. And when we do so, we are joined to the mystery of Christ—which is the source of the life of the Church—by the action of the Spirit sent into the midst of our gathered community. Thus the enduring existence of the Church in Christ, and through Christ, in the Trinity is secured. *The Church would cease to exist, were our eucharistic assemblies no longer held.* [My italics.]

¹⁷ Cf. St Thomas: S.T. III, 80, 4.

¹⁸ Schema on the Liturgy, para. 27.

¹⁹ Schema on the Liturgy, para. 30.

HONEST TO GOD

QUITE apart from any other considerations, one fact alone suffices to make the appearance of Dr Robinson's book¹ an historical event in England. It must be well over a century since a theological work was a best-seller and provoked extensive comment and leaders in every section of the Press, from the *Daily Mirror* to *The Economist*. It is true that, a century ago, editors took serious notice of theological works because there was still an appreciable reading public interested in theology; today that public has largely vanished and it requires extraordinary and quite non-theological reasons to persuade editors to notice a theological work. The absence at the time of any major international crisis and the distinct likelihood that the appearance of the book would stir up a brisk ecclesiastical controversy were the modern reasons—rather than any profound interest in Dr Robinson's theses. Still, one way or another, the author has abundantly achieved his aim—to persuade a large number of people without any previous theological interest to read his book, even if only out of casual curiosity.

But, of course, it is said that the book has a second, and far more important, claim to be making history—that it has achieved a major theological 'break-through'. Dr Robinson holds that not only the institutions and rites but the language and concepts of orthodox Christianity have long been very remote from the ordinary lives and mental world of moderns—almost as remote as Tibetan religion. Indeed, he thinks that this is also true of the faithful, who go through the familiar gestures comfortably with little more, in most cases, than a notional idea of what it all means. They are helped to do this because they have long ago slipped into thinking of their lives as divided into two almost watertight compartments—on the one hand the real world of nature and everyday life; on the other, remote from it, the supernatural world of faith. Thus, on this diagnosis, the root cause of both the lack of dynamic faith in Christians and their inability to convert the irreligious majority is not so much the world, the flesh and the devil as the dichotomy between secular and religious mental worlds and the idea that the two worlds are completely separate. Hence Dr Robinson is urgent that the Faith should be translated into modern secular language and concepts and—still more important—thereby some powerful way should be found to express the complete 'naturalness' of the supernatural and its interpenetration of nature at every point. He sets out in his book to attempt this task.

Many critics have objected to details of this diagnosis—for instance that the faithful habitually and inevitably *do*, however crudely, put the

¹ HONEST TO GOD by John A. T. Robinson, Bishop of Woolwich (S.C.M. Press) 5s.

Faith into modern terms and do resist the temptation to dissociate the natural and supernatural orders in their minds. There was, in particular, much indignation over the author's description of the layman as imagining God the Father remote in some other dimension, or God the Son as coming down from that dimension like a Martian coming to earth. Critics insisted that the serious believer has always been aware of the limitations of material metaphors in thinking of God; has used a multiplicity of them, mixing his metaphors wildly and necessarily, while aware that God cannot be contained in our created images. But it does seem that these objections to Dr Robinson's general diagnosis were beside the point and that he is right in putting his finger on a major failure of Christians during the modern era—a failure of energy and adaptiveness on the part of theologians and teachers. As he says, the last century has produced only two attempted answers to the problem—both failures. One was theological Liberalism, which, in both its Catholic and Protestant forms, tried to cut the Gordian knot by abandoning the transcendence of the supernatural and concentrating on the immanence of God in His creation and in our Lord, conceived of as the perfection of natural humanity. This theory meant well and protested its orthodox intentions. But in fact it laid the Faith on a natural Procrustean bed and chopped off all manifestations of the supernatural outside the natural. The other effort was a conservative one, in full reaction against Liberalism, insisting utterly on the transcendence of the supernatural, its otherness from the natural. This, in effect, only met the problem by denying that it was a reality. Some Catholic reviewers of *Honest to God* seem to belong to this latter school of thought. They suggested, comfortably, that while Protestants might waver between Liberalistic naturalism and neo-orthodox pietism, Catholics can never suffer such difficulties because they have behind them dogmas which combine the transcendence and immanence of the supernatural, and a wealth of scholastic theology and mystical tradition emphasising both and the relativity of all our created analogies. It was politely suggested that Dr Robinson should take another holiday and read St Thomas on the Divine Names or read Tauler and St John of the Cross. All of this was beside the point, however true. At the level of the pulpit and the Catholic layman on his bench the Faith is being presented mostly in terms which make it part of an esoteric supernatural realm remote from everyday life. We have St Thomas, Tauler and St John of the Cross, but we do not make much use of them outside the study.

After his diagnosis, Dr Robinson embarks boldly on his effort to translate the Faith for the modern man. He starts with a fact which he holds to be the experience of all—even the irreligious. This is the sense that we depend on something greater than ourselves, but still within and around us. Here Dr Robinson is frankly drawing his material from

books by two German Lutherans, Tillich and Bonhoeffer. By them this sense of dependence on 'the ground (or deep) of our being' is expressed descriptively and psychologically but nowhere in terms of traditional theology or philosophy. The vehemence of their tortured and earnest descriptions of a state of mind is moving and religious in its intensity—almost poetic. But we cannot help wondering how they would define this sense and 'ground of my being'. It is pretty clear that they would retort that it is indefinable—it just is an experience, it *is*; something remote from the mental categories of philosophy. We also cannot help wondering how far this sense which Tillich and Bonhoeffer—Lutheran pastors—feel in themselves is really something distinctively Christian which they imagine to be present in the unbeliever's mind. Are they not appealing to a religious sense in all men, simply as men, which does not seem, in fact, to be present in many of the irreligious or, if it is, is a hangover of post-Christianity? It is hard to doubt that they would reply that all men *are* 'animae naturaliter Christianae' and that, in reality, supernatural grace is never far from any of them—that when one preaches to the natural man, his response to grace must always be from the impulsion of grace received.

According to Tillich and Bonhoeffer the 'irreligious man' also feels *angst* or even despair, because he has a strong sense of being separated from the 'ground of his being'. In the unreality and unsatisfactoriness of his surface life he tries to 'break through' to the 'real' in his life. The suggestion is that the irreligious man, unable to stomach organised 'supranaturalistic' religion which seems to tell him nothing of his own inner natural self, is really incurably religious. He seeks God within himself. Tillich and Bonhoeffer are here interpreting the outlook of contemporary existentialist beatniks, the mood of ultra-sceptical individualism bred in the uprooted masses crammed into rebuilt cities after the war. Like missionaries coming to grips with isolated pagan tribes, they are trying to build towards the Faith on the strange religious, or even apparently irreligious and hostile, basis they find in the natives' minds. The simile does not quite carry us the whole way though. In our case even the minds of the faithful are tending to scepticism.

But how is *angst* overcome? How does one 'break through' to the 'real'? The beatnik existentialist experiments with drugs, with sex and with any experience which can take him out of himself—for instance riding a motor bicycle at high speed. He also seeks to lose himself in a crowd of his fellows, to feel he belongs. Again following his Lutheran mentors, Dr Robinson suggests how the doctrines of the Incarnation, Redemption and Grace could be translated into beatnik terms. Our Lord is a man, but a man who is without *angst*, at one with the 'real' (God) completely, because He loves, and the real is love. On the Cross He emptied Himself and in love shared the *angst* of his fellow-men. Through

this supreme act of love He was completely accepted by God (at the Resurrection) and His humanity became 'the new humanity', the nucleus of a redeemed society. That society, the Church, lives as He did, gives itself in love to share the life and *angst* of others. Apparently the Church comes into being wherever two people meeting give themselves in love to each other. Since love is the 'real' and 'ground of their being', they cease to be separated from it when they love.

Prayer, worship and the Sacraments have now to be fitted into the scheme. Prayer and worship are not an attempt to go apart from ordinary life to seek God outside, but seeking the 'real' within oneself. In fact Dr Robinson simply identifies prayer with the actions of self-emptying and self-giving in love to others which are the stuff of redeemed life. The Eucharist becomes a symbolic expression of the whole spirit of the system—that God is found only in ordinary life and meeting—and also (perhaps, since the author is not very explicit here) Holy Communion a supreme ceremonial expression of self-giving to others in order to meet God there.

After this we are hardly surprised to discover that morality is interpreted as spontaneous self-giving in love to others. The whole idea of a moral law is dismissed as irrelevant. This is the familiar pattern of the existentialist 'situation-ethics' where every meeting and every moral situation is unique and unclassifiable, and the only law is utterly spontaneous self-giving.

When we have read through this we get a curious feeling, rather like that of an audience who see a conjuror produce a rabbit out of an empty hat. Dr Robinson has apparently conjured the Christian doctrine of God, the Trinity, the Incarnation, Redemption, Grace, the Sacraments, Prayer out of the mental attitude of rootless, anti-Establishment, antinomian, ultra-sceptical, irreligious moderns. On closer examination we realise that we were wrong. He has suggested that the beatnik mentality is really an impressive stirring of the Holy Ghost and grace drawing men unconsciously to Christ and the Church—drawing them some distance on the road in an inchoate way, whence they could be drawn on further towards orthodoxy of belief and life. Behind it all lies the principle that orthodox Christianity is not a sort of 'supranatural' icing on top of the cake of human nature, an optional extra for those few who like that sort of escape, but that human nature was made to be enveloped and permeated by grace, so that, without grace, a man is, in a real sense, subhuman. So however much a man flees from God, he meets Him at every turn. God and grace are not remote extras in our life, but 'the deep ground or real' of it. These considerations go far to answer those critics of Dr Robinson's book who have charged him with heresy. But it does not seem that they go the whole way. His 'situation-ethics' cannot be defended as a sort of Interim stage for those approaching the

Church, since Dr Robinson makes it clear that he regards it as the full Christian moral attitude. His doctrine of the Eucharist is so written as to make us suspect strongly that he himself does not believe in any real objective Presence or Sacrifice—a position compatible, it is true, with Anglican orthodoxy. His views on prayer seem much more questionable, since they practically reduce it to charitable action; and he again makes it clear that this is no mere Interim. His doctrine of God leaves little place for God's transcendence and it is hard to see how it could do so while remaining enclosed in the limitations of his chosen set of images. The doctrine of the Incarnation seems Arian as it stands, in spite of several *caveats* in its exposition. Again it is hard to see how it could be made more orthodox so long as it has to be expounded only within the narrow limits of the very anti-transcendentalist, anti-metaphysical set of beatnik-existentialist images. The rest of his doctrinal exposition—the Redemption and Grace—is sketched in rapidly and vaguely and abounds in unexplained features and loose ends.

In general, therefore, however much we admire Dr Robinson's acuteness of diagnosis and courage, his positive efforts at a 'translation' of the Faith are disappointing, and, in spite of all his efforts to avoid it, certainly fall into naturalism as Liberal Protestantism and Catholic Modernism did. The reasons for this failure seem clear. One is the ideological poverty of the modern imagery he uses. He expressly detaches it from the existentialist philosophy which, at any rate, gave it more depth and meaning for Tillich and Bonhoeffer. Detached from that it becomes little more than a modern mood of disenchantment. Another reason for the failure is Dr Robinson's own uncertainty about the content of the Faith which he seeks to translate. As he himself admits, he is by training an exegete and no theologian or philosopher. Text and footnotes betray the narrowness of his reading and the superficiality of his acquaintance with Christian tradition. Also he belongs to a generation of Anglican exegetes who have been much affected by the radically sceptical Form-Criticism of the Bultmann school, and to an Anglicanism which shrinks from the idea of a decisive authority in doctrinal matters, relying for guidance on the institutional sense and pragmatic conservatism of its theologians—who have been in very short supply during the last century.

*Objections to Christian Belief*² comes from a Cambridge group of four Anglicans who share Dr Robinson's outlook. They have, in their day, all felt the influence of the older theological Liberalism and the Neo-Orthodox Barthian Protestant revival. For them, as for Tillich and Bonhoeffer, the future must lie in a new theological movement, combining the firm supernaturalism they learned from Barth with the liberal spirit. In fact these four lectures are much more informative about the state

² *Objections to Christian Belief* by D. M. Mackinnon, H. A. Williams, A. R. Vidler, J. S. Bezzant (Constable) 12s. 6d.

of mind and spiritual histories of the lecturers than about the positive aims of their group. Three of them give fascinating glimpses of their conversions from supernaturalist Anglo-Catholicism to the new Liberalism. All of them reject the idea of a teaching Church. How then are we to know with any certainty who Christ is and what He teaches? It is necessary to know this before any 'translation' of the Faith can be made. But all are hazy and hesitant about their answer to the question. Bezzant would postpone all hopes of answering it until we again have an agreed philosophy. The others would answer that we attain certainty by experience of our Lord—but admit that this method is dangerous and its way beset by self-deceptions. Our final impression is that the lecturers feel that, by identifying themselves whole-heartedly with modern disenchanting sceptics, they have become more truly Christians, since Christianity is a religion where there are no certainties beyond the person of our Lord and contact with Him by sharing others' doubts and darkness in love. Here indeed is a Modernism so thorough-going as to make the old Modernism of Loisy positively orthodox in contrast.

HUGH AVELING, O.S.B.

BOOK REVIEWS

THE LIVING CHURCH by Hans Küng, translated by C. Hastings (Sheed and Ward, 1963) n.p.

Those who have read Dr Hans Küng's *The Council and Reunion* will need little persuasion to get and read his new book *The Living Church*. It has most of the qualities required to make a book readable. It deals with a burningly topical subject for Christians—the Second Vatican Council. It comes all hot from the very centre of interest—it consists of lectures and articles written in Rome during the crucial first session of the Council. It is written with great directness and deals frankly with many of the inner doubts and hesitations felt by most of us. Its author is a very bold and skilful ecumenist, a teacher of theology at the centre of the contemporary Catholic theological revival in Germany. It is not surprising therefore that the book is intensely interesting and stimulating. Amongst other topics which Dr Küng illuminates, we are particularly grateful for his sober reminder that the Council *could* be a failure, his incisive contribution to the debate on the liturgical use of the vernacular, his bold brief sketch of the history of the rites of the Mass in the West and of the history of the Divine Office, his account of the dilemma facing modern Protestant Biblical exegetes.

The book has obvious limitations and drawbacks for the ordinary lay-reader. In the first place, like all such topical works, fashioned at speed from a collection of lectures and articles, there are repetitions, gaps and loose ends. The various parts of the material were originally addressed to a variety of audiences, Catholic, Protestant, clerical and lay. Secondly there is the inevitable difficulty that the book is only a part of a topical setting which it everywhere presupposes—it presupposes not only familiarity with the material in *The Council and Reunion* but with another recent work by Dr Küng as yet untranslated into English—*Strukturen der Kirche*. It also presupposes in the reader at least a working familiarity with the currency of modern theological debate, its main lines, compartments and terminology, and—more difficult for the English reader—the theological outlook of German Protestants. Current English reactions to the Bishop of Woolwich's book, *Honest to God*—which attempts to use German Protestant thought—show vividly how hard it can be for Englishmen to understand such material. A third difficulty of *The Living Church* lies in the radical differences between the genius of the German and English languages and the well-nigh impossible task of translating German overtones of meaning and allusions. Finally, there is the difficulty inherent in a literature of debate—underlined sharply by Dr Küng himself in his section on the difficulty of doctrinal definitions. The difficulty is that in debate one advances, so to speak, not straight, but in a zig-zag course like a sailing boat tacking. Single statements tend to be partial and one-sided. We are conscious of this repeatedly in *The Living Church*. Thus the section on the meaning of the Mass (pp. 183 ff) is, as it stands, a very partial and unsatisfactory statement of the Catholic view. But the author does not seem to have intended it as a synoptic view of the whole doctrine—it appears to be one tack in a continuing debate with Protestants. The puzzlingly sketchy remarks on doctrinal infallibility (pp. 301 ff) have the same background. We may reasonably suppose that the partialness of the author's historical judgements is rooted in the same method of approach. As it stands, his very summary sketch of the development of Western rites of the Mass (pp. 141 ff) implies one long depressing 'Rake's Progress' of degeneration, worthy of the brush of Ronald Searle. It is suggested that, in this progress, the real fall from the grace came in the fourth century with the Church's wholesale acceptance of 'Byzantino-Roman' pagan ceremonial. In fact, of course, this is only one side of

a problem. One might also get the impression from the book that Dr Küng thinks that Catholic exegesis and theology have suffered a similar 'Rake's Progress', or that the long development of Papal centralisation followed the same pattern. Here and there, even in the general swift and narrow current of his arguments there are periodical eddies against the stream—riders and caveats against taking the argument as the whole truth. But the forcefulness of the directions of the currents will impress the ordinary reader so much that he may well not notice the riders. Equally, of course, one might well excuse an intelligent lay Catholic reader—or Protestant—for imagining that Dr Küng is solely interested in fitting Catholicism to a Protestant Procrustean bed. The author's plain caveats and statements of his real intentions could easily pass unnoticed, swept out of the way in the reader's mind by the force of the main current of the tack.

It would seem, therefore, that Dr Küng's book is a valuable and courageous work, good reading for the discerning, but overstrong meat for the beginner and undiscerning.

HUGH AVELING.

THAT THE WORLD MAY BELIEVE by H. Küng. Pp. xi + 111 (Stag Books, Sheed and Ward) 7s.

This small book has been universally hailed as an example of clear thinking, realistic frankness and ardent ecumenism which should be read by every Catholic, indeed every Christian, who wishes to live his faith in the modern world. In the form of ten brief 'letters to young people' it eschews all pietism and defensive obscurantism, facing many problems which one tended to shirk and feared to examine, giving in clearly intelligible form answers which one had always wished might be acceptable.

The chief preoccupation of the author is the scandal of disunity in the Christian body. He quotes his Protestant countryman, Karl Barth: 'Nothing alters the fact that schism as such is a scandal . . . we can think of it only as a constant subject of repentance. Anyone who is prepared to come to terms with schism in the Church, anyone capable of being at ease with it . . . must not think that he can possibly be a good Christian.' He insists upon the ground common to Protestants and Catholics, but the need for frankness in difference, above all on the benefit to the cause of unity which comes from genuinely knowing and living our faith. We must know also the limits of our faith, and not imagine that we are obliged to defend everything that takes place in the Church; all Catholics, from the Pope downwards, say the *Confiteor*; by seeing the imperfections of the Church we realise also where her true sanctity, her true divine mission, lie. We must recognise that the imperfections of medieval Catholicism were, at least to some extent, responsible for the defection of the first Protestants; that their rejection of the Mass was because they could not see that it was any longer a community thanksgiving for redemption. (The two chapters on the Mass are an excellent popular outline of its development.) But criticism and self-accusation are not enough; every Christian has the scope and the duty to help renew the face of the Church, if it be only by courageously knowing his faith and its demands and by facing its exigencies.

A new approach is needed also to the problem of No Salvation Outside the Church. We cannot say, as some scholastics and their followers would say (the reviewer would deny that this view must be read into St Thomas) that a special external revelation is granted to all those who are not evangelised and given the chance to believe by human instrumentality. So vast do we now know the number of such cases to be, that this 'extraordinary means' would in fact be the more usual way of salvation. Dr Küng takes as his starting point the saying of our Lord 'He who is not against us is for us', and presents simply the de Lubac-Journet theory: since no one is

damned but by his own guilt, those who are not evangelised may be saved in Christ (and so in the Church) by 'a surrender to the one true God in Jesus Christ, of whom he is only dimly aware under a hundred concealing veils'. This means that they may be saved by following their conscience, in the recognition that it presents a law higher than themselves. The author does not, however, show how the necessary adherence to Christ comes in; this is normally taken to be by means of a realisation of our insufficiency and need of some kind of redemption.

The book concludes with a somewhat Puckish chapter on the persistence of superstition even where we think it to be most absent, and with a chapter on doubts. Doubts, he says, are a healthy sign; they show that our faith is being put into action, that we are living by it, and having to make decisions by it. In addition they help us to see what we must really believe, purging away childish ideas. But we can never expect the perfect clarity of vision in this life; we will always remain dependent on faith.

The vivacious and natural translation by Cecily Hastings adds to the pleasure of reading this indispensable book.

H.W.

TREASURES OF THE VATICAN by Maurizio Calvesi (Albert Skira, for Sunday Times Publications) £9 9s.

The Church has always patronised the arts and from its early years the Papacy gave a lead. It is not surprising, therefore, that the Vatican has one of the finest collections of art in the world. This book, produced by Albert Skira of Lausanne, is a study of this collection. Books on art collections have flooded from the presses in recent years and so it is a relief to be able to say that this is not just another book thrown onto a market which is booming. In the first place, the nature of the Vatican art collection is different from most other European and American collections in that its contents is largely the product of Papal patronage itself. The works were commissioned by the Popes or given as diplomatic gifts to the Popes. Many of the treasures are not museum pieces at all: the great series of frescoes in the Vatican Stanze, the Borgia Apartment and the Sistine Chapel, as also the papal tombs and the doors of Antonio Filarete, are there *in situ* fulfilling their original purpose and are all the more powerful for that. Owing to the homogeneity of the Vatican treasures it is possible to present them as illustrating the history of Italian art and in particular of papal patronage of the arts. This is done admirably in a distinguished text by Maurizio Calvesi. This could well be published on its own: it is well balanced and never dull. The works of art are discussed against the intellectual background of their times, and are dealt with both aesthetically and iconographically. The treatment of the frescoes in the Vatican Stanze and those in the Sistine Chapel is particularly good and the author makes excellent use of the latest work by scholars on Renaissance iconography. This is refreshing because a purely aesthetic approach to the great works of Renaissance art (and indeed to all art) not only minimizes the understanding and appreciation of these works, but also gives a warped understanding of the Renaissance itself. Here one is left in no doubt as to the intellectual powers of Raphael and Michelangelo, nor that Botticelli was anything but a *persona sofistica*. Along with the discussion of the sculptures, frescoes, paintings and the products of the minor arts, full treatment is given to the architectural development of the Vatican and St Peter's. The text here is admirably illustrated by drawings and prints not only from the Vatican collections but from other sources as well. Maerten van Heemskerck's drawing of Old St Peter's with Pius II's Loggia delle Benedizioni, from the Albertina, Vienna, and the same artist's drawing of the new St Peter's in process of construction from the Kupferstichkabinett, Berlin, are particularly welcome.

Throughout the book the choice of illustrations is excellent. One is allowed to forget neither the setting of the frescoes, nor the fact that some of the works of art have interesting histories themselves. We are shown the Berlin drawing of the tomb of Innocent VIII in its original form, the Laocoon group in its various stages of restoration and a reconstruction of the Sistine Chapel before it received Michelangelo's frescoes. The Sistine Chapel receives special attention, seventeen plates being devoted to it; Raphael's frescoes in the Stanze della Segnatura likewise are given full treatment, only the Parnassus being omitted. This is only right if one is to see these rooms as a whole, and this is how they must be seen. It is a pity that we are not given an illustration of Michelangelo's Last Judgement with the altar canopy and reredos in position, and that no mention of this is made in the text. Yet it is important for a proper understanding of the Last Judgement as the painting was not intended to be seen by itself, but only as a background to the altar-piece of the Assumption, to which the chapel is dedicated. Seen as such it is much less severe.

The distribution of plates is heavily weighted in favour of the Renaissance: eighty of the hundred and twenty plates deal with works of art executed in the fifteenth and sixteenth centuries. This is regrettably necessary. It is not that the Papacy was less forward in patronizing the arts in the Middle Ages; the Popes were as generous in this respect then as they were during the Renaissance, the pilgrims more so. Accounts of Old St Peter's testify to the extraordinary wealth of its decorations and furnishings; and its Treasure was famous. But Old St Peter's was destroyed by Julius II to make way for the present basilica, and Rome had been sacked numerous times before the terrible sack of 1527. Much, therefore, had been lost by the sixteenth century, and much of what was left was looted by the Napoleonic armies. It is not surprising that of major works of art the Renaissance frescoes and papal tombs form a conspicuous majority. Finally, it should be remembered that the Vatican did not become the chief papal residence until the return of the Papacy from Avignon in 1378. More significant is the lack of important works of art since the eighteenth century. The last illustration in this book is Canova's effigy of Clement XIII executed at the end of that century. This is an unfortunate reminder that for the last two hundred years the Papacy, and indeed the Church in general, has not been fulfilling its role as the leading patron of art. In his introduction on the Vatican museums, Deoclecio Redig de Campos says: 'the great message which the Church of Rome addresses to the world through the medium of the Vatican Museums and the Vatican Library is the same as that embodied and illustrated in Raphael's frescoes, painted to the order of Julius II, in the Stanza della Segnatura: the ideal of Christian humanism, of the harmonious development of all the faculties of the human mind, on the natural and the spiritual plane, to the greater glory of God'. Let us hope that the Church will listen to this message.

If the text and the selection of the illustrations are of a high standard, the same can be said of the quality of the plates and the production of the book. Indeed, it is enough to say that they are all what we have come to expect from Albert Skira. Professor Wind once said that the best black-and-white photograph is like a good piano transcription of an orchestral score, whereas the colour print, with rare exceptions, is like a reduced orchestra with the instruments out of tune. These plates form one of those rare exceptions. In addition, they are admirably related to the text so that there is no need for any reference numbers. The book is altogether a fine example of modern book production and worthy of the masterpieces of European art with which it deals.

EDWARD CORBOULD, O.S.B.

- THE CONSCIENCE OF ISRAEL by Bruce Vawter, C.M. (Sheed and Ward) 22s. 6d.
 THE BIBLE-WORD OF GOD IN WORDS OF MEN by Jean Levie. (Geoffrey Chapman) 30s.
 THE PSALMS ARE CHRISTIAN PRAYER by Thomas Worden. (Geoffrey Chapman) 18s.

The books of the prophets in the Old Testament are excellent reading but they need a good deal of explanation to be understood. There is much in French to help the Catholic reader but not much in English. Mackenzie's *Two-Edged Sword* is helpful and so is the American translation of Chaine's *Introduction à la lecture des Prophètes* published as *God's Heralds*. But a fuller treatment is necessary and this Fr Vawter has now done for the pre-exilic prophets. His *Path Through Genesis* would have led one to expect something good nor is one disappointed. Over sixty pages deal with the prophet's function in Israelite society, the semitic soil from which it sprang and the character of the prophets' visions, a very valuable section explaining what prophets are not, and yet, though coming from a common stock, they remain a unique phenomenon. The eighth century yields four prophets, Amos, Hosea (Osee in our versions), Micah (Micheas in our versions), Isaiah. Each is set in his social and historical context so that the point of his message may be appreciated. The seventh century yields only one prophet, Jeremiah, to be fully treated since the minor prophets Nahum, Zephaniah and Habakkuk, can only be briefly touched on as their writings are so short. More than any other prophet Jeremiah shows us himself, his moods, fears and sympathies. More than the others we have the details of his life.

The author insists that the prophets are not revolutionaries either social or religious. They are not 'men of the spirit' relying on a subjective religious experience and opposed to 'religion of authority' but men of faith, inspired of God to point back to the traditional 'ways of Yahweh', in fact the conscience of Israel. He is well aware of scholars' critical opinions, past and present, Catholic and non-Catholic and does not hesitate to choose this or that view not necessarily as final but as the best for the moment. An excellent book in every way. We can only hope he will undertake the more difficult task of the exilic and post-exilic prophets.

Fr Levie's book is stiffer reading but very rewarding. Two-thirds of it is taken up with depicting the biblical movement in the last century (1860-1960) and is a good illustration of what a recent reviewer in this Journal described as 'the defensive deep-freeze' that fell upon Catholics in the latter half of the nineteenth century. The immense strides of archaeology, and the new knowledge of ancient Semitic literature, the over-rational and anti-supernatural approach of much non-Catholic biblical scholarship equipped with greater learning and a better critical technique than the Catholics, the panic within the Church, the fear of modernism, the Scriptural ignorance of theologians, the rashness of some, the ultra-conservatism of many, the cautious directives of the Church ending in the new look of *Divino Afflante*, all this is most competently described with copious bibliographies and many footnotes. It is a pity that the last chapter of this part on the Catholic biblical movement today is as brief and disappointing as the earlier chapters are full and satisfying.

The title of the book, *The Bible-Word of God in Words of Men*, fully explains the second part of the book. Here Fr Levie examines and unfolds how the Bible while remaining a completely human work is yet more, a God-inspired book. Thus he deals with the nature of inspiration, inerrancy and the relations of scripture and theology. The section on literary forms and the limitations imposed by context and the historical *sitz im leben* of the biblical author in the understanding of the text is admirable, e.g. St Paul commands obedience to the Roman power while the Apocalypse sees it as anti-Christ. A fuller treatment of the new typology and its dangers and also of the *plenior sensus* would have been welcome. It remains, however, a most fruitful book both for clerical student and layman, providing an understanding of the more conservative outlook of the elders reared in the atmosphere

he describes so well and of the need for responsible and careful presentation of *avant-garde* positions—failure to do this has already resulted in trouble in America. It reveals also the truth of Aristotle's remark: it is not given to the many to make distinctions, and the disasters consequent on this failure. Without many distinctions and the right ones both Old and New Testaments will be sadly misunderstood as is manifest from the mistake of Origen to the simplistic basing of C.N.D. on the Sermon on the Mount.

Fr Worden's title is a statement—the Psalms are Christian Prayer—answering the question why do we use the old Jewish prayers with their narrow nationalistic outlook, defective morality and imperfect notion of God. His book is as valuable for understanding the Old Testament in general as for the Psalms themselves and, as he shows, the latter should not be divorced from their context in the former. Though he does not, as he admits, deal with many psalms his book is far more useful for understanding them than most textual commentaries. For the themes of the Old Testament are continued and perfected in the New. One recalls the cry of Pascal: 'God of Abraham, Isaac and Jacob, not the God of the philosophers and theologians'. For the God of the Old Testament (as of the New) is a God who acts and who reveals Himself not primarily as Omnipotent Creator but as Protector and Deliverer of Israel—a people He has chosen for Himself and His purposes. The author then expounds the Hebrew idea of Israel as a corporate person, a notion seemingly alien to us till we see it is even more strongly expressed in the New Testament notion of the Body of Christ. The psalms are thus revealed as not nearly so individual as many of them seem; there is always the solidarity at least implicit with the group and the nation, just as the Christian is never single but one of a group—the Body of Christ. This way of thinking is not as natural to us as to the Israelite, in fact the only saying I can recall which expresses it all is the old Lancashire one: 'When one breaks a leg, we all limp'.

On the basic ideas of Israelite prayer follows the pattern of the Psalms. These are reduced to two types, the song of praise and the lamentation. The author refutes the idea that the lamentation (or petition) psalms are full of self-pity and that it is unchristian to hemoan one's sorrows, because the complaint is addressed to God and not to one's fellow-men and is based on confidence in Him and an appreciation of His character as being concerned with men. He has already explained that the individualist psalms are not as individual as they look. Fr Worden then takes two of several themes that make up the psalmists' outlook. The first is the Redemption of Israel and the enormous part that the story of the Exodus plays in Israelite thought and its relevance for the New Israel of God.

The second theme—Yahweh the Conqueror of Israel's enemies—is more difficult to handle. Here lies the Christian objection to Israel's cry for vengeance on her enemies: here precisely the Psalms fall far short of the sermon on the Mount, indeed seem to contradict it. But Israel was not just any nation, they were God's people and their survival was essential to God's purpose—they were to be his mouth-piece to the pagan world. Perhaps we should remember that though the New Testament contains the Sermon on the Mount, it also contains the terrible condemnation of the Pharisees and the book of the Apocalypse. The author very cleverly uses the contrast and contradiction between the books of Joshua with its swift conquests and law of slaughter and the quite different picture in the book of Judges to point out that the Israelite was no fool and was as aware of the contradictions as we are. The book ends with a few readings from the Psalms in an intelligible translation (the Revised Standard Bible) and two indices, one general, the other references to the psalms. As we have already said—a most worthwhile book.

BRUNO DONOVAN, O.S.B.

SISTER ELIZABETH OF THE TRINITY: SPIRITUAL WRITINGS. Edited by M. M. Phillipon, O.P. (Geoffrey Chapman, London, 1962) 21s.

Elizabeth Catez was born in Bourges on 18th July 1880, the daughter of an army officer who died when she was seven. She lived a normal and uneventful home life with her mother and her sister Marguerite at Dijon, taking a full part in social life and immensely popular with all who knew her. At the age of seventeen she asked her mother's permission to enter Carmel, but was told to wait. She obediently did so, and occupied her leisure time with the running of a club for working-class children and instructing them in Christian doctrine. She received several offers of marriage but refused them. In 1901 her mother consented to her entry into Carmel, where she took the name of Elizabeth of the Trinity. In the spring of 1906 she became seriously ill and, after much suffering, she died on 9th November 1906. Her cause was introduced in Rome on 25th October 1961.

There have been many holy Carmelites and doubtless there will be many more. But holiness alone does not guarantee that there is any point in publishing a biography or a collection of personal documents. Many holy people are, so to say, best left to God. And we are entitled to wonder what it is that makes the 'letters, retreats and unpublished notes' of this young nun worth printing.

The answer is that Elizabeth of the Trinity was a person of extraordinarily attractive moral beauty and profound originality. At a time not now regarded as theologically very alive, and when the divorce between theology and piety was much greater than today, her instinct took her straight to the two most difficult and yet central mysteries of the Faith, viz. the Blessed Trinity and predestination. Her favourite reading was St Paul, and of all his writings it was the opening chapters of the epistle to the Ephesians that impressed her to the point of obsession. 'He chose us in Christ before the foundation of the world, that we should be holy and unspotted in His sight in charity. He has predestined us to the adoption of children through Jesus Christ unto Himself, according to the purpose of His will, to the praise of the glory of His grace.' She constantly refers to this passage and from it took to herself a new name, 'laudem gloriae', praise of glory. It is marvellous to see her powerful and loving mind approach the doctrine of predestination with none of the paralysing fear that for so many rises like a cloud from the heresies that surround it; she sees it with utter simplicity as St Paul meant it to be seen, the chief proof of God's love for us and the ground of all our hope in Him, a source not of dread but of joy. 'God's charity, His "excess of love": that is my vision here on earth. Shall we ever understand how much we are loved? I think that must be "the science of the saints".' As for the doctrine of the Blessed Trinity, her concern was not with any speculative theology but with the teaching of the Gospels and St Paul that the Trinity dwells in the baptised soul, is present there to be known and loved, united to it in a way that is Heaven veiled. As she wrote in the days of her last illness: 'I leave to you my faith in the presence of God, of the God who is all love, dwelling in our souls. I confide to you that it is this intimacy with Him that has been the bright sunshine lighting up my life, making it already an anticipated heaven. It is what upholds me today in my suffering. I am not afraid of my weakness, in fact it is what gives me confidence, for the "mighty God" is in me and He is all-powerful, "powerful enough to carry out His purpose beyond all our hopes and dreams". . . . Think how your soul is the "temple of the living God"; it is St Paul who says so. At every moment of the day and night, the Three Divine Persons are dwelling in you. You do not possess the Sacred Humanity save when you receive Communion, but the Divinity which the blessed adore in Heaven, is always in your soul. When one knows that, one enters a relationship that is wholly adorable; one is never alone again. . . . "You are no longer strangers and exiles, then, or aliens, you belong to God's household", says St Paul. To belong to God's house-

hold, as I understand it, is to live in the bosom of the tranquil Trinity, in the innermost depths of myself, in that impregnable fortress of holy recollection.'

This book is an admirably presented series of her writings, left to speak for themselves. For those who would then like to go on to a theologian's treatment of her doctrine, *Elizabeth of Dijon* by Hans Urs von Balthasar (Harvill 1956, 12s. 6d.) may be recommended.

J.F.S.

THE PRIEST AND VOCATIONS. *Religious Life Series* (Aquino Press) 25s.

RAYMUND HOSTIE, S.J. *The Discernment of Vocations* (Geoffrey Chapman) 21s.

As a title *The Priest and Vocations* may be misleading for as one of the Religious Life series it is a question of women's vocations only. The Church in France is obviously very concerned about the falling-off in the number of nuns' vocations, often as much as 30-40 per cent. Cardinal Suenen's book, *The Nun in the World*, reveals the same anxiety, though from a different angle. This series of papers by clerical authors are extraordinarily frank and outspoken; e.g. in the opening chapter entitled *Clerical Prejudices Concerning Nuns*, the Archbishop of Tours declares the clergy do not understand: 1, What a woman is; 2, What a religious is; 3, That a woman, by virtue of being a religious, has a special place in the Church; he goes on to develop these points with some very hard hitting. Not that the faults are all on the side of the clergy, the nuns too make difficulties, lack of adaptation to modern life, an ivory tower mentality and insufficient knowledge for their religious teaching. The book is divided into two parts, Principles and Practice. The first part opens with the chapter already referred to and is followed by chapters on the nature and criteria of vocations excellently done, e.g. the relating of vocation to baptism, concluding with an interesting article on the role of the priest from call to postulancy.

The second part on Practice explores very thoroughly the ways in which the priest can awaken and foster vocations with special emphasis on his own spirituality. It is a refreshing and penetrating book, outspoken and yet not bitter but constructive. The problem is in part a French problem and the setting and solution are French yet there is much we could learn from this book and not all the problems are confined to France.

Fr Hostie's book, also from the French, deals with the discernment of vocations and is full of wisdom and sound common sense but it suffers from one defect. It treats in general of vocation, whether to the secular priesthood or to the religious life, and of women as well as men; thus there is a lack of precision at times and one feels that in some parts men are the real object of his thought and the women's side is an afterthought. There is a real insufficiency in the chapter on difficulties after final commitment in that no consideration is given to the enclosed orders whose problems here are very different from the active orders. These are but two small defects in a very good book. Novice-masters, novice-mistresses and indeed anyone who has anything to do with vocations will find much profit in it, whether to confirm their own experience and judgement or to enlarge the basis of those judgements.

BRUNO DONOVAN, O.S.B.

A PHILOSOPHY OF GOD by Thomas Gornall, S.J. (Darton, Longman and Todd) 21s.

Mankind appears, in two fields at least, to be advancing with extraordinary speed. The first is that of the acquisition of knowledge; the sheer mass of learning and cubic bulk of literature now available make one feel slightly dizzy. The second is that of the number of people who have received, or at least been influenced by, higher education. And these two advances have a sinister byproduct. The number of those who are aware of what it really takes to establish a given truth is growing very

large, whereas their available time allows them to master only a very small compartment of the vast heap of accumulated truths. The result can be a practical scepticism outside the narrow confines of one's chosen subject. They have too clear an awareness of problems to accept answers on faith, but too little time to investigate the reasons for those answers. This is the curse of specialisation, the intellectual Babel following on the nineteenth century's optimistic attempts to build reason's tower up to heaven.

For us Catholics, this universal problem has a special urgency. People are simply unwilling to accept slick answers to problems such as the existence of God, and the soul, the objectivity of the moral order, the natural law, the claims of Christ, the Church, the act of faith, the value of the Bible, current Catholic practice and so on, to name only a few. Yet they simply have not the time for what your professor would regard as the full answer. What then is to become of us? Do we lapse into an uneasy and puerile fideism and write off all non-Catholics who ask questions?

The answer to our Catholic difficulties would appear to be simply the particular application of the universal answer to this universal problem, namely the provision of bridge-builders. People are needed who can present their expert knowledge of their own field in such a way, lucid, simplified yet not superficial, that intelligent non-experts are given access to that field. A perfect example of such a work of bridge-building was *The Two-Edged Sword* by J. McKenzie, a brilliantly successful 'intelligent man's guide to the Bible'; the three paperbacks of Hans Küng serve the same end in a different field. And as time goes on, such bridge-builders will become more and more necessary, and they should be held in high regard.

The book under review is a case of bridge-building in a particularly vital area, that of the traditional Catholic philosophy. Thomism is, on the whole, very little known in this country, and its immense accumulated riches of wisdom and insight can to the non-expert seem utterly inaccessible, barricaded off behind ramparts of seminary text-books, fogs of Latin jargon and broad marshes of archaic subtleties. Fr Gornall has had many years of experience teaching as Professor of Natural Theology and History of Ancient Philosophy at Heythrop College; there can be few obstacles to teaching scholasticism that he has not encountered. We are therefore particularly glad to welcome a book from him.

It is in three parts. Part I gives first a historical background to Thomist natural theology, then shows its relationship to revelation, then in five pages discusses some of St Thomas' basic philosophical principles. Part II is on the nature of God, His attributes, knowledge, will and operation. Part III is on His existence. It is to be noted that Fr Gornall keeps on referring to theology, and this is as it should be; there is no need for us to make the water-tight divisions that the unbeliever has to.

A few criticisms seem to be in order. The first is that Fr Gornall says that he has in mind 'chiefly Catholic readers from late secondary school years onwards'; I suspect he has miscalculated his audience, since there are certainly undergraduates for whom this book will be hard. In part this is due to the extreme density of some of his pages, notably those explaining St Thomas' basic ideas; ideas so unfamiliar to many might well need more space to become intelligible. The second is that not everyone would be content with the apparent rigidity of his distinction between intellect and will. The third is the theory of evil put forward on p. 133 as 'a probable hypothesis'; 'creation without evil is a contradiction in terms; evil is a natural and necessary incident of all created good'. If evil is 'the absence of a good that ought to be there', the above theory sounds extremely odd. The supporting argument is, in the realm of intellectual creatures, that they are bound to be tested by God, that their testing will be difficult and that the difficulty of it is a physical evil, so that 'the existence of physical evil in the life of a free creature (is required)'. I suspect that this concept of 'difficulty' is applicable only to fallen man; St Thomas (Ia. 63, 7) writes that the angels' sin

proceeded not from any proneness to evil but from free will alone; and original justice made Adam and Eve like the angels in that respect.

But given these small reservations, this book may be welcomed and recommended as a valuable contribution to bridge-work where it is most needed.

ST OMERS TO STONYHURST by *Hubert Chadwick, S. J.* Pp. 413 (Burns and Oates), 1962) 42s.

Towards the end of the reign of Queen Elizabeth I, in 1592, Sir Richard Shireburn began to build Stonyhurst Hall near Clitheroe in Lancashire. A year later, the famous English Jesuit, Fr Robert Persons, founded a small school at St Omer in the Low Countries for the sons of English Catholics. Two hundred years later, in 1794, the Hall and the school were combined: Stonyhurst College was born. It is the story of those two hundred years which Fr Chadwick recounts in this long, scholarly work. Himself educated at Stonyhurst, he is now the librarian and archivist there, and has written extensively on Jesuit history. His book is valuable in three ways: it tells a good tale; it gives us an insight into Jesuit educational methods; and it throws light on a wide variety of related historical themes in the sixteenth, seventeenth and eighteenth centuries.

First, the tale. Elizabeth's persecution drove many Catholic parents to send their sons abroad to be educated. With Spanish money the Jesuits opened a little school for them in the Netherlands, at that time under Spanish control. The first sixteen boys lived in a private house and attended classes at the Jesuit Walloon College, already established at St Omer. Within twenty years they had become an independent institution, boasting a hundred English pupils. St Omers, as it came to be called, was a school, not a seminary; but it was hoped that vocations would be fostered either to the Society of Jesus or to the secular priesthood. The hope was fulfilled: old boys were soon to be found studying in Rome and Valladolid—and, later, hanging from the gallows at Tyburn. During the seventeenth century buildings were extended, and a printing press was set up for the production of pious, theological or controversial Catholic literature. The English government was quite unable to stop the flow of either pupils or fees. Meanwhile, St Omers weathered many a crisis: religious wars in Europe, civil war in England (one former pupil, Sir Henry Gage, became a royalist officer and Governor of Oxford); annexation by France in 1678; a six months residence by Titus Oates; and two major fires. The supreme crisis occurred in 1762 when the French expelled all Jesuits from their territory. The school moved to Bruges in the Austrian Netherlands and continued there till, a decade later, Pope Clement XIV suppressed the Order altogether. Armed police took control of the buildings until Dominican masters arrived (a delicious irony this), but the boys mutinied, and the school almost disintegrated. Fr Chadwick's description of these violent days makes an excellent narrative. However, all was not lost: a group of ex-Jesuits re-opened an 'Academy' in Liège in 1773. The outbreak of the French Revolution and the subsequent war with England forced yet another evacuation of the harassed community, this time to England. In 1794 some forty boys and masters took ship to Harwich. Contact was made with one Thomas Weld, an old boy of the Bruges school and a descendant of the Shireburn family. He offered them Stonyhurst Hall as a new home. They did not move again.

The analysis of Jesuit educational expertise, at this early stage in the history of the Society, is valuable and interesting. Religion was combined with the new classical humanism of the Renaissance to form the basis of an incredibly strenuous horarium, whose immediate aim was the 'culture of the whole man' and whose ultimate purpose was the reconversion of the English. Latin and Greek dominated the curriculum completely: even during the periods of recreation the conversation was conducted

in those tongues. Discipline was severe, surveillance excessive. The author describes in detail features of life in a Jesuit school which survive to this day: the Sodality of Our Lady; the three-day retreat at the beginning of the school year; the division of the classes into Figures, Grammar, Syntax, Poetry, and Rhetoric; the régime of the First Prefect and his monopoly of corporal punishment. Games, cloths, sanitation and food are also discussed. We find that breakfast in the early seventeenth century consisted of 'a peece of bread and butter, and beere as pleaseth him'. Dinner started with 'a messe of broth, which is the antepast; then half a pounce of beefe which they call their portion; after, an aples or peece of cheese for their postpast; bread and beere as they call for it'. Dormitories were furnished with cubicles and curtains. No boy could visit his dormitory during the daytime; but 'on certain days the boys may be allowed during the summer to cleanse their beds from fleas and vermin: such dirt is not tolerated in the household'. Jesuit Colleges in Belgium had distinctly superior standards in this respect.

As we follow the story of St Omers, we catch many glimpses of contemporary history that reward the scholar and enliven the text. We see the frenzied efforts of English government spies and informers to cripple Catholic education; we follow Titus Oates and the Popish Plot through the eyes of St Omers boys who visited England to give evidence at the trials of Jesuits; we watch the complex diplomacy and intrigues which led to the papal suppression of the Jesuits; we observe the movements of French and Imperial armies in a long succession of wars (in 1675 the boys left their classrooms to help strengthen the defences of the town against invaders). But it is of course on the history of Catholic recusancy that the author throws most light, not so much by revealing new facts as by offering us a detailed study of one particular field. It may seem churlish to complain of gaps in such a long and exhaustive study; but one would have gladly sacrificed the activities of a few Rectors in order to hear more about the families from which the pupils of St Omers came and about the ways in which they were financed.

'Valuable' works do not always make easy reading. The author's style is somewhat mannered and antique, always clear but not as direct as the modern mind demands: Latinity rumbles beneath the English. He also has a tendency to make comments on his characters of a somewhat avuncular and heavily playful nature. Some sections are frankly boring, either because detailed information on certain points is lacking, or because institutional routine and catalogues of rectorial appointments offer a limited dramatic appeal. Finally, one is slightly put off by the cosy, complacent tone of the book. Fr Chadwick is not uncritical of his brethren, but he does cast a rosy glow of righteousness about them, while hinting at the wickedness of their enemies. Loyalty can so easily shade into bias. The author does not always bother to explain the mysteries of the Jesuit world to outsiders: what is a 'theme' (page 81), and who is a 'Minister' (page 15)?

This is too long and detailed a book to appeal to a general reader, but it is a fine study of a famous school. If only it had been written by a Dominican.

W.A.D.

KATANGA REPORT by *Smith Hempstone* (Faber) 25s.

There have always been 'wars and rumours of wars'; in every age men have been faced with them and until now life has still gone on, we have survived. But this present age is unique; the rumours are of wars far more terrible than any previous ones, necessarily involving the whole world, and capable of destroying all life on this planet. It is the all-pervading fear of such a universal disaster that is largely responsible for the fact that many wish to see the establishment of a world government and set their hopes on the United Nations as the only institution capable of becoming one.

But there are not wanting those who see grave dangers in such a world-wide abdication of sovereignty to a new and untried institution, resting upon no sort of consensus of religion, morality or ideology, split within by many competing factions, Communist, Western, rich and poor, colonial and ex-colonial, coloured and white. They say that a world government arising from such a body would be utterly untrustworthy. And now they have a concrete example with which to illustrate their case, a United Nations action which, so they say, illustrates on a small scale all the evils that would arise on a greater one if the U.N. were to rule the world. This is Katanga.

It follows that, whether one is disposed to think of the war against Katanga simply as a blunder, sad but not irremediable, or as the original sin, the Fall of the United Nations, one has some sort of a duty to find out the facts. The issue of world government is one that concerns us all, and de facto, world government could only arise out of the United Nations. What is the character of this institution that one day might rule us? Does this war show it as likely to make a good ruler?

The book under review is admirably adapted to answer these questions or, more precisely, to give one the material on which to base one's own judgement. Its author is the African correspondent of the *Chicago Daily News*, he knew Katanga and Mr Tshombe over a period of four years and witnessed the fighting in Leopoldville. He has his own strongly held opinions, but writes, in so far as the reviewer can judge, without prejudice, having few illusions about the defects of either side. But his conclusion is chilling: 'As far as the situation in Katanga itself is concerned, neither the U.N. nor the U.S. are capable of playing a constructive role as long as they follow their present policies. The blue helmet and armband of the U.N. have become symbols not of hope but of oppression. The sight of an American plane produces not cheers but fists shaken in rage. It takes a big man, nation or organization to admit it has been wrong. But to continue to follow a wrong policy rather than admit to error is only to commit a compound wrong.'

The background to the Katangan crisis is complex and fascinating. Mr Hempstone shows extremely well, for example, the role of Union Minière and of the country's tribal structure. Mr Tshombe himself is a member of the royal house of the great Lunda tribe and the son-in-law of the Paramount Chief; his second-in-command, Godefroid Munongo, the Minister of the Interior, is of the royal house of the Bayeke tribe, the grandson of M'Siri the last native ruler of Katanga before the Belgian conquest. Tshombe's great rival, Jason Sendwe, represents the Baluba tribe and is allied to their royal house. Mr Hempstone's conclusion is that any lasting political settlement in Katanga must have the support of the Lunda, the Bayeke, the Baluba and Union Minière. At the moment the U.N. has forfeited the support of all save the Baluba, and even that may be slipping since the *Times* of 4th March asserted that Sendwe was contemplating a deal with Tshombe. The same article admits that the maintenance of order in Elisabethville alone would 'present a difficult problem'; as for the maintenance of order beyond it, that was not mentioned. The article was entitled: 'Threat of disintegration facing the Congo'; in answer to the question whether the central Government is capable of administering Katanga as efficiently as the Katanga Government did before, it says: 'The central Government is manifestly not capable of doing so, and indeed its hold on various areas of the rest of the Congo is so tenuous as to be almost notional.'

Finally, Mr Hempstone raises the question of Katanga's disputed right to secede. To it he gives a definite answer: 'The Congo was Belgium's creature. It had neither ethnic nor geographical meaning. It was one territory only because the Belgians carved it out of Africa's heart seventy-seven years ago... The secession of any one of a nation's parts from the whole is recognized by international law as the internal affair of the nation involved. Had the U.N. existed two centuries ago, would it have been right for it to prevent the secession of the thirteen American colonies

from Britain . . . or, more recently, Norway's secession from Sweden? What about the division of Imperial India into Pakistan and the Indian Union? . . . Was Senegal wrong to secede from the Mali federation in 1960? Should U.N. troops have been used in each of these instances to impose an unwanted and impossible unity? The answers to these questions must be in the negative. Were the U.N.'s actions in Katanga just and logical? Were they calculated to promote the establishment of law and order locally or to preserve world peace? Equally certainly, the answer to these questions must be in the negative.' This was written before an even clearer example of his case, the dissolution of the Central African Federation. Have Nyasaland and Northern Rhodesia rights of secession from a colonialist political unit but not Katanga?

This is a very disturbing book, disturbing in proportion to the hopes that have been pinned to the United Nations. It would be good for many to read it and to face the questions it raises.

AFRICAN HOLOCAUST: THE STORY OF THE UGANDA MARTYRS by J. F. Faupel. Pp. 236 (Geoffrey Chapman, London, 1962) 25s.

Religious and political motives are not easily distinguishable in modern Africa, and undoubtedly martyrs will have gone unrecognized in the Congo, as they will in the S. Sudan in the sad years ahead. But the first martyrs of the embryonic African Church clearly died for their religion, and for no other cause. Moreover, they died with that solicitude in their hearts for their persecutors, which is the hallmark of the martyr; a common concern refined in the words of More: 'though your Lordships have now in earth been judges to my condemnation, we may yet hereafter in heaven merrily all meet together to our eternal salvation'. How entirely do the Uganda utterances of three and a half centuries later reflect the same spirit: 'tell Kabaka Mwanga from me that he has condemned me unjustly, but that I forgive him. However, let him repent, for if he does not, I shall be his accuser before the judgement-seat of God.'

This book comes out at a time when the canonization cause of the twenty-two Uganda martyrs is going rapidly forward: one of them, Blessed Charles Lwanga, their leader, has been accorded by Pius XII the Patronage of Catholic Action in Africa. Fr Faupel's book, the latest of a series of books on the subject, is designed to bring Fr J. P. Thoonen's *Black Martyrs* (London 1942) comprehensively up to date. It draws on a remarkable bibliography. Unpublished sources include the 'Processus' from the Archives of the Sacred Congregation of Rites, and the papers of Père Lefebvre, w.f., who alone had had access to all the Luganda documents.

In all, this is a heavily documented book and must surely be taken as the definitive work on the Uganda martyrs of 1885-87. It was written by a man well qualified for his task; for Fr Faupel has been in Uganda since 1937 engaged in educational work at all levels from teaching to Government. He is currently on the staff of the Kampala Technical Institute.

For all that, it is a dull book, and this for two reasons. Firstly, there are too many characters involved; twenty-two Catholic and sixteen Protestant martyrs for a start, each with his background sketched in. But then, did not Runciman warn us, 'the canvas is crowded with characters; but a historical canvas is necessarily crowded and readers who are afraid of crowds should keep to the better-ordered lanes of fiction'. The second is the primitive African setting, which, with its own complexity of insensitive society, singularly lacks attraction. The flyleaf described Uganda in the 1880s as a highly organized society, strongly ruled and relatively peaceful and prosperous. It was hardly that, unless the absolutism of the Kabaka, largely expressed in the obedience of soul demanded of those immediately about him (for he was an unbridled bully) can be called organization. No, it is the crudeness

of the society, both in its ramifications and its mettle, which makes the setting for this tale of woe so tedious for the European mind. A footnote in Lugard's *Dual Mandate* nails the point—that the Negro race has never evolved a civilization, a literature or a creed, or founded a stone city or built a ship or exercised the smallest influence over people not black. This I apply of course to the Africa of the 1880s, not of today.

Throughout the book, astonishment remains at the unwavering persistence of the Christian community's faith, as it grew rapidly, a living symbol of reproach to a Kabaka trained only to cruelty, brutality and lust. Indeed it was the intransigence of his converted pages in the face of the Kabaka's homosexuality which provided the occasion for all the bloodletting. Theirs was a robust faith, enduring enough to leave one of the pages in loaded chains for twenty-eight months with undimmed resolution, until the Kabaka's overthrow released him.

Nevertheless, one's wonder is overborne by a repulsion for the whole setting of the story, primitive and unattractive. The Uganda of 1885-87 has little charm even for those who have known it in the last few years. One example, illustrating the savagery that was natural to the time and the place, will suffice. It is from an eye-witness account of the death of Andrew Kaggwa, one of the thirty-eight:

' . . . he begged the executioners not to strip him naked, and they agreed. Then they threw him down and after laying him out on the ground, cut off his arm with a knife, so that the white tendons could be seen hanging out. The only sound that came from Andrew's lips was the invocation, Katonda (My God!). After this they cut off his head and finally chopped his body into pieces, which they scattered over the ground.' This was witnessed by four young girls, who had hidden themselves. Their presence was detected by one of the executioners, who had them imprisoned in a hut overlooking the scene, to watch the vultures devour the body. Later they were brought before the Chancellor and sentenced to 'inhuman savagery'. Two were committed to the Kabaka's harem, while the other two had their hands cut off and their eyes gouged out.

This is the tenor of the deaths. A refined cruelty in the hearts of the Kabaka's men allowed them to enjoy severing the limbs of their live victims, afterwards tearing strips of flesh from their backs and roasting them before their eyes as they died gradually. But it gives no pleasure to the reader even in the pale process of imagining; only a shared vicarious pain.

This is a very thorough book and manifestly a labour of love, by a Mill Hill Father. But it is a work that one would go to only for the knowledge carefully set out in it.

ALBERIC STACPOOLE, O.S.B.

SHORTER NOTICES

NEW SEEDS OF CONTEMPLATION by Thomas Merton (Burns and Oates) 25s.

THE PRAYER OF FAITH by Leonard Boase, S.J. (Chapman) 12s. 6d.

Both these books largely consist of material that was published some years back and so contain matter that has been corrected and presumably much thought over. It is interesting to compare the two books though one should say straight away that *New Seeds* is not restricted to being a book that explains what happens in mental prayer as Fr Boase's book is . . . Thomas Merton's approach is essentially monastic—his spirituality is free, inexact, full of paradoxes, all-embracing and revolves around one or two fundamental principles, which, when applied to the foibles of human nature, which he does so well, pull one up with a jerk to the stark reality of man's

perverseness. Fr Boase's work is more ordered, exact, sharply analytical and we stick to the point without however resorting to textbook methods.

Merton has some excellent chapters in his book such as the one on Detachment. Even that however has an example of one of his loose, high-handed sweeping statements that come up too frequently: 'I don't believe there are twenty men alive in the world today who see things as they really are. But there must be one or two. They are the ones who are holding everything together and keeping the universe from falling apart.' What are we to make of this—how does he know there are not more than twenty? why *must* there even be one or two? what does seeing things as they really are mean? He does not elaborate but strikes out on something else in a new paragraph. This is typical of Merton. A loose way of getting an idea across, you will say—that we all ought to be more reflecting and conscientious. But in a book where he often quite clearly makes so much depend upon every word these sort of passages jar. One further criticism of a book that is on the whole to be recommended is his sudden burst into the realm of politics—supporting C.N.D. and attacking the blindness, greed and decadence of his own countrymen. No one can object to any Christian, monk or layman, holding these views or even having the right to propagate them, but they seem thoroughly misplaced in a book of this sort. In fact, to be a bit harsh, much of his writing reveals a too self-conscious 'voice in the wilderness' attitude. On the other hand one could say that it is legitimate for a writer to get things off his chest in a book of this kind which is such a hotch-potch of thoughts and dogmatic statements relating to the spiritual life. Apart from these 'divertissements' there is really nothing very remarkable about this book. Anyone could have written it, though it is true that his style is distinctive—fresh and pleasing for the most part. Merton has an easy knack of linking up theological ideas in pithy sentences and the book is useful for someone who would like to spend regularly a certain amount of time in recollection.

Fr Boase's book is useful in a different way—useful for those who wish to understand the workings of all that is normally called mental prayer. His analysis of the structure of faith in relation to how we contact an unseen God on earth makes an interesting approach to the subject. Though a good deal of it is commonsense and even elementary, it is well put. Particularly commendable is his emphasis on the fact that a prayerful life can only advance hand in hand with a life of virtue, especially with detachment and desire for God.

FABIAN COWPER, O.S.B.

WE ARE CHRIST'S BODY by Pius Parsch and translated by Fr Clifford Howell (Challoner Publications) 8s. 6d.

For nineteen centuries the Church has lived and embodied the Pauline teaching of the Mystical Body of Christ. Yet it is only in our own times that she has found it necessary to bring this revelation into her fully conscious thought and understanding. There is a number of indications as to why this developed understanding of the Church as the Body of Christ is so valuable precisely today:

(a) We badly need a 'synthetic' faith, one that draws together what have for too long been seen as separate truths. The concept of the Body of Christ draws together and puts in their true context the central truths of 'Christ, the Church, the Holy Ghost, grace, the Eucharist, the sacraments, the liturgy and sin'.

(b) We need to shed our current and wicked attitude that salvation is due to individual moral behaviour. The doctrine of the Mystical Body places grace (and grace in its true social reality), as the basis of our salvation. It is a free gift of the Father, received by incorporation into the Body of His Son.

(c) We need to turn from so many peripheral devotions, which can easily lose their context, to a Christ-centred spirituality, and a Christ-centred view of the Church.

This will not only reorientate and deepen our devout devotion, but by seeing anew the central place of Christ in his Church, we shall correct our merely historical or juridical or clerical idea of 'The Church' herself.

(d) Now that modern conditions are teaching us much more about other people all over the world, we need a new awareness of the brotherhood of men, the intimate dependence of each on all. If this grows by itself it will turn into a horrible humanism, but if we can see the body of all men as an extension of the Mystical Body of Christ, if we can see all men not simply as possible members of Christ, but as tendential members, then we shall come to a new Christian humanism that is centred in Christ and in the communication of his redemptive work. We must see the Church no longer as introverted but extroverted; Pope John recently described her unity as forming three concentric circles, the true visible Body of Christ at the centre, surrounded by other Christians (in varying degrees of tendential membership) and beyond these all men, to whom the Body of Christ stretches out the charity of Christ, especially those who suffer and hunger, the destitute and persecuted. By this shall all men know that we are Christ's Body . . .

(e) No advance can be made in ecumenical understanding without a real grasp of the mystery of Christ's Body, the Church.

So much then for the relevance and need of Fr Parsch's little book. It is a collection of ten sermons, winkled out of a larger book (*Folksliturgie*—as yet untranslated). He faces each of the many questions that surround a mystery such as this, and he does so with simplicity and clarity. This is an excellent book to give an introduction and a relevance to what we mean by *We are Christ's Body*. It is one of those valuable books that carry over the scholar's theology into everyday life without losing its depth in the process.

Only one doubt arose while reading the book; Fr Parsch seems to speak of Christ having three bodies, his Palestinian body, now in glory, his Eucharistic body, his Mystical body. We should rather say that his one body has three modes of existence, three manifestations. It is by being identified with him in his Eucharistic presence that we are brought into unity with his glorified body, and this unity being achieved by all his members, they form his mystical body, the Church. Of course the word *body* used of the Church is metaphorical, but there is always reference in it to the now glorified Body of Christ in heaven; we are his fullness, his extension in time and place, his 'pleroma'.

T.A.C.

MOTHER MARY POTTER by Patrick Dougherty (Sands) 16s.

How difficult is it to found a new religious community? This book tells how the Little Company of Mary began last century. Mary Potter in her twenties was assured by her Bishop and spiritual advisers that she had a vocation to the religious life, but to what particular community? She became a novice at the Convent of the Sisters of Mercy at Brighton, but, after an 'exemplary' novitiate, knew that was not for her. Her health was not good, and she remained at home at Portsea for some years, teaching children and continuing the life of prayer and recollection she had learnt in the novitiate. One book which greatly influenced her was St Grignon de Montfort's *Treatise on True Devotion to the Blessed Virgin*. In 1872 'she made the solemn Act by which she consecrated her whole self, her entire life and all she possessed to Jesus through Mary'.

The idea kept recurring to her to care for the eternal salvation of the dying. Five years later, after being forbidden to think of founding an Order for this purpose, and continuing in proper obedience to her director, the opportunity came from the newly appointed Bishop of Nottingham, Dr Edward Bagshawe. Here, in an old tumbledown factory, three women began to live and minister to the few Catholics of

Hyson Green a poor part of the city. It was dedicated to 'the Maternal Heart'. By 1882, it was apparent that the house in Nottingham was too much subject to the Bishop of the diocese, and needed its own constitution. Mother Mary made the journey to Rome to seek Papal approbation. It ended in her staying there four years, while her company received canonical approval and a house was opened in Rome. Since then the Sisters with the blue veil have conducted hospitals in many countries which include Italy, England, Ireland, America and Australia. Since Mother Mary's death in 1913, the Company which seemed so much to depend on her, has continued to flourish. Behind the high altar of the Company's hospital in Rome, is the last recorded saying of our Lady, 'Do whatever he tells you'. That is the spirit of the order.

The book includes a chapter on the tradition of nursing service in the Church, particularly in the last century when much was owed to the efforts of Miss Florence Nightingale. Italy had lagged behind and Mother Mary's foundation in Rome led to a training school for nurses opened in 1909 with the blessing of St Pius X. In 1936 the Sacred Congregation pronounced on the duty of religious sisters to take part in the progress of the nursing profession, especially maternity nursing because 'in other countries civil powers and religious sects sought to turn people's minds towards sin against the primary end of marriage'.

L.F.W.

THE STRUCTURE OF GOD'S PLAN by *Abbot Marmion* (Sands) 6s. 6d.

Here in a paperback of 160 pages is the first part of Abbot Marmion's conferences 'Christ the Life of the Soul', first published in 1922. It has been well known to many for long, and now this edition is likely to attract those who were put off by the many pages and somewhat dreary appearance of the earlier volume. Abbot Marmion combines theology, apt use of Scripture, and food for meditation with lucid and interesting writing.

In Chapter iv, 'Christ, the efficient Cause of all Grace', the central role of Christ is expounded. In times when the press gives space to statements that the Incarnation is only a myth of man's meeting God, it is refreshing to read that it is not enough to treat the life of Christ as one subject for meditation among others. 'Christ is not one of the means of spiritual life; He is *all* our spiritual life.' We should contemplate Christ so as to reproduce in ourselves His state of Son of God and His virtues. He acts in the sanctuary of the soul to help us to imitate him. The means Christ uses to come to us are, since the Ascension, the Sacraments. How they produce grace in one who places no obstacle to their action is like the water rushing forth into the stream when the floodgate is raised. Further, 'enlarge by faith, confidence and love the capacity of your souls and grace will abound in you'. This is no mechanical doctrine of sacramental efficacy. It should greatly assist those Christians of other traditions who are uneasy about the casual appearance of some Catholics in their approach to the Sacraments. It is a contribution to the 'ecumenical dialogue'.

In the chapter on the Church, distinction is drawn between two aspects—the visible organized society and 'the holy and invisible society of the souls that share by grace in Christ's Divine Sonship, and form the Kingdom He won by His Blood'. The 'submission to the Church' which raises the hackles of many Protestants is shown to be the natural result of our Lord's words 'As the Father has sent Me, I also send you' and 'He that heareth you, heareth Me'.

The book contains that most desirable feature of showing how the doctrines of God, the Trinity and the Incarnation work out in the lives of Christians. Further parts of Abbot Marmion's writings in this form will help many, inside and outside the Church, to grasp the fullness of the Christian religion.

L.F.W.

THE ROSARY IN CLOSE-UP, *Edited by A. F. Bullen*. Pp. 135 (Geoffrey Chapman) 12s. 6d.

Above all this is a book that could help many people with their prayers, and in particular their Rosary. The first section comprises a few brief discourses on the principles of prayer, which are set out with admirable simplicity. Perhaps a few words on the value and place of our intentions while saying prayers would provide a useful addition to the introductory chapters. A clear intention always adds purpose to our efforts. The second part of the book presents a short meditation for each mystery of the Rosary. These have been written by people drawn from all walks of life. Inevitably styles differ and some contributions will appeal to individual readers more than others, but all provide some stimulating ideas for thought.

There must be many who from time to time feel they should try to do something more in their life of prayer. Here is a simple and satisfying book which would make an excellent start to a good resolution.

M.R.E.

THE PRIEST'S WAY TO GOD by *Father Eugene Boylan, O.C.S.O.* (Scepter) 21s.

This new book by Abbot Boylan deals with the main fundamental aspects of the spiritual life of the priest. His teaching will be easily recognizable by those who have read his other works, but here it has a greater depth and coherence than is found for example in his earlier work, *The Spiritual Life of the Priest*. This was a mere reprinted collection of articles and while the main subjects are discussed again, there is a greater unity and coherence as well as a greater maturity of thought. The underlying theme and emphasis is on what we already have in virtue of our Baptism and ordination and reception of the sacraments, and on how these great gifts of God may be developed and used. Holiness comes from Christ indwelling in our souls. Thus we have to cease to make ourselves the centre of our lives and more and more to identify ourselves with Christ. Hence the importance of Humility (here the subject of three outstanding chapters) leading to poverty of spirit and confidence in God, of spiritual reading which needs to be digested by reflection and which will gradually develop in us 'the mind of Christ', and of prayer.

Throughout there is the customary straightforwardness, clarity of style and simplicity of language which one associates with Abbot Boylan's writings. This is not a big book, and its 225 quite small pages may seem expensive at 21s. It can however be highly recommended. The reader will not be disappointed. It is a book to read and re-read.

TELL ME ABOUT PRAYER by *Mary Cousins* (Geoffrey Chapman) 10s. 6d.

The book is well bound and clearly printed. The author has, with one exception, succeeded in writing a book on prayer in the simplest language, and has made some good points, for example in the chapters on the 'Our Father' and Saying Thank-you.

But this book is written for the 8—12 year-old and it is therefore not easy to recommend it. For most children of this age 'Goodness' certainly is 'exacting'—one has only to hear the liberation of pent-up energies after attending a Sunday sung Mass, or after a short Retreat, but few will find it 'exciting' even after reading this book. The illustrations are unhelpful. Why must nearly every other child have freckles? Why must no adult ever be seen to pray? It seems, too, that even when described in the simplest language the way of Br Lawrence, practice of meditation (defined as 'making mind-pictures') and the introduction to some of the psalms are a bit much for children aged 8—12.

THE SAINTS IN HISTORY by *Mary Cousins* (Geoffrey Chapman) 10s. 6d.

TO WIN THEIR CROWN by *Douglas Lord* (Geoffrey Chapman) 10s. 6d.

These are two very straightforward and simple books of lives of Saints or Martyrs, again for the 8—12 year olds. The former is quite informative and can be recommended for children up to ten. The latter, for rather younger children, tells us very little about each English Martyr. We spend more time reading about the lives of the children into whose life the martyr somehow came.

Both books are well produced, but the illustrations are not always as good as might be expected.

E.H.

INTRODUCTION TO THE DEVOUT LIFE by *St Francis de Sales*. Newly translated by *Michael Day*, *Cong. Orat.* (Golden Library Edition, 1962; Burns and Oates) 10s. 6d.

St Francis de Sales was Bishop of Geneva from 1602 until his death at Lyons in 1622. In 1607, a certain Madame de Charmois, whose husband was an ambassador of the Duke of Savoy and a relative of St Francis, visited Anney to attend to a lawsuit, and while there placed herself under his spiritual direction. On her return to court, he gave her a series of written spiritual instructions, which he had begun as early as 1602, for the guidance of those who sought to live a devout life in the world. These instructions were shown to a Jesuit Father, who considered them a 'treasure of devotion', and urged St Francis to have them published. Thus the first edition of *Introduction à la Vie Dévote* appeared in 1609.

Of St Francis' works, 21,000 letters and 4,000 sermons are extant; and for these and this he has been made a Doctor of the Church—but principally for this, his *Introduction*. It has long rivalled the *Imitation* as a source of spiritual direction to intent Christians.

The present translation by a Father of Newman's Oratory at Edgbaston, is into straightforward contemporary English, an attempt to make this work of living devotion more widely accessible. It is concerned primarily to express the thought of the original writer in valid modern terminology. It is well and simply set out, neither complicated nor self-conscious; so that the essential contact between author and reader is not unnecessarily interrupted by translator.

A.J.S.

PARENT AND CHILD by *Leo Trese* (Sheed and Ward) 8s. 6d.

SEX AND ADOLESCENCE by *Barbara Dent* (C.T.S.) 6d.

Fr Trese, the American writer, has made a name for himself as a stimulating down-to-earth writer on living the Christian life in our modern world. In this book, he draws upon his experience in dealing with children as a priest and as an educator in the broadest sense of the word. Having made a special study of child psychology, he outlines its basic features with great simplicity and clarity, dealing briefly with modern psychological theories. From this he goes on to consider its practical implications for the parent as well as the child. The greater part of the book is devoted to suggesting how one may and must help to integrate the natural and supernatural growth of the child in its twin relationship to its fellow men and to God. Fr Trese writes on such things as the importance of love and its expression, punishment, training in virtue and the years of adolescence. This short book which brings together in readily intelligible terms the most useful findings of parents, priests and psychologists, provides sound advice as well as pleasurable reading.

The pamphlet, *Sex and Adolescence*, is too brief to be of real value in dealing with this complex subject. It makes a series of comments without following them up sufficiently under such headings as 'Non-Christian Sex Education', 'God's Laws about Sex', 'The Church's Realism' and 'The power of good example'. Apart from one or two interesting facts, taken from an anthropologist's work on modern American

youth, it tends merely to re-state more or less well-known Catholic teaching on the subject without developing the more difficult side of its practical application.

M.B.

HOW THEY LIVED, 55 B.C.—1485 by *W. O. Hassall* (Basil Blackwell) 35s.

This is an anthology of short extracts taken from a very wide range of sources illustrating many aspects of life in Britain from Roman to Tudor times. It deals with the more obvious topics as well as such unexpected ones as 'Stowaways from Grimsby', 'Private Letters from Etonians' and even an anti-blood sport tract written by John of Salisbury. It is amusing and often informative. But the exact purpose of the book is not easy to determine. The quotations are light-weight, yet they are supported by a full scholarly apparatus with suggestions for further reading which could only be carried out profitably in the Bodleian or the British Museum! The illustrations are taken almost exclusively from twelfth to fifteenth century illuminated manuscripts of English provenance, and yet the book encompasses a period from 55 B.C. to 1485. Might not photographs of the Sutton Hoo ship treasure and other archaeological remains have been used to balance the visual evidence of the later Middle Ages? But in spite of these defects the book cannot fail to communicate some of the author's obvious enthusiasm for his subject.

M.E.C.

BOOKS RECEIVED

THE SACRAMENT OF ORDERS (Aquino Press) 32s. 6d.

THUNDER IN THE DISTANCE by *J. Leclercq* (Sheed and Ward, New York) 5 dollars.

IN THE REDEEMING CHRIST by *F. X. Durrwell, C.S.S.R.* (Sheed and Ward) 15s.

CONTEMPORARY PHILOSOPHY by *Frederick Copleston, S.J.* (Burns and Oates) 10s. 6d.

THE GREAT TERESA by *Elizabeth Hamilton* (Burns and Oates) 5s.

A GUIDE TO READING THE BIBLE: PART II by *Daniel E. Lupton* (Sheed and Ward) 11s. 6d.

THE POPULATION EXPLOSION AND WORLD HUNGER by *A. McCormack* (Faith and Fact, Burns and Oates) 9s. 6d.

A SHRINKING WORLD? by *Jacques Leclercq* (Faith and Fact, Burns and Oates) 9s. 6d.

CISTERCIAN NUNS OF TODAY by *the Cistercians of Wimborne* (Thomas More Books) 2s. 6d.

THE ENGLISH LETTERS OF ABBOT MARMION, edited by *G. Ghyssens, O.S.B. and T. Delforge, O.S.B.* (Helicon Press, Dublin) 25s.

From the Catholic Truth Society, the following pamphlets have been received: all at 6d. each.

CHRIST THE LORD OF ALL by *J. V. Matthews of the Oratory*.

OUR LADY'S PSALTER: THE 150 TEXTS FOR THE 150 HAIL MARY'S IN THE ROSARY, edited by *R. Devas, O.P.*

LEO DEHON by *G. Jordan, S.C.J.*

VINCENT PALLOTTI by *J. S. Gaynor, S.C.A.*

THE VERONA FATHERS by *G. M. De Negri, S.C.J.*

GOD AND THE SOUL by *Mother Stuart*.

The Editor would like to acknowledge with thanks the receipt of the following:

The Downside Review, The Buckfast Chronicle, Lumière du Christ, The Way, Pax, The Ushaw Magazine, Les Cahiers de Saint-André.

The Wykhamist, The Sedberghian, John Fisher School Magazine, Novo, The Peterite, The Stonyhurst Magazine, The Worth Record, The Worksopian, The Raven, The Priorian, The Beaumont Review, The Giggleswick Chronicle, Wimbledon College Magazine, The Pocklingtonian, The Georgian, Kearsney College Chronicle, The Penryn Review, The Belmont Abbey School Magazine, The Glenstal, The Denstonian, The Corbie, Mañana, The Catholic Market, The Ampleforth News.

NOTES

ON the evening following the abbatial election, the Abbot President of the English Benedictine Congregation spoke to the Community on the Vatican Council in its first session. (Abbot Butler had been at the Council as our representative, and had himself made four speeches there.)

The essential tone of the Council, he said, was that 'where two or three are gathered together in My Name, there I am in your midst . . .'

The composition differed strikingly from the First Vatican Council (1870) in that then the Italianate ultra-montane element had been in predominance and the German hierarchy had found themselves in an ineffectual minority; whereas this time, with much greater numbers of bishops present (2,500 as compared with 800), and a much more universal representation, the German, French, Belgian and Dutch bishops were able to group together into a joint commanding vote. This was particularly demonstrated in the vote on the schema *De Fontibus Revelationis*. The prelates from the non-western missionary countries represented an important and a vocal element, some of them indigenous and others missionary bishops of European origin: these had scarcely been heard in the earlier Council. The presence of the prelates of Eastern rite was salutary in that they had 'kept some windows open'.

Speaking about the Church, the Abbot President said that a new picture was emerging. The former picture had been of a pyramidal hierarchic Church, whose unity grew out of the polar relation of the bishops to the Holy See at the head of which was the pope. The more adequate image replacing this was of the Church as the people of God, a huge society whose membership was constituted through the sacrament of baptism, and whose organisational unity derived from the college of bishops (in apostolic succession), and the universal jurisdiction of this college, the unifying principle of which was the pope himself. In this image, the Curia is seen in its proper perspective: indeed, during the Council-in-session the Curia as a body counted for naught, though of course its constituent members counted, in their personal capacity, for a good deal. (And forget not, the Abbot added, using a military metaphor, that the Curia is still in possession of 'interior lines'.)

There was equally clearly a changing understanding of theology in the Council. At first it seemed that the Canon lawyers had taken over—for example, Cardinal Ottaviani, head of the Holy Office, is one of the half-dozen most brilliant lawyers in the Church of God. Their attitude appeared as this: that just as the Pentateuch contained a series of seminal propositions (e.g. the Ten Commandments) from which the Jewish theologians throughout the ages drew forth all the implications,

so the New Testament contained a series of revealed propositions from which Tradition and doctrinal development were to draw out the full implications down the ages. The Abbot compared the process by analogy to the mathematician working out the decimal value of π . But, he said, there was another view of theology emerging and finding voice in the Council: *Verbum Caro Factum Est*—that God's human nature in history was itself a revelation; that the process of the development of doctrine is achieved principally by something akin to meditation, by penetrating profoundly into the Image of the invisible God. 'You could almost feel', the Abbot added, 'the spirit of Newman brooding over the Council.' Answering a question on theological controversy, he said: 'It is the function of dogmas to embalm dead theological discussions, not to stifle living ones'.

The Abbot President spoke of a danger lurking in this axiom presented by certain bishops—'It is the Church's first duty to safeguard the faith of her children'. The Abbot insisted that it is the FIRST duty of the Church to proclaim the gospel to the world: the other attitude is essentially defensive. Defensiveness is negativity, and Père Fransen, S.J., calling for the end of defensive tension, cries out 'relax', and again, 'relax'. A particular form the Abbot (speaking on his own subject) hoped the relaxation might take, was that scriptural scholars might no longer be tied so rigidly by having predigested, preclusive conclusions forced upon them from above, as confines within which they were required to manoeuvre. This scriptural rigidity stems from the bogey of Modernism, effectively killed by Pius X, but still in spectre haunting the curial cloisters.

The Abbot touched upon Ecumenism. The purpose of this Council of the Church was largely to put its own house in order, and examine its own structure, so that it could then go out to talk to the separated brethren in discussion based on the essence and not merely the accidents of the *Ecclesia Christi*. The ecumenist spirit is much in evidence in the sessions; and indeed many speeches were opened with the words, 'Venerabiles Fratres, Observatores dilectissimi . . .' As to the Catholics of Eastern rite, they have much to say that the West needs to hear; their rites differ from ours, and their theological tradition has never been through the scholastic process. Tacitly, they stand for what is vital Catholicism, and they serve to remind us that there is much in our mode of thought which is no more than Western accretion, accidental rather than of the very nature.

Concerning Catholicism in England, the Abbot warned us that the strong native religious conservatism was as yet unprepared for much that the Council now clearly stands for. The laity in England are entirely unprepared for the repercussions of the Council, and it will be the earnest duty of an informed clergy to give them a positive instruction, which

draws a definitive distinction between what is of faith and what springs from venerable tradition.

The Abbot President closed with the comment that this Council was not the cause, but rather the harbinger and the visible symbol of a new urgency in the Church, of God's invisible overall quickening urge in the heart of his people. In this he echoed St Ignatius of Antioch, that 'if the prayer of one or two has such power, *a fortiori* that of the bishops and of the whole Church'.

A.J.S.



FR HERBERT O'BRIEN was, in the course of the Spring term, appointed to our parish of Grassendale to fill the temporary gap left by the illness of Fr Matthew Henson.



IN March during a visit to the Abbey, Professor James L. Adams (Harvard Divinity School) spoke to the community, at Fr Abbot's request, on 'The Second Vatican Council and non-Catholics'. Professor Adams was present at the opening of the Council as an observer, representing the International Association for Religious Freedom and Liberal Christianity. We learned from the Professor: that the assembled Fathers were not all equally at home in Latin, that Pope John impressed all of the observers with his humility and understanding, that Cardinal Bea is opening the door to ecumenical dialogue (at Harvard University as elsewhere), and that the non-Catholic religious world, as well as ourselves, is aware (to quote Pope John) 'that the Council should bring fresh air into the Church'.

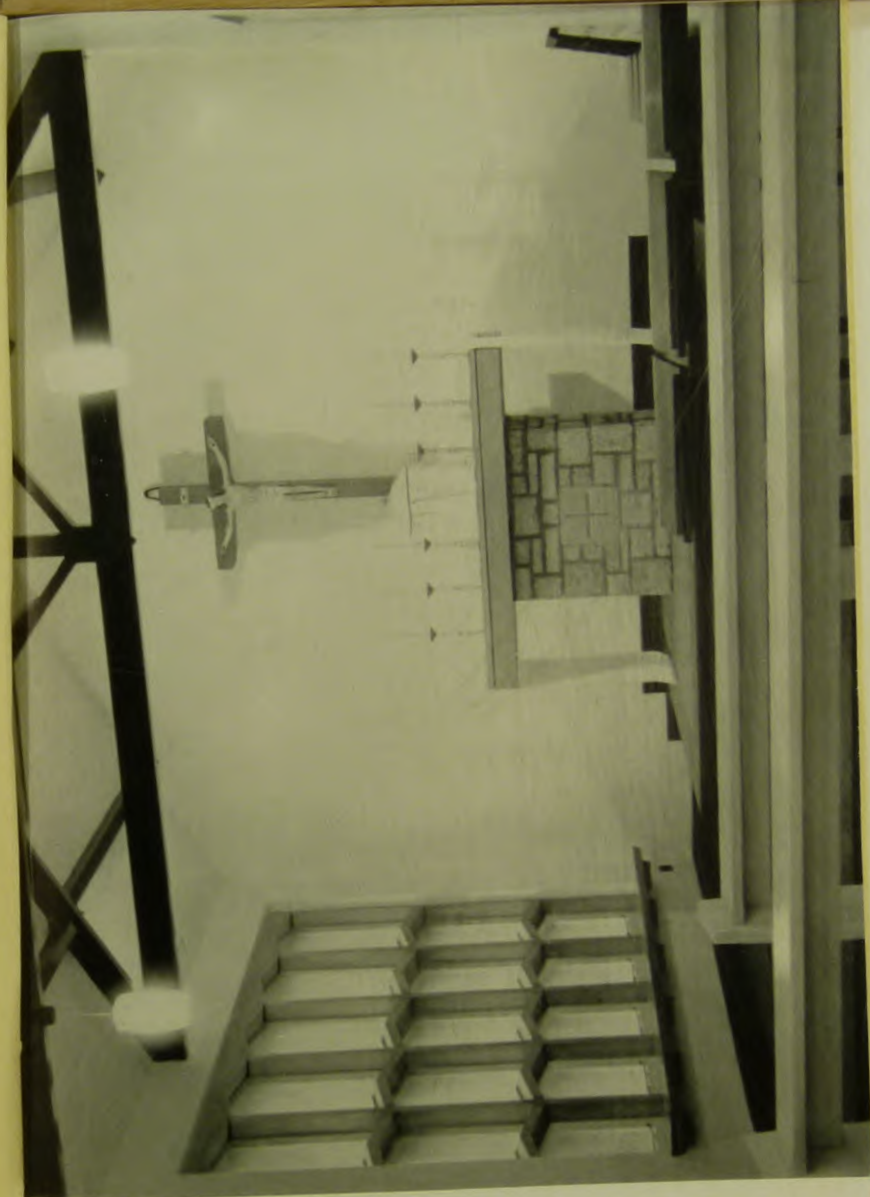
R.B.A.



ON 8th April we were honoured to receive a visit from the Bishop of Ripon, Dr John R. H. Moorman, M.A., D.D., the principal Anglican observer at the Council.



FR AELRED GRAHAM has published a new book, entitled *Zen Catholicism* (Harcourt, Brace and World, Inc., N.Y.). Its sub-title is 'An Enquiry into the Religious Encounter of East and West'. It deals with the relationship of Zen Buddhism and Catholicism.



Our Lady and the Holy Angels, Gilling East



OUR LADY AND THE HOLY ANGELS, GILLING EAST

FROM the early seventeenth century the Catholic population of Gilling has fluctuated in number, owing in some degree to the religion professed by the landlords at the Castle. From a mere handful in 1636 it rose to some seventy by the end of the eighteenth century and then declined to about forty.

During the period 1670-1793 there was at the Castle a succession of resident chaplains, all Benedictines except for one Jesuit, 1761-64, who ministered to the people. Indeed, there were, for a few years only, three priests living on the Fairfax estates: the chaplain, a secular priest at Cawton and another Benedictine at Scawton, both of the latter being maintained by the tenants themselves.

When the chaplaincy came to an end in 1793, the spiritual needs of the people were met from Ampleforth Lodge, whither the chaplain, Fr Anselm Bolton, had retired and where the members of his monastic community joined him in 1802, thus establishing the first Ampleforth monastery.

Just before and for some time after the purchase of the Castle by the Abbey, Mass was celebrated in a tiny room in one of the village houses. In 1950 to cope with the increased Catholic population Fr Henry King opened the Chapel in what had originally been the village school-room, part of the Castle Lodge built in 1837 (Cf. AMPLEFORTH JOURNAL, May 1951).

Ten years later it was decided to add a sacristy and extend the Chapel, there being now nearly sixty Catholics in the district. Mr Kevin Parker of Workington was appointed architect and the building, begun in April 1962, was carried out by the firm of Walter Thompson of Ampleforth. Unity has been maintained, and even though there is a touch of modernity, the character of a village church has been beautifully preserved.

Of course, it has meant and will mean considerable work and sacrifice on the part of the congregation, since no building can be done nowadays without incurring a sizeable debt. Nor could the project have been undertaken without the generous support of benefactors outside the parish—support which, it is earnestly hoped, will be continued for some years to come.

It was on Laetare Sunday this year that Father Abbot formally opened the church again, when he said the evening Mass and preached on the theme of the effectiveness of living the Faith fully and the important place a church holds in that.

OLD BOYS' NEWS

WE ask prayers for P. M. Goslett (1959) who was killed in a car accident on 14th February; and for J. A. Baldwin, not in the School but for many years a member of the Ampleforth Society, who died on 3rd April.



WE offer congratulations to the following on their marriage:

John Harold-Barry to Grace Anne Downes at the Cathedral, Mullingar, on 11th July 1962.

Anthony Fazackerley to Ann Falconer at the Church of the English Martyrs, Wallasey, on 29th December.

Inno van den Berg to Anne Byers at St Paul's Church, Whiteinch, on 2nd February 1963.

Peter Stirling to Mrs Mahin Khadji-Nouri at the Italian Church, Teheran, on 6th February; the Papal Nuncio performed the ceremony.

Paul Gunn to Miranda Burke at St James's, Spanish Place, on 22nd February.

Michael Clanchy to Joan Milne, on 23rd February.

Patrick Pollen to Nell Murphy at the University Church, St Stephen's Green, Dublin, on 26th February.

Simon Sarmiento to Marilyn Ann Gang at the Blessed Sacrament Church, Toledo, Ohio, on 15th April.

William John Ryan to Fay Belinda Selby at St Austin's Church, Kiambu, Kenya, on 20th April.

Robin Caldwell to Doreen Hollings at Our Lady of the Assumption, Latchford, on 27th April.

Christopher Johnson-Ferguson to Sally Sherston-Baker at St Mary's, Cadogan Street, on 18th April.



AND to the following on their engagement:

Andrew Knight to Jennifer Perkins.

Richard Salter to Anne Sara Morrish.

Aidan Reynolds to Henrietta Dent.

John Kirby to Teruko Takahashi.

Gerald Cubitt to Caroline Jancis Couchman.

Andrew Dobrzynski to Audrey Mary O'Brien.

Christopher Turville Constable Maxwell to Lavinia Moira Howard.

John Wetherell to Elizabeth Anne Thompson.

Adrian Oswald Wynn Cave to Felicity Mary Cooper.

BIRTHS

Sons	Hugh Ellis-Rees Lieut-Comdr M. W. Hadcock Thomas Fattorini Timothy Dewey Peregrine Bertie	Thomas Bates George Hadcock Hugh Fraser Michael Bufton
Daughters	Martin Thompson Alastair Chisholm	Gerard Pierlot



W. W. BEALE (1952) was ordained Priest at St Michael's Church, Ascot, Gwelo, S. Rhodesia, on 21st April.



LIEUT.-COL. A. FLETCHER (1942) assumed command of the 1st Battalion, Scots Guards, in April.



R. D. PETRE was commissioned in the 17th/21st Lancers, and not as stated in the last JOURNAL. We apologise for the error.



THE following were commissioned in February: P. R. Loyd, Scots Greys; J. J. Phipps, Q.O.H.; P. N. de R. Channer, Royal Highland Fusiliers.



R. A. F. PEARSON and O. J. Wingate entered the R.M.A., Sandhurst, in January.



CMR H. S. MAY (1938) has been appointed Inspector of Coastguards for the North Western Division.



PROFESSOR MICHAEL FOGARTY (1934) has been awarded an honorary doctorate in Political and Social Science by the University of Louvain.

J. H. CLANCHY (1951) obtained first place in the Michaelmas Bar examinations and was awarded a Macaskie Scholarship by Gray's Inn.



H. T. S. YOUNG (1957) has been awarded a Harkness Scholarship of the Commonwealth Fund for two years study in the United States.



A. F. LAMBERT, St John's College, Oxford, has been awarded a Heath Harrison Travelling Scholarship for Spanish.



A. R. RAWSTHORNE, Wadham College, Oxford, obtained a First Class in Classical Moderations.



LAWRENCE TOYNBEE (1941) held an exhibition of his paintings at the Leicester Galleries in April and May.



HARMAN GRISEWOOD'S (1924) novel *The Recess* was published by Macdonald in February.



A. J. LOVEDAY (1942) has been appointed Deputy Librarian of the University College of East Africa, Makerere, Uganda.



J. R. BLAIKIE (1931) has been appointed to the Board of the British-American Tobacco Company.



P. N. SILLARS (1945) has been appointed Regional Manager of Massey-Ferguson for Europe, N.W. Africa and Israel.



J. M. BARRASS (1947) was Conservative Candidate in the Rotherham by-election.



A REUNION of Old Boys, held in Toronto in January, was attended by B. Rabnett, D. N. Kendall, J. C. Lockwood, J. R. Macdonald, C. E. Macdonald, M. Blair McGuffie and A. H. Cardwell.

OLD AMPLEFORDIAN GOLFING SOCIETY

The spring meeting of the O.A.G.S. was held at the Royal Ashdown Forest Golf Club, Forest Row, Sussex, on Saturday, 23rd March, and was attended by about nineteen members. The results of the competition were as follows: the Raby Cup was won by the Hon. P. M. Pakenham, with a score of 34 points and the Honan Cup by J. Gibbs and D. Strain, with a score of 32 points.

At the annual general meeting held after the competition it was resolved that the Society should join the newly-formed Public Schools Old Boys' Golf Society, in which all Public Schools have been invited to take part. It was also resolved, now that golf is being more generally played at Ampleforth, that further steps should be taken to encourage boys leaving the School to join the O.A.G.S.

On Sunday, 24th March, a team from the O.A.G.S. played against a team from the Royal Ashdown Forest Golf Club. Result of the match: O.A.G.S. 7½ matches, Royal Ashdown Forest G.C. 4½.

New members of the O.A.G.S. would be most welcome, and all interested are invited to contact the Secretary: H. Strode, Esq., The Barn, Saunders Lane, Woking, Surrey. (No subscription is asked for before the first appearance at a meeting.)



REPORT OF THE PROCEEDINGS OF THE 81ST ANNUAL GENERAL MEETING OF THE AMPLEFORTH SOCIETY

The Eighty-First Annual General Meeting was held at Ampleforth on Easter Sunday, 14th April 1963, with Fr Abbot, the President, in the Chair; over sixty members were present.

The Hon. Treasurer's Report was presented to the Meeting, and the accounts were adopted.

The Hon. Secretary reported that there were about 2,140 members in the Society. Dinners had been held in York, Liverpool, and London. Dances had taken place in Southport and in London, as in previous years. He referred also to the activities of the O.A.C.C. and the O.A.G.S.

Elections

The Hon. General Treasurer	P. J. C. Vincent, Esq.
The Hon. General Secretary	The Rev. E. O. Vanheems, o.s.b.
The Chaplain	The Rev. J. B. Boyan, o.s.b.
Committee: to serve for 3 years	The Rev. M. E. Corbould, o.s.b.
	F. G. van den Berg, Esq.
	N. Heffron, Esq.

The Committee resolved to place the balance of income of £895 in the Scholarship and Special Reserve Account, to be at the disposal of the Headmaster for educational purposes.

BALANCE SHEET

FOR THE YEAR ENDED 31ST MARCH 1963

	£ s. d.		£ s. d.
1962		1962	
12,582	General Fund, per Account below	14,093	Investments, at cost, per schedule
215	Scholarship and Special Reserve Fund	173	Income Tax Refund 1962-63
6	Gilling Prize Fund	125	Balance at Bankers
780	Revenue Account		
9	Subscriptions paid in Advance		
799	Sundry Creditors		
	£14,391		£14,809 19 4
			£14,809 19 4

GENERAL FUND ACCOUNT

FOR THE YEAR ENDED 31ST MARCH 1963

		£ s. d.
1962		
12,367	Balance forward, 1st April 1962	12,582 2 3
215	Subscriptions from New Life Members	170 0 0
		12,752 2 3
	Less : Loss on Sale of Investments	280 19 5
	£12,582	£12,471 2 10

P. J. C. VINCENT, *Hon. Treasurer.*
11th April 1963

Audited and found correct,

VINCENT AND GOODRICH,
Chartered Accountants.

REVENUE ACCOUNT

FOR THE YEAR ENDED 31ST MARCH 1963

	£ s. d.		£ s. d.
1962		1962	
781	Members' Journals	1,173	Members' Subscriptions For the Year
5	Messes	192	Arrears
215	Address Book	540	Income from Investments (Gross)
	Printing, Stationery and Incidentals		Balance forward 1st April 1962
59	General and Area Secretaries		Less : Disposal under Rule 32
30	General Treasurer		Scholarship & Special Reserve Fund
17	Old Boys' Sporting Activities		
	Grants towards Lourdes Pilgrimage		
13	London Retreat		
5	Subscription to Council of Catholic Old Boys' Assn		
	Ex Gratia Payment		
780	Balance, being Net Income for the Year		
	£1,905		£1,940 11 5
			£1,940 11 5

SCHOLARSHIP AND SPECIAL RESERVE FUND ACCOUNT

FOR THE YEAR ENDED 31ST MARCH 1963

	£ s. d.		£ s. d.
1962		1962	
306	Educational Grants	15	Balance Forward, 1st April 1962
80	Exhibitions	586	Amount transferred from Revenue Account in accordance with Rule 32
215	Balance at 31st March 1963		
	£601		£995 15 6
			£995 15 6

SCHOOL NOTES

THE SCHOOL OFFICIALS were:

Head Monitor ...	...	...	H. M. Crosby
School Monitors	J. G. Jephcott, P. K. Poland, M. A. Gormley, A. J. Zoltowski, J. M. Heneage, M. P. Gretton, H. P. de Las Casas, T. P. Connery, A. W. Allan, A. W. du Vivier, S. F. P. Halliday, G. W. Cary-Elwes, R. J. Badenoch, M. K. Goldschmidt, N. P. Harris, J. G. Fox		
Captain of Athletics ...	...	...	J. G. Jephcott
Captain of Rugby ...	...	...	A. J. Zoltowski
Captain of Cross Country ...	...	...	D. S. Bulleid
Captain of Shooting ...	...	...	M. K. Goldschmidt
Captain of Boxing ...	...	...	A. L. Bucknall
Captain of Swimming ...	...	...	H. P. de Las Casas
Master of Hounds ...	...	...	S. G. John
Office Men	J. M. Heneage, R. J. Badenoch, P. K. Poland, H. M. Bishop, A. A. Reynolds, J. P. Burnett, H. A. W. Baillie, A. L. Bucknall.		
Librarians	M. P. Gretton, P. D. Savill, C. G. Wagstaff, T. A. S. Pearson, J. M. Madden, St J. A. Flaherty, L. N. Marcelin-Rice, H. R. Preston, B. F. Richardson, D. L. Avery, K. I. Milne, N. W. Bagshawe		
Senior Book Room Official ...	...	...	R. J. Badenoch

We regret that in the last number the names of N. J. Dore and W. P. Gretton in the list of School Monitors should have read J. Dove and M. P. Gretton.

THE following boys came to the School in April 1963:

Boardman A. H. G., Bramley R. T. T., Burnford J. M., Cuppage A. G. B., Elwes J. J. V., Grzybowski J., Grzybowski S., Hansen J. A. G., McCausland P. C., Mills N. J. G. Y., Rankin W. P., Ruck Keene B. C., Satterthwaite R. F., Schicht P. G. J., Strange J. R.

THE following boys left the School in April 1963:

Bailey O. M., Carroll J. A., Carroll P. S., Crosby H. M. A., du Vivier A. W. P., Fenwick C. C. S., Gormley M. A., Heneage J. N., Knapton P. A., Poland P. K., Preston H. R., Smith S. P., Stewart A. H., Williams A. G.

WE congratulate O. M. Bailey on his election to the Anne Shaw Scholarship in Classics at Magdalen College, Oxford.

WE congratulate Mr and Mrs P. A. Anwyl on the birth of their second son, Nicholas Philip Mark, on 31st January.

THE spring retreat-givers were Fr Michael Hollings (Senior Retreat), Fr Vincent Whelan (Junior Retreat) and Fr Barnabas Sandeman, O.S.B. (First Year Retreat).

FIAT PANIS

'BUT what can I do about it?' This is the question we hear so often when people are faced by the destitution of so many people in our world.

About a year ago it was this nagging question that led a number of boys to form a group to see, to judge, and to act. Since then this group has arranged various discussions, brains trusts and films (including, this term, the excellent Shell film *Food or Famine*). A small exhibition was made, last June, showing the suffering of hunger and what can be done, in their true context of the Cross and Redemption. This exhibition has wandered all over England since then. In addition, Fr Simon designed a prayer card and this has now sold 21,000 copies.

In the Christmas term, the School raised £31 to enable a farmer in Basutoland to reach self-sufficiency; that is, to cut through his vicious circle of hunger—weakness—wasted land—low productivity—hunger, and allow him the great happiness of supporting his family by a proper use of the resources God has given. 'All over the world we want to hear local farmers say, "You have helped me; but see, I, I have grown it!"'

In February of this term the group (then numbering eight) attended a Sixth Form conference at Darlington, arranged by the Sword of the Spirit. This was a success and has stimulated us to invite groups of half a dozen from seven other public, grammar and convent schools for a conference here next term. We have allocated particular studies for each school, and even as these notes go to the editor, our own group is gathering information in London for a study of South America. The aim is to make a serious and thorough study of a particular region, not merely in terms of broad statistics but in the depth of human needs and personal sorrow. This is surely how to see Christ's great commandment as full, relevant and vital in our modern world. It will be great joy to discuss these fundamental matters with other Christians.

FATHER BORELLI

FR BORELLI, whose work amongst the *scugnizzi* of Naples was first made famous by Morris West's fine documentary *Children of the Sun*, spent Passion Sunday at Ampleforth and spoke to various audiences, in addition to preaching in the Abbey Church. Those who in any way encountered this very remarkable man are unlikely to forget him. It is

possible that the large audience at his talk in the Theatre, with vague memories of *The Hoodlum Priest*, were expecting the kind of tough and rather dashing clerical firebrand whom one has been taught to accept as the image of ecclesiastical up-to-dateness. Instead here was a man whom no one would have noticed in a crowd, speaking without a trace of emotional emphasis about an already familiar subject—the condition of the world's poor—and making no apparent attempt to dramatise either himself or his subject. The trance in which he held a notoriously restless audience was a tribute not only to his quiet humour and to the amazing ease with which he caught the mood of his listeners, but also to a deeper quality which can be explained neither in terms of rhetorical skill nor merely in terms of 'personality'. The explanation of Fr Borelli's success in communicating his own faith and confidence and love must lie elsewhere than in human skills. Thanks to Fr Jerome, there is every hope that our contact with Fr Borelli will be a lasting one.

The following is an extract from a letter written by Mr Ellis Thirkettle, C.B.E., M.B.I.M., Principal of the London College of Printing, to a boy in the Ampleforth printing shop: '... Thank you for your letter and for sending me these examples of printing produced at Ampleforth. This is easily the best collection of work that I have seen from any school press and I should like to congratulate most heartily everybody who was concerned with it. The typographic styling, composition, and press work are all of a high standard and would do credit to a professional printer. In fact, the character of most of the specimens is considerably more pleasing than one would find in the work of many printing firms.'

THE THEATRE AGNES BERNELLE

ON Thursday, 28th February, the School had the rare opportunity of enjoying a genuine cabaret performance of high quality, given by an artiste more accustomed to the cosmopolitan world of Theatre Festivals and *The Establishment* than to the more rarefied air of the Public School and the North Yorkshire moors. Miss Bernelle's theme was the Brechtina theatre: after speaking briefly on Brecht's work and method, she sang about a dozen representative songs (not all by Brecht), to the accompaniment of piano, tape-recorder and slides. She judged her audience with great skill, and her success was never for a moment in doubt. As far as Brecht was concerned, her performance could be no more than a selective popularisation of one aspect of the technique of a difficult modern dramatist. As far as sheer entertainment was concerned, the combination of good songs, a finely-controlled voice, a clever and varied stage-technique and a warm personality was one which the Ampleforth audience took to at once. Her impact owed much to the skilful and discreet

accompaniment of Michael Dress, at the piano, and also to the interesting lighting effects, handled with great efficiency by the stage electricians, C. M. Dorman, J. A. Morris and A. Bromovsky. Miss Bernelle herself, with characteristic courtesy, was the first to acknowledge this.

It is to be hoped that the success of this occasion will usher in other similar ones.

THE CINEMA

THERE were several good films, of varying type, this term. Whatever anyone's opinion of the type of humour offered by the Marx Brothers in the term's usual comic ice-breaker (to judge from the rather acid tones of our contemporary *The Ampleforth News*, the aim of the modern critic is to avoid finding comedies funny especially if they are old ones), there was little disagreement concerning the hilarious Charlie Chaplin sequences contained in *Days of Thrills and Laughter*, with which the term ended. Also on the programme that night was a second-feature thriller, *Counterfeit*, which came near to breaking the record for sheer 'ham' in all departments. The other three comedies, *The Second Time Around*, *Invasion Quartet* and *Five Pennies* (in ascending order of popularity) were well received. The Danny Kaye film was particularly successful, with its fine sound-track, its healthy sentimentality and its brilliant comic sequences. *Invasion Quartet* should really have been shown after the term's most substantial offering, *Guns of Navarone*, which it parodies quite well. 'The Guns', though scarcely worthy of its epic pretensions, made very good entertainment as a thriller. The only other straight thriller was Hitchcock's *North by North-West*, which had the usual formula of suspense punctuated by spine-chilling episodes and was thus bound to go down well. There were two westerns, both rather 'different' and pretentious. *One-eyed Jacks* was more successful than *The Comancheros*, which was understandable in view of the School's infatuation with Marlon Brando, who certainly succeeded in giving a new interest and vitality to some pretty well-worn dialogue and action clichés.

The Hoodlum Priest was a semi-religious (with the emphasis on the semi) film with a message about society's attitude to ex-convicts and capital punishment. Zealously wary of the supernatural, the director based the film's impact on a well-contrived chase and death-cell sequence. Equally hesitant with regard to the overtly supernatural was *Celui qui doit mourir*, which turned Kazantzakis' powerfully religious novel, *Christ Recrucified*, into a brilliantly violent statement of the left-wing plea for social justice. *Ballad of a Soldier* constituted for many an introduction to modern Russian cinema, with its formula of social realism and idealised characterisation. Its scorching condemnation of unfaithfulness and its beautifully lyrical treatment of the love theme gave a powerful point to Russian accusations against the decadence of Western

art. Must it be left to the Communist cinema to defend the values for which Christians have in the past been willing to die?

Of the two documentaries, *Tribute to Fangio* and *Terminus*, little need be said beyond the fact that the content of the first and the brilliant editing of the second made their success inevitable.

MUSIC

ON Sunday, 10th March, the Edinburgh String Quartet offered their services to the Community and the School and gave a performance of Haydn's 'Seven Last Words' in the Abbey Church. This work, written in 1785 for the Holy Week Services in Cadiz Cathedral, was performed in its original form, with a short discourse by a priest after each 'word', followed by a short piece of music. Haydn found it 'no easy task to compose seven adagios lasting ten minutes each, and to succeed one another without fatiguing the listener', and apart from the sensuous beauty of sound, it is not easy for the listener to appreciate immediately the greatness of the composer's conception. Eighteenth-century rococo tenderness has come down to us as the insipidity of nineteenth century repository art, and it offends our ascetic Northern sensibility to see in some Bavarian church Christ crucified mourned by cupids with plaster tears pouring down their plump cheeks, or to hear Haydn illustrate 'I thirst' by a violin solo with pizzicato accompaniment. In fact this is all part of a comprehensive scheme which uses key relationships as painters use colour relationships, achieving the consoling brightness of 'Mulier, ecce filius tuus' by E major coming after C major, followed by the complete darkness of F minor for 'Eli, Eli, lamma sabachthani', and there Scheler's 'Mehr Dunkel' is impossible. The lyrical aspect of 'Sitio' is symbolised by a rippling brook in A major. But this is not all. The introduction sets the scene by enormous leaping intervals and plangent chromatics; beneath the apparent formality are depths of power and emotion. One remembers that Wagner owed the motif of his deathless Tristan Prelude to Papa Haydn's concept of chaos; the final earthquake is simple but tremendous; the fluttering, wavering violin solo in 'Pater, in manus tuas' reminds one of the great words 'And the Spirit of God brooded over the face of the waters'.

The players, Miles Baster, Julian Cummings, Brian Hawkins and Ian Hampton, all young men in their twenties, played with dignity of interpretation and beauty of tone. Their impeccable ensemble, the fruit of years of practice, made one wish that other institutions would follow the example of Edinburgh University and further living art by financing a string quartet rather than by buying inspired canvasses at stockbrokers' prices.

Fr Basil's discourses were terse and powerful; it was a pity that the amplifying apparatus falsified the timbre of his voice.

SOCIETIES AND CLUBS

THE SENIOR DEBATING SOCIETY

MR HALLIDAY and Mr Carroll started off the term as leaders of Government and Opposition respectively. Mr Halliday was sometimes very witty, always impressively fluent and intellectual, and often relevant. What Mr Carroll lacked in fluent rhetoric he made up for with sheer brute force. However, he was replaced half-way through the term by that clever and powerful speaker Mr Tintner. He and Mr Halliday spoke superlatively at the first round of the P.S.D.A. National Competition, and deserved their victory; the final is in London on 20th May. We hope they will enjoy the outing (all expenses paid by *The Observer*) and bring back the Mace.

We have had an amusing series of debates this term, in which the speaking was frequently good and occasionally bad. Our most reliable speakers, leaders apart, were Mr Fawcett, who usually feels strongly about what he says; Mr Bailey who takes a quiet, sane view of life; Mr Coia, who speaks with stolid good sense backed by an exhaustive perusal of the national dailies, and Mr Cavanagh who speaks with admirable vigour and intelligence. Mr Pakenham made his *début* in the Society this term. He speaks with pleasant wit and vitality, and has proved himself a worthy and devoted supporter of the family cause. Mr Simpkin and Mr Wagstaff could be relied upon to speak well; Mr Price and Mr Lewis could be relied upon to speak.

Mr T. A. S. Pearson and the Secretary himself generally looked after the less serious side of life, being too politically irresponsible to bandy slogans with the axe-grinders. However, the award for the year's funniest speech should unhesitatingly be given to Mr Madden who dissolved the house into helpless mirth by his mere unusual presence at the debate on censorship. When he actually went on to speak there were several bad cases of acute hysteria. The howls of helpless laughter frightened him away, and it is to be regretted that this was his first and last manifesto.

The intellectual standard of this term was a remarkable improvement on that of the last. The number of really bad speeches was incredibly low, and with the example of that sophisticated politician Mr Halliday to guide us, the Society talked more sense in one term than (probably) for many previous years. An example of this was the last debate on the export of arms to South Africa. The Government won this motion, even though not a single member of it or the House was in favour of apartheid, on the grounds that to refuse arms now was to deliver the country to Poqo and the resulting revolution would be an entirely sterile and destructive one, whereas to delay revolution until such time as an array of independent

African states on the northern frontier had some experience of Government and could formulate a constructive revolutionary programme was the obvious policy for all with any political sense of reality. One can remember times in the good old days when so ambitiously subtle an argument would have been howled down with cave-man yells of 'Quibbling!' 'Motion!' 'Shame!' and all the other time-honoured devices for concealing failure to understand.

The term's highlights were provided by visitors. Dr Neville Moray came and spoke with conviction and experience about poisonous class, and two young ladies from Easingwold came to extol the horrors of popular musicians. This jacked up attendance numbers quite considerably; at one moment there were a hundred and forty members crowded into the Upper Library. This was the first time on record that ladies have addressed the Society, and they faced with equal charm and competence what must have been rather an unnerving task. May they come again soon!

The following motions were debated this term:

1. This House would be glad if de Gaulle dropped dead. Carried by 52 votes to 32 with 2 abstentions.
2. This House considers that British education is poisoned by class. Rejected by 29 votes to 24.
3. This House considers that, given our present economic, social and political crisis, it is time for us to abandon the antique myth of our independent deterrent and great power status. Carried by 38 votes to 32, with 1 abstention.
4. This House is opposed to the censorship of any work, whatever its moral status. Carried by 26 votes to 24.
5. The House was to imagine that it was the jury at a trial of Adolf Hitler. The punishment was to be death by hanging. The Defence won by 38 votes to 34.
6. Proposed by the team of Easingwold G.S. This House considers 'pop' singers to be a menace to society. Rejected by 64 votes to 41 with 4 abstentions.
7. (In conjunction with the Junior Debating Society) This House has no patience with the proposal to ban the export of arms to South Africa. Carried by 34 votes to 14, with 1 abstention.

Our customary but none the less sincere thanks go to the President, Fr Francis, whose skill and decorum are admired and blessed by all who have had the good fortune to be ruled by the stern clangor of his dreadful bell.

D.L.A.

THE JUNIOR DEBATING SOCIETY

There were fewer debates than usual this term, and attendances were smaller. As so often, this latter factor led to an improvement in the standard of speaking, and the serious debates in mid-term were of a high quality. At one stage in the proceedings, the problem of motion-selection led to a sharp difference of opinion between the President and the Committee, and an attempted mutiny on the part of the latter was only settled when the President's opinion was decisively vindicated by events themselves. The rebellious Committee, which in spite of everything did good service, consisted of J. C. Le Fanu, who transformed himself with obvious glee from a back-bench oracle into a malignly vindictive composer of minutes, W. Q. Hunter, M. G. Spencer, A. P. de Guingand and P. H. Mayne.

All the officials spoke well and regularly, notably Mr Hunter, whose well-prepared speeches had that blend of grace and light pomposity which one associates with a Queen Anne chair. The Dickensian Mr Spencer, together with his sturdy henchmen, the quizzical Mr O'Toole and the affable Mr Raftery, argued with a cheerful disregard of logic for innumerable indefensible opinions. Lord Ramsay and Mr Price, who invariably sat, for some reason, as far to the right as they could get, came into their own in the political debates: it was difficult to decide which of them was truer and bluer than the other, and matters were sometimes complicated even more by the presence of Hon. A. Ramsay, who spoke very well at the joint meeting with the Senior Debate. Mr Noel's ingenious dead-pan contributions culminated in a very gay piece of poetry (rhymes and all) about Blood Sports: this was the debate which the eloquent Mr Masraff nearly succeeded in side-tracking into a discussion on the heart-failure rate amongst squirrels. One gathered the impression that Messrs Gubbins, Barry and Bevan, like Tennyson's brook, could have gone on for ever, bickering in the valley, etc. once they got started (whether St Hugh's could be described as a 'haunt of coot and hern' remains more dubious), and even the polite Mr Loftus looked more anxious than ever when he was only allowed to make three speeches about the 'communist tinge' in the T.U.C. Mr Holt had a few shots at being an angry young man, but was far too cheerful to be convincing—unlike Mr Bradshaw, who seemed genuinely upset that there should be anyone obtuse enough not to agree with him. Mr Durack kept on popping up from the bay window with witty speeches of variable relevance. Mr Walsh made several laconic contributions, and Mr Knight D. was impeccably well-informed. The volcanic Mr Emerson-Baker could be relied upon to erupt into vehement activity on the dulllest conceivable motion, and created unexpected climaxes with the proficiency and regularity of a cuckoo-clock. Mr Fellows had the instinctively good

delivery, syntax and manner of a born speaker, as did Mr Wickham, whose speeches, only too brief, had something of the indignant majesty of a High Court Judge denying a charge of pick-pocketing. Two new speakers who impressed particularly were Mr Henry, whose jaunty and eminently audible style was refreshing, and Mr Murphy, who showed that rare ability to make his own opinion seem the only one worth holding.

Fr Colin very kindly replaced the President in one debate, and Mr Whitfield and Fr Charles made welcome and controversial contributions to the debate on Blood Sports.

The motions were :

This House sees no good reason for the abolition of Capital Punishment. (Ayes 11, Noes 35, Abst. 11.)

Ghost stories are all very well for children, but it is time we grew out of them. (Ayes 11, Noes 50, Abst. 0.)

The Trades Union Movement is proving bad for the nation's trade and bad for the nation's union. (Ayes 41, Noes 16, Abst. 2.)

The United Nations Organisation had not fulfilled its purpose. (Ayes 18, Noes 15, Abst. 0.)

A government policy of Nationalisation would prove disastrous for the country's economy. (Ayes 25, Noes 19, Abst. 1.)

This House sympathises with those who desire the abolition of 'Blood Sports'. (Ayes 10, Noes 31, Abst. 1.)

On the last Sunday of term, there was a joint meeting with the Senior Debating Society. The motion was 'This House has no patience with the proposal to ban the export of arms to South Africa'.

D.L.M.

THE FORUM

Six meetings were held, and the Society heard papers on widely differing subjects. The President, Fr Dominic, opened the term's business with a paper on 'The Psychology of modern crime fiction', in which he compared the personal background and character of three of the most popular detective-story heroes: Holmes, Maigret and Bond. The Vice-President, Mr Smiley, gave a stimulating talk on the Public Schools as seen through the most famous of the Public School novels. Four members also gave papers. The Secretary, Mr Knapton, argued in favour of the British Empire. Mr J. A. Carroll tried to convince a very sceptical audience of the existence of flying saucers. Mr Bailey spoke on Eliot's 'Four Quartets'. Mr Read opened what turned out to be a very lively discussion on the title 'Why shouldn't monkeys paint pictures?'

The officials were: P. A. Knapton (Secretary), O. M. Bailey, P. S. Carroll, G. W. S. Cary-Elwes, B. W. Read (Committee).

P.A.K.

THE COMMONWEAL

A visit from the Conservative Member of Parliament for York set the Society off to a good beginning. Mr Charles Longbottom began by discussing Britain's position in the world and her need for a general re-assessment. He then nobly withstood a barrage of questions for over an hour and a half on every conceivable topic. I think the Society was particularly pleased to meet an M.P. who is not only high-principled but is also lively and amusing and definitely 'with it'. Later, to redress the balance, we invited a Labour member, Mr Hugh Delargy. We were eager to hear Mr Delargy, for not only is he a Catholic but he is reputed to be very Left Wing, being a prominent Bevanite during the hey-day of Bevanism. He explained why he believed what he did with conviction and humour, and, like Mr Longbottom, showed us how we could approach public affairs in an altruistic way and how we should always strive to further non-materialist values and aspirations in the world.

It was unfortunate that other speakers from outside were unable to come at the last moment—Mr Clancy, one time editor of the American journal *The Commonwealth*, would have given us a three star evening—but the gaps were admirably filled, firstly by Br Alberic, who gave two very interesting talks on an important subject that could not have been more 'current', and that is Defence. This was backed with masses of impressive statistics and, in certain matters, even first hand knowledge. And secondly, Fr Francis gave a first-class background talk on Katanga in which he ably explained how this province was historically, ethnically, geographically, psychologically and even administratively separate from the rest of the Congo and that it was only through one minor incident that it came under the Belgian flag instead of the British—most of which we did not know before. Fr Fabian also introduced a discussion earlier on, after the collapse of the Brussels negotiations, on 'What next for Britain?' We are most grateful to all those who came to address the Society. The Secretary this term was T. J. Price and the Treasurer was J. P. Burnett.

T.J.P.

HISTORICAL BENCH

The success of the Society this term has by no means been small, although perhaps somewhat limited by unfortunate clashes with other popular forms of entertainment. This at least reveals the necessity for some kind of central control over the increasing number of societies at Ampleforth, for unless this is done, the visit of a speaker, especially a guest speaker, becomes a risky and hazardous affair. However, in spite

of these difficulties, the success of the Society this term is reflected by its increasing membership.

The first meeting elected N. P. Dove as Secretary; O. J. Field remained Treasurer. It then heard a most interesting and exciting talk by Fr Cyril on 'The Bones of St Cuthbert'—a thriller which outranked Agatha Christie by far. The detective-like minds of the Society were greatly aroused by this mysterious affair and rejoiced at the information that Fr Abbot possessed the answer to the problem in the form of a chart in his safe which marked the resting place of that venerable incorrupt saint. The Headmaster very kindly found time to talk to the Society on Current Affairs—an address that occurs every year and is now almost an institution. We sincerely hope that it will continue and the vast attendances at this annual meeting show that the whole Society is of this opinion. Mr Smiley gave a most entertaining talk on Vesuvius, to which he gave the luring title, 'I Was There'. This can be taken quite literally since Mr Smiley was on the edge of the crater three or four minutes before it erupted. The comparative difference between the letters of Pliny the Younger and the articles of the Press on Vesuvius' eruptions was highly amusing. Mr Pearson of St Hugh's House very kindly gave a most interesting lecture at short notice on coins. Despite the gravity of the subject he made the talk amusing and light, and it was accompanied by some very good illustrations from his own collection. At the final meeting of the term Mr Bowring, an Old Amplefordian, put himself to great inconvenience by coming up from Cambridge especially to give the Society a lecture on the Hindu Kush. This was a joint meeting with the Archaeological Society and a highly interesting talk was accompanied by some excellent slides. Mr Bowring was evidently the master of his subject.

The Bench would like to take this opportunity to thank most warmly the speakers who have addressed the Society this term. We are also most grateful to all who have helped in artistic and technical fields.

N.P.D.

NATURAL HISTORY SOCIETY

The President opened the term with an account of the breeding and behaviour of the American Cockroach, a colony of which is kept in the Natural History Room. There were two outside speakers. James Dunn, an Old Boy who is doing research at Birmingham University, gave the latest information on the work and sea trials of his sonar apparatus in 'Fish Finding by Sound Waves'; we hope his success continues in the development of its potentialities. Dr Howard Eggins, botanist at the College of Technology at Hull, had a large number of excellent and

colourful slides taken by himself to illustrate 'Some Aspects of Nigerian Life'; this covered a most interesting section of country ranging from tropical rain forest on the coast to desert on the border of the Sahara. Two members of the Society also spoke: S. E. Mostyn, on 'British Butterflies' and D. T. Price, on 'The Flora of Ryedale'.

Owing to the exceptional weather it was not possible to organise a normal outing; but a small party of ten visited the chick hatchery at Easingwold and the turkey farm at Sessay on 21st March. The film meeting was postponed for lack of suitable dates.

THE ARCHAEOLOGICAL SOCIETY

The Society only managed to meet four times during the term, and due to the very cold weather and prolonged snow, it was useless to attempt a dig. Mr McDonnell who was to talk to the Society but who fell ill at the last moment, has arranged for the Society to take part in a survey next term. This survey was discussed and also some excavations at Winchester during the holidays. Two members applied to help.

At one of the meetings two films were shown on Egypt. It is regretted that the sound track of the first film was not suited to our projector.

Mr Ashworth gave a very interesting lecture on 'The Pilgrims Way', which was well illustrated.

Mr Philip Bowring, an Old Boy of St Aidan's, talked to the Society, in conjunction with the Historical Bench, on 'Past and Present Around the Hindu Kush'.

The attendances at the first two meetings were very disappointing, but the fault, I think, lies a lot with the advertising, with which we were very unlucky.

The Society would like to thank the two lecturers very much for coming and speaking to the Society on their subjects.

The officials for the term were: President, Mr J. G. Fox; Hon. Secretary, Mr W. M. Barton.

W.M.B.

THE SCIENTIFIC CLUB

The season commenced with a Business Meeting at which barely a quorum was present due to conflicting interests, and which resulted in N. P. Wright being elected Secretary. The first lecture of the term was by Dr Neville Moray, of Sheffield University, on Psychology. With two highly complicated but very interesting experiments Dr Moray made

this one of the most entertaining meetings of the season. F. E. T. Sanders gave a paper on Archaeology, and the Secretary a timely one on 6th November on Fireworks. A rather dismal (blame-the-Secretary) term ended with a film meeting at which the wrong films arrived. The best film was one on making banknotes by the De La Rue Company.

The Spring term started with a very good lecture by Mr W. A. Gibson-Martin, an expert in his field, on Steel. The two following lectures were by members: C. V. Clarke on Astronomy and D. Rayfield, a very knowledgeable and well explained talk on Satellite communications. The final lecture of the season was by Mr D. MacFarland, of C.E.B., on Electricity, which was highly amusing and most instructive. The season ended with a film meeting at which two very good films were shown; one on the huge Kitimat project on British Columbia, and a musical phantasy in paper which was an amusing attempt by Phillips to disguise a blatant advertisement.

Not even the Secretary could describe this as a successful season. The membership was reasonable but the attendances were appalling. This is due to the petty anti-science feeling going through the School at present. The fault lies not in science or scientists, but in the non-scientists of the School.

On Shrove Monday there was an outing to the works of Papyrus Limited near Tadcaster. Thanks are due to the President, Fr Bernard, for this interesting excursion.

N.P.W.

THE CHESS CLUB

The Club was restarted this term after a lapse of two years and Fr Philip very kindly consented to be its President. There was an enthusiastic response and over twenty members were enrolled, consisting of a good cross-section of the school.

The main aim of the Club is to get together all those who are interested in chess so that they can play games and improve their play by experience. The meetings that were held were used to carry out this aim and many people turned up just to gain experience by playing. In order to keep up the interest and enthusiasm a tournament was arranged in which practically every member took part. Knapton is to be congratulated on winning the tournament and Haimendorf for doing so well in reaching the final.

Next term it is hoped to have one or two lectures to stimulate interest and to make up a small library of chess books. The Club will also subscribe to a chess magazine. It is hoped the Club will continue to be a success and keep alive the worthwhile interest in chess.

B.M.L.

ATHLETICS

The extraordinary long winter ended abruptly. Almost overnight the snow cleared and on the Ides of March athletic training began. As a result only four days were available for training and although much valuable cross-country running and gym work had been done, the team were inevitably under-trained. This was a pity for, even in that short time, they reached a very presentable standard and would have developed into a strong and well-balanced side.

There were, of course, no outstanding performances. On the other hand P. McFarland's 2 mins 6.5 secs for the Half Mile, T. J. Price's 20 ft 6 ins for the Long Jump, C. Vickers and Hon. K. Fraser both Putting the Weight over 40 ft, C. N. Robertson and B. M. Fogarty both jumping to 5 ft 4 ins and A. Bucknall's 15 ft 3 ins in the Javelin, these were as good performances as we have had in many normal years. What was unusual was the strength of Set II: they succeeded in beating the best in Set I in four events: G. F. Williams won both the Mile and the Steeplechase; C. N. Robertson won the High Jump and A. J. Brunner won the 100 Yards when he equalled the Set II record. This promises well for the future.

The match against Stonyhurst was won and a week later, with unfortunately only one day available for much needed training the team was trounced by a very powerful Denstone side. The easy victories of the 1950's have come to an end and the Denstone match of the future will be a difficult one to win.

J. G. Jephcott awarded colours to: P. R. E. McFarland, R. R. Carlson, B. M. C. Fogarty, T. J. Price, C. Vickers, Hon. K. M. Fraser and G. F. Williams.

AMPLEFORTH v. STONYHURST

This was an enjoyable fixture, almost an achievement, you felt, to have defied the elements and produced a match at all. With both teams under-trained there was a feeling that neither side had anything to lose; here was a pleasant afternoon to be thoroughly enjoyed. The issue was not long in doubt, but that made little difference for there were a number of performances which pleased the eye.

In the field events Fraser's put of 40 ft 2½ ins came as a complete surprise, while Robertson added four inches (and later added six inches) to his previous best in the High Jump. On the track O'Meara's Quarter Mile and Loden's Mile were impressive, while the best performance of the day was McFarland's Half Mile in 2 mins 6.5 secs.

100 Yards.—1 D. Edmonds (S), 2 A. Brunner (A), 3 A. Erdozain (S). 10.6 secs.
 Putting the Weight.—1 Hon. K. Fraser (A), 2 C. Vickers (A), 3 R. Jolly (S). 40 ft 2½ ins.
 Half Mile.—1 P. McFarland (A), 2 M. Costello (A), 3 J. Whitton (S). 2 mins 6.5 secs.
 Long Jump.—1 R. Somerville (S), 2 T. Price (A), 3 A. Erdozain (S). 20 ft 6½ ins.
 Hurdles.—1 J. Jephcott (A), 2 T. Price (A), 3 T. Miles (S). 16.7 secs.
 Quarter Mile.—1 R. O'Meara (S), 2 R. Carlson (A), 3 J. Sykes (S). 54.1 secs.
 Throwing the Javelin.—1 P. Carroll (A), 2 A. Bucknall (A), R. Somerville (S).
 139 ft 0 ins.
 One Mile.—1 J. Loden (S), 2 P. Boswell (S), 3 G. Williams (A). 4 mins 46 secs.
 High Jump.—1 C. Robertson (A), 2 R. Somerville (S), 3 A. Pearson (A). 5 ft 2½ ins.
 Relay.—Won by Ampleforth. 46.9 secs.
 Result.—Ampleforth 54 points, Stonyhurst 32 points.

AMPLEFORTH v. DENSTONE

On 27th March we took a young and therefore rather weak athletics team to Denstone where we were well beaten by 63 points to 23. Our matches with Denstone have usually been closely contested, but this year we took on a particularly strong side. From the moment when Moore and Duff ran away with the Hurdles in record time (15.2 secs) Denstone had it all their own way. Even McFarland's well-known fast finish in the 880 Yards only got us second place. Vickers and Fraser found that 40 feet in the shot was worth only a single point. A nice 10.4 secs in the Hundred still left Brunner a yard down on Denstone's Haslegrave. Bucknall threw the Javelin 145 feet yet had to be content with third place. So half-way through the programme Ampleforth found themselves sadly trailing by a full 25 points.

The remaining events yielded only a crop of second places. Price, at his fourth attempt, just managed to get his silver medal (and just failed to get a gold) with a long jump of over 20 feet. Robertson surprised us all by tying the High Jump at 5 ft 4 ins; the jump-off, however, relegated him to second place. Williams ran a sound mile on a soft track in 4 mins 54 secs but was three seconds behind Denstone's winner. Finally the sprint relay team clocked a really dismal 49.3 secs instead of the 46.0 secs of which we all knew they were capable.

So ended a rather one-sided match. We take consolation in the fact that most of the team lives to fight another day and that their performances even on this particular day were tolerably good.

100 Yards.—1 Haselgrave (D), 2 Brunner (A), 3 Carlson (A), 4 Standerwick (D). 10.3 secs.

440 Yards.—1 Duff (D), 2 Carlson (A), 3 Wheatman (D), 4 Brunner (A). 54.6 secs.

880 Yards.—1 Barrington (D), 2 McFarland (A), 3 Grigson (D), 4 Hollings (D). 2 mins 11.3 secs.

One Mile.—1 Grigson (D), 2 Williams (A), 3 Atley (D), 4 Rosenvinge (A). 4 mins 51.8 secs.

Hurdles.—1 Duff (D), 2 Moore (D), 3 Jephcott (A), 4 Cochrane (A). 15.2 secs.

Long Jump.—1 Standerwick (D), 2 Price (A), 3 Leigh (D), 4 Fraser (A). 20 ft 2½ ins.

High Jump.—1 Newey (D), 2 Robertson (A), 3 Fogarty (A), 4 Young (D). 5 ft 5½ ins.

Shot.—1 Young (D), 2 Ellis (D), 3 Vickers (A), 4 Fraser (A). 41 ft 10½ ins.

Javelin.—1 Bianchi (D), 2 Farrington (D), 3 Bucknall (A), 4 Carroll (A). 170 ft 10 ins.

Relay.—1 Denstone, 2 Ampleforth. 48.0.

RESULTS OF SCHOOL MEETING

Cups were awarded to:

Best Athlete	.	P. R. E. McFarland
Set II	.	G. F. Williams
Set III	.	A. G. Milroy
Set IV	.	R. J. Murphy
Set V	.	R. C. Lister



Back row: l. to r.
C. I. M. Langley
H. P. Rosenvinge
A. J. N. Brunner
C. N. Robertson
H. G. Cochrane
S. J. Fraser
J. J. Sykes
D. L. H. Bullleid
M. S. Costello

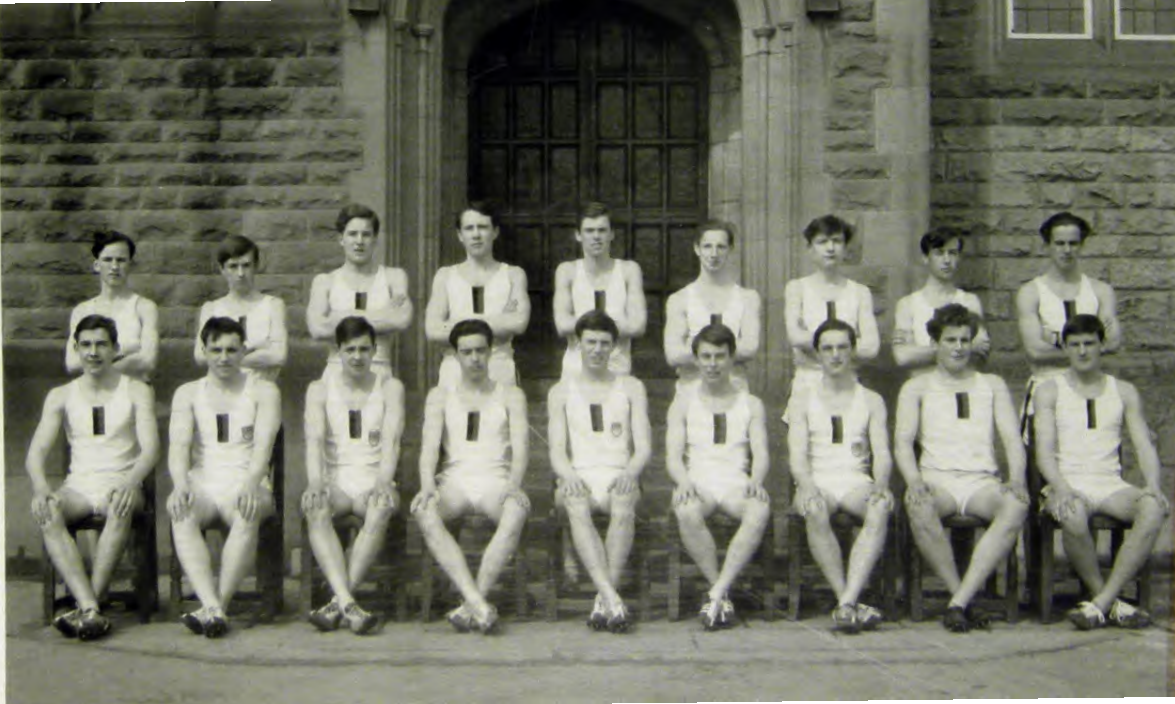
Front row: l. to r.
G. F. Williams
C. J. Vickers
K. P. Fogarty
P. R. E. McFarland
J. P. G. Jephcott
(*captain*)
R. R. Carlson
T. J. Price
Hon. K. M. Fraser
A. L. Bucknall

Back row : l. to r.

C. J. M. Langley
H. P. Rosenvinge
A. J. N. Brunner
C. N. Robertson
H. G. Cochrane
S. J. Fraser
J. J. Sykes
D. L. H. Bulleid
M. S. Costello

Front row : l. to r.

G. F. Williams
C. J. Vickers
K. P. Fogarty
P. R. E. McFarland
J. P. G. Jephcott
(*Captain*)
R. R. Carlson
T. J. Price
Hon. K. M. Fraser
A. L. Bucknall



SET I

- 100 Yards.—(10.3 secs, G. A. Belcher, 1957)
 1 A. J. Brunner, 2 R. R. Carlson, 3 S. J. Fraser. 10.7 secs.
- 100 Yards Challenge.—1 R. R. Carlson, 2 S. J. Fraser, 3 H. J. FitzGerald. 11.1 secs.
- Quarter Mile.—(52 secs, J. J. Russell, 1954)
 1 R. R. Carlson, 2 M. S. Costello, 3 P. R. McFarland. 54.5 secs.
- Half Mile.—(2 mins 3.1 secs, M. G. Tolkien, 1961)
 1 P. R. McFarland, 2 C. G. Wraw, 3 D. L. Avery. 2 mins 11.3 secs.
- One Mile Challenge.—(4 mins 35.4 secs, R. Whitfield, 1957)
 1 G. F. Williams, 2 S. J. Rosenvinge, 3 D. L. H. Bulleid. 4 mins 55.0 secs.
- Three-quarters of a Mile Steeplechase, Final and Challenge.—(3 mins 42.8 secs, R. Channer, 1956 and S. E. Brewster, 1960)
 1 G. F. Williams, 2 A. A. Reynolds, 3 D. L. H. Bulleid. 3 mins 57.3 secs.
- 120 Yards Hurdles.—(15.4 secs, A. N. Stanton, 1960)
 1 J. P. Jephcott, 2 T. J. Price, 3 B. M. Fogarty. 16.5 secs.
- High Jump.—(5 ft 10 ins, J. G. Bamford, 1942)
 1 B. M. C. Fogarty, 2 M. A. Gormley, 3 J. A. F. Baer. 5 ft 4½ ins.
- Long Jump (21 ft 10 ins, M. R. Leigh, 1958)
 1 T. J. Price, 2 S. J. Fraser, 3 C. G. Wraw. 18 ft 11½ ins.
- Putting the Weight (12 lbs).—(46 ft 11 ins, C. B. Crabbe, 1960)
 1, C. J. Vickers, 2 Hon. K. Fraser, 3 K. R. Studer. 38 ft 5 ins.
- Throwing the Javelin.—(181 ft 3 ins, F. C. Wadsworth, 1948)
 1 A. L. Bucknall, 2 Hon. K. Fraser, 3 A. W. Allan. 151 ft 5 ins.

SET II

- 100 Yards.—(10.7 secs, I. R. Scott Lewis, 1956 and P. B. Czajkowski, 1957)
 1 A. J. Brunner, 2 S. H. J. Hayhoe, 3 J. J. Sykes. 10.7 (equals record)
- Quarter Mile.—(54.6 secs, F. H. Quinlan, 1957)
 1 J. J. Sykes, 2 A. J. Brunner, 3 C. J. M. Langley. 55.2 secs.
- Half Mile.—(2 mins 9.0 secs, R. Whitfield, 1956)
 1 K. I. Milne, 2 C. J. M. Langley, 3 E. A. Windsor-Clive. 2 mins 10.4 secs.
- One Mile.—(4 mins 43.9 secs, C. G. Wojakowski, 1957)
 1 G. F. Williams, 2 S. J. Rosenvinge, 3 E. A. Windsor-Clive. 4 mins 58.0 secs.
- Three-quarters of a Mile Steeplechase.—(3 mins 52.4 secs, A. Sheldon, 1961)
 1 G. F. Williams, 2 P. N. S. Kinross, 3 S. J. Rosenvinge. 3 mins 56.0 secs.
- 115½ Yards Hurdles (3 ft).—(15.7 secs, A. N. Stanton, 1958 and N. R. Balfour, 1961)
 1 C. N. Robertson, 2 S. X. Cochemé, 3 R. W. Goslett. 16.0 secs.
- High Jump.—(5 ft 5 ins, D. B. Reynolds, 1943, P. D. Kelly, 1952)
 1 C. N. Robertson, 2 T. A. S. Pearson, 3 M. J. Thornmiley-Walker. 5 ft 4½ ins.
- Long Jump.—(20 ft 8½ ins, M. R. Leigh, 1957)
 1 R. G. S. Freeland, 2 T. A. S. Pearson, 3 H. P. Rooke. 18 ft 1 in.
- Putting the Weight (12 lbs).—(42 ft 5 ins, C. B. Crabbe, 1959)
 1 P. J. Carroll, 2 R. G. S. Freeland, 3 S. X. Cochemé. 33 ft 5 ins.
- Throwing the Javelin.—(163 ft 8 ins, M. R. Hooke, 1946)
 1 P. J. Carroll, 2 M. J. Thornmiley-Walker, 3 J. A. Donnell. 137 ft 7 ins.

SET III

- 100 Yards.—(10.5 secs, O. R. Wynne, 1950)
 1 T. H. N. O'Donnell, 2 A. J. Plummer, 3 N. M. Robinson. 11.9 secs.
Quarter Mile.—(56.4 secs, G. R. Habbershaw, 1957)
 1 N. M. Robinson, 2 A. G. Milroy, 3 R. F. J. Howeson. 59.9 secs.
Half Mile.—(2 mins 12.1 secs, G. R. Habbershaw, 1957)
 1 A. G. Milroy, 2 P. C. Karran, 3 P. A. Blackiston. 2 mins 21.4 secs.
One Mile.—(5 mins 1.0 secs, A. Sheldon, 1960)
 1 A. G. Milroy, 2 N. M. Robinson, 3 P. A. Blackiston. 5 mins 42.2 secs.
106½ Yards Hurdles (3 ft).—(15.1 secs, J. M. Bowen, 1960)
 1 T. H. N. O'Donnell, 2 P. J. McKenna, 3 D. J. A. Craig. 16.6 secs.
High Jump.—(5 ft 4 ins, A. R. Umney, 1955)
 1 K. P. Fogarty, 2 B. A. Sampson, 3 R. C. Lister (Set V). 4 ft 9 ins.
Long Jump.—(19 ft 4 ins, D. R. Lloyd Williams, 1960)
 1 D. J. A. Craig, 2 P. D. Savill, 3 R. F. J. Howeson. 16ft 1½ ins.
Putting the Weight (10 lbs).—(37 ft 11 ins, F. C. Wadsworth, 1946)
 1 D. J. A. Craig, 2 D. C. Marchmont, 3 T. H. N. O'Donnell. 33 ft 7 ins.
Throwing the Javelin.—(136 ft 4 ins, J. M. Bowen, 1960)
 1 N. J. de Hartog, 2 C. A. James, 3 D. J. A. Craig. 113 ft 2 ins.

SET IV

- 100 Yards.—(11.2 secs, A. B. Smith, 1952)
 1 R. J. Murphy, 2 R. T. M. Ahern, 3 C. M. Sarll. 12.3 secs.
Quarter Mile.—(59 secs, O. R. Wynne, 1949)
 1 R. J. Murphy, 2 P. B. Poloniecki, 3 R. T. M. Ahern. 63.4 secs.
Half Mile.—(2 mins 17.5 secs, R. David, 1951)
 1 R. J. Murphy, 2 P. B. Poloniecki, 3 R. T. Ahern and R. J. Blenkinsop.
 2 mins 30.8 secs.
97½ Yards Hurdles (2 ft 10 ins).—(15.1 secs, M. J. Dempster, 1958)
 1 R. J. Murphy, 2 M. A. Van Zeller, 3 G. J. Dewe Mathews. 16.4 secs.
Long Jump.—(17 ft 4 ins, O. R. Wynne, 1949)
 1 R. T. Ahern, 2 R. J. Murphy, 3 G. J. Dewe Mathews. 14 ft 4 ins.

SET V

- 100 Yards.—(11.7 secs, R. R. Carlson, 1960)
 1 M. J. D. Robinson, 2 A. C. Walsh, 3 S. N. L. Marsden. 12.6 secs.
Quarter Mile.—60.9 secs, R. R. Carlson, 1960)
 1 R. C. Lister, 2 M. J. D. Robinson, 3 A. C. Walsh. 65.6 secs.
Half Mile.—(2 mins 24.9 secs, J. M. Rogerson, 1957)
 1 R. C. Lister, 2 P. M. Emerson Baker, 3 T. F. Hayes. 2 mins 31.9 secs.
97½ Yards Hurdles (2 ft 10 ins).—(15.9 secs, R. R. Carlson, 1960)
 1 R. C. Lister, 2 M. J. D. Robinson, 3 S. N. L. Marsden. 16.6 secs.
Long Jump.—16 ft 6 ins, R. R. Boardman, 1958)
 1 M. J. D. Robinson, 2 A. F. R. Benson, 3 R. J. Potez. 14 ft 0 ins.

INTER-HOUSE EVENTS

SENIOR

- 400 Yards Relay.—43.9 secs, St Oswald's, 1958)
 1 St Bede's, 2 St Edward's, 3 St Hugh's. 44.6 secs.
Half Mile Medley Relay.—(1 min. 42.3 secs, St Cuthbert's, 1957)
 1 St Edward's, 2 St Bede's, 3 St Aidan's. 1 min. 43.7 secs.

SENIOR AND JUNIOR

- Four Miles Relay.—(14 mins 33.8 secs, St Bede's, 1957)
 1 St Aidan's, 2 St Hugh's, 3 St Dunstan's. 14 mins 49.2 secs.

JUNIOR

- 400 Yards.—(47.6 secs, St Aidan's, 1947)
 1 St Oswald's, 2 St Aidan's, 3 St Hugh's. 48.9 secs.
Half Mile Medley Relay.—(1 min. 50.9 secs, St Aidan's, 1957)
 1 St Oswald's, 2 St Hugh's, 3 St Aidan's. 1 min. 54.5 secs.
One Mile Relay.—(3 mins 58.4, St Edward's, 1961)
 1 St Oswald's, 2 St Hugh's, 3 St Aidan's. 4 mins 5.0 secs.
Half Mile Team Race.—(6 points, St Cuthbert's, 1931)
 1 St Aidan's, 2 St Edward's, 3 St Hugh's and St Oswald's. 24 points.
One Mile Team Race.—(6 points, St Wilfrid's, 1935)
 1 St Hugh's, 2 St Aidan's, 3 St Edward's. 23 points.
High Jump.—(14 ft 4½ ins, St Wilfrid's, 1939)
 1 St Bede's, 2 St John's, 3 St Aidan's. 13 ft 5 ins.
Long Jump.—(51 ft 5½ ins, St Hugh's, 1962)
 1 St Hugh's, 2 St Edward's, 3 St John's. 46 ft 1 in.
Putting the Weight.—(99 ft 2 ins, St Dunstan's, 1961)
 1, St Hugh's, 2 St Dunstan's, 3 St John's. 94 ft 1 in.
Throwing the Javelin.—(355 ft 1 in., St Cuthbert's, 1953)
 1 St Hugh's, 2 St Oswald's, 3 St John's. 292 ft 10½ ins.

CROSS COUNTRY

WITHOUT Sheldon, Thompson and Medlicott the school team found itself short of stars. D. L. H. Bulleid, the captain, had to mould a new-look team and he produced a surprisingly good one out of last year's juniors. S. J. Roseninge, C. J. M. Langley, D. S. C. Gibson and H. M. Oxley had filled the first four places in the 1962 Junior race and were now bidding for Senior honours. J. A. Stephenson had fallen by the wayside in 1962 but was making a gallant comeback in 1963. At the last minute we found A. G. Milroy who proved himself to be our best prospect for years and who was destined to win this year's Junior race. D. L. A. Avery and A. A. Reynolds were in residence, had run for the school last year, and were in good form. In short, a quite respectable team emerged where at one time we had feared the worst. By the time it had well beaten the Army Apprentice School in two matches the Ampleforth

team was beginning to pack well and return some good times over five miles. The result of the match with Sedbergh was therefore disappointing in that we were beaten by 27½ points to 55½. The truth of the matter was that, once again, we were unable to race over five miles on less than a month's training. If the course at Sedbergh had been a mile shorter we would have done better. We might even have won, for we had our scoring six packed into the first nine at the three miles mark. As it was, only Reynolds in third position could cope with a good Sedbergh team, and the only other Ampleforth runners to score were Rosenvinge and Gibson.

In our own cross country tournament 1963 belonged to St Hugh's. They won the Senior run by getting six men home in the first twenty-seven, and the Junior 'A' race by placing their six in the first twenty-five. Rosenvinge pipped Reynolds to take first place in the Senior in the very fair time of twenty-four minutes. The first runner from St Hugh's was Avery in eighth position, so their team work was all the more creditable. Once more it seems that we have some good juniors. Milroy had it all his own way for first place, but the first five runners are all good and we will no doubt hear more about them in the next two years. The results of the tournament were as follows:

Senior: St Hugh's 111, St Aidan's 126, St Oswald's 142.
 Junior 'A': St Hugh's 54, St Edward's 72, St John's 155.
 Junior 'B': St Wilfrid's 60, St Cuthbert's 139, St Edward's 140.

BOXING

THE Inter-House boxing competition was held from Tuesday, 12th to Monday, 18th March.

Results of the final round:

6 st. 7 lb. and under.—Masraff (E) beat Moor (E).
 7 st. and under.—Leslie (A) beat McKernan (D).
 7 st. 7 lb. and under.—Powell (O) beat Blackledge (C).
 8 st. and under.—Stirling (C) beat McGing (A).
 8 st. 7 lb. and under.—Avery (A) beat Higgs (J).
 9 st. and under.—Armstrong (O) w.o.
 9st. 8 lb. and under.—Karran (E) beat Milroy (H).
 10 st. 3 lb. and under.—de Sousa Pernes (D) beat Conaghan (A).
 10 st. 12 lb. and under.—Fogarty (A) beat Stitt (D).

The Competition was won by St Aidan's with 23½ points. Second place was shared by St Edward's and St Oswald's with 16 points each. Fourth place went to St Dunstan's with 15½ points. The best boxer's cup was awarded to Powell of St Oswald's. Although not reaching the final round the following are to be congratulated on especially good performances: Bradshaw (B), who after a fine display in the semi-finals earned himself a place in the School team; Nairac (E), who was narrowly defeated by the best boxer of the Competition; Whigham (O), who was unable to contest the final through injury; Schlegelmilch (W), who proved extremely difficult to beat.

The final round was closely contested and St Aidan's, the eventual winners, who had five finalists were made to work extremely hard for their victory. Two bouts were of especial merit: Leslie (A) v McKernan (D), and de Sousa Pernes (D) v Conaghan (A).

AMPLEFORTH COLLEGE v. WORKSOP COLLEGE

This match took place at Worksop on Saturday, 9th March, and resulted in a win for Worksop by eight bouts to three.

Results:

<i>Worksop</i>		<i>Ampleforth</i>
Dodson	beat	Moor
Huddleston	lost to	Leslie
Maycock	beat	Tang
Springfield	beat	Davies
Pentelow	beat	Conaghan
Giles	beat	Karran
Haines	beat	Tilleard
Hoskin	beat	de Sousa Pernes
Woodward	lost to	Poole
Knott	beat	McFarland
Heckingbottom	lost to	Bucknall (<i>Capt.</i>)

In this match several of the verdicts were given by a majority decision: Bucknall and Leslie were clear winners and Conaghan, Karran and McFarland were unlucky to lose.

AMPLEFORTH COLLEGE v. NEWCASTLE ROYAL GRAMMAR SCHOOL

This match took place on Saturday, 16th March, and resulted in a win for Newcastle R.G.S. by nine bouts to four.

Results:

<i>Newcastle</i>		<i>Ampleforth</i>
du Plessis	beat	Masraff
Metcalfe	beat	Moor
Jackson	lost to	Bradshaw
Kinghorn	beat	Leslie
Tormey	beat	Avery
Hogg	beat	Tilleard
Russell	beat	Conaghan
Jackson	beat	Davies
Dawson	beat	Karran
Campbell	lost to	de Sousa Pernes
Wade	lost to	Poole
Boullemier	beat	Shepherd
Bell	lost to	Bucknall (<i>Capt.</i>)

Again it was left to the boxers at the heavier weights to retrieve the situation and prevent a runaway victory. De Sousa Pernes, Poole and Bucknall realised the position and boxed well to win. It is hoped that the boxers at the lighter weights will have benefited by the experience gained and will be more successful next season.

After this match Poole (A) and McFarland (D) were awarded their School boxing colours.

COMBINED CADET FORCE

ONE could write at length about the bad effect of the weather during most of the term upon the training and how we managed somehow to overcome most of the difficulties. But these notes are primarily for the Old Boys who wish to keep in touch with what is happening and to know about any changes. So let us face it squarely, the Corps has had a radical change. To understand the significance of what has happened it may be as well to explain first what it has been so far. When after the last war the Junior Training Corps, successor to Officers Training Corps, ceased to exist and the Combined Cadet Force was set up, we organised into three Sections, a Basic Section in which all recruit training was completed, an Army Section and a Royal Air Force Section. The last, along with Signal Section and Engineer Section, was a smallish affair into which boys went after they had completed some time in the Army Section. We found ourselves often approached, both from without and within, to form also a Naval Section, but this we resisted partly because excellent work of the sort undertaken by such a Section was already being done, with full Admiralty approval, by the Sea Scouts, but even more because we had always felt that the value of the Corps was in the impact that the Regular Services could make on the School. There has always been a variety of Army and Air Force units in our neighbourhood and from these we have had consistent and generous support and help. But apart from, for a short time, a Supply and Secretariat School, the Navy has never had any comparable unit which could show itself here.

Recently, however, several things have happened. The Basic Section as such is not likely to be retained, there has been a general wish that entrants to all other Sections should do so at once after they have completed their initial training and, lastly, the Royal Navy are in force at a nearby airfield, training their pilots to fly. And so we have formed a Naval Section, increased our Air Section and put both of these in the uniform of their Service, and ultimately we will completely reorganise the Army Section, each Company being composed of boys all of whom are at the same stage of training. The Naval Section started off with a smallish number, about forty, chosen from among the many applicants; it will increase to about one hundred. The Air Section which has been working up for about two years is already at about the hundred mark. All this change could not have taken place without a great reshuffling of the Officers: Father Bernard, after a very great number of years on the Army side, has resigned his Commission and has been recommissioned on the Air side and with him is Brother Stephen. Father Cyril, who had some time with the Army Section, and then with the Air Section has abandoned his khaki also and serves with the Naval Section. And we are very fortunate in having two of the Lay Staff, Mr E. J. Wright and Mr E. G. Boulton, both of whom have had considerable experience in Naval Training, to run the Naval Section. The Army Section is commanded by Father Simon and over all still is the Commanding Officer, Father Peter. The remaining Officers, for the time being at least, retain their Army Commissions and assist in training the Basic or Army Sections.

The Naval Section get much help from the Naval Section, R.A.F., Linton-on-Ouse, and as before, the Army Section owes a lot to Major G. Scrope and the Yorkshire Brigade Depot Staff, and to the Royal Engineers from Ripon. The Air Section has been helped by the Station at Dishforth where Squadron-Leader F. Knapper has taken over our interests.

As stated earlier, the snow made training difficult and drill impossible. But at the Basic Test there were one Credit and fourteen Ordinary passes out of sixteen entries, and at the Army Proficiency Certificate three Credits and sixty-seven Ordinary passes out of one hundred candidates. The snow had mercifully cleared away before

the Field Day which took the usual form: notable, perhaps, was an escape-invasion exercise for thirty-six of the Air Section specially organized at the Royal Air Force Station, Funningley, and for this we are most indebted to the interest taken by the Station Commander, Group Captain J. Miller, D.F.C., A.F.C., R.A.F. Other parties in the Air Section went to Stations at Middleton St George and Topcliffe, where, as is customary, they were well looked after. Several of the Naval Section went to Linton-on-Ouse and the remainder were energetically employed by Father Cyril at the Lakes and had their training inspected by Commander E. Mason, who had come up from the Admiralty. A large number of the Army Section had most useful training at Strensall and the Engineer Section were taught to do what Engineers do, at Ripon.

Before giving details of examination results and promotions it may be as well to give the names, ranks and appointments of the Contingent Officers. Commanding Officer: Lt.-Col. Peter Utley, O.B.E., T.D. Royal Naval Section: Lieutenant E. J. Wright, Sub.-Lieut. E. G. Boulton, Sub.-Lieut. Cyril Brooks. The Army Section: Captain Simon Trafford, Captain Martin Haigh, T.D., Captain Aidan Gilman, Captain Rupert Everest, Lieutenant Edward Corbould, Lieutenant Miles Bellasis. Royal Air Force Section: Squadron-Leader Bernard Boyan, T.D., Pilot-Officer Stephen Wright. The shooting is in the capable hands of Father Prior and C.S.M. F. Baxter (late Coldstream Guards).

In the Proficiency Certificate Examination the following were successful: Passed with Credit—T. B. Knight, A. J. Lentaigne, C. G. Young. *The following passed*—F. T. Ahern, P. A. Blackiston, J. H. Borkowski, P. A. Cain, J. A. Cadlin, W. G. Clarence Smith, C. H. Collins, D. A. Cowper, S. G. Cox, R. C. Cummings, T. A. Day, A. P. de Guingand, N. J. de Hartog, D. C. P. de S. Pernes, D. L. Dodd, E. P. T. Downey, R. G. Goodman, P. B. Gormly, C. R. Gorst, R. J. Hadow, C. M. Haigh, P. F. Hewitt, M. E. Hodgkinson, D. Q. Holder, M. H. Hudson, C. A. James, A. A. F. Kean, S. W. Lanzon, P. A. Lawrence, R. M. Lister, P. M. A. Loftus, J. P. McGing, C. T. P. McKelvey, P. J. McKenna, A. H. L. MacEwen, D. C. Marchmont, J. M. Miller, A. G. Milroy, S. J. Mitchell, T. J. Moulding, P. R. Nelson, J. A. Nuttall, T. H. N. O'Donnell, G. S. Ogilvie, P. R. C. O'Toole, S. J. P. Panlabod, K. J. Pakenham, J. D. Piercy, L. J. A. Pigg, K. O. Pugh, J. R. Nicholson, P. H. Rhys Evans, P. A. C. Rietchel, G. P. Ryan, J. A., Stirling, C. P. A. Stitt, J. J. Sykes, M. E. C. Taylor, D. J. R. Tufnell, M. A. van Zeller, Hon. M. J. Vaughan, C. N. von F. Haimendorf, J. W. Wardrobe, D. N. B. West, S. W. T. Willans, G. A. Williamson, D. Worsley.

In the Basic Test the following were successful: Passed with Credit—J. G. Bernasconi. *Passed*—M. C. Bevan, J. M. Bussy, T. L. Buxton, Viscount Clanfield, R. E. Cooke-Hurle, R. P. A. Dillon, D. H. Flint, D. A. Keenan, S. N. L. Marsden, S. St A. Mooney, P. J. Ogilvie, F. N. C. Schelgelmilch, H. P. A. Sherbrooke, M. S. Tibbatts.

The following promotions were made during the term:

To be Under-Officer: C.S.M. H. M. Bishop, C.Q.M.S. M. A. Goldschmidt, N. P. St J. Wright, Sgt H. M. Crosby, A. J. Zoltowski.
To be C.S.M.: C.Q.M.S. T. T. Ferris, Sgts B. P. Blackden, A. L. Bucknall, J. P. Burnett, J. J. Molony, R. F. Poole.

To be C.Q.M.S.: Sgts A. W. Allen, D. L. Bulleid, J. Fox, P. A. Knapton, Cpls T. P. Connery, P. Mostyn.

To be Sgt: Cpls R. J. Badenoch, O. M. Bailey, H. A. Baillie, F. J. Birks, R. R. Carlson, P. S. Carroll, M. P. Carter, G. W. Cary Elwes, J. J. Cerny, P. T. Curran, C. G. Fenwick, S. F. Halliday, S. P. King, P. T. Leach, J. L. McCann, J. Owen, J. D. Poloniecki, D. A. Rayfield, P. J. Smith, P. D. Sykes, D. A. Tanner, M. C. Vossier.

To be Corporal: L.-Cpls J. D. Ackroyd, A. P. Bamford, J. P. Bellasis, C. J. Bird, R. D. Bramley, P. E. Cary Elwes, D. J. Donnelon, H. J. FitzGerald, K. A. Garrett, A. R. Lis, P. R. McFarland, P. F. Sich, G. P. Stewart, M. J. Thorniley-Walker, Cpts N. W. Bagshawe, F. P. Haworth, S. G. John, M. R. McLaughlin.

To be Lance-Corporal: Cds F. F. Addington, J. R. Adrade Thompson, H. D. Bennett, A. J. Blackwell, N. R. Corbould, B. J. Fallon, R. O. Fellowes, D. S. Gibson, N. H. Gordon, R. W. Goslett, B. H. Jayes, P. C. Karran, P. N. Kinross, A. D. Knock, C. L. Mackey, D. Masupha, N. C. Morris, H. M. Oxley, C. F. Pinney, H. R. Preston, D. T. Price, C. S. Tubbs.

ARDUOUS TRAINING—CAIRNGORMS 1963

At the end of the Easter Term a party of three Officers and eighteen Cadets spent eight days Arduous Training in the Cairngorm Mountains. Two base camps were established in the Rothiemurchus Forest from which three field expeditions were launched. Conditions were very severe with 30° F of frost at night, some six inches of loose snow covering the hills, the inevitable gales and high winds, and for a stretch of three days visibility never exceeded fifty yards. These were exacting conditions for any survival and climbing exercise, especially when a 55 lb. man-pack had to be carried. It is no mean achievement to report that landfalls, which included most of the high peaks, in every case were accurately made from compass marches, and that bivouacking in such country came to hold few fears for the expeditions. The last day was fine and clear, and the Cairngorms appeared in all their massive white splendour. The final exercise was a fifteen mile race to the top of Cairngorm and back to base. It was a fair commentary on the exceptional fitness of all that the last man had returned by 1430 hours; a fitness which was to be further emphasised in the efficiency of all in striking camp the same afternoon. Finally, a note of thanks must be offered to Lieut.-Col. J. P. Grant of Rothiemurchus and Major G. Scrope, The Green Howards, of the Yorkshire Brigade Depot, Strensall, for their most appreciated assistance in a most worth while scheme.

SHOOTING

THE reorganisation of the winter shooting programme has, as expected, proved to be most beneficial. Before Christmas we were able to fire not only the 'Staniforth Cup' competition with postal matches but also the Inter-House competition and the C.C.F. Classification. In consequence we were able, this term, to devote entirely our attentions to the 'Country Life' competition with its accompanying postal matches, and the training of almost fifty members of the Club. Results have been most encouraging, so much so that a large proportion are now well capable of shooting a half-inch group or smaller.

A rough estimate of the actual 'Country Life' competition leads one to suspect that the Judge may award the team a score of 947 points out of a possible 992. It may well be a few points higher but whatever position is awarded it should be somewhere close to the top.

The Stewart Cup, awarded to the best .22 Shot, was won by P. T. Curran who tied with M. K. Goldschmidt, the Captain, with an average of 98.3 out of 100 over seven shoots. The 'Count Out' was decided by the better shoot in the 'Country Life' competition itself.

POSTAL MATCHES—COUNTRY LIFE CONDITIONS

		1ST VIII	For	Agst
v. Allhallows	Won	781	789	
v. Cheltenham	Lost	781	783	
v. Clifton	Won	768	760	
v. Elizabeth College, Guernsey	Won	761	754	
v. Hurstpierpoint	Won	781	774	
v. King's, Taunton	Won	774	767	
v. Pocklington	Won	781	778	
v. St Peter's	Won	768	767	
v. Sedbergh	Won	772	739	
v. Shrewsbury	Won	761	756	
v. Victoria, Jersey	Won	774	739	
v. Wellingborough	Won	766	750	
v. Workop	Won	761	742	

M. K. Goldschmidt has been invited to join the British Schoolboys' Rifle team ('The Athelings') tour of Eastern Canada in August. We congratulate him and wish him every success.

THE ROVERS

At the beginning of the term T. T. Ferriss was appointed Troop Leader due to H. M. A. Crosby's appointment as Head Monitor, who nevertheless remained an active member of the Troop. Members now number thirty-five and others are waiting to join. It is unfortunate that membership must be limited but there is not at the moment sufficient work of the nature that the Rovers have adopted to enable us to accept a further increase.

As notes were omitted in the last number of THE JOURNAL it should be recorded that the annual concert was given at Alne Hall which was as usual greatly appreciated.

During this term our visits have continued throughout in spite of the weather conditions but due to the latter, useful work was sometimes scarce. The members of the Home continue to appreciate greatly the weekly visits and we on our part continue to benefit from them also. It is nice to hear of one past member, Peter Harris, who continues the good work by visiting weekly Piers Murphy, who moved to a hospital in Southport just over a year ago.

It is hoped that three people who have been, or are at the moment at Alne Hall will travel once more with the Ampleforth Pilgrimage to Lourdes in August. They are Piers Murphy, Tommy Thompson, and Kitty Deane. For this purpose and for sending the sick in general to Lourdes, a raffle is being organised.

The Troop was also host to a party of boys from Hatfield Borstal during the term. The contact came through the Lincoln College, Oxford—Hatfield Camp, which spent a day at Ampleforth last July. Now the Governor, Mr Michael Coombes, has invited us to send a team to play Hatfield at basketball or cricket next term; for this

and for his making possible the visits of our guests this term, we are most grateful. It is hoped that at the end of the Summer Term a small combined camp may be held at the Lakes.

Finally, in the middle of the term, the Troop celebrated with its annual 'Binge' which by tradition includes a film. This year we had *Father Brown*. A good evening was had by all.

THE SEA SCOUTS

UNDER the leadership of D. P. M. Armstrong and the administration of S. H. J. Hayhoe, the Patrol Leaders this term were Kelly, Davies, Howeson, Pollock, Rooke, Lamb and de Guingand. These are to be thanked for their service to the Troop in a very difficult term.

It would be foolish to pretend that this has been a good term since ice and snow have been its major characteristics. But some forestry work, the erection of a seven hundred foot ropeway from the top of Temple Hill, skating (on some ten inches of ice) and cooking (some of which was very distinguished) have kept us busy on Wednesdays. Our major regret is to have failed to convert the Firefly masts and sails for use on ice yachts, but such a chance will not be missed again.

On Shrove Monday we spent a magnificent day up Buckden Pike in the Pennines. Driving between nine foot walls of snow, climbing in bright sun and glistening snow, and walking over frozen waterfalls at Aysgarth, made a happy carefree day. On St Benedict's, after a night's camp at the Lakes, we had a busy programme at Whitby including a visit to the lifeboat and to the coastguards, both of which were thrilling eye-openers to a world so little known about. We are most grateful to Mr George Bagshawe for his kind labours in arranging these visits.

We were very happy, towards the end of the term, to be asked to help out in Kirkbymoorside by delivering wood to various old age parishioners. Four scouts went to do this and finished by having tea and a good look round Welburn Hall, the school for spastic children. We hope that this contact will flourish in terms to come.

At the end of the term seven scouts went to the Isle of Wight with Father Cyril and Father Benedict for the annual sail in the *Ann*. She was in good form and sailed beautifully in winds that averaged Force four. Much useful sailing experience was gained; perhaps more so than usual owing to the fact that we had done no sailing since October. Needless to say, we again thank Miss Dorrien Smith most sincerely for making these trips to Wootton Creek possible.

THE BEAGLES

As regards the weather and the fewness of the days on which it was possible to hunt, this has been the worst season on record. This will have been particularly disappointing for the Master and Officials, as for all who enjoy hunting with these hounds. And Jack Fox must have found his patience sorely tried with the additional daily task of clearing snow and carrying water at the Kennels. To make matters worse P. T. Leach returned with a broken leg and was out of action for the rest of the season, though H. A. Baillie proved an admirable substitute and a very capable whipper-in.

Although hunting in these conditions does not do a pack of hounds any good, desperation and the need to exercise them soon decided us to hunt whenever conditions were at all possible, and the School had their first day on 6th February at South Lodge. There were several hares about but no scent. Much the same was true of the following

Wednesday's hunt in the valley. From then on it was decided to try to hunt locally two days a week with Jack hunting hounds on Saturdays and the Master, S. G. John, on the Wednesdays, and on the 20th the latter had his first day meeting at Oswaldkirk. There could hardly have been a more difficult place or more frustrating conditions for a first day carrying the horn and John did very well to give us an enjoyable day in spite of numerous hares, snowstorms and heavy going with deep snow on the ground. Conditions were similar for Jack on the following Saturday at Brandsby and again for John the next Wednesday at the Kennels. Meanwhile, for those who enjoy hounds and hunting, further opportunity for this had been provided by the several days on which the Middleton met at Gilling and spent the day in the wood, usually with the rare sight of forty or fifty couple of hounds out.

With March came the long-awaited thaw and the prospect of better things to come, ushered in by Mr Hare's generous hospitality at Grimston on the 6th and a good and enjoyable day's hunting with the Master again carrying the horn. The day ended with a particularly good hunt from Maidensworth, round the Grimston Moor wood and back to Mr Watson's farm. There were too many hares for a kill to be likely. This was a creditable performance, particularly in view of the exceptionally heavy going and on the day following the Point-to-Point, run in equally exhausting conditions.

There was a good entry for this race in spite of the inevitable effect on the number of followers resulting from the lack of hunting and unpleasant conditions during the season. The race was run with the ground still hard and much snow still lying. A. A. Reynolds won in good time with D. Gibson second and P. Blackiston third. T. J. Price was third in the Senior race and S. M. Leach and A. A. Kean second and third to P. Blackiston in the Junior. The Junior House race was run later, A. B. Ogilvie winning from S. A. Price and C. C. McCann and a small field.

Harland Moor and Shaw Ridge each provided good hunts before the School were out again at East Moors, the last day with the Master hunting hounds. This was the greatest disappointment of all, since Lund Ridge, Piethorn, Hazel Ghyll and much ground round Bonfield were all drawn blank and we had to go home without having found a hare. However, some good days followed to bring the season to a close. The meet on the 16th at Hamer Bridge, a new meet in Rosedale, proved that this is as good a place as had been expected, and the first hunt ended with hounds killing a beaten hare after a good hunt of an hour. Rudland Chapel on St Benedict's was the last day for the School and, though there was some good hunting, hares were too numerous. A most enjoyable day, nevertheless, ending with tea in Helmsley. Hounds went well both at Potter House and Fangdale Beck before the season ended typically with no hunting possible at Fair Head because of thick fog. Typically also that day the moor was white with snow.

In case too much emphasis has been put on the disappointment of days missed and hopeless conditions it should be recorded in conclusion that what there was of this season was most enjoyable and the standard of hunting high. For this we must thank the Master and his officials for persevering in an often unrewarding task. In addition two really first-class meets have been added to our list, Potter House and Hamer Bridge; they look like being our best and it should be possible to get the School to them next season. And finally, the interest of a local artist has been aroused and some very pleasing oil paintings of this pack hunting on the moors have already been made.

These notes cannot end without reference to the death of Major Gordon Foster of Leysthorpe. From the earliest days of this pack, both as M.F.H. of the Sinnington for very many years and in letting us hunt over his land at Oswaldkirk, his friendly hospitality was boundless to the point where there was danger of our appearing to take it for granted. It was typical that only recently he should insist on our not changing a meet proposed for a day on which he was shooting first time over.

THE JUNIOR HOUSE

THE Officials of the House remain unchanged. For the Summer term P. Spencer is Captain of Cricket with N. P. Wright as Vice-Captain.

P. C. A. de Las Casas joined the House in January.

The Easter term has been exceptional. Because of the arctic weather and some sickness, only one game of rugby was played. Good sledges, home-made sledges, bad sledges and tea-trays carried far too many boys down the slopes, often into the unsuspecting. The casualty-rate rose, daring increased as the weeks went by, and when the thaw came at last most of the House was fit and ready for frequent runs around the countryside in preparation for the Cross Country and Point-to-Point races. The Cross Country was won by C. O. Honeywill from C. B. de B. Madden and A. T. J. Cape. The first home among the first year boys were M. J. F. Pahlabod, L. H. Robertson and N. W. Judd. This race was well supported, unlike the Point-to-Point in which only seven took part, A. B. Ogilvie, S. A. C. Price and C. C. McCann being the first three home.

BOXING practice for the competition continued throughout the term. The competition itself was well contested and of a high standard. The Cup for the best boxer was awarded to D. M. Tilleard, with J. A. Callighan and P. C. R. L. Penno as runners-up.

FROM the Second Year a large number had .22 shooting practice for the Gosling Cup. It soon became clear that it would not be difficult in the time available (longer than in normal years) to pick nine good shots for the final competition. Fresson, Spencer, J. M. Prescott, de Fresnes, Lintin, Gilbey, Stringer, Madden

and Burns all qualified for the final by being able, on more than three occasions, to shoot a one inch group. As in every other final, temperament plays its part. M. C. Gilbey made certain of the result by shooting a half inch group and following it up with 28/30 on the snap target.

We welcome to the House Mrs Simkins as Matron. She has come from the balmy Channel Islands to look after us. We assure her that this winter is not quite typical of our Yorkshire weather.

THE new carpenters' shop under the expert eye of Br Piers Grant-Ferris, has been a hive of industry with products worthy of exhibition. The hobbies room has taken on the less skilful, but useful, jobs which formerly hindered the carpenters.

We are very grateful to Fr Gabriel Gilbey, who, it will be remembered, was for many years a master in the Junior House, for his retreat discourses.

BOXING COMPETITION

Prescott J. M. v. George D. P. J.
de Las Casas P. C. A. v. Horsley A. M.
Callighan J. A. v. Penno P. C. R. L.
Grieve C. F. v. Kilkelly C. K.
Tilleard D. M. v. Poole H. C.
Spencer P. v. Dalglish J. T. M.
Cape A. T. J. v. Umney J. S.
Brennan P. D. v. Anthony P. J. A.
Pahlabod M. F. J. v. Price S. A. C.
Burns J. A. R. v. Festing R. M.
Gilbey M. C. v. Tufnell J. R. D.
Lintin D. J. v. Ogilvie A. B.

Winners on the left.

THE PREPARATORY SCHOOL

THE Officials for the term were :

Head Captain : P. Horsley.

Captain of Rugger : P. J. Stilliard.

Captains : R. D. Balme, S. H. Barton, M. A. Grieve, J. Gaynor, M. J. Poole, M. J. Waddilove.

Secretaries : D. C. Ogilvie, D. A. Callighan, D. B. Dees, A. N. Kennedy.

Sacristans : The Hon. A. R. Fraser, P. J. Rochford, T. M. Fitzalan Howard, T. M. Kane, E. A. Blackledge.

Ante-room : H. C. Hornyold-Strickland, J. H. Leeming.

Bookmen : M. E. Studer, A. M. Dufort, T. C. Devas, A. R. Windle, H. L. Lukas.

Art Room : P. H. Ryan, M. C. Monteith, P. A. O'Callaghan.

Librarians : S. W. Ryan, P. B. Conan.

Carpentry : D. C. Marsden, J. F. Heagney.

Office-men : F. C. Williams, J. C. Rapp.



It would be hard to describe the Spring term without referring to the weather. Deep snow and intense cold were with us until the early days of March. Fortunately, the boys returned expecting and prepared for the worst and equipped with warm clothing, a most wonderful array of sledges and, most important of all, a determination to make the best of things. The Rookery Wood sledging track soon became fast and thrilling but under the direction of Fr Gerald and the Sergeant serious accidents were avoided. Fr Justin, as architect in chief, directed operations on 'Igloo' building. In front of the cricket pavilion there arose a strange building which we learned was an 'Eskimite' monastery under the fatherly care of Abbot Horsley. Those who attempted a 'Dissolution' found they were

much more roughly handled than 'Cromwell's Visitors' of the sixteenth century!

NURSE O'Donovan had the misfortune to fall on the ice and break her leg. Nurse Armstrong kindly came to the rescue and she and the Matron coped smoothly and efficiently with the epidemic of sore throats which broke out early in the term.

ON St Aelred's Feast Day it was a great pleasure to welcome Fr Abbot who came to say Mass and preach on the life of St Aelred. In spite of the snow the Third Form made their traditional pilgrimage to Rievaulx Abbey and later refreshed themselves with a large tea at the Fairfax Arms. On St Benedict's Day R. J. Kelly and R. M. Lewis made their First Communion.

INCLEMENT weather encourages indoor activities and these flourished in great variety. As always the Art Room was a hive of industry. Though no official concert was given much time was spent in practice by the 'Gilling Singers' and the instrumental musicians. Notice appears below of the excellent plays produced by Mr Brown. We would like to record our gratitude both to Mr Brown and to Mrs Brown for the enormous amount of work they put in to make these productions a success. The Shooting Club has received a valuable gift of two Air-Rifles from Major T. E. Blake James. We thank him for his generous gift.

THE disappearance of the snow made possible an enthusiastic resumption of outdoor activities in the form of rugger, skating and cross-country running. No doubt they whetted the appetite for the 'Officials' Teas' which were as delicious as ever. For these we thank Nurse O'Donovan, Miss Bonugli, Miss Ward and the Cooks.

ART REPORT

FORMS II AND III

WITH snow all about us, we started the term with wintry scenes. A sledge was tipped at the right angle in the art room, and a boy managed to stay on it long enough for the others to draw him realistically speeding down a snowy slope.

Emphasis has been brought to bear on the value of good composition in pictures and we have had some lively and attractive results. Notably, 'A Strike' by Ryan P., Fresson M., Ryan S., Barton S., Williams F. and Waddilove M.; 'A Pottery Shed Interior' by Studer, Ryan P., Fresson M., Horsley, Ogilvie and Gaynor; 'Dock Scene' by Ryan S.; 'Storm at Sea' by Horsley; 'Village Scene' by Dowling S.; 'Road Up' by Lukas and Seilern; 'Church Interior' by Barton S. H.

The most successful and popular subject was 'The Poacher'. Best among these were Ryan P. and Fresson.

Good work in the Second Form has been done by Ford P., Birtwistle, Lewis, McGrath, Ratcliffe, McKenna, Brennan C., Dowling J., Clayton, Seilern P., Redmond, Maclaren, Sutcliffe and Blake.

L. PORTER.

ART REPORT

FORM I

THIS term the boys have been studying figures—even the ones who were convinced they could never 'paint people' have produced some very amusing ones. Once they get over their fear they love putting in an odd figure here and there into their pictures. Some have concentrated on faces and here you get a variety of expression quite astonishing to see.

Two interesting scenes were depicted by Stourton and Glaister from the Pantomime of *Aladdin* they saw in the holidays.

W. METCALFE.

CHESS

THE Chess Ladder continued to sort out the chess players during the first part of the term, and when play ended Newsom ranked as by far the strongest player in the School, his nearest rivals being Grieve, Watson, Ford and A. P. Coghlan.

Two chess problem solving competitions followed in which Watson, Newsom and Ford and Leonard had the greatest success, though Stilliard, A. P. Coghlan, Cape, Birtwistle, and Ryder showed notable skill.

In the First Form the Chess Ladder occupied a less prominent position than usual. This was not due to lack of interest; if anything, more games of chess were played this term than usual. But the normal, and in fact the only possible, time for playing official Chess Ladder games was largely occupied by other and more pressing official engagements to the regret of would-be ladder climbers.

However, about half-a-dozen rounds were eventually played at the end of term, and Vaughan, Gretton, Richmond, and Dalglish R. D. kept up a lively battle for the top rungs, and should acquit themselves well in the future. But interest in chess is by no means confined to the top of the Form, and it is to be hoped that the talent which has been shown in Ib and the Prep. Form will also continue to develop next year. The tradition of having a Second Former to referee the Ladder games has continued, and McGrath showed much patience and tact in settling points of dispute to the satisfaction of all parties.

CROSS COUNTRY

CROSS-COUNTRY running was a sport to which many turned enthusiastically on days when games were not possible. Red marks could be earned, and the best team could win the honour of running in red jerseys as champions in the next race. This honour was nearly always held by the Romans thanks to the determination

of Stilliard, J. D. Dowling, and Cape, though the Trojans had potentially the stronger team but they hardly ever all turned out together. However, on the afternoon of the Grand National there was a mammoth final race with a hundred and six runners, and Rochford and McKenna took the first two places for the Trojans, while the rest of the Trojan team, in which Stourton and Strickland were most prominent, succeeded at last in proving themselves the champions.



Sunday, 24th March 1963

THE GILLING PLAYERS

present

'THE SCAPEGOAT'

A Skit by C. BALDWIN

Scene: A Department Store

<i>Jack, the Boss</i>	. . .	A. M. Dufort
<i>Billie, the Scapegoat</i>	. . .	P. Williams
<i>Mr Basher, a Boxer</i>	. . .	D. B. Dees
<i>The Girl with a Doll</i>	. . .	C. Monteith
<i>The Man with a Clock</i>	. . .	C. Trevor
<i>The Man in the Large Suit</i>	. . .	P. B. Conan
<i>The Man with the Broken Bed</i>	. . .	J. Leeming

'THE CRIMSON COCONUT'

A One Act Farce by IAN HAY

Scene: A Restaurant

<i>Robert</i>	. . .	D. A. Potez
<i>Col. Marmaduke Jabstick, N.B.G.</i>	. . .	S. Ryan
<i>Nancy, his Daughter</i>	. . .	T. C. Devas
<i>Det. Sgt Jack Pincher, C.I.D.</i>	. . .	J. Seilern
<i>M. Nitro Glycerinski</i>	. . .	M. A. Fresson
<i>Mme Ola Glycerinski</i>	. . .	H. L. Lukas

Stage Manager: T. Fitzalan Howard
Assistant Stage Managers: A. M. Dufort,
C. Monteith

The most remarkable feature about these two entertaining one-act plays was the uniformly high standard of speaking and the variety of gesture. For this the credit must of course go to the producer, Mr Brown, whose enthusiasm and experience brought the best out of his actors and eliminated many faults which are only too often noticeable at a much higher level than that of a preparatory school production. For one unaccustomed to such productions, the control of expression and movement was a constant revelation. There was not a dull moment.

The feature of the first play was the splendidly lugubrious performance of P. Williams as Billie, A. M. Dufort was crisp and convincing as the Boss, and all the visitors to the department store entered cleverly into the spirit of their parts, notably C. Monteith as the little girl, whose pathetic story would have convinced many listeners less gullible than Billie.

The second play made more demands on the actors than the first, and these demands were very fully met. J. Seilern obviously enjoyed playing the part of a delightfully improbable C.I.D. sleuth, and conveyed the impression of a somewhat inefficient spaniel both in his police activities and in his amatory dealings with the Colonel's daughter. S. Ryan as the Colonel played a very difficult part with great skill: he was impressively peppery, and kept up both his military stance and his indignant manner very well; he was greatly helped by his very good make-up. His daughter Nancy was played with remarkable aplomb by T. C. Devas: cool, dignified and relaxed, he made what could have been a weak link in the production into just the reverse. The Glycerinski couple were an admirable blend of the sinister and the deceptive. M. A. Fresson, concealed behind an enormous beard, looked and sounded capable of many a dark deed, and H. L. Lukas was a good deal more explosive than the coconut-bomb about which there was so much fuss. The whole play centred, of course,

around the waiter, Robert. In this part D. A. Potez was admirable. With a splendidly comic stage-presence and an instinctive sense of timing, he spoke his lines with exactly the right amount of relish, and succeeded in impregnating the whole play with his slow irony and his broad smile.

The efficient work of the Stage Managers helped much to complete an excellent afternoon's entertainment.

D.L.M.

BOXING

SIXTY-EIGHT boys entered for the annual tournament which is evidence of the healthy state of boxing at Gilling where it is still regarded as a skill and a sport. The bright smile on the face of the loser at the end of each bout would also give the lie to the suggestion that it is a brutal sport! There were some lively bouts among the First Form boxers of whom R. Lewis, Guiver, Ritchie and Richmond should receive special mention. Fr Julian, Mr Gorrington and A. Bucknall, Captain of the College Boxing team, very kindly came to judge the Second and Third Form boxers. They seemed pleased with what they saw and commented on the very high standard of of boxing in the Second Form. They awarded the Third Form Cup to P. Ryan and the prize for the Best Loser to M. Waddilove. Ogilvie, Grieve and Monteith also received special mention. In the Second Form Redmond was awarded the Cup and Maclaren the prize for the Best Loser. Here also J. Dowling, Bowie, P. Seilern, McKenna, Russo and Leonard were noted as showing special skill. Congratulations to Sergeant Callaghan who maintains such a high standard.

RUGBY

THE first proper game of rugby was not played until 8th March. Up to that date a few practices had been held in the snow, in the hope that there would be an early

thaw and that the 1st XV would be able to play one or two matches. But it was eventually decided to cancel them and arrange a competition between the Trojans, Athenians, Romans and Spartans. Each section was represented by a senior team only—the lower part of the School was busy preparing for the 'Harlequins-Barbarians' match.

On paper the four teams were fairly evenly matched, except perhaps for the Trojans who had a smaller number of 1st XV players to call on than the rest.

The idea of holding a competition was enthusiastically received by all, and the captains and vice-captains: Rochford and Balme (Trojans), Poole and Waddilove (Athenians), Stilliard and Grieve (Romans), Horsley and Kennedy (Spartans), soon had the teams arranged and practising. In the first round it became clear that the Spartans had a strong pack and two backs, Horsley and Kennedy, who would find gaps in any but the strongest defence. The Athenians were not slow to realise this; but, in their efforts to contain Horsley and Kennedy, they left gaps which the Spartan scrum-half, Judd, was quick to see and turn to advantage. With the attention of their opponents now switched to preventing a break-through near the scrum, Horsley and Kennedy between them added five tries to bring the score up to 21 points. Though well beaten, the Athenians never gave up, and Poole, Waddilove, Waide, Rapp and Dalglish did great work in defence.

In the other leg of the competition the Trojans showed that they had by no means the weakest side when they held the Romans to a draw at 3 points each. In this match the two captains, Rochford and Stilliard, were relentless in their covering and tackling, while Balme and Hornyold-Strickland (Trojans), and Grieve, Cape, Dowling and Barton (Romans) gave them good support.

In the second and third rounds the Spartans played with great confidence to win both their matches and the competition outright. To nearly everyone's surprise the Trojans finished ahead of

the other two teams and were worthy runners-up.

Before the final round A. N. Kennedy was awarded his 1st XV Colours.

As a finale to the rugby season the competition proved a great success. Three weeks of set games, with perhaps one 1st XV match, would have held little interest for those outside the 1st XV; but, as nearly half the School took part in it, the competition gave a great deal of enjoyment, and sustained enthusiasm right up to the last few days of the term. Moreover, it introduced many of the 'Possibles' for next year's 1st XV to the faster and more skilful game they will meet in the first set.

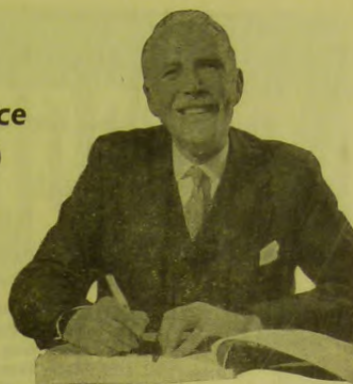
After many setbacks and postponements the Harlequins and Barbarians finally clashed just ten days before the end of the term—surely the latest date this match has ever been played on. If their patient and untiring coaches had not had time to instil into them as many of the finer points of the game as they did last year, they at least showed tremendous vigour and courage in their tackling. Prominent in that all-important aspect of the game were: Leonard, Reid, Ryan M. and McDonnell. After a hard battle the Barbarians eventually won by 6 points to nil—the tries being scored by Ryan J. M. and Clayton.

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THE AMPLEFORTH JOURNAL

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Part III

THE BLESSING OF THE ABBOT

DR JOHNSON once said of the entertainment that had been offered him, 'This was a good dinner enough to be sure; but it was not a dinner to *ask* a man to'. In the same way it might have been thought that an Abbatial Blessing was a good ceremony enough for a community of monks, but hardly an occasion to *ask* a man to. Indeed some have complained that it is not even a good ceremony: 'an episcopal consecration with the works taken out' is the phrase that has been used. Others, especially today among the Transalpini, complain of the feudal forms and baroque magnificence of pontifical ceremonies; they ask for a stark expression of bare essentials with no symbolic gestures and vestments that need a commentary to interpret them to the modern mind. And anyone might have thought that the Seven Penitential Psalms would prove weary entertainment for guests who had not the text before them; that a ceremony of two and a half hours would be too much for the patience of the School.

Yet in the light of the experience of the 19th June all this is wide of the mark. Of course for the community itself the most solemn moment was already past: the election of Fr Basil, his acceptance of office, his installation at the throne in church and the obedience done him by the brethren — these were the operative acts, the moments of deepest significance and of most powerful response. For a community too has its moments of intense life when it exerts its powers or commits itself to a choice that will turn its future course this way or that.

But something is still needed to fulfil all justice: a solemnization *in facie ecclesiae*, a blessing by the Bishop, a celebration not only within the community but also among its friends. And no one seemed to find it long or dull; for after all when you ask a man to undertake that task you want to have time to reflect on what you have done; you must

express before God and man your sense of the solemn new relations that have been formed, you want to pray at length for him and for his monks that this choice too may be for the glory of God and for the peace and enrichment of men. So it was that there was no sense of tedium to come as Fr Abbot was presented to the Bishop by his two assistants, his President and his predecessor, Abbot Christopher Butler and Abbot Herbert Byrne; there was an attentive silence during the Bishop's interrogations and the brief answers by which Fr Abbot bound himself anew to observance of Gospel and Rule. Then came the Seven Psalms and the Litanies sung over the prostrate Abbot; and the Preface of the Blessing which is the centre of the rite. Mitre, crozier and ring were given by the Bishop; the offering of candles, loaves and barrels of wine were brought in procession, and the Mass proceeded to its end. Fr Abbot was then enthroned to the ringing of bells, the *Te Deum* was intoned, and he gave his blessing in choir, nave and transept before receiving the homage of the Community.

It was a festive yet deeply earnest celebration; the symbols and ceremonies were neither lifeless nor unworthy to express what was intended and desired; for these ancient pomps and forms are no mere forgotten lumber of an antiquated and creaking machinery of ceremony and law; a monastic election is a fine flower of civilization, a firm and gracious structure of prayers, oaths and forms by which alone very ordinary men can be freed to do something very difficult by which, in a united and joyful act, they put into the hands of one of their number the delegated power of God. And the Blessing too in its own way frees and directs impulses which would otherwise be frustrated or expended in an ineffectual blast of rhetoric and emotion.

When we came out of church at 7 o'clock the sun was low in the sky but still bright and the west wind was not too cold — just not too cold. One could now recognize the guests more easily than in moments of distraction during the ceremony: our own Bishop of Middlesbrough and our neighbour the Bishops of Leeds; the Benedictine and Cistercian Abbots, many of the priests of the Diocese and the Orders and a crowd of friends and old boys (especially from past members of St Bede's House or the 1st XV). There was supper in the Bounds for guests, school and community: a very pleasant occasion, less grand than the marquee luncheons of the Consecration in 1961, more intimate than an Exhibition tea party at Gilling, for to a greater extent everyone knew everyone else, and everyone knew Fr Abbot.

The speeches too had something of the same intimacy: the Bishop congratulated the community, Fr Abbot welcomed the guests and Abbot Herbert spoke primarily to the School, assuring them of their part and interest in the proceedings of the day; 'When emotion is aroused', he said, 'one must say a great deal less than one means. So I

shall follow the example of Fr Abbot, who at the beginning of the Blessing spoke so laconically in committing himself to a formidable standard of observance; he used no purple patches, he did not develop the theme, but expressed himself with the single—and not very beautiful—word 'Volo'. So I too shall not use many words to express what I want to say.

But I want to tell you, Fr Abbot, that for the first and last time in your career you are slightly out of touch with the community: *we* are very pleased and satisfied with what we have done—*you* are not. But be assured that with the blessing of God and the help of our obedience and prayers you will find the task not intolerable, and that the community gives you most wholeheartedly its entire confidence and support'.

Abbot Herbert at least will not misunderstand us if we say that nothing in his life among us became him like the leaving it; and perhaps he will permit this rather acid encomium on the moving selflessness of his exit lines: a selflessness that we know so well and to which we are all so deeply in debt.

So once again we have passed through this phoenix-fire of renewal, and have added a fourth name to a dynasty already venerable and greatly loved. May God grant us peace, prosperity and charity in the long and hopeful pontificate that we now see opening before us.

TOWARDS AN AFRICAN CATHOLICISM

THE Council has put into the limelight the question of the Faith's adaptation to new cultural situations. The principle behind this would seem to most people nowadays close to self-evident, and not all who lightly take it as such are aware of how radical a departure it represents from the practice of recent centuries nor of its enormous implications for the missions. To many Catholics whose religious life is well founded in family, community or national tradition, this has meant no more than the possibility of experiment within a familiar liturgical experience. They do not grasp the scale nor the complexity of the needs, the opportunities or the difficulties that face the missions' task of adaptation. It is therefore the purpose of this article to illustrate all these from one missionary region, that of Usukuma in Tanganyika. In the countries of Eastern Africa Catholicism has no such stable background as in Europe, and the adaptation to local conditions that is called for will be of a far more radical kind than any we shall see here; it is needed not only to incorporate the practice of Christianity more closely into their traditional pattern of life but also because Christianity's initial dependence on European and American missionaries has made it vulnerable to the anti-Europeanism of many ex-colonial territories.

Father Cyprian Vaggagini's account of the Council's schema on the liturgy in *La Documentation Catholique* says: 'The Council paid particular attention to the profoundly pastoral and didactic character of the liturgy. Nor could it avoid facing another serious and urgent problem which derives from it: that of the adaptation of the liturgy to the legitimate traditions and the particular religious style of a given people. This principle is very firmly expressed in the schema: "Provided the faith and the common good are in no way endangered, the Church does not wish to impose even in matters liturgical a rigid uniformity; on the contrary, she values and encourages the gifts and qualities of soul of different peoples or nations; she looks with favour on everything in the customs of a people which is not indissolubly tied up with superstition or error; and if she can, she protects and fosters it. Sometimes, she gives it a place in the liturgy if it is possible for it to exist in harmony with the principles of a true and authentic liturgical spirit". This is the first time that the principle of adaptation, which has been stressed so insistently by Popes since Benedict XV in the general field of missiology, has been so solemnly and explicitly applied to the liturgy.'

This assertion of the schema seems no more than common sense

in today's climate of opinion. But in fact it is notorious that it represents an enormous reversal of attitude and practice since the Roman aspects of Catholicism have received constant emphasis in which the mission field has been particularly prominent, and secondly it is by no means appreciated that there are big difficulties in implementing any such programme of localising the liturgy. This article will illustrate these two points with reference to the Sukuma, a tribe numbering about a million who live to the south of Lake Victoria in Tanganyika, East Africa.

The Sukuma are pastoral agriculturists living for the most part on the dry and almost treeless steppe comprising the Shinyanga, Maswa, Mwanza and Kwimba areas. Only low rocky hills covered with thicker break the monotony. They have a uniform culture in which the extent and uniformity of their habitat allied to its unattractiveness to outside cultural and economic influences, have combined to make them, if not resistant to change, at least slow to succumb to outside influences if compared to the Chagga and Haya who live in the Northern and West Lake regions. These two tribes living in well watered areas attracted outside interest and influence and as a consequence of the accident of their geography, are not only progressing economically but have taken up a large proportion of all high positions because of the concentration of schools in their areas which has increased rather than diminished with the years.

The Sukuma, living widely spread out to take the best advantage of poorish soils and limited water, have not had many schools and for the same reason missionary activity has been widely spaced and attractive to relatively small numbers of the people. The impact of Christianity on the Chagga and Haya was both immediate and universal so that paganism, a word covering any organised religious system independent of both Islam and Christianity, ceased to exist many years ago. Any Christian activity there automatically came within the walking orbit of thousands to whom the very newness of this faith combined with the economic attractions brought in its wake, made them interested in receiving religious instruction. Whether they went as far as baptism was relatively unimportant in terms of total social change, because Christian social ideas became the background to their new way of life, which had been brought about more directly by external economic and political events. The failed Christian began to have the same ideas on Christian social matters as those who had actually become Church members. Paganism there as a social force had disappeared. The Sukuma on the other hand, except in the small areas which could be reached on foot from the few missionary centres, remained almost untouched by the appeal of this new faith, combined with its opportunities for Western education and medical facilities.

The initial problem must be the adaptation of the missionary staff themselves and to an almost parallel extent the African clergy as well. The former come from Western Europe and America and their own cultures have been heavily overlaid by the prolonged training received before they are sent abroad for pastoral work. It is difficult for them to distinguish between the fundamentals of Christianity as a faith of universal appeal and what is just the social practice of their own cultures. The result seems to be that along with the propagation of their faith they teach the social practice of their own cultures. Sukuma music for the liturgy is wrong because it is not Gregorian, not because there are local factors which make it unsuitable. The Christmas crib, holy statues, and even clerical costume in the missionary field heavily stress western rather than supra-national characteristics, but change from this is thought by some missionaries to be unchristian.

Their knowledge of the Sukuma culture in which they work is severely circumscribed by the requirements of their mission work. As the years move on they learn much about Sukuma marriage customs as failings in this direction become pre-eminent in most church activity. In other matters their knowledge depends more on the personal inclinations of the missionary than on the requirements of Christian parish administration. Thus it seems that, while they are in the midst of Sukuma life, they are often in quite a remarkable way not a member of it and often substantially ignorant of their customs when it does not concern a breach of morals. This is not so much because the missionary priest is fenced off from this knowledge by a ring of catechists, as because of the difficulties and complexities of their tonal language.

Even when there is a personal interest in Sukuma life, it is more the collecting of the oddities of custom than getting to understand their function as a part of the whole which goes to make up each localised community. Good intentions, youth and energy alone or together are not enough to create and maintain Christian communities in what are still largely pagan environments, unless it is accompanied by an understanding not of what they do but of why they do it. The alien missionary, for alien he is, must adapt himself or herself to the Sukuma way of doing things, and it will never be enough to apply in Christian charity the social doctrines of their own cultures.

The African clergy and sisterhood are in a parallel if not more complicated position as the acceptance of their vocation has meant that they have been removed from their own communities, probably during adolescence and through their long novitiate and seminary life become members of another culture. While the missionary may well never even bother to consider whether his own or Sukuma culture is a more suitable vehicle for the propagation of Christianity, the African religieuse has unconsciously been taught and has accepted that the

Western practice of Christianity is superior to any local adaptations. Apart from their superior knowledge of the language the African priest and nun is often not the best informant nor even has the best understanding of local customs. Perhaps, within the bounds of Christian charity, he feels that he has risen above the need seriously to consider Sukuma as opposed to Western Christian practice as meriting attention. Also for him there is none of the novelty in their way of doing things which at least attracts the eye if not the mind of the missionary.

A further problem of adaptation is the effect which this slanting of Christian missionary activity has had towards Western social practice. The practising Christian has had to pay for his faith and devotion by a considerable amount of social isolation. The return for this isolation has been a code of religious practice totally different from anything which he or his fellows have ever known before, and a code furthermore which from the time of his conversion has been a personal thing to him alone and not just as a family member. He has accepted an alien faith and, leaving aside questions of faith and its mental satisfactions, this very alienness has been the prop of his life and his interpretation of it an important element in the defence of his own social isolation. Whatever he may have been seeking by his conversion it was not Christianity in a dominantly Sukuma framework. It would have been no recompense for this isolation imposed by the moral requirements of conversion.

Further to this the 'thou shall not'-ness of conversion to Christianity must at the moment inhibit the average Sukuma from considering the adaptation of Christian ritual as anything more than a reversion to practices closely allied to paganism. The early missionaries went to considerable trouble to extract the convert from traditional dancing, mixed work parties, rain ceremonies and to modify birth, marriage and death ceremonies so that they could no longer function as full members of their own communities. Adaptation, or this reversion as it would be in their eyes when they have not yet entirely freed themselves from the internal as well as the external subordination of the colonial period, would in any case be tied for its execution, not so much to the priesthood, but to the catechists who have a special social power derived from their pastoral duties.

These catechists comprise an entrenched class who, much more than the average convert, are committed not only in their teaching work but in their administration of church out-stations to the maintenance of a status quo in ritual practice. Semi-literate by modern standards, they have gone to great efforts and sacrifices to learn church doctrine and to teach it to their less privileged neighbours. They have learnt to be different from their fellows and in the majority of cases have devoted their lives to this very difference. This ritual

specialisation and the gaining of social prestige from its manipulation in the Christian context is parallel to their traditional practices; they are really Christian magicians, working through and being judged by Sukuma standards. They are manipulators of social differences and as the Sukuma have no talent or liking for extemporary prayer but a love of competition, success may come to those who know the most formal prayers. It would be asking too much of human nature to expect this class to initiate or very actively to assist the adaptation of the existing ritual to traditional forms, particularly as they have in the past and probably in the present as well derived religious status from their personal and privileged association with Europeans.

The first half century of Christian activity in Usukuma has underwritten this resistance to ritual change, and supported the conservatism of a people who have never at any time been very ready to change. The initial impetus of the colonial period soon died out in the ecological difficulties of their environment and when the development programmes of the last years of colonialism were tried, they met with little success. There was no spark from within their own culture except for the development of cotton as a cash crop and co-operatives to get the Indians out of the cotton trade. The development plans of the independent national governments seem to have met with no more success so far; both attempts were from without, not within.

The early missionaries, saintly and devoted men and women, saw their task as the conversion of the Sukuma from paganism, without enquiring too closely as to what this paganism meant and what was its function. Convert them, provide them with the opportunity to have the sacraments as often as possible and, through the authoritarian structure of a missionary church, subordinate them to existing Western church practice. This attack on paganism meant that there was a continual pressure on the external symbols and activities connected with their traditional practices. This attack associated with European suzerainty and social and economic change in general meant that many more were affected by this attack than those who were actually in the process of conversion.

The removal of amulets on conversion and the absolute prohibition on wearing them later, meant that there was a tendency for them to be worn wherever they could not be seen. The traditional sacrifice in the open attended by as many as possible of the family tended to be replaced by secret rites of single individuals unassociated with his family commitments and unwitnessed by the community which previously exercised some control on their nature and purpose. The common divination ceremonies which almost everyone used to guide them in their future conduct for the solution of their troubles and which always took place in the open, then tended to be done out of sight. The result

seems to have been that this pressure on the external aspects of traditional religion broke an essential link between the individual and community control. It assisted in an unexpected way the pressure on the individual in Christianity to ease himself out of kinship control and its obligations. The manner in which they were able to ride so easily over traditional religious practices has meant that the Church has been faced more and more with the problem of them creeping back as a secret cult.

The churches have only recently seen and acted on the need not only for an indigenous clergy but for a Christian ritual based on traditional practices which would make them independent in faith and liturgy from their specifically European initiators. The accelerated promotion of African clergy has been only one aspect of this programme and, even accepting the length and difficulties of their training, one of the easiest to fulfil.

In the programme for the adaptation of ritual the European clergy have been the initiators, and in the post-colonial period this must tend to make their actions fraught with political suspicions. The convert, as indeed any African, stands at the meeting place of two worlds; probably for years the activities of aliens in word and deed have taught him that his own culture was second rate. Even as the citizen of an independent country he may still feel the same thing, even though he might not be willing to accept it openly. The missionary then by a policy of adaptation is teaching him to perpetuate his subordination and to continue the second-bestness of his own culture because the European-backed way of practising Christianity was too good for him.

Adaptation then at this crucial period in the history of the Sukuma is being attempted by the missionaries, passively accepted but not initiated by the African clergy and rather dubiously followed by the laity wherever it has been attempted. The problem of adaptation is further complicated because the missionary attempting any changes is working in isolation. Whatever his own keenness and success, the hierarchy must look at his work as experimental. What was a success would indeed be tried out elsewhere or under different direction to see whether there are universal applications for such changes. Failure would turn back upon the initiator and lend support to those who see no virtue in change and even less in experiment. Success also brings with it the problem of singularisation for individual clergy, an anathema to religious communities that necessarily demand from their members a practical humility, a willing self-effacement. By their nature experiments in adaptation are tied to individuals, the progressive liberals or the lunatic fringe of the Church according to the views of the onlooker. The Church member sees the experiments as the product of an individual, rather than as a stage in the development of the Church. If the experiment is attractive to him and his fellow Christians they become

more personal followers of a particular priest than better members of an universal Church. The talent of the Sukuma for the creation and running of large numbers of individual but interlocking societies for every conceivable purpose, makes this singularisation their immediate reaction to attractive adaptation. When parishioners start calling themselves the followers of a particular priest rather than Christians, the way of the innovator becomes even less easy. Dedicated opponents materialise both within and without the hierarchy who oppose his work and intentions not only in charity but in the full armour of their own faith.

The missionary is also able to approach the problem of adaptation free from any detailed knowledge of the society in which he works; his main problem is to clear away from his intentions ideas based on the functioning of his own society. The African clergy are in no such easy position of being able to attack the problem with a clean slate. Even though they have spent many years away from their own communities, they are still family men with close relatives who see no reason to exclude him from considering their family problems just because he has become a priest. The African priest does not and indeed cannot consider adaptation purely as a part of the process of a world-wide ideological struggle. Every question to him, without calling his faith into doubt, must be related to family circumstances, the individual pressures which come to his consciousness as a family member of a functioning social group. Perhaps the simplest example of these pressures must be the Church's continuing discussion and rulings on the amount of bridewealth given for a wife to be taken in Christian marriage and the conditions under which it is paid or returned. The African priest with more sisters than brothers will not readily accept the idea of limiting the cattle required to be paid, while another with more brothers than sisters will press for just such limitation because of the immediate advantages to his family. Possibly such problems are not consciously considered but remain the background to their thought because of their origins.

The adaptation of ritual to local needs is just one aspect of the continuing process of social change, but very little change can be induced with a particular purpose in mind without causing additional subsidiary changes which were not expected in the original planning. The congregation may like the new church design but not the reorganisation of the seating arrangements which would occur in a round church; the new tunes for the singing may be very good but it may involve the old singers and the new learners in a serious quarrel. Adaptation must be done by filtering changes into existing liturgical practice. There must be no sudden jumps brought about by the potential popularity of a particular move in one special area.

The Sukuma love the singing of popular songs with their very contemporary wording, but these quick changes in what is fashionable

in singing will not do in the liturgy. But they have a great love of singing whether the words are topical or not and the success of the non-Roman churches with hymns in no way related to their traditional life is very striking. The Roman Catholics appear to have done little to utilise this love beyond the monotonous chanting which accompanies most of their services when they should have adapted hymns to be used during the Mass.

The danger is that the Sukuma do not have para-liturgical singing in their traditional religion. The tunes which could most easily be used are dance melodies; the danger lies not so much in their association with dancing as the relationship of the dancing itself to pagan practices since every dancing group uses magic to try and ensure success. Also the dancing is confined principally to the younger unmarried component in each community. Thus it is that the practising Christians have a great dislike of using dance melodies in church, and indeed the transfer of Christian themes to these Sukuma melodies has been described by them as no longer prayerful. The Gregorian chant of the Roman Catholics and the Sankey and Moody hymn singing of the Protestants are readily acceptable to them just because they are different to the only melodies indigenous to them which have always in the past been used for non-Christian purposes. The new faith required new music rather than adaptation of existing music. It is probable that the adaptation of Sukuma music to the needs of an increasingly indigenous church will have to wait until some member of the African clergy comes forward with the necessary talent to compose anew within the Sukuma musical idiom but without its association with dance melodies.

Probably the most difficult problem of adaptation is to decide the border between changes which would assist the average Sukuma to be a better Christian and changes which would to all intents and purposes produce secular spectacles in which the prayerful content would be much reduced. The success of the Corpus Christi ceremonies at Bujora in the diocese of Mwanza merit consideration particularly in comparison to that parish's experiments with the Way of the Cross and the Christmas Mass. In the former the priest was bound by the terms of the liturgy to a public procession which in the past had been usually confined to walking the boundaries of the church plot, but the parish priest changed this to a longer move onto open ground well beyond the church boundary with the priest and sacrament carried in an open truck; in the absence of any traditional method of keeping the processional way clear and orderly for a procession on foot, this change may well have increased the dignity of the ceremony; it does not seem essentially different from the processions of southern Europe which have increased the public demonstration of the Church's existence.

Perhaps the greatest success of this parish was their manipulation of subsequent events so that it became a secular feast with a Christian

flavour involving many hundreds of non-Christian men and women who would not otherwise have been aware of this feast day and its importance in the Christian year. The missionaries have always been very nervous of the many and popular dance societies which exist all over the area, and even more wary of their leaders *ningi*, who seemed to them to be the inculcators of magic and sensual immorality. The parish priest, recognising their popularity and realising the ever-changing topicality of their songs, invited them to attend and dance at the church and processional ground after the priest and sacrament had returned to the church. Far from lauding the non-Christian character of their activities, the dance leaders composed and sang songs in honour of the occasion, Christianity in general and the parish priest in particular. This priest then had made a change which had increased the topicality of the Church's image without having to make any adaptation of the liturgy. The Church's ceremony appears to have become a popular event without the Church having to make any concession to gain this popularity.

The Way of the Cross on Good Friday and the Christmas Mass involved different problems of adaptation; in both cases the parish priest attempted a straightforward play illustrating the most important events in the Christian faith. There is a basic difference between a passion play which has no direct part in the liturgy and a prayerful Way of the Cross which has such a part; it does not seem that a ceremony can be both at one and the same time. In either case its very importance as the visualisation of the Christian drama means that there are difficulties if there are unbelievers attending—smoking for instance amongst the onlookers of the Way of the Cross ceremony which took place out of the church and onto a neighbouring rocky hill on which crosses had been erected. People who do not care should not be there. It is no part of the Church's role to provide liturgical spectacles in order to provide diversion for the general public.

It seems that when an entire community is not at least nominally Christian, prayerful ceremonies should be confined to the church itself because of the danger of profanation. On the other hand if the ceremony is to take on the character of a passion play, it must be related to the life of the players as Christians and there should have been spiritual preparation for the acting of their roles. The actors in the eyes of their communities cannot be separated from their private lives, and attention should be paid to the symbolism of their positions. A newly delivered mother may well have been an unsuitable choice to represent Our Lady, particularly if it is not known whether she is ritually clean according to traditional standards which will still have been at the back of most people's minds.

It does seem that these three attempts at the adaptation of Christian ideas to the traditional framework have not been fully successful because they have been neither one thing nor the other. On the one hand they

have not really assisted the power of the Church in its administration of the sacraments, while on the other hand they have not been fully lay occasions. The parish priest could in reality have taken a back seat and left the administration of these matters to talented laymen. The purpose of adaptation is to assist the Christian to understand and attain the Christian life, and it seems that it might best be done by careful changes within the liturgy, a slow and prayerful inching forward rather than starting with the more obvious and open spectacles.

The Mass is central to the function of the Roman Catholic Church but it has not been made to take over as much as it could of the traditional sacrifice system. Before the coming of Christianity the family sacrifice was the most important part of their traditional religion related to each family's particular problems. Sacrifice has now been removed to a church and a void left in family ritual; the family does not attend church as a unit, its members arrive and sit separately and yet for all these people the family is still far more important than the individual. The Mass for them, if it is to have any real meaning, must be a personalised sacrifice, and not just a repetitious and apparently unvarying service. It could be said in the house or its compound in the presence of as many family members as can be gathered together in aid of any private intention which would conform very closely to their traditional ideas. So far only services to pray for rain have been tried when in traditional life sacrifice and prayer were used for all manner of troubles which affected the community, famine, bird and rat plagues, harvest thunderstorms, sickness and political instability. Some parts of the Mass do not conform to their understanding at all; the kiss of peace in the High Mass is meaningless to them and might be replaced by the gesture of the senior putting his hands over the junior's.

The traditional cult of the ancestors presents many opportunities for incorporation into Christian ritual, much more than a simple transfer to hagiology. The early missionaries were probably much too strong in their condemnation of ancestor worship. The use of the word 'worship' presupposes vigorous ecclesiastical objections, whereas their ideas on the powers of deceased ancestors have never overridden their fundamental belief in monotheistic power. To attract and develop the spiritual virtues of the Sukuma a much more personalised remembrance of their ancestors might well be developed. There is a real need for connecting Christian ritual with the deceased in particular rather than in the sense of All Souls Day. Masses for the dead in their own homes, the development of family shrines and the use of personal relics would all seem to be opportunities for building on the traditional propitiatory system.

The Sukuma present a great opportunity for Christian social movements as they have a natural ability for organisation and a flair for running small societies. While the principles must be Christian,

the practice must be Sukuma or interest dies away under the overlay of Western experience. In any such society an institutional ritual must be developed, known and used only by the members. It is not suggested that secret societies should be formed, only that the in-group should be distinguished not only in their own eyes but in the eyes of the outsiders from the out-group, for example that a certain set of prayers may only be used by the Legion of Mary. This conclusion is stressed by the manner in which work societies formed with enthusiasm and joined by enough people to make them function adequately, tend to fade out quickly because there is no magical component in their structure. Even if these background necessities are recognised and acted upon, the result must be the creation of specially privileged groups which are against the spirit of humility fundamental to the general conceptions of Christian social action. This must be the case anyway if the churches recognise and develop the social gradations which they use and appreciate in every social activity. They do not expect and do not practise any functional social equality.

For almost every social activity they prefer to form a society, whether it is for worship, hunting, cultivating or dancing; these societies are localised in their branches but with connections all over their country. The membership is always graded according to the superior esoteric knowledge, popularity, social expenditure and personal ability in manipulating divergent personalities of those joining. Accordingly Christian societies must not only have a large number of office bearers but a membership that is graded. The relative success of Third Order Dominicans in the Sumve area seems to be allied to this as members are allowed to wear the habit of the order on special feast days. The parallel lack of success of the Legion of Mary administered on organisational principles based on western experience, small groups, few office bearers and so on, stress the importance of these Sukuma attitudes. All this social activity in the form of societies must be seen against the dullness of their everyday life and the distance of one household from another; they are looking for distractions as they have very little to break the monotony, just as the farming communities in the mid-west of the United States take a parallel pleasure in group activities.

Despite this aptitude for running societies they are not geared to the making of decisions by individuals or by small exclusive groups. Leadership and decision-making is very much a group affair, a balancing of divergent opinions and the taking of the middle way. To them spreading power, particularly financial power, is far more important than confining it to small nuclear committees composed of activists. The social worker must not look for leaders who will do things on their own and he must not try and separate the working of societies into convenient parts from an organisational point of view.

Although their own societies are all created for special purposes so that Christian ones devoted to charitable ends present no great problems, each and every society provides economic advantages for their members. Members help each other in their cultivation, sickness, ceremonies and marriages. They would resent any attempt to confine a Christian society to charitable or spiritual action. This presents difficulties because the spiritual assistance from priests and its inevitable extension into the economic field will not always be very successful. In the apportioning of blame for failure, the greatest part will fall on the outsider, the well-intentioned missionary advisor who is not a part of their own society. The pitfalls are very obvious when the successful Third Order of Dominicans group wishes to start a co-operative shop for their own use and profit. Some of these difficulties have apparently been solved in the Christian Credit Union in Bukumbi near Mwanza which has worked well for ten years under the titles of *irika ya kwitogwa* and *ludugu lwa kwitogwa*, the loving brotherhood. Although now their money is in the bank, for some time the money and the book-keeping were dispersed among the members as an insurance against theft and speculation; by this means no one was isolated in a position of potential moral danger. While the society provided credit for its members, they also contributed for a requiem High Mass for any member dying, and each general meeting was preceded by a Mass for their deceased members. These ceremonies were personal to them as a society and at the same time closely connected with ancestor remembrance.

Initiation rites are a necessary part of admittance and promotion within any Sukuma society, and they are just as necessary for any small Christian group as in baptism and preparation for conversion into the Christian fellowship as a whole. If the Sukuma is to find satisfaction in these changes which he appreciates as being both spiritual and social, the transition from one role to another should be stressed with appropriate special ritual, including the period of neutrality when the person belongs to neither role as in most initiation rites. The Roman Catholic preparation for baptism seems to fit in very well with traditional ideas; the period of instruction is divided into stages marked by para-liturgical ceremonies which are not an official part of church doctrine and can be changed whenever necessary. In the initiation from the first stage the candidate receives a holy medal and his potential Godparent is required to be present. In the second initiation he is introduced into the Church, receives the salt of understanding and is given a rosary, and so on up to the actual baptism. The periods of spiritual preparation, retreats and the times when the candidates have to be resident near to their church for more intensive tuition, may correspond in their ideas to the necessary neutral gaps between the old role and the new.

Perhaps the whole problem of adaptation can be summarised in

considering the attitude of the Christian churches to traditional dancing and ballad singing. These have always attracted the condemnation of the missionary because of the indiscriminate mixing of the sexes often a long way from their homes, the sexual themes of much of the singing and the association of the dancing groups with magical rites; their reactions varied from active discouragement to prohibitions on attendance. Since those days the decay of much of the corporate and satisfying aspects of traditional life has resulted in a great increase in the popularity of these dancing groups. In their trying environment with the wide spatial separation of their family groups, no modern developments have forms of entertainment better than these traditional ones. The social success of the Corpus Christi ceremonies at Bujora have showed that these dance groups can be tied to a Christian purpose without losing their attraction. The younger men and women require corporate social activity and by stressing the moral and ignoring the social requirements of their lives, the Christian churches are missing a great opportunity. Even if this problem is considered purely as whether there should be any return to traditionalism, the Christian attitude to the educated Sukuma's rejection of this traditional dancing at the moment and his acceptance of Western type dancing has to be considered; their interest in this is not so much an active choice as the fact that they no longer feel the need for traditional dancing.

The problem then for the Christian churches to consider is not whether adaptation is necessary for there can be no question that some changes are overdue, but whether these changes are to alter church practice to coincide with some surviving parts of a fading traditionalism or to make changes for the future which coincide with the broad outline of the Sukuma personality. That they had a certain practice in the past can only be indicative of their way of thinking and it cannot be the justification for trying to incorporate it into modern ritual, however attractive and appropriate it may appear to be.

The necessity for ritual with its multiplicity of functions in their traditional life must be accepted and there is no case for suggesting that this fundamental need for ritual in their social and religious life has disappeared. The greatest danger lies in the wholesale abolition of 'pagan' practices with its assumption that external discipline can replace the need for interior grace and control. If too much is abolished without consideration for the tribal personality, only a colourless matrix may be left behind which can have no viable life of its own. By becoming Christians they must not have such a void in their lives and this emptiness can best be filled by a religious practice which is Christian in function but Sukuma in form.

R. E. S. TANNER.

Makerere University College

POEMS

FROM THE HYMN OF UNDERSTANDING

I have searched the two worlds. Love has led me to the root of being.
On my breast I have borne the weight of night, a wall-sweat on my forehead.

I have turned the fearful wheel of those who go forth and come back.
All that remains of me in many places is a ring of gold fallen into a handful of dust.

Through the hideous labyrinths of the world of wrath I have groped my way and under the great waters my strange fatherlands sleep.

* * * * *

And who speaks here of surprise? There is still a surprise in the unexpected revelation through an old city gate

Of a seascape's holy light and its fortunate sails.
But in the birth of a new sense, and of a sense which will serve the spirit of true knowledge, of loving knowledge, surprise no longer.

It is our habit on the heights to welcome every new thing as if it were a wife that was lost and is found, found again and for ever.

These two extracts from the complete translation of O.V. de L. Milosz's poem were first published in X, Vol. I, No. 4, 1960.

QUENTIN STEVENSON.

THE HILLS

I

MORNING does not altogether surprise the green hills —
they are stiff-backed, unbending; do not settle easily to the shaping dark,
shadow is no sleep to them.

From its own softness,
to the hills' uses disciplined, shadow constructs for them
an essence, a defence.

At first light
the hills stand austere, linear—like walled city or island.

II

seen now as an arm
perfunctory or cherishing
or as the shoulder or arm
on which it rests—

not in aspiration
either by slope or curve
to a determined sleep

but in perception as rested
valley to valley folded
love's form out of love's stillness.

LOFOTEN

after *Milosz*

The dead lie drunk on heady rain
Buried here at Lofoten:
At Lofoten the clock of thaw
Beats far from the buried poor.

Through holes dug by the black spring
Crows feast on chilled men—
In a thin wind, like a child's song,
At Lofoten they sleep long.

Not now, not yet—shall I never then
See the strange tombs of Lofoten?
Call it love that binds wounds,
Finding there what grief means . . .

Strangers' graves, the lost men,
The suicide whose Lofoten
Is a soft name—you lie deep,
But tell me, is it truly sleep?

QUENTIN STEVENSON.

THE BOOK

How the rumour first got about nobody ever discovered. Nobody has ever discovered how Shack rumours get about. Sometimes we get an inkling of how they are started, but nobody ever discovered how this one started. It just seemed to spring into life fully fledged and everybody was talking about it at once. On the very first evening it was so alive that no one could get past the masters' lockers, because of the throng of raw humanity fighting and struggling round the door of the book shop. It took quite a time to convince everyone that there had been a mistake about the publication date and the book wasn't out yet. There were groans and some sour, savage remarks about censorship, but gradually the crowd dispersed and there weren't any casualties, except one new boy, who was trying to buy a copy of *Benedictine Hours* and fainted away from bewilderment and lack of air in the crush.

After that first burst of enthusiasm had ended in disappointment, the rumour never quite gathered the same momentum again; but it did go on, and various details about the coming publication were somehow released into the network from time to time. Some were rather ashamed of having listened to the rumour and said that they didn't ever believe it really. Others said they would not read the book if it was given them; they had really only wanted to see whether the rumour was true. In spite of everything, however, the rumours persisted. It was to be illustrated, some said, with actual photographs in colour, but others thought it would really be rather dull with dismal line drawings—the sort of thing you get in 'Do it Yourself' swimming manuals. The one thing everyone agreed about was that it would certainly have a really 'smashing' dust cover.

As a matter of fact the problem of title was one of the things which had held up publication and had been responsible for the unusual breakdown in timing. Orders had gone through to the Rumours Department that rumours of publication were to be started, and all the extremely efficient and well-tried mechanism for starting and fostering false and damaging rumours had, as they say, 'gone into action', when it was discovered that agreement could not be reached on the title. This caused a bitter quarrel between the Rumours Department and the Publications and Releases Department, and in the end the whole problem had to be referred back to what they call in Hell the Lowest Level. Satan himself was called upon to adjudicate. And what could be more appropriate, for it was all concerned with the publication of a book by the Devil?

And so there was a great conference of all the lowest low-downs in Hell with Satan himself sitting at the bottom of it, and many sug-

gestions for a title were put forward and rejected one after the other. Mammon, speaking for his department, said that the one irresistible appeal to mortals was the appeal to success (by which they usually meant enrichment and comfort); so he proposed that they should call the book: 'How to Make a Success of your Failure' with the subtitle 'Enrichment by Vice'. Satan said that was typical of Mammon and rather crude and he wouldn't have it. Beelzebub then said that his department was increasingly favouring a contemporary note in all their tempting and they were meeting with great success. He proposed a gaudy cover of sick colours and a stark title in sick letters: 'With it with Satan'. Somebody had to try to explain to Satan what 'with it' means. He got terribly tied up and Satan got very impatient and said that he didn't see the point of a title which required an unintelligible explanation. So they had to try again.

Moloch then suggested 'Dark Satanic Fun' or 'Satan on Vice'. Belial wanted 'Devil's Delight'. Thammuz, who is a bit of a pedant, suggested 'Journey to the Valley of Hinnom'. Azazel shouted that the title of the book should proclaim their war-cry as proudly as the standard he bore; it should be called 'How to Hate, by One who Does'. By this time things were warming up and they all started to shout at the top of their voices; some even started fighting, so that the Devil had to let out a mighty roar of anger which shook all the gates of Hell. At this they were all silent and listened to Satan, as he spoke to them all in Pandemonium.

'What do you think we are up to, comrades?' he said. 'Have you even taken the trouble to read what is in the book? You ought to know what we are trying to do. You ought to know what the party line is. Do you really think that we are trying to lure them on to indulge in the spectacular vices of pleasure and corruption? Do you think we are out on a publicity campaign to sell vice as attractive? Thank evil we don't have to waste any time on that sort of thing, because it is a highly organised business run very efficiently by the mortals themselves. Those who are going to fall for that sort of thing don't need any help from us.'

Our job, comrades, is with the uncommitted—well, the more or less uncommitted. And don't think, please, that we are all that keen on them going in for spectacular sins. Look at all the things that are being thought about this publication as a result of the Rumour Department's activity. They think it is going to be really interesting (by which they mean sensational), this publication from Hell—plenty of lurid vice, new ways of sinning, the evil pleasures of perversion, seduction and murder; how to murder a housemaster and get real fun out of it. That is what they think it is all about, but I hope you know better than that, comrades. I hope you are not so infernally naive.

We don't want them to see what is happening. We don't want to

run the risk of them getting a real shock and repenting, do we, comrades? Then it follows that we don't want to sell any of the big stuff, doesn't it? We want to lure them by little and little so as to get them in the end. It is not so much fun, but it is the only effective way.

Haven't you read the book, comrades? Haven't you seen the careful way in which every positive ideal is debunked, everything negative, everything mean, everything centred on self—from self-interest to self-pity—is carefully built up as a great new psychological discovery? You know what we want of them, don't you? We want them to be safely insulated from every positive ideal by a charmed circle of cynicism. That is the thing we really want—plenty of cynicism, for there is no good thing which cannot be distorted, stunted and brought to nothing by cynicism.

We want them to be incurably passive to anything except personal advantage. We want them to do what they have to do reluctantly; we want no generosity, no gratitude, no idealism. We want them to be silly enough, petty enough, and mean enough to jeer at idealism in others and to attack it and make it more difficult to preserve. We like them to be sycophants—mealy-mouthed and deferential in the presence of those in authority, disloyal and hypocritical when they aren't there.

So what will he be like—the ideal Catholic schoolboy, when he has studied our book with care and carried it into action? We must be clear about this image and careful to promote it.

He is one of the minority of the human race who are born to the astonishing privilege of the faith. There is no danger of its spreading in his keeping, for he sets little store by it and even feels a vague self-pitying resentment at the demands it makes on him. Lacking generosity and nobility of character, he is increasingly incapable of sacrifice and idealism. He prides himself on his intention of doing the minimum—and no more than the minimum—necessary for salvation; he is not, he proudly tells others, a "keen type"; the minimum is enough for him. This delights us, for we know that such an aim is doomed to failure.

His views on other people are decided. He is never heard to praise, but usually contrives to lower the reputation of anyone he discusses. He knows all the latest stories and scandal. He is even proof against the regrettable insight of such propaganda as this: 'Among the organs of human nature, the tongue has its place as the proper element in which all that is harmful lives—a pest that is never allayed, all deadly poison'. For him it shows that the infiltrator¹ James is not in touch with the modern dilemma. We like him to think that way.

He does value his Catholicism, for he regards it as a good background to life, so long as it is not taken too seriously. There is no danger of *his* taking it too seriously.

¹ Apostles are called infiltrators in Hell.

He is an easy prey to all the seductive lies of everything from advertisements of luxury living to imbecile books on popular psychology and is completely and unswervingly devoted to his own comfort and security. He has never thought it out—thank badness—but he acts upon the assumption that happiness is the same as pleasure and is to be found by giving way to every impulse and indulging every whim. He avoids like the plague every sacrifice and shows the utmost ingenuity in covering with the overtones of persecution things which he does out of pure naked selfishness. He will break a trust—which he can only do because he is trusted—and complain piteously that he is driven to this because he is not trusted.

He regards himself as an amateur in religion (very modestly) and says that prayer and penance are things only for the professionals, that is the priests and monks. He has a vague impression that the most disturbing texts in the Enemy's Manifesto² can be explained away, but he doesn't look at them for fear they can't.

Does he believe in the Enemy? Well yes, he does believe in the hope that somehow—without his doing much about it—he will find himself on the Enemy's side after death. But he ignores the Enemy's demands on him, for they are inconvenient.

Comrades, I say that this is the sort of thing we want to encourage, not spectacular sins; that is why we don't want a lurid title. If you want proof that I am right in insisting that this is the party line, just look at what they say on the other side about this type I have been describing. It comes in their Manifesto and this is what it says:

"A message to thee from the Truth, the faithful and unerring witness, the source from which God's creation began; I know thy doings and find thee neither cold nor hot; cold or hot, I would thou wert, one or the other. Being what thou art, lukewarm, neither cold nor hot, thou wilt make me vomit thee out of my mouth."

You see? *They* don't like it; *we* do. So don't let us have any more talk about making a spectacular splash of this book. We'll get them not by alarming wickedness but by the gentle way. A very experienced comrade, whom you all know, Screwtape, has described it admirably: "Soft underfoot, without milestones, without turnings, without sign-posts". That's what we want. We must take them gently and lead them down by the obvious way of self-centredness.

So you can tear up all your suggestions, comrades, and throw them away. And the Rumours Department will have to give an account of the unpleasant stir it has caused; it will have to be disciplined. Everything must be calmed down. The book will be published, but nobody must notice the publication very much. It will just be picked up from

² In Hell they call the New Testament the Enemy's Manifesto.

the shelves by the casual browser—a papberack with blue markings to show how respectable it is. And the title, comrades, you all want to know the title, so here it is: *The Secret of Living* by Dr S. A. Tan, Professor of comparatively twisted psychology at the University of Hinnom.'

That was the speech which the Devil made in Pandemonium. And the devils were cast down and disappointed; and the boys at Shack also were disappointed, because everything went back to normal, and they all got apathetic and bored and cynical, which was just what the Devil wanted. At least the G.R.D.³ reported that the boys all got apathetic and bored and cynical when they made their final report to the Devil on the whole episode; but then their report may not have been entirely objective.

Who can tell?

They order things so damnably in Hell.

PATRICK BARRY, O.S.B.

³ The Gullibility Research Department—equivalent to our Marketing Research Organisations.

TO UNIVERSITY IN FRANCE

If, on leaving school, one does not enter an English University owing to lack of the necessary scholastic qualifications or for any other reason, the following information may be of interest.

In France a number of Universities have an Institute of French studies for foreign students. Normally no specific standard of G.C.E. is required, though a reasonable education is expected and obviously a working knowledge of French is required to follow the courses. Application for entry at the beginning of the academic year in October is desirable some six months before. The intention is not only that one should gain a sound knowledge of the language but also of the country's culture and people, the principle being that 'to know a country is to love it'.

Attendance at lectures, which cover a wide range of subjects, is entirely voluntary and it is not unknown for full advantage to be taken of this. Clearly a serious student who wishes to pass the exams (which at Aix-en-Provence, the university I chose,¹ are fairly difficult) must not only attend lectures and take notes but also do quite a lot of work at home. The subjects include the Theatre in France, Poetry, Literature, Philosophy, History, History of Art, English-French Translation, Grammar and Phonetics.

At this University section for foreign students there are exams in February and at the end of May. The February ones are really for those who could only spend from October to February at Aix and who wanted to leave with certificates. However, it is treated as the first half of the written exam for those who are staying the whole scholastic year. Only those staying for this period may take the Diploma of the French language. The Diploma involves taking the written exam in February and then the written and oral exam in May. French literature (modern authors, poetry, classics and the theatre) is compulsory for the Diploma. A choice of three other subjects is required. If, however, one fails this Diploma one can get certificates in the Diploma's component subjects which have been passed. Even the unfortunate who fails to get either a diploma or any certificates can console himself with a 'certificat d'assiduité', which is granted to all who have put in an appearance at a reasonable number of lectures, each of which lasts an hour and there are about twenty-three each week.

In the matter of accommodation the student can either take a room at a Hostel or rent a room in town; lists of these are obtainable from the University. The cost varies very considerably. Landladies are apt to be

¹ The author is a recent Old Boy.

avaricious and a large element of luck is therefore involved. The average cost of bed and breakfast at Aix was about £15 monthly and although food in France is very expensive, students eat in the University Restaurant which, being subsidised, can provide a fairly good meal for 1/9 and is also open at week-ends. Further help is given to students travelling by substantial reductions in fares. This is very helpful for travelling to and from England for the holidays and also for excursions run by the University.

As a generalisation it is probably true to say that the cost of being at a University outside Paris is rather less than being at a Public School in England.

One of the most interesting and valuable aspects of the University course is the wide range of people one meets there. The professors are usually very friendly and welcome any contact with the students. The students themselves come from almost every country and girls were in the majority. There are numerous University societies which cater for a considerable variety of interests ranging from parachuting to table tennis and in these the foreign students are of course in the minority. They provide therefore a very good opportunity to meet French students as one's contacts at the University are liable to be limited to other foreigners. This is very important as the French students are often difficult to get to know and this provides a common meeting ground. This attitude of aloofness is exemplified by the manner in which gardens, fountains and tennis courts are so often hidden from public view by walls or high hedges. The French student at Aix appeared equally anxious to exclude all strangers but once barriers had been overcome many were friendly and helpful. The student body is very politically minded and its activities are given a wide press. A strange philosophy which seems to be composed of a mixture of atheism and communism is widespread. Very often the politics of the University depends on its locality. The South of France has a considerable anti-Gaullist majority fanned by refugees from Algeria and O.A.S. sympathisers. Students are heavily subsidised with regard to University fees, meals, travel, etc., but this does not prevent them striking, taking out processions, distributing handbills and generally agitating to obtain further concessions from the Government.

The experience of spending a definite amount of time abroad can hardly fail to broaden one's views in many fields. It can be very interesting to talk to people of such different backgrounds, interests, education and religion. Even the books one reads, the films one goes to, the excursions around the most beautiful countryside all seem to make a special impression on one's mind. Almost overnight one finds oneself in a different world to that which one knows. The extent to which one is happy depends very much on one's luck (in accommodation, etc.). However,

any discomfort is heavily outweighed by the experience of it all and the satisfaction which always accompanies the thorough learning of a living language.

All that has been said may be interesting and possibly of some use to anyone thinking of spending some time abroad. In any case one cannot help feeling that if this country is ever to become a true member of Europe it is necessary for many more Englishmen to spend some time getting to know and to understand our fellow Europeans. The present generation of young people has the opportunity of growing up in a world without war and thus ensuring the future of generations to come.

KEVIN FANE-SAUNDERS.

REPORTERS AT THE VATICAN COUNCIL

DURING the autumn of 1962, when Vatican Council II was in its first session, English-speaking readers got most of their information about what was going on from intermittent articles in such publications as *The Guardian*, *The New York Herald Tribune*, *Times Magazine*, *Newsweek* and *The New Yorker*. Recent months have seen the publication of books¹ on that first session by the Rome correspondents of two of these journals, *Time Magazine* and *The New Yorker*. Robert Kaiser's articles in *Time* (including his Man of the Year portrait of Pope John XXIII) were remarkable for their shrewd grasp of the basic pattern of the Council's early stages and for their assessment of the personalities involved, whilst Xavier Rynne's² detailed accounts in the *New Yorker* of certain controversies which preceded the Council rapidly became a primary source of essential information, even in the Council itself, at the same time as having a significant effect on public opinion. Thus the publication of *Inside the Council* and *Letters from Vatican City* sets the seal on an unprecedented journalistic tour-de-force, by which the 'image' of the Church has, for a great many people, been significantly altered.

THE COUNCIL AND THE SECULAR PRESS

Now it is really an astonishing thing that the role of mediator between the Council and the world, Catholic and non-Catholic alike, should have fallen largely to the secular Press. That it did so was certainly not according to the intentions of the Vatican, and was the accidental, if inevitable, result of two related factors: the 'official secrecy' of the Council's proceedings, and the attitude adopted by the Vatican Press Office towards the demands of the hundreds of journalists who wanted to break through that secrecy.

To take the second factor first: the Vatican has been notorious for its distrust of the secular Press, which may be largely because, as Rynne points out, 'in the past, particularly in Italy, the Church has always had a bad press'. Ever since Louis Veillot of the Paris *Univers* wrote in 1870, 'What difference does it make to the Council what the journalists

¹ Robert Kaiser: *Inside the Council* (Burns and Oates) 25s. Xavier Rynne: *Letters from Vatican City* (Faber) 30s.

² Xavier Rynne is a pseudonym covering joint authorship. For convenience, the authors will throughout be referred to under this pseudonym and in the singular.

write about it?' the secular press, with its tradition of free enterprise, its lack of respect for party lines, its sensationalism and its love of romance, has been seen as belonging too much to the earthly city of Mammon to be anything but a threat to the affairs of the heavenly city. There was no such thing as a Vatican Press Office until Pope John inaugurated one before the Council. Even then the attitude adopted by its officials was not unlike Veuillot's: the remark made to one French journalist, 'We do not need the press', whilst no doubt true enough from one point of view, could scarcely be described as opportune. Nor did the Office fulfil its function, namely, the imparting of information: its hand-outs were verbose, misleading and altogether inadequate. Small wonder that enterprising journalists looked for, and soon found, less official but more reliable sources of information. Robert Kaiser's account of the difficulties encountered by the press, in a chapter appropriately entitled *The Smoke Screen*, gives much food for thought, and it is interesting to reflect upon the havoc that could have been wrought by hostile reporters if the Council had taken a different course, or if the Pope had been someone other than John XXIII, whose very presence was a benediction even on departments which did not work.

It was particularly important that the Press Office should work well because of the peculiar nature of the news it was handling, i.e. 'secret' news, which had to be filtered. The secrecy of the Council proceedings may or may not be an anomaly in the age of public assemblies and mass communication: it certainly proved to be a mixed blessing, and caused almost as much confusion as it averted. Xavier Rynne gives an absorbing account, in his final chapter, of the way in which reliable leakages came to be considered normal, and refers to an interesting article in *Témoignage Chrétien*, in which Henry Fesquet (*Le Monde's* Rome reporter) hints at a forthcoming compromise between, on the one hand, 'the necessity of secrecy in the debates to guarantee full freedom to the prelates in their observations', and, on the other, 'the need of journalists to supply their readers with names and facts'. Whatever happens, it is beyond question that the cloak-and-dagger methods to which some journalists felt compelled to resort—photographers slipping amongst the pillars disguised as Jesuits, etc.—argue strongly for the need of better and fuller official sources. At the very least, it should be clearly established that any information released officially should be absolutely true. The Vatican Press Office should, in fact, measure up to the standard of integrity set by the vast number of correspondents who covered the Council for the world's newspapers. It is not without significance that the new Pope, Paul VI, is the son of a journalist: he has already referred to the gentlemen of the press as 'colleagues and friends', and shows every sign of converting the initiative of his predecessor into a working system.

The first session of the Council belonged in a special, if marginal, way to the journalists who made it into an all-time best-seller. The two books under review are a real landmark in popular Church History. They have placed the best talents of modern journalism at the service of the Church in one of her most august moments, and can only have done an inestimable amount of good, whatever their limitations, by presenting the Church's attempt to answer the call of the Holy Spirit in the kind of vivid and concrete terms which the public normally looks for on the sports page.

THEOLOGY AND JOURNALISM

That there are dangers inherent in any attempt to popularise theological discussions is too obvious to need labouring, and to suggest that the issues involved in, for instance, the debate on the Sources of Revelation were as straightforwardly exciting as those of a football match would be to risk being in bad taste. 'Anything but a superficial evaluation of the first session of Vatican Council II at this time would be temerarious.' This sober and self-effacing comment by Xavier Rynne, coming as it does at the end of a remarkably thorough and objective account of all the debates, reflects an acute awareness of the difference between the work of the reporter and that of the historian. This Council, like any other, will only be fully understood in retrospect; indeed, at its most intimate and sacred level it will never be understood this side of eternity. A Council, like the Church of which it is an organic function, looks in two directions, towards God and towards man. It 'makes history' in two quite different dimensions, that of human society on the one hand, that of Christ's fulfilment through the members of His Mystical Body on the other. It exists in human history, as Christ existed in it, but cannot, any more than He, be measured by it, because its centre and its true dynamism, like His, lie outside history, namely in the transmission of grace by the power of the Holy Spirit. Thus the real work of the Council is the work of God, and even his agents, the Council Fathers in whom that work is made incarnate, may be unable to discern what God's ultimate purposes are. It is for the historian to attempt to detach from his material the pattern of God's plan, and this process requires time, theological expertise, and probably a good deal of prayerful meditation. It has been done for the other councils, and no doubt it will be done for Vatican II. In any case, we have only had one session, and even the most cautious chicken-counting is a little premature.

In the meantime, with the world clamouring for news, the reporter on the spot has a delicate task to perform. He is not really called upon

to be an expert—the best journalists have a chameleon-like capacity to identify themselves with a succession of different assignments, being expert at none of them but adept at grasping and communicating the salient features of them all. Popularisation is the journalist's job: he writes for a particular audience, of whose demands and of whose limitations he is well aware. Provided he gets sufficiently close to his subject to avoid betraying it, this knowledge of his audience gives him a great advantage over the expert when it comes to the art of communication. In a difficult and specialised field, as in the case of the Council, the conscientious reporter must aim at creating a certain tension between the complexities of his subject and the demands of his readers for simplicity. It is the genius of a good journalist to educate while he appears to entertain, to sugar the pill without pretending it is treacle toffee.

Xavier Rynne describes his book as 'an essay in theological journalism'. There is, in fact, rather less straight theology in it than there would have had to be in a similar work on, say, the Council of Trent. It so happens that many of the issues raised by the opening session of the present Council were not exclusively, or even primarily, theological. They were, rather, cultural or ideological. The main general theme, that of modernisation (Pope John's *aggiornamento*), offers any commentator plenty of scope for speculation along the lines already well charted by Hans Küng and Karl Rahner (whom Kaiser quotes to good effect). What might be called the secondary general theme, that of Unity, is a topic equally fertile in relevant and challenging lines of thought, and in the event turned out to be a reporter's dream, what with the last-minute arrival of the Russian delegates, the unqualified success attending the presence of the Observers and the undoubted influence they exerted on the Council itself, the emergence of Cardinal Bea as a major Conciliar figure, and the ever-dramatic influence of the Pope himself.

The particular themes of the *schemata* themselves also had 'overtones' of fairly general interest. Implicit in the debate on liturgy was the burning question of Reform and of the relationship between a centralised Church and a multi-racial complex of different societies; already, too, there were signs of the crystallisation of two opposed outlooks, and the formation of blocks in any assembly always makes news. The debate on the Sources of Revelation—itsself a highly specialised theological topic—let loose a controversy on Biblical attitudes behind which lay a fascinating, if ugly, diplomatic intrigue, which is so ably expounded by Xavier Rynne that the difficult issues of the schema itself become clear almost incidentally. This was the topic of the sensational *New Yorker* article, which has, in the long run, rendered an enormous service to Biblical Studies by informing the public, in compelling terms, of the ideals which lie behind the modern Scriptural movement. The

debate on the Church, which might have been expected to be more remote and conceptual, produced unexpected bombshells such as the speech of the Bishop of Bruges, with its attack on the 'Triumphalism, Clericalism and Legalism' with which the Church's present image is burdened. News of all this, and of the various ballots, the dramatic papal interventions, the unforeseen emergence of a popular Progressive majority, came out from behind the veil of secrecy in an ever-broadening stream, and the Council which many had expected to fade onto page six after its colourful opening had by the close of the first Session established itself as a front-page triumph. The journalists had been lucky: here was a good story even before they wrote it—it had all the elements of popular romance: glamour, mystery, dramatic changes of fortune, a classical gallery of heroes and villains, and sustained suspense. The Catholic world, already committed, was enthralled by this rich fulfilment of its hopes; the non-Catholic world was amazed by this unexpected revelation of the Roman Church shedding its chrysalis of tight-lipped traditionalism and uniformity. The substratum of theological discussion was, as far as the public was concerned, of minor importance compared with the enlargement of the Church's image which that discussion brought about. Therein lies the difference between the role of the historian and that of the journalist. The historian cannot start yet, because the debates in themselves have led to no definite outcome. The journalist's main job has, quite possibly, already been done.

Kaiser's account is more frankly journalistic than Rynne's: he builds his narrative around the colourful characters of the main protagonists, has a number of purple passages, is economical in presenting details and sources, and has occasional resort to imaginative chunks of plausible fiction, such as the following passage: 'What to do? Tardini, raised to the purple by John, but a Vatican figure for decades, droned on. What to do? John rose and walked slowly over to his window overlooking Rome. A light rain slanted down across St Peter's Square, dimming the view beyond the Tiber.' It is characteristic of the book as a whole that this passage should be followed immediately by a passage full of brilliant insights on the general background to the Pope's summoning of the Council. The mixture of styles is one which will irritate Top People who are accustomed to *The Times* rather than to *Time*, but it is writing full of vigour and panache, with never a dull moment. The essential shape of the Council emerges with great clarity.

Rynne's style makes fewer concessions. There is a more detailed account of the Council proceedings, with summaries of all the main speeches, lists of all the speakers, and reproductions of some most interesting documents and plans. The section on the background to the Council goes far beyond what one might expect from such a book, being not only lucidly written but also, on certain themes, exhaustively

thorough. This is a most able and authoritative book, which is almost certain to outlast the purpose for which it was written. It is geared to a more specialist audience than Kaiser's book. Indeed the comparison between the two affords a revealing example of two rather different journalistic formulae, each handled with great skill. Home and Light, perhaps.

THE POPULAR FRONT

'The authors have no ecclesiastical, theological or other ax(e) to grind.' This claim is made by Xavier Rynne in his preface.

It must be interpreted as a claim to be without personal prejudice rather than to be impartial. It is true that Rynne makes more of an effort to restrain his enthusiasms than does Kaiser, who grinds several axes with noisy exuberance. However, both books are unmistakably one-sided, in that they adopt the position of the more extreme Progressives at the Council.

There has been some criticism of the one-sided attitude adopted by the press. It is a curious complaint, since the press is rarely expected to be impartial in any field. The question of impartiality in historians is an old chestnut, but fortunately it is irrelevant here. The journalist, unlike the historian, is frequently *expected* to be one-sided, to be the champion of a cause. All that is asked of him is that he should use evidence fairly. This is the point at issue here. Is the criticism that has been aimed at the so-called Curialist party fair?

The first thing to be said about this particular kind of one-sidedness is that it is a totally new invention. It has never before been possible. Even ten years ago it would have been unthinkable for a Catholic journalist to criticize the Curia, and even a non-Catholic would have laid himself open to the accusation of indulging in some sort of 'bad form'. We all used to think, in fact, rather along the lines of the Bishop who remarked in Rome, 'We used to think that the Curia *was* the Church'. Now we no longer think so. There has been a remarkable revolution in thought with regard to the quasi-sacrosanct character of the Church's organisational structure. It was only when this revolution had evidently received something like the official blessing of Pope John that it became in any sense respectable, since when it has swept through most informed Catholic circles like a forest fire, answering, apparently, a deep-seated awareness of the need to rethink a good many accepted attitudes. Now the flood-gates are open, and out upon the tide has floated a certain amount of dirty linen. The *ancien regime* of the Roman Offices has

suddenly found itself deprived of its customary armour of secrecy and privilege, and now seems strangely vulnerable. There is indeed a note of genuine pathos in the attempts of the so-called Curialist party to ward off the blows of its critics: it is all a bit like the old stories of the ignominious downfall of the school cad. The question arises as to whether the outsider (or more strictly the average Catholic observer) has any right to take sides in this matter. It is one thing for the Bishops in Council to fire heavy guns at abuses in ecclesiastical attitudes; it is quite another (it might be suggested) for those with no official function to fall like scavengers upon the twitching corpse of the Curialist ideal.

Emancipation always tends to be slightly intoxicating. Much of the current criticism of the Holy Office, the Council's Theological Commission, the Curia and so on, is due simply to the release of pent-up emotion, not unlike that which occasionally induces the partisans of one team to applaud a catch dropped or a penalty missed by the other. It is an expression of relief—not very nice, but very understandable. In this case the relief lies in the realisation that certain of the less attractive features of Catholicism are not, after all, quite so divinely-ordained or so irreversible as we were brought up to believe. No more embarrassment about Galileo, not to mention Lagrange, Teilhard de Chardin and one or two others (Xavier Rynne mentions quite a few). Moreover, the healthy atmosphere of criticism which has long been a standard feature of the democracies has made the Roman traditions of totalitarianism and clerical privilege seem irksome, and the criticism now being expressed is for the most part constructive and curative rather than merely irresponsible.

As for the Curialist ideal being 'a twitching corpse', it simply isn't. It remains a powerful reactionary force dominated, not by criminals or bullies who have been rendered harmless by their 'exposure', but by dedicated and well-intentioned men striving to preserve an order which they believe to be right. Their continued presence is necessary if a sane balance is to be reached, for there is obviously much of value to be preserved. But they have lost their immunity, and are being constrained upon to enter into a dialogue with the new spirit. At present it is just as well that this new spirit should be as vocal as possible at all levels. It is precisely the one-sidedness of the critics which is making the Church's *aggiornamento* popular.

Robert Kaiser goes perhaps a little too far in his criticisms of individuals. This is a calculated risk resulting from his method: once he has made Pope John his hero, it is difficult for him to avoid over-drawing his villains. Xavier Rynne is careful to let facts speak for themselves; it must be said that the resulting characterisation is much the same.

THE ATTACK ON THE CURIA

It seems probable the impact made by these two books will have been due less to their account of the Council itself than to their analysis of the ideological clash between the 'Progressives' and the 'Curialists' and to the substance of the charges they make against the Curia.

By a curious accident the two books are in this respect mutually complementary. Robert Kaiser, in his second chapter, gives an extraordinarily vivid (and equally erratic) account of the history of the Church's juridical and 'triumphalist' aspects. This outline sketch of the origins of the Curia is completed by Xavier Rynne, whose analysis of the modern Curia (mainly contained between page 44 and page 61) is solid, well-documented and conclusive.

Kaiser, for whom Cardinal Ottaviani's motto, *Semper Idem*, typifies the spirit of the Curia, begins with the Augustinian conception of the Church as the walled City of God, and suggests that the outlook which many have called 'the siege mentality' goes back far beyond the Counter-Reformation and is a distortion of the conception of the Church's leaders as *defensores fidei*.

'The Church, according to this image, was a battered caravan of the Good, of the Divine, prepared and foretold in the Old Testament, proximately ushered in during the great *Pax Romana*, running from its Semitic cradle through Greek culture to settle at the geo-political centre of Greco-Roman power and culture—Rome. Here, once Providence had swept away the ancient corruption and power by means of the barbarian invasion, the Church grew and taught men. The popes controlled Europe, banished the Jews to their ghettos, divided the world into *fideles* and *infideles* and left the bleaching bones of heretics, unrepentant sinners and rebels along the wayside.'

Then came the Reformation attack on the Church's authority and the Renaissance-Enlightenment 'emancipation' of the individual. The Church retaliated by relegating to the city of Mammon those who had broken away and by reiterating in a more emphatic way her own claims to authority.

'The churchmen of the City of God, reacting to the challenge of that other City, restated the old ideas in a juridical application of Trent's decrees with an emphasis on the *authoritative, directive, bureaucratic, administrative* centre. They reduced the *charismatic, individual, lay* element, never very dominant in the Church from the fourth to the fifteenth century, to a *non-functional, receptive* role . . .' (all italics ours).

The key to the unrolling of this image is an exaggerated emphasis on the Church's separation from the world. 'She has no need to consult the surrounding landscape (on her pilgrimage through the world) . . .

Nothing can be added or elucidated by means of the *saeculum praesens*: the world must be saved by her.' Hence her inability to keep in step with the movement of human society and thought, her extension of the conception of immutability into practical fields, her extraordinary insensitivity to the pragmatic.

'The French Revolution, all the revolutions of the nineteenth century, the Church regarded as an attack on authority and consequently on order as such . . .

As a fatal result, the Church and her allies, the secular traditionalists, found themselves pitted against freedom and on the side of those who proclaimed 'authority' . . . From 1800 onwards, the Church attempted to think and act in a two-dimensional world (of Church and State) that had ceased to exist. Napoleon conjured up a mirage that flattered this view, and Metternich and Ercole Consalvi, Pius VII's papal envoy to the Congress of Vienna, worked to re-establish a canon lawyer's world bounded by politics and religion. Consalvi threw a net of concordats over Europe, but it held nothing. What few if any churchmen realized was that the changes sweeping the Western world at that time were *neither political nor religious as much as cultural*. But *cultural revolution had no place in their system* because their concept of the Church was of a vast, bureaucratic, Byzantine structure immune from change' (italics ours).

There is no doubt much to quarrel with in this analysis, and one could have done with a few distinctions on what is meant in the first place by the term 'The Church'. However, its main contention is cogent enough. 'Cultural revolution had no place in their system'. This phrase sums up Kaiser's basic insight. Elsewhere he speaks of Pope John as a poet and a pragmatist, and, in commenting on his remarkably receptive and sensitive response to his varied experience among men, remarks that 'Poets and pragmatists do not catalogue men'. Here we find the elements of the personal conflict which Kaiser puts at the centre of his frame. Pope John is a poet hedged in by anti-poets. The Curialist is unpoetic precisely in the sense that he does catalogue men, and everything else as well. He is unpoetic in the sense that, for him, everything is foreseen: he can never be surprised by truth, because the truth has already been standardised and codified and stands for ever, in clear black and white, as a set of norms by which the thoughts of all men may be judged. In the context of such an inflexible system, there can be no growth and no real communication. The ideas of the poet are of quicksilver, those of the curialist are of solid concrete.

It is possible to exaggerate this contrast. It cannot, however, be denied that there has been a tendency in the Church, certainly since the Counter-Reformation, to allow the virtues of a defensively conceived administrative system to invade the intellect. When this happens, such

virtues go savage and end up by strangling what they are attempting to protect. When the restrictive purposes of law (in this case, Canon Law) are allowed to dictate norms for judging ideas, the result is a petrified forest of dead concepts. The nineteenth-century textbooks tell the gruesome tale only too well: an arid and over-simplified conceptualism in philosophy and theology, legalism and constraint in morality, fundamentalism in Scripture. Into this compartmentalised fossil-kingdom came Newman's theory of Development like the Spirit into the valley of dry bones. This was not merely a theory, in the sense of being an abstract method; it was a cultural attitude, which opened, merely by its receptivity, all the gates which the brittle categorising of the curialists had closed. Newman stands like a colossus behind the entire edifice of modern Catholic scholarship, and it is small wonder that Abbot Butler was able to comment after the first Session of the Council that 'the spirit of Newman had brooded over it'. Possibly the Curialist spirit in high places received its death-blow in the Encyclicals of Pope Pius XII, whose spirit of *rapprochement* with modern culture by-passed altogether the siege mentality and went a long way towards preparing the Catholic world, at an intellectual level, for what his successor set out to achieve at the practical level. Xavier Rynne, indeed, combats the curious popular misconception with regard to the 'contrast' between Pope John and Pope Pius by showing that their roles were complementary.

Rynne's section on the modern Curia is cautious and factual, based, as he says, on 'a close look at the *Annuario Pontificio*', the Vatican equivalent of *Whitaker's*. His findings are too numerous to quote in full, but the tone is set by his outline of the role played in the Curia by one man, Archbishop Pietro Parente.

'The twelve Roman Congregations of the Curia, though each is headed by a cardinal, are controlled by an interlocking directorate of bishops and monsignors, all Italian. The assessor or administrative director of the Holy Office, for example, is Archbishop Pietro Parente, who has the right to investigate any matters dealing with faith or morals in the Church. At the same time, Archbishop Parente is a consultor of the Consistorial Congregation, which is entrusted with the creation of new dioceses, the nomination of bishops, and supervision of their activities. He is a member of the Congregation of the Council, which watches over the discipline of both clergy and laity and has the right to revise acts of national councils . . . He is a consultor of the Congregation for the Propagation of the Faith, whose competence extends to the mission field, and a member of the Congregation of Rites, which deals with the Church's ceremonies and conducts the processes whereby a person is raised to the altar as a saint. He sits in on the Pontifical Commission for Cinema, Radio

and Television, and has a place in the Pope's official Chapel. Finally, he is a member of the Commission for Latin America . . . It was Archbishop Parente, along with another conservative, Archbishop Pericle Felici, who had the most to say as to who would, and who would not, be placed on the preparatory commissions for the Council.'

Having shown how much power is concentrated in the hands of very few men, always of the same school of thought and often of curiously inadequate background (it is Kaiser who points out that Archbishop Felici's doctoral thesis was on *The Use of the Ablative Absolute in Rescript Clauses*), Rynne goes on to describe some of the attempts made by the Curial party 'to give themselves absolute control over the Church's intellectual life'. The plan amounted to a kind of 'take-over bid' by the Curialist Lateran University, and the implementation of this plan had already got under way, with a series of annexations, condemnations and suspensions, when 'the thunderbolt of Pope John's announcement of the forthcoming Council' threw the scheme into confusion. The story of the whole fantastic intrigue makes one doubly thankful for Pope John's decision, when the Curia tried to get him to delay the Council, to put it forward instead.

The most astonishing piece of evidence produced by Rynne, which does more than anything else to make his whole account credible, is his word-for-word reproduction of a paragraph from an article by Cardinal Ruffini, in which the most renowned part of Pius XII's encyclical on the study of the Scriptures, *Divino Afflante Spiritu*, namely the section on exegesis according to differing literary genres, is not only directly contradicted, but treated with scorn. The Pope is not of course named, but those who hold his views are dismissed as 'superior-minded critics'. The very wording of Ruffini's attack amounts to a caricature of the style of the encyclical. Rynne comments:

'What bothers one about this attack, which called the teaching of Pius XII "absurd", is the fact that in Rome, under the pretence of defending orthodoxy in peril, it is possible publicly to criticise a solemn pontifical document—but only if you happen to be a member of the right team' (italics ours).

After giving his own, very convincing, account of the factors that help to perpetuate this pernicious *esprit de corps*, Rynne concludes optimistically:

'One fact is clear, however. Their view is not consonant with that of the present Visible Head of the Church (i.e. Pope John XXXIII) who summoned the Council to proclaim, as he said, not the Church's condemnatory or inquisitorial role, but its ecumenical and pastoral mission.'

In the light of this deep-rooted opposition of attitudes, the significance of the opening Session of the Council becomes doubly clear.

It was a trial of strength between two worlds, upon the final outcome of which will depend not so much the faith of the Church as the way in which it is held, probably for many generations.

Archbishop Roberts, in the August number of *Search*, draws attention to the sentiments of Archbishop Felici upon the subject of the Vatican Press Office. The function which he envisaged for it was 'to teach the press how to approach the Council with respectful silence'. He has got half his wish, for the press has been respectful. The other half, the silence, has fortunately been reserved for treatises on the Ablative Absolute.

DOMINIC MILROY, O.S.B.

ON BEING BORED AT MASS

PART II

SUMMARY OF PART I

LITURGICAL reform has become a central issue at the Council. This should not be surprising because the liturgy is the most important thing the Church does, the climax to which all else is ordered and from which all else receives its sense and value. The liturgy is the extension in the Church of Our Lord's priestly act of self-offering to the Father, an act which did not end at his death, but which he maintains now and for ever in God's presence; and it is this because the Church is herself the extension of Christ, the Body of which he is Head.

The liturgical movement has arisen and is pressing for reforms because there seem to be grave defects in the human presentation of this divine activity in the Church. Their symptom is the terrible and world-wide pastoral crisis through which the Church is passing. Their root is failure to communicate, with consequent failure to understand, resulting in boredom, apathy, and the danger of lapsing.

Communication in the Liturgy (Mass, Sacraments, Office) is based on the *sacramental principle*. A sacrament in the broadest sense is any 'sacred sign of something holy'. The sacramental principle is that God, throughout the whole history and economy of salvation, uses visible, tangible, audible things as signs that *reveal* and, at their most perfect, *make present* the invisible things of God. Thus the primary sacrament is Christ Our Lord, the Father's Word, made flesh; the secondary sacrament is the Church, the extension of his risen Body. Within the Church are the 'seven Sacraments' and gathered round them the universe of sacramentals that do not make present but do signify.

This principle is clearly exemplified in the Mass whose divine centre is the Eucharistic sacrament that signifies and makes present the sacrifice of the Passion-Resurrection; the rest of the Mass rite is a tissue of sacramentals, elements that are meant to signify, reveal and communicate both that central reality and many other related things of God. But the trouble is that the human contribution to the Mass (i.e. language and sacramentals), appears more and more to be failing to communicate. People increasingly lose interest in it, and this is not just because they are wicked but because it is too hard to understand. Hence the argument from boredom; 'What is boring can't be important. The Mass is boring, therefore it can't be important.' And the argument gets extended to the Christian life as a whole since the Mass is meant to be its centre.

This crisis is far too grave to be dealt with by mere externally imposed changes of ritual. It must arise from an utterly honest enquiry, *first* into what the divine element of the Mass is and *secondly* into the suitability of the present human element to reveal and proclaim that. In other words authentic reform must arise from living theology.

What follows therefore has the following plan: first, the theology of the three elements of the Mass rite: the assembly—the liturgy of the Word—the Eucharist; secondly, the inadequacies that are thus shown up in the present rite, and some possible remedies.

THE ASSEMBLY: The Greek word *ekklesia* (which we translate 'Church') means 'assembly'. The Old Testament repeatedly calls the Jews the 'assembly of God' ('Qahal Yahweh' in Hebrew). This title derives from the great occasion when God called the people to assemble at Mount Sinai in order that he might make the Alliance with them (Exodus 19-24) and also from those other occasions when Israel assembled

to renew or re-affirm the Alliance. These Assemblies were sacraments, in the broad sense, of Israel's permanent status as the People set apart, called together by God to be His own.

Our Lord took over this technical term of the Old Testament and applied it to the Church: '... on this rock I will build my ekklesia'. In the New Testament it came to have many related senses; (a) the total community of the New Alliance, redeemed by Christ; (b) the local Christian community; (c) the Christian community in one household; (d) the community assembled for the liturgy.

The connection between (d) and the other three senses is this: ekklesia-assembly is related to ekklesia-community as *sacrament to thing signified*. The liturgical assembly is the sign, visible expression, epiphany of the Church.

When assembled, it will act like that which it signifies, i.e. it will perform the characteristic action of the Body whose Head is Christ, viz. worship. Since baptism incorporates the Church into Christ, she shares his character both as offering priest and as victim offered. Her members are identically united to him as victim but diversely as priest, i.e. in a hierarchy of priesthood starting with the bishop's and ending with the laity's. But all share in the priesthood of Christ and therefore all have a priestly role at the liturgical assembly. And because we assemble as one People, not as a crowd of individuals, that role is communal.

It follows that present liturgical practice is theologically unjustifiable. The silent passivity of the Sunday crowd of spectators looking on at an exclusively clerical activity could not be more remote from the active, priestly, communal activity that theology demands for the laity.

But the form that this activity will take depends on what we think of the liturgy of the Word, and the Eucharist.

THE ALLIANCE AND THE PASCH: TWO MODELS

Before dealing individually with the liturgy of the Word and the Eucharist, it will be helpful to consider two biblical images out of which can be drawn not only the entire theology of both but also their relation to each other. The first is that of the Alliance, the second that of the Pasch.

When Our Lord said, 'This is my blood of the new and eternal Alliance', he was half-quoting, and the mind of the Apostles would have been carried back at once to the scene at the foot of Mount Sinai whither, round about the year 1250 B.C., Moses had led the Jews after their escape from Egypt. Exodus xix, 3-7: 'And Moses went up to God, and the Lord called him out of the mountain, saying, "Thus shall you say to the house of Jacob, and tell the people of Israel: You have seen what I did to the Egyptians and how I bore you on eagles' wings and brought you to Myself. Now therefore, if you will obey My voice and keep My alliance, you shall be My own possession among all peoples; for all the earth is Mine, and you shall be to Me a kingdom of priests and a holy nation."'

What was this Alliance? Simply this, that God wished an outward sign to manifest the choice that He had made of Israel, the unique and

priestly status He was conferring on it, and the sign He chose was that of an alliance, as between kings or peoples, and established by a rite familiar to them all. Exodus xxiv, 4-8: 'Moses rose early in the morning, and built an altar at the foot of the mountain, according to the twelve tribes of Israel. And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the Lord. And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. Then he took the book of the alliance, and read it in the hearing of the people; and they said, "All that the Lord has spoken we will do, and we will be obedient." And Moses took the blood and threw it upon the people, and said, "Behold the blood of the alliance which the Lord has made with you in accordance with all these words."'

The symbolism of this rite could be explained as follows: 'I take victims from among our cattle and remove them from our ownership by killing them, and make them over to God by placing them on the altar, the table of the Lord. He accepts the sacrifice and takes possession of it, filling it with His power and presence. Then I take the blood, the life-principle, of those victims that are now God's and I sprinkle it on this people. Now there is one blood between God and them; they are His as those victims are His; this is the sacrament of the Alliance that He wills to make with them.' It is not hard to translate this into Our Lord's meaning as he sat at table, with twelve men about him, the twelve Patriarchs of the New Israel, the Church, and offered sacramentally the alliance sacrifice he was to offer on the Cross next day. This is what makes the Church 'a chosen race, a royal priesthood, a consecrated nation, a purchased People . . . the People of God', as St Peter tells us (I Peter ii, 9).

The second model is that of the Paschal Meal. This took its origin from the meal eaten by the Israelites on the night of their escape from Egypt when every family sacrificed a Lamb, splashed its blood on their door post to signify to the destroying angel that this house contained servants of the Lord, and then cooked and ate it. This meal was thereafter repeated every year, with gradual accumulation of rite and significance, as a memorial of that night of deliverance when with a mighty hand and outstretched arm the Lord led his People out of Egypt. And Jesus Christ, the true¹ Lamb and the true Moses, was sent by God to redeem and to lead his true People, the Church, out of 'the flesh' and into 'the Spirit', i.e. out of slavery to death and sin and into the sharing of God's own life as His sons, out of the Devil's kingdom and into his

¹ 'True' here means 'real' as opposed to 'prophetic'. The Paschal Lamb of the Old Testament was only a sign of the true sacrifice of deliverance, Moses only a sign of the true leader out of the true slavery; and so on.

Father's. So the night before he suffered, he celebrated the Paschal Meal with his disciples, the last one of the Old Alliance, the first one of the New, and he transformed the ancient rite into the memorial of the new act of deliverance.

The meal in Our Lord's time took this form: *first*, the father of the family took a cup of wine, mixing in a little water, and said over it a double blessing, for the feast itself and for the wine—'Blessed be the Lord who has created the fruit of the vine'—and passed it round (here Our Lord bade farewell to the fruit of the vine: Luke xxii, 17); *secondly*, a basin and towel were passed round for the ritual washing of the hands (this may have been when Our Lord washed his disciples' feet); *thirdly*, the first course, of bitter herbs slowly chewed to remind them of the bitterness of Egypt (here perhaps he gave the morsel to Judas); *fourthly*, at the request of the youngest present, the father gave an account of the meaning of the feast and of the lamb, sacrificed a few hours before in the Temple, of the unleavened bread and the wine (this was presumably done by Jesus, incorporated into his own teaching); *fifthly*, a second cup of wine and the first part of the Hallel psalms; *sixthly*, the father blessed, broke and gave the unleavened bread (here Our Lord said, 'this is my body'), with the eating of the lamb after and then the third cup, over which the father said a final blessing (cf. I Cor. xi, 25: '... after the meal he took the chalice . . .')—Thus the Mass is the true Paschal meal, with the true Lamb of God made sacramentally present under the appearances of bread and wine.

With these two models in mind, then, let us look at the liturgy of the Word and at the Eucharist.

THE LITURGY OF THE WORD

It is true that this part of the Mass is not essential to the sacrifice. It is an addition, albeit an extremely early one, to the primitive eucharistic rite, and modelled on the Jewish synagogue service of scriptural readings, chants and expositions. But there is a manifest rightness about this addition which, it may be suggested, can be seen in the two models. In both of them one can distinguish two elements, an *instruction* and a *sacrifice*.

The link between these two elements can be seen in the words of Pius XII: 'It is certainly true that the sacraments and the Mass possess an intrinsic efficiency because they are actions of Christ himself, transmitting and distributing the graces of the divine Head to the members of the Mystical Body. *But to have their proper effect they require*

our souls to be in the right dispositions.'² (*Mediator Dei*: 33, our italics.) The sacraments are not magic. They are signs under and by which God makes present to us His saving power, and signs demand, first, understanding and then response. Now just as Moses prepared the Jews for the Alliance rite by reading them the ten Commandments and calling forth their consent—'Everything that the Lord has said we shall perform and we will be obedient'—and just as the father prepared his family for the eating of the Pasch by recalling to them the great doctrines bound up with it, so also the liturgy of the Word prepares the assembly, unites them in awareness and acceptance of their communal vocation as God's People and makes them ready to celebrate the sacrifice of the New Alliance and to eat the New Pasch. That sacrifice, that meal, is *in itself* of infinite value, but its value *to the community* is proportioned to the People's response of faith to the sign, of hope for what is signified and charity for God who gives. To sum up, it is entirely right that when we encounter the Word of God, our Way to the Father, it should be *first* that Word as found in Scripture and proclaimed by the Church and *secondly* that Word incarnate as sacramentally made present in the sacrifice and meal.

The basic principle that emerges from this is that the function of the liturgy of the Word is to prepare the minds and hearts of the People to offer the sacrifice with faith, hope and charity, a preparedness which they must, in accord with the sacramental principle, express externally in communal action. Any form of Mass rite that hinders this function or that active response is defective.

THE VERNACULAR?

At this point the question of liturgical language can no longer be evaded. Passion runs high, so the present writer will be content to quote

² A misunderstanding of this and what follows must be avoided. The traditional assertion that the sacraments work *ex opere operato* (i.e. by their own power) and not *ex opere operantis* (in virtue of the receiver's spiritual effort) is true. But insistence on this point (against the Reformers) has reduced the receiver's role 'to not very much more than the minimum willingness to receive them—the moral-theology mentality'. But 'it is now more clearly seen than it has been for centuries that the response of the recipient of the sacraments is of very great importance. The sacraments, it is held, are the approach made by God to his creatures, and God's approach always demands a response from man . . . Although the *ex opere operato* effect is always achieved granted that basic willingness, Christ, through the sacramental operation, takes up the response of the recipient and makes it grace-bearing. In other words, the activity of the recipient is crucial for the fully fruitful reception of a sacrament'. (Fr J. D. Crichton in 'The General Council and Liturgical Reform': the *Clergy Review*, June 1962). In other words, the basic effect of a sacrament is achieved *ex opere operato* provided only that I oppose no obstacle, but its fruitfulness in grace for me is proportioned to the *opus operantis*, my response.

authorities. Hans Küng in 'The Living Church' makes this case: Latin is not the Church's original language—Our Lord spoke Aramaic, the Apostles the language of the country: Latin is not the language of the whole Church—the Eastern rites do not use it: Latin was not always the language even of the Western Church—the Roman liturgy was in Greek till the middle of the third century when pastoral needs induced a change to Latin, the language of the people. Similarly today, he argues, pastoral needs demand the use of living languages. Again, Maximos IV Sayegh, Patriarch of Antioch and all the East, when speaking to the Council on this point, quoted I Cor. xiv, 16-19 as a decisive argument of apostolic authority: 'If thou dost pronounce a blessing in this spiritual fashion (i.e. in an unknown tongue), how can one who takes his place among the uninstructed say Amen to thy thanksgiving? He cannot tell what thou art saying. Thou, true enough, art duly giving thanks, but the other's faith is not strengthened . . . in the church I would rather speak five words which my mind utters, for your instruction, than ten thousand in a strange tongue.' And in a recent book³ of his, he states: 'We are personally very much in favour of a wider use of the vernacular, even in the celebration of the Mass. Whatever the advantages of Latin, and they are many, they do not seem to us sufficient to compensate for the irreparable difficulty that Latin is not understood by the great majority of those participating in the sacred act. This being so, we feel that the example of the Eastern church, which resolutely favours the use of a language understood by the people, should serve as a model. Those who enthusiastically defend the almost exclusive use of Latin are, we fear, not always moved by purely pastoral or ecclesiastical considerations.⁴ What then are we to say of those who claim Latin to be the language of the Church, forgetting that the Latin church is not the Church but a church in the Church, and that "Latinism" and Catholicism are not the same thing?'

To this need only be added the fact that dispensations for use of the vernacular are more frequent and more radical than many realise. For example, in June 1962 the Sacred Congregation of Rites authorised Paraguay to use Spanish for the Confiteor, Gloria, Credo, Sanctus and Agnus; this exactly parallels a previous permission to Poland; the Chinese have for some years been able to say the whole Mass in the vernacular save the Canon (a privilege which apparently the Congolese bishops have announced they will apply for the moment the Council

³ *The Eastern Churches and Catholic Unity* (Herder-Nelson) 305.

⁴ It might perhaps be tentatively suggested that the present agonizing over the giving up of Latin is more cultural, in the last analysis, than religious. There is not even the factor, present in the Roman third century decision, of giving up the language of Scripture.

passes the Schema⁵ on the Liturgy). The account of a recent visit to Yugoslavia suggests that similar permission must have been given there; and indeed, in all Iron Curtain countries, the difficulties in the way of teaching the people are now so great, that, if the Liturgy does not teach, nothing else can.

THE EUCHARIST

The Eucharist is both sacrifice and meal, a sacrificial meal. Of the two aspects, the sacrificial comes logically first, because the meal is the People's sharing in the sacrifice. But both must be preserved, and both give us important insights into the principles behind lay participation.

The Mass is a sacrifice, an alliance sacrifice; its effect is that God is our God and we are his People, there is alliance between us, so long as we are faithful to its terms. And although the sacrifice is performed for the community by a man consecrated by Christ and not by it, that man is still the community's representative, its *pontifex*, and as he performs this staggering act of renewing sacramentally the alliance sacrifice, self-evidently the community ought to respond to what is being done for them and in their name; they should offer with him as their baptismal character enables them to do for 'all are priests by virtue of the fact that they are members of the One Priest',⁶ and they should express their minds in outward communal action.⁷

The Mass is a meal. 'Because it is a meal, a family banquet, the question how often one should communicate, which has had such a chequered history in the Church, is seen to be a wrong question, one that should never have been asked, one that could never have been raised had the Eucharist always been seen in its Scriptural origins. The

⁵ 36.1. The use of the Latin language, without prejudice to particular existing rites, will be conserved in all Latin rites.

36.2. Nevertheless, since in the Mass, in the administration of the Sacraments and in other parts of the liturgy, the use of the vernacular can often be very profitable for the faithful, a greater use of it is to be allowed, above all in readings, in addresses and in certain prayers and chants. Regulations concerning this will be laid down for each particular question in subsequent chapters.

36.3. The power to establish the extent of the use of the vernacular is in the hands of the territorial authority as laid down in par. 22, sect. 2, always respecting the above mentioned norms and after consultation, where necessary, with bishops of adjoining territories having the same language. The decisions taken are to receive the approval and confirmation of the Holy See.

Excerpts from the Schema, given by Dom Cyprian Vaggagini, in *La Documentation Catholique*. This has now been voted on by the Council.

⁶ St Augustine: *the City of God*: XX, 10.

⁷ The Germans have an admirable expression for the laity's activity at Mass; they do not say 'hear Mass' (purely passive, rather uninterested) nor yet 'assist at Mass' (distant and timid hovering) but 'mit-feiern, to celebrate with, concelebrate'. (Of course this is not concelebration in the restricted clerical sense.)

Eucharist is a meal; therefore one cannot fully take part without eating. Communion thus is part of every Mass, its ordinary climax, and the rule should be that one communicates every time one goes to Mass. If there is any question to be settled concerning frequency, it is not 'How frequently should I go to Communion?' but 'How frequently should I go to Mass?' Evelyn Underhill expressed this over two decades ago: 'The communion of the people is . . . the proper climax of all Eucharistic worship; essential, indeed, if the balance and full significance of the service are to be preserved. Yet no element in the total action has been in fact so difficult to maintain. Every great revival of Christian worship has protested against the neglect of this sovereign means of grace, and struggled to restore Holy Communion to something approaching its proper place in the Church's life . . . Yet in the early days of the Church, nothing less than a general communion was even contemplated as the conclusion of the Eucharist' (*Worship*, London 1934, page 257).⁸

PRACTICAL CONCLUSIONS

Once we have examined in briefest outline the theology of the various parts of the Mass, the defects of present practice, as catalogued by leaders of the liturgical movement, stand out clearly. (a) The Word of God is shrouded in a dead language, the Scriptures are not taught and explained, the selection of readings is inadequate, with the result that the Bible plays little part in the spiritual formation of the people; sermons lack substance,⁹ and are usually very far away from the Epistle and Gospel. (b) Whereas the Mass should be the act of the entire priestly People, often it might appear to be the act only of the clergy; while the priest in the main stays silent, even during the Canon, facing the wall at a distant high altar, the People remain passive, even more silent, not an assembly but a collection of individuals, looking on as at a spectacle and regarding communion as the exception, not the rule. (c) There seems little scope for adaptation to local tradition so that the assembly may express itself in terms drawn partly at least from its own culture; to be Catholic and to be Romanized seem equivalent. (d) The Last Supper, being the first Mass, is the basic model for subsequent Masses;

⁸ Rev. J. J. Megivern, C.M.: 'Eucharistic Perspectives' in *The Pax Romana Journal*, No. 5, 1961.

⁹ 'We cannot but notice the superficial character of so much of our apostolic effort. Where lies our weakness? We refuse to acknowledge the power of ideas. We neglect the content of what we preach. We are anxious to devise ways and means of getting an ever-bigger audience to hear what we say, but we will not devote the time and effort and discussion necessary to improve the quality of what we say . . . It never seems to occur to us that people sometimes do not listen, because what we tell them is not worth their attention and does not meet their legitimate needs and desires.' Fr Charles Davis, in *Liturgy and Doctrine*, page 17.

but its simple structure has been overlaid with a number of complicated ceremonial elements, once useful and significant but which now seem to some as dead as the socio-religious situation that produced them.

It is by now a commonplace to point out that the demand for reform of these shortcomings was one of the driving forces of the Reformation and, if only the Reformers had stayed within the Church and not wandered off into schism and heresy, they might have seen in her the fulfilment of their desires. Alas, they revolted, and the rigidity of the Counter Reformation ruled out all concessions. But today's climate of opinion is entirely different, and the movement by the Church to reform herself in this field cannot fail to be the most powerful initiative in the new dialogue between Catholic and Protestant. Hence Professor Küng writes, 'What this Council has in mind is the renewal of the Church as a preparation for the reunion of all separated Christians, with ecclesiastical worship as the central point of this renewal . . .

'It is Christian worship which is, and must always be, central in the life of the Church. If success is achieved in renewing the Church's liturgy, the effect of this renewal will be felt in every sphere of activity within the Church. If Catholic worship is successfully refashioned in a more ecumenical form, the effect on the whole movement towards reunion with the separated Christians will be decisive. The Protestant Reformers, too, regarded liturgical renewal as a task of central importance, and it was one of their most insistent demands. The Council of Trent carried out considerable reforms in the sphere of Catholic worship by removing many appalling abuses by re-arranging the form of the Catholic liturgy. But the Tridentine reforms were in fact more in the nature of a restoration of the medieval status quo than a truly constructive and creative renewal of Christian worship in the light of the Gospel and arising from a need to adapt worship to the requirements of a new age.

'It is of the utmost importance in the cause of the reunion of separated Christianity to give precedence to liturgical reform and to concentrate on the central problems of renewal.' (*The Living Church*.)

What then, in practical terms, is to be done? Before any reform of the liturgy itself there is needed a reform of our attitude to it. This will come about by prayerful study along the lines mentioned in this article and by learning to desire to pray in community as the liturgy enables us to do. And this theology will show us what is authentic and what is to be corrected, and enable us to judge whether a proposed reform is a true aid to liturgical prayer or a gimmick. Because, let us never forget it, the object of all this effort is increase of charity, it is that the People of God should be enabled to grow in grace. No hasty and wilful impatience, no irreverence towards the past, no opportunist pandering to current fashion, will bear fruit acceptable to God. *A fortiori*, lack of

charity for those who do not agree must be anathema, because that is to destroy the very thing that the reform is meant to serve, and to substitute a purely human motive, cultural, antiquarian, church-political or whatever. A reformer should be above all a man of charity, for it is growth in charity that he seeks to promote. Woe to him if he betrays his cause, if not by what he does, by what he is.

Secondly, the actual reforms—what are they to be? This is so vast a topic that it seems best in this article to confine oneself to presenting one fairly middle-of-the-road model as a basis for thought and discussion. It is presumed in it that the Canon alone is in Latin, and that everything said is said to be heard, save possibly the Offertory up to the '*Orate, fratres*'.

The crucifix is on the back wall of the church. Beneath it on a slight dais is the chair for the president of the assembly (the bishop or his delegate the parish priest); the chairs for ministers and benches for servers stand below it on either side, forming a semi-circle. The sanctuary stretches between them and the altar. On the altar is nothing save the cloths, the missal, two short candlesticks and the veiled chalice. Mass is to be said facing the people.

The priest enters (accompanied by deacon and subdeacon if available)¹⁰ and processes with the servers to their places at the back of the sanctuary. As they do so, the choir sings the Introit antiphon and the people as much of the psalm as is desired. Then from his place the priest intones the Kyrie, taken up by choir and people, and similarly the Gloria. He then recites the prayer, slowly and clearly so that all may hear it.

Then all sit down and there are three readings from the Scriptures,¹¹ one from the Old Testament, one from the Epistles and one from the Gospels, read or sung facing the people by sub-deacon and deacon (or parish lectors if there are no ministers). After each the people sing a brief hymn or psalm or canticle. The priest then gives a short homily¹² on the Scripture they have heard, and intones the Creed, the assembly's response of faith to what they have heard. Then the priest or deacon leads the people in a litany of intercession for the Pope and the local bishop and the whole college of bishops, for the needs of the Church

¹⁰ There seems no compelling reason for a strict distinction between high and low masses, nor yet between sung or said. The ideal is the sung high mass, but if one cannot have it all sung, perhaps part can be, and if two ministers cannot be found, let one suffice.

¹¹ Section 35 of the Schema on the Liturgy asserts the need for an improved selection of readings.

¹² The same section also places new insistence on the necessity of a homily and liturgical catechesis. Already the 1958 Roman Instruction '*De Musica Sacra*' had encouraged the priest to preach '... especially on Sundays and feast days' not excluding other days at community Mass. And it is in fact the custom in many foreign parishes to give each day a short explanation of the Scripture readings.

and the world, of the diocese and of the country, of the parish and of the neighbourhood.

The offertory is as now, save that all who wish to go to communion placed a host¹³ in one or two ciboriums placed at the back of the church. These are now collected by the sub-deacon and brought back in procession to the altar while the choir sings the offertory antiphon. The priest, while preparing the host, ciborium and chalice, prays in silence till the '*Orate fratres*', and says aloud over the gifts the 'Secret' prayer (*oratio super oblationes secretas*), and all answer 'Amen'.

The Canon, the Great Prayer, opens with all making the three responses. The priest then says the Preface, sings the Sanctus with the people, then continues aloud . . . 'Through him and with him and in him is to Thee, God the Father almighty, in the unity of the Holy Spirit' (here he raises host and chalice), 'all honour and glory for ever and ever'. And all the assembly answers 'Amen'.

The priest intones the '*Pater Noster*' and all join in, and similarly for the '*Agnus Dei*'. The three prayers before communion he says in silence, then leads the people in the '*Domine, non sum dignus*'. Having received communion, he gives it to the assembly, aided by the deacon. As the people come up, the choir sings the Communion antiphon. Some think that the people themselves should then sing a psalm or a hymn all together, because communion is not a private meeting with Our Lord at which others are not welcome but a meeting in the assembly, by which one is incorporated into him and therefore specially united to all one's neighbours to whom the same is happening. But others think this would be a distraction from the most important thing in order to emphasize a point sufficiently emphasised already.

The priest says the final prayer, the Postcommunion; the deacon gives the people their dismissal, and the priest gives the Last Blessing. Then he, the ministers and servers process out. Perhaps as they go the assembly sings the Last Gospel, set to a simple chant.

Perhaps if it was on these lines that one thought of the Mass and acted at Mass, the argument from boredom would arise far less often.

FRANCIS STEVENSON, O.S.B.

¹³ 'Pope Benedict XIV . . . warmly recommended and praised the practice of consecrating at each Mass the hosts distributed during it at Communion, a practice also singled out for praise by Pius XII (*Mediator Dei*, 126). It stands to reason that what is offered in sacrifice should also be what is distributed in communion. To consider it normal to distribute Communion habitually from the tabernacle for no notable reason shows how far the sacramental sense has been lost. In his efforts to revive it, Pius XII, in the encyclical *Mediator Dei*, asked all priests, as often as no reasonable motive stands in the way, to do everything possible to manifest more clearly at the altar the living unity of the Mystical Body.' J. J. Megivern, *op. cit.*

CORRESPONDENCE

The Editor of THE AMPLEFORTH JOURNAL,

Sir, I read with pleasure and, I hope, profit Dom Francis Stevenson's article 'On Being Bored at Mass'. I was particularly intrigued by his remark in the penultimate paragraph: '... If a Christian is passive there (in the liturgical assembly), he will be passive in other respects also.'

This is obviously true in the main, but it is written from an essentially hieratic point of view (which is perfectly fair). I find myself wondering, though, as I often do when I listen to priests, 'How much does this man know of a life without any particularly spiritual aptitudes?'

For a Catholic layman, hanging on to his Faith by his fingernails, the great difficulty is this; his knowledge of his deficiency of spirituality gives rise to a feeling of guilt which in time will almost certainly taint and inhibit his will to faith.

At present there is very little he can do to justify his place in the Church. And in part it is because he is forced to be 'passive in other respects' that he is 'passive there' also.

It would be much more hopeful if the Church provided an alternative subvocation in the administration of her affairs, especially where they concern matters of finance and administration in which the layman might have some special knowledge.

As an example; we are raising and spending a vast sum of money every year to build Catholic schools. I know of no diocese (here I speak from very limited experience) which publishes a balance sheet, record of income and expenditure or any other report. Surely the faithful who contribute so much from their limited means should be allowed some account of the work done in their own diocese. The preparation and distribution of this would be, it seems to me, an admirable occupation for a suitably qualified Catholic. It would certainly help him to feel that he was giving to the Church and to God his special aptitude. And from the delegation of such tasks as that to laymen the Church might slowly move at any rate some of the way towards the present situation in Holland where, according to *Search*, many parishes have given over the financial side of things entirely to the laity, thus freeing the priests for pastoral work.

I will go no further. It is not my intention to enumerate the many things that could be done by laymen to relieve their overworked clergy, but to point to a very great difficulty and a possible remedy.

Yours faithfully,

J. B. O'LEARY.

[The Editor wishes to take the opportunity offered by this letter to say that correspondence on this or any topic, whether arising out of the articles or any matter of current interest, will be extremely welcome. It should be possible to publish several pages of letters every issue.]

BOOK REVIEWS

SEARCH. Michael de la Bedoyere's Independent Christian Newsletter: available by private subscription (30s. or \$4.50 p.a. post free) only from 59 West Cromwell Road, London, S.W.5, or P.O. Box 102, Garden City, Michigan, U.S.A.

It is now over a year since Mr de la Bedoyere launched *Search* under the double epigraph, 'The first duty of the journalist is, like the choruses of antiquity, to seek out primary truths' (Mauriac) and 'I want an intelligent well-instructed laity' (Newman). It was manifestly an ambitious standard to set himself, and there were not lacking those who said it would be a flop. Then, as it prospered beyond all possible expectation, 'It can't last' was the word. But it has lasted, and now has established itself as one of the most powerful voices working for the *aggiornamento* demanded by Pope John, the bringing up to date of the Church in this country. It is no small achievement for a new publication to make itself an institution within a year, and the AMPLEFORTH JOURNAL is glad to salute this anniversary and to recommend *Search* without reserve to all its readers.

It takes the form of a letter from the Editor to the subscriber, in which articles fit rather as long quotations brought in to illustrate some point he wants to make, and letters as the subscribers' response. It is planned as 'a sort of conversation piece, the kind of discussion and talk that any of us might have in our home circle or in a club or at an informal meeting. Indeed, I hope very much that *Search* will stimulate such discussion between you and your friends, members of other Christian communities, even more perhaps than Catholics or, if you happen to be a non-Catholic, between you and your Catholic friends and acquaintances. After all, we so easily think of the Church as something outside and above us—which of course in so many respects it is. But the Church is also 'where two or three are gathered together in My name'; where the family is; where friends meet; where the work of the parish takes place; where the school is forming to-morrow's generation; where the university is giving the opportunity of a liberal culture that can shape Christians into men and women of authority and balance in the world of to-morrow... It is the Church at this grass-roots level that *Search* may hope, in its small way, to help.'

To this task Mr de la Bedoyere brings his experience of over twenty-five years editorship of the *Catholic Herald*, aided by Fr Thomas Corbishley, S.J., the Superior of Farm Street, as an adviser, especially on subjects touching faith or morals, and by Mr Andrew Boyle (author of *No Passing Glory*, the biography of Group-Captain Cheshire, V.C.) and Mr John Todd, a partner in the firm of Darton, Longman and Todd. These last are consultant editors.

To 'review' something like *Search* is a little difficult because of the immense variety of the contributors, ranging from Archbishops to Abbots to housewives. All one can really do is to give some general impression of all the good things to be found in it. So, in order to start somewhere, I will begin by mentioning the excellent coverage of the Council; Maruja Echegoyen, Robert Sencourt and John M. Todd all wrote 'Letters from Rome' and the latter also an article on 'The Council, England and the Bishops'. These, together with the correspondence and supporting articles, (notably two by Archbishop Hurley), were of the greatest interest. Then there was Archbishop Roberts, S.J., on 'Search for Peace', Abbot Butler on 'The Bible Today', Professor J. M. Cameron on 'Truth and the Catholic Writer', Fr Corbishley, S.J. on 'The Importance of Being Human' (defective and negative attitudes to morality), Dom Christopher Delaney on 'The Faith with the Lid Off', Rosemary Haughton on

'The Theology of Sex' and James Scott on 'Walking Through Hell in Asbestos Blinks' (the Church's failure to face up to the modern world).

It would be hard to think of a better Christmas present to give to an intelligent and progressive Catholic than a subscription to *Search*.

J-F.S.

A SHRINKING WORLD? by Jacques Leclercq. Translated by Margaret Clark (Faith and Fact, 94. Burns and Oates).

THE POPULATION EXPLOSION AND WORLD HUNGER by Arthur McCormack (Faith and Fact, 125. Burns and Oates).

These two short books attempt a survey of the problems of world co-operation and development. Both are written by priests from an explicitly Christian viewpoint. Neither are political studies but while the first, which is all theory, teeters between political analysis and Christian moralising, the second gives 160 pages of factual introduction to the problems and possibilities of solving world poverty. Each aspect of the situation is explained in two or three pages and then summarised in an easily memorable form; on illiteracy:

'To produce more food and combat the other ills of underdevelopment, education at all levels is essential if these people are to help themselves'.

By free use of such headings as Illiteracy or Disease Fr McCormack makes his exposition of the causes and effects of poverty methodical and easily referable. Mercifully, he uses statistics only as illustration of his problem summaries. He warns against trusting blanket ('2/3') statistics as true reflections of problems that must nearly always be solved at local level, and on the basis of this warning avoids tedious lists of statistics which would probably be two or three years old anyhow. It seems to me that the most the layman, who is not actively engaged in some project, can gain from reading up statistics is a factual outline of the general problems, much more easily gained by reading an introduction like Fr McCormack's. He gives convincing solutions to the problem of hunger, making his suggestions come alive with stories of the small but significant changes that he could make for the East African village where he worked. One of the book's high spots is his argument against contraception, which is not just a skilful employment of statistics to show that it is impracticable (a pessimistic argument anyhow) but an assertion of the Christian view of life, with no apologies. He makes it clear that it is no use trying to 'defeat' a birth-controllist with 'it doesn't work' arguments (but that it is useful to get him to explain what his priorities are—economic stability or human beings?).

The book's exposition is sometimes weakened, especially in the later, more theoretical passages, by undocumented speculation and reliance on papal pronouncements which are essentially non-political:

'Hardly a year passed without some wise and profound utterance on some aspect of the complicated situation'—the type of remark which plagues Fr Leclercq's book like a blight. However, Fr McCormack never strays far from the facts. For the most part he gives a lucid interpretation of the problems and from an introduction this is all one asks.

One can't say this about Fr Leclercq's book. It would be difficult to say exactly what it was about or what its aims were, except that the book develops from his first chapter discussion of 'International Integration', a base-phrase he tries unsuccessfully to define:

'International Integration is the fact that the activities of the entire human race form a whole.'

'International Integration implies a sense of community corresponding to the mass of reasons which bring men together.'

There is nothing wrong with the attitude behind these definitions, an attitude which, I should guess, most Catholics, in fact most people, share. But they remain basically moral statements about the world and get us no further in deciding the practical problems of 'international integration' like recognition of East Germany, trade with South Africa, colonial problems, China and the West, etc. To answer such problems one must know, admittedly, what one is aiming at—what are one's ideals, altruist or otherwise—and just as important one must know the facts about the matter under discussion. Only with the facts, rooted out by investigation and analysis (or reading the papers), when various courses of action sort themselves out as possible, impossible, practicable, impracticable, can one make the moral decision: permissible or impermissible. In cases where the distinction is far from clear, as in most politics (the reason for the 'interpretability' of political encyclicals) the only standard seems to be the individual's conscience prompting him to act according to the morals he knows.

Thus there are two necessary factors in judging a political problem: moral and factual. When either of these are denied, as is the latter by Fr Leclercq, politics becomes a mess. Of course in the absence of any methodical study he leaves unexplained, or even ignores, some of the greatest obstacles to 'international integration'. He moves on with talk about human brotherhood but forgets the race problems exploding weekly round the world (and on our doorstep). He touches on the problem of a long-needed readjustment of policies, attitudes and prejudices in the West (p. 22) but mentions it as a minor detail; throughout the book there is a paternalistic refusal to look hard at the muddle in the West (the 'more developed countries').

In summary, his book is an unresolved knot of theology, centred in chap. II, and political theory, two languages which mix badly enough but break up completely when trained on a world in need of food:

'the only guise in which God dare appear'.

Fr Leclercq says somewhere:

'We shall work for peace, less by crying out: Peace, Peace, than by working to develop a spirit of universal mutual aid.'

Less by theorising about spirits of universal aid than by studying the endless problems and possibilities of disarmament, reduction of stocks, western defence, testing, devolution of nuclear arms, the Rapacki plan, by studies like Fr McCormack's of illiteracy, poverty, disease, malnutrition, the difficulties of helpful aid, tariff restrictions, and trade—political and economic studies which bear eatable fruit.

C.E.T.F.

THE UNITY OF CHRISTIANS by Augustin Cardinal Bea. Edited by Bernard Leeming, S.J. Introduction by (the late) Archbishop Gerald O'Hara (Geoffrey Chapman, London) 21s.

On Pentecost of 1960 Pope John established the Secretariat for the Promotion of Christian Unity, calling it 'a special sign of esteem and affection for separated Christians'. To head it he appointed the octogenarian Cardinal Bea, S.J., who from that moment responded with an astonishing summer of ecumenical activity. He himself has described his earlier life—Jesuit Provincial, Rector of the Pontifical Biblical Institute, Consultant to the Biblical Commission, Curial Congregational official—as but a prolonged preparation for his present task.

Cardinal Bea's central tenet (to quote the introduction by the late Apostolic Delegate to Britain) is this: the work of reuniting Christians is God's work, to be

accomplished by God's grace, no matter how insurmountable it may seem in human eyes. For that reason the Cardinal makes no forecasts. The future is in God's providence. 'Now God would use a foolish thing, our preaching, to save those who will believe in it . . . so much wiser than man is God's foolishness; so much stronger than man is God's weakness.' From this central conviction stems the Cardinal's repeated stress upon the effect of baptism in relating all of the baptised to the Mystical Body. He stresses also the need for deeper attention to Sacred Scripture by scholars, clergy and faithful.

His book, published after the opening sessions of the Second Vatican Council, falls into two parts; matters relating to dispositions for reunion (Catholic attitudes, obstacles, ways and means, conciliar prospects, and the priesthood as a ministry of unity); and matters in the purview of the Secretariat that he heads (method, conciliar relation, possibilities of co-operation, the work of Pius XII, visible and invisible union, conciliar preparation, and the Council as seen to be for the whole of mankind); the final address is on St Paul's vision of the Church in human history. These addresses and papers—for it is not a book as such, but a collection from Cardinal Bea's public utterances of the last three years—are naturally repetitive in their accidentals; but, coming from a single intellect, wonderfully concentrated upon a constant but developing theme, they cohere in a unified corpus of thought, expanding as study increases. Secular critics have seen it as 'much the clearest statement of the Roman position that has yet appeared in English', key reading for the ecumenist (T.L.S., 28th July 1963).

Cardinal Bea starts by recognising two attitudes embedded in the Church. The first is one of extreme reserve, defensiveness, severity, and even the avoidance of contact. To support it, he brings to bear a wide range of New Testament texts (which surprisingly does not include II John 10-11). The second suggests that, taking account of the good intentions of others, and our own shortcomings, we should learn from them, drawing on the riches found in other Christian bodies as well as our own, placing unity above all save those dogmas judged 'essential'. To the first he answers in the words of St Augustine, 'Odisse errores, diligere errantes—hate error, love those who err', two expressions of a single act of charity, which mingles severity and gentleness. From St Augustine, he continues, 'Whether they like it or not, they are our brothers. They will only cease to be our brothers when they cease to say: Our Father.' The Church is, for non-Catholics, not 'a strange or unfriendly home, but their own home.' Belloc said as much in his letter to Katharine Asquith: 'the metaphor is not that men fall in love with it (the Church): the metaphor is that they discover home . . . the matrix to which corresponds in every outline the outcast and unprotected contour of the soul.' Severity is only shown to him who individually and consciously withdraws himself from the true faith and obedience to Christ's Church. To all others must be shown charity, limited only by safeguards of the absolute integrity of dogma—it is St Paul's 'Veritatem facientes in caritate . . .' (Eph. iv, 15.) Good faith, the demands of conscience, the distinction between material and formal heresy, the working of grace in baptised Christians not in full sacramental communion, the pressures of environment developed from 'cujus regio illius religio' (' . . . the vast majority only accept the legacy handed down to them from their ancestors . . .'), the answering—rather than stifling—of 'some unconscious yearning and desire . . . the inner stirring of God's grace' (Mystici Corporis), all these are accountable factors in our charity and our understanding of separated brethren.

This is an important collection of its kind. Cardinal Augustin Bea has taken his theme from his patron—'In necessariis unitas, in dubiis libertas, in omnibus caritas.'

A.J.S.

NEW TESTAMENT THEOLOGY TODAY by Rudolf Schnackenburg (Geoffrey Chapman) 15s.
A GUIDE TO READING THE BIBLE by Daniel Lupton. Vol. II (Sheed and Ward, Canterbury Books) 11s. 6d.

Geoffrey Chapman has published many valuable books and this is among the best, an excellent book for the theologian who wants to enrich his theology with Scripture, for the adult convert who wants further understanding of the Catholic position on Scripture, and for all Scripture students who cannot see the wood for the trees. The book is a survey, and a remarkable one, of the whole field of the study of *New Testament Theology Today*.

The author opens with the general problem of New Testament Theology—*theology or theologies?* the diversity and unity of the various approaches of modern scholars. He follows with a most valuable account of the different schools, comparative religion approach, Salvation-History (Heilsgeschichte), the Existentialist approach, etc. Naturally he has to cut down to essential lines but does so without being superficial. He then deals with the Apostolic Kerygma and early Church theology and pursues a systematic survey of the theology of the Synoptics, St Paul, St John et alia, binding all together in a final chapter on the main themes of New Testament theology which one wishes was longer. His excellent exposés throughout the book give a balance of the strength and weakness of the various schools' attitude to a particular problem. He manages also to assess those books which have been milestones or turning points in a special line or on a particular subject. Most valuable too is the way in which he points out fields as yet untouched or only superficially handled, e.g. page 44 and the subject of faith in the New Testament, the lack of Catholic works on Christ's moral teaching, especially His attitude to the State.

The author is a professor at Würzburg University, a scholar in his own right with a wide experience. This book is the first of a series which should prove most valuable, having the double aim of setting forth the present state of New Testament theological thought and of producing monographs on special topics. If the consequent volumes are up to the standard of this one we shall much enriched, for it is at once a guide and an encouragement.

Lupton's *Guide to the Reading of the Bible*—Vol. II, on the New Testament is better than Vol. I, and while no do-it-yourself package can be really adequate, it seems to do all that is possible. Naturally some divisions and Schemata are too tidy and too precise but the lead-in from the Apostolic preaching on through Mark and Matthew and then back to the Acts and St Paul together with a clever use of the First Epistle of St John is excellent. In several places there is a good tie-up with the Old Testament but unfortunately there is not space to develop this sufficiently to make one appreciate how much the New Testament continues the Old; still this may be expecting too much. Anyone who has no living voice or guide to the Scriptures will find here a mental tin-opener which is of real value and should beget a thirst for more.

BRUNO DONOVAN, O.S.B.

LIFE AND HOLINESS by Thomas Merton (Geoffrey Chapman) 16s.

Presumably this book is for lay Christians and the author assures us that 'nothing' is said here of such subjects as 'contemplation' and yet within the first twelve pages he has instilled into the reader a conviction that contemplatives, religious and clerics are the real thing and though the lay folk are assured that they are just as truly Christians it is done in such a way as to make them feel they are second-rate citizens. Instead of talking of married life and daily work, he speaks of 'activity' as if it were

an evil in itself and not merely the excess of it. The blurb on the cover tells us that there is a conflict between the life of contemplation which is held up as the Christian ideal and the activities of daily life. Granted the excessive pace of life today for many, this is still a false antithesis for which writers like Merton are responsible; the Christian ideal is charity—Love God and the neighbour—and then if we are faithful and fortunate contemplation will overtake us. But neither the Gospel nor even the Rule of St Benedict which the author follows mentions contemplation. It would be better to describe the realities of the gift of grace and its powers and how to live the life of the spirit than to make general remarks urging us to it. However, the book may arouse a discontent with our achievement and a hunger for the better things and so fulfil a good purpose.

C.B.D.

CULTURE AND LITURGY by *Brian Wicker* (Sheed and Ward) 11s. 6d.

This is an extremely thoughtful and stimulating little book which is concerned more with the raising of difficult and relevant problems facing Christian society today than with the solving of them. Mr Wicker points to the divorce between the Church today and modern culture. The post-Reformation Church has appeared monolithic and institutional, it has failed to absorb and baptise the various cultures into which it has come in contact; indeed it has been defensive and has deliberately stood apart. As a result there has been, and still is, a tendency to see tradition as something external to the individual, detached from him, to see it as something in which the individual takes no active part. This is wrong: the Church is not an institution to which the individual pays a sort of external respect. It is the body of individual Christians which form the Church: the Church is the new People of God. The tradition of the Church should be a living tradition in which Christians play an active part. That is the true position. But today there does seem to be a gulf between the Church and the modern cultural tradition and it is the duty of the Christian to bridge it. He must communicate Christian values to a world in whose cultural activity there is anarchy. Christians must try to create a generally acceptable body of cultural work: they must make the presentation of the mystery of Christ adequate to present-day society. Christians should not be apologists for an institution: they should seek to pass on to the world the truths and values enshrined in the liturgy.

But the Christian must be properly formed himself if he is to inform others, therefore the first need is the education and cultural development of Christians as a whole. It is the duty of all Christians, not just the clergy, to pass on their values to the whole world. "To be cultured", says Mr Wicker, "it is not enough just to be aware of one's heritage through a passive acceptance and understanding; it is also necessary to be an active contributor to its formulation and growth. In a Catholic context this surely means, before all else, a participation in the renewed theological and liturgical insights which have been given to the Church in the past half-century. This is the fundamental basis for the personal formation of culture which an apostolic Catholic needs." But how are Christians to be made cultured in this wide sense? Mr Wicker suggests that this must be done through a proper use of literature. Literature like liturgy has a mediating role. Revelation comes to us in a literary form and if we are to be given a deeper understanding of the Bible and the liturgy we must deepen our sensitivity for literature. The Christian needs a strong living cultural tradition: but, says Mr Wicker, not only can an exclusive diet of mass triviality not provide it; neither can a diet of catechism answers and apologetic tracts. How right he is. Mr Wicker concentrates on the cultural value of literature, only occasionally

does he hint at the value of the other arts. This is a pity, for the liturgy is equally a language of visible signs. But the same arguments would apply. Mr Wicker has diagnosed a disease, but he does not pretend to be able to supply a detailed remedy.

M.E.C.

THE CHURCH INCARNATE by *Rudolf Schwarz* (Henry Regnery Company, Chicago).

Rudolf Schwarz was certainly the most influential figure in the renewal of church architecture in Germany between the wars and was deeply involved in the liturgical revival there as early as the early 1920's. He was a man gifted with an extraordinary intelligence as well as being a great architect. His first church was Corpus Christi, Aachen, built in 1930. It stimulated much interest and discussion and led to many future commissions. From the end of the war until 1951 he was director in charge of the rebuilding of Cologne. He died in 1960. His greatest work, *Vom Bau der Kirche*, was first published in Germany in 1938 and has since been recognised as a classic; yet it has only recently been translated into English. This has been long overdue for it is an exceptionally powerful and stimulating book of a most unusual kind. It is a radical study of the fundamentals of church architecture: it is just that, but being that it tackles problems which have significance not only for the other arts but also for a fully integrated Christian outlook on the visible universe. It is a difficult book, one to be read slowly and pondered because it asks us to rid ourselves of all previous formal conceptions, approach everything with childlike innocence and so view problems fundamentally. This is not easy: Schwarz knows it is not easy and therefore is not afraid of repeating himself. But if one is prepared to make this effort it is well rewarded.

The book is a primer for church building: this is the expressed intention of the author. It is a book about doing—right doing. It is not about churches: it is about how one sets out to build churches. 'The prospect of being misunderstood is the greater', says Schwarz, 'since the species of books for doing has died out: there are inquiries into the beautiful, into art, but there are no longer teachings which show us how our work may succeed beautifully.' It is a book of advice, not one which tries to give all the answers. Schwarz compares it to a book of spiritual guidance: it sets us on a path, it does not map out the exact path for us. 'A good workbook is built not according to a pattern but according to an economy of life: it offers the things as germ.' The seven 'plans' around which the book is written are not to be taken as literal models but simply as containers for expressing ideas. They are really six instructions on the symbolism of different shapes with a conclusion in the seventh plan. The chapters at the beginning and end deal with more general ideas which are brought up in different ways throughout the book.

At the very root of Schwarz's ideas is the essential contention that church buildings, as indeed all sacred art, must deal with reality: with reality as it *is*, not with reality as it *appears*. It is to go back to the situation which obtained in Romanesque art where art was so closely bound to religious truths that the great was represented as great, and the lesser small. It demands a deep faith on the part of the artist (or worker, as Schwarz would prefer to call him). 'What begets sacred works is not the life of the world but the life of faith—the faith, however, of our own time.' There is no hint of an attitude of revivalism in Schwarz except in so far as he shares the attitude of a previous age. He deplors revivalism as formalism. 'We cannot return to the Middle Ages. The great realities of the cathedral are no longer real to us. This does not mean that they "in themselves" are no longer true. No, they are as true to us as on

their first day and they move us deeply . . . But we can no longer build these things because life has gone on and the reality which is our task and which is given into our hands possesses completely different, perhaps poorer, forms. Deep in our hearts we know what the solemn words of the old cathedrals mean, and still it is not given to us to realise them as that which they once were . . . For us the old words no longer name the same living reality.' The building of churches which are genuine, which deal with reality, will have a powerful intuitive effect. It will teach people to look behind external appearances, and it will enforce upon them the fact that this world is a world of signs and symbols. This obviously can only be done slowly for materialism is deep-set in the modern world and people, even good Catholics, can only be weaned from this attitude very slowly. No doubt that is why Schwarz stresses the need for initial simplicity. 'For the celebration of the Lord's supper a moderately large well-proportioned room is needed, in its centre a table and on the table a bowl of bread and a cup of wine. The table may be decorated with candles and surrounded by seats for the congregation. That is all . . . There have been greater forms of church building than this one but this is not the right time for them. We cannot continue on from where the last cathedrals left off. Instead we must enter into the simple things at the source of the Christian life. We must begin anew and our beginning must be genuine.'

The essentially sacred nature of church building is one of the main themes in Schwarz's book. In the realm of the creative, church building stands at the place where the question concerning the knowledge of God stands in the realm of scholarship. This is so because it helps to build the Church of Christ and to fulfil God's creative work. 'There are levels of doing', says Schwarz. 'At the highest in this order stands that work in which man spends himself utterly to consummate the world as sacred likeness.' The church building 'is an image of that first architecture which God himself works with his people—it is a true "symbol"'. Church building then is an art in its own right, distinct from any other type of building. 'It is the imitation of the Lord in the language of building and with the materials of architecture.' A deep faith is necessary for it as also is prayer.

This book is one of spiritual depth as well as of extraordinary intellectual insight into the creative process of art. It will have a profound effect upon that great work of reintegrating art and religion and of restoring what Hans Sedlmayr has called 'the lost centre'. All architects should read it and perhaps it will shake out of them a tendency to reproduce meaningless forms. But it should have a wider public than that, for it deals with that disease of modern man, the starvation of symbols. It is a work of considerable spiritual significance.

EDWARD CORBOULD, O.S.B.

BYZANTINE AESTHETICS by Gervase Mathew (John Murray) 35s.

Those who have heard Father Gervase Mathew's lectures on Byzantine art will certainly have wished for a full-scale study and statement of his views. His previous writings have been too superficial to fulfil any such demand, and so this study of the world of Byzantine art is particularly welcome. He has written a very good book, indeed a unique book, full of the most penetrating observations. It makes immensely stimulating reading. He is not content merely to give a statement of the development of Byzantine aesthetics in isolation, itself no easy task, he shows their relation with Byzantine literature, with patronage and with economics, at the same time never letting the reader lose sight of the significance of political events. Such a task could only be undertaken by a person with a wide knowledge of the Byzantine world and with a sympathetic understanding of the Byzantine mind. It is clear that

the author is well suited to his task for not only has he worked personally on a large number of Byzantine works of art but he is widely read in Byzantine literature.

Although in a work of this kind generalizations are necessary, Father Mathew attacks many which are still widely held today. The conservative element in Byzantine civilization and art, he says, can easily be overestimated: in fact, there were constant changes in taste, fashion and technique. This is becoming increasingly clear as works of art are restored. Much of what in the past passed as Byzantine art was in fact repainting or new painting from the late seventeenth to the middle of the nineteenth century. Because of this eighteenth-century manuals like Denis of Fourma's *Painter's Guide* were assumed to represent immemorial practice. Many of the generalisations on the 'Byzantine' are in reality only applicable to the stiff, unchanging conventions of this post-Byzantine formalized religious art. Byzantine art was not always essentially religious; the Empire and the administration were not so deeply Christian in the fifth and sixth centuries as has often been supposed, and worship of the ancient gods was still a vital force until the seventh century: anyhow much of the art that the Imperial administration commissioned was purely secular. This is corroborated by the literary evidence of Justinian's time, a form of evidence which is extremely valuable when one remembers that it is the churches that have survived rather than the palaces, law courts and baths.

The question of patronage is discussed fully and is shown to have had a very striking effect on the nature of Byzantine art. In Byzantine art Imperial patronage held the same position as did ecclesiastical patronage in medieval Western art. Imperial patronage meant the patronage of the Imperial administration, and so the development of the Byzantine civil service is discussed. Imperial patronage affected more than just Constantinople and its immediate environs. Father Mathew holds that Maximian's throne at Ravenna was not commissioned by Bishop Maximian from Alexandria but was a gift from the Imperial administration in Constantinople—part of that Imperial policy of *kosmesis*, the adornment of churches, developed by the early Byzantine emperors. Similarly, the various purple codices—for example the Rossano Gospels, the Vienna Genesis or the Sinope Codex now at Paris—were also probably gifts from the Emperor to maintain the loyalty of the outlying provinces of the Empire. These are disputed questions, but Father Mathew does offer a convincing interpretation. Only in the fourteenth century, due to the rise of subordinate cities of the Empire such as Trebizond, Thessalonika and Mistra, does private patronage become common for the first time in Byzantine art history. As a result, local influences were able to fuse with Macedonian court art and so produce such magnificent works of art as the paintings in the churches of Mistra.

Although Byzantine art in its outward manifestations was frequently changing there is an overall unity due to the continuity of aesthetic standards. The essentially symbolic approach to the visible universe, a mathematical approach to beauty and an absorbed interest in optics are common to all periods of Byzantine art. These are all treated fully but succinctly, and the chapter on the evolution of the image in particular is masterly. In the treatment of the classical scheme of Byzantine church decoration one finds all the work of Otto Demus presented with a conciseness and clarity which is most refreshing. This is a characteristic of the whole book; it contains under two hundred pages of text and notes and yet a less able writer would have found difficulty in compressing the mass of information into a book double the size.

It is a book which is seminal, it will be referred to constantly and almost certainly it will be the starting point for much further work. It has been beautifully produced although it is a pity that the excellent plates have no reference to them in the text. This could be amended in a future edition, and surely there will be an opportunity for this.

EDWARD CORBOULD, O.S.B.

THE SHOES OF THE FISHERMAN by *Morris West* (Heinemann) 215.

This is a curiously irritating book, probably because of its mixed nature, for it tries to be a novel and a sermon at the same time. To one accustomed to thinking of the Church as itself divine, though made of human members, it came as something of a shock to find its highest offices—apostolic offices—discussed in the genre of the modern novel. It seemed somehow an impertinence, and perhaps also somewhat unreal. In theory, Popes and Cardinals are men and may therefore be expected to behave as other men, though generally within professional limits. They are therefore as apt meat for the novelist as any. But in fact one approaches the affairs of the Church and the ways of grace in solving our present problems in quite a different frame of mind from that suited to novel reading. The last thing one wants in a consideration of today's crisis is either the catharsis or the escapism which literary 'imitation of nature' is so well equipped to give. A novel which attempts (as this one does) to foresee the way out which Providence will take—and the picture which it supplies is detailed and precise, so that the author feels compelled to put up preliminary defences of the kind 'No reference is intended to any living person'—seems to me to be fundamentally lacking in 'high seriousness'.

It is perhaps on other grounds only of the second rank. We are given many 'shots' of the experiences of a wide variety of characters, and these shots have the sequential nature which films are apt to have. But somehow one is struck with a sameness under them all—Russian Pope, Italian Cardinal, French paleontologist, rootless New York journalist—and realises that none of them have really left the West side of the Atlantic. Many readers might overlook this, but could hardly miss the police sirens 'clearing the traffic . . . as the big car roared out through the night time city'. This is the Pope on the way to a dying man's bedside.

This latter is introduced not for what he is but to serve the author's purposes. He provides the chance to give oblique support to Teilhard de Chardin, for like him he is Jesuit, paleontologist and under the strong disapproval of the Holy Office, and he provides a stumbling block (that of undue personal attachment) in the way of the Pope, who is supposed to find a deeper and more understanding vision through the suffering this causes him. There is nothing misleading about this episode as religious psychology, but it is poorly constructed literature, for we have already been shown glimpses (in the conclaves seen at the beginning of the book) of all that the Russian now elected Pope had been through in Siberia and its effect on his character. This last is one of the best parts of the book.

Mr West has created his own Papacy and his own Pope. To one who knows the Papacy as divine and its holder to be specially guided, this fiction is less than satisfactory. Not surprisingly, the book is unable to solve any of the problems it raises (except personal ones) and is compelled to end in the air without conclusions.

From the novel reader's point of view, the sub-plot is more satisfying. Two people on the verge of middle age find solutions to their own problems, but not without considerable anguish. Both are left by their experience more mature and more attractive. Here we are on a level which the novel is fitted to deal with, and the result is more pleasing.

People would do well to read this book since many of its parts are good, and the whole is interesting and at times absorbing. If it fails by the stricter canons, at least it is an interesting failure. It had a peculiar relevance during the past summer, especially before the Papal election. But it is not a book that will last.

A.C.

THE GREAT TERESA by *Elizabeth Hamilton* (Burns and Oates: first published 1960, re-issued 1963 as a 'Universe Book') 52.

LOUIS OF GRANADA by *R. L. Oechslin, O.P.* (Aquin Press) 215.

The first of these two books might have well been entitled 'In the Footsteps of St Teresa of Avila', for the authoress has personally visited all places of importance in Spain connected with the Saint's life. She travelled in a receptive frame of mind, endeavouring to get close to the spirit of the people of Spain and through them to St Teresa herself.

She sees the Saint correctly as a product on the human plane of the particular part of Spain in which she was born and bred: Castile. 'From her earliest years, Teresa had looked down from the walls of Avila on a landscape of savage boulders and treeless plain reaching away to where the mountain stood, sharp as a flint-edge, upon the skyline. The winter was bitter, the summer heat without mercy. The light was hard, shadows black and clear-cut. There were no half-tones, no softness. It was the landscape that helped to mould a people to whom life presented itself in extremes. *Todo o nada*. All or nothing. Heat or cold. Light or darkness. Truth or falsehood. God or the devil.'

Such a land breeds inevitably a tough race; and this was doubly true of Castile in the sixteenth century. 'Teresa when she went out to make her foundations, generally travelled in a covered mule-cart with heavy wooden wheels and no springs. Her journeys were formidable: in summer, burning sun and drought; in winter, ice and snow and floods. The roads, which at their best were hardly more than a track cutting across the plain or following the slopes of the mountains, were often impassable. The inns were appalling: infested with vermin and crowded with adventurers, soldiers and mule drivers.'

Against this background the authoress sketches in with bold strokes the life of the Saint; ever bearing in mind that her foundations of new convents where the primitive rule of her order would be practised in all its austerity were 'St Teresa's contribution to the Counter-Reformation, in a war that was being waged by the Church not only against Lutheranism, but against corruption within itself'. The printed source material on which she has drawn is listed in the bibliography at the end of the book. It includes, of course, the writings of the Saint herself in the translations made by the Benedictines of Stanbrook as well as those of the late Prof. Allison Peers. The book is usefully provided with a map of Spain so as to enable the reader to identify quickly places mentioned in the text. It is highly readable and will undoubtedly serve a useful purpose in familiarising the general public with the remarkable personality of the Saint.

Fray Luis de Granada, O.P., was St Teresa's contemporary. He was not a Castilian, but an Andalusian who spent most of his life in southern Spain and died in Portugal. He was a devotional writer whose best known works, the *Guia de Pecadores*, the *Libro de Oración y Meditación* and the *Introducción del Símbolo de la Fe*, have run into several hundred editions, including translations from the Spanish into other languages made since his death. Though she never actually met him, St Teresa highly appreciated the work which, under God's guidance, he was doing. In a letter she wrote to him there occur the following words: 'Of the many persons who love Your Reverence, because you have written such sound and worth while doctrine for the good of souls, I am one'.

As a Dominican, Father Oechslin is particularly well equipped to bring out a theological study of the main aspects of Luis de Granada's teaching. Both these books constitute a welcome contribution to our general knowledge of the theologians and mystics of the Golden Age of Spanish culture.

H. B. LOUIS.

THE ABBOT OF BUCKFAST. A study of Anscar Vonier by *Dom Ernest Graf, O.S.B.* (Cardinal Books) 7s. 6d.

This is a reprint of Abbot Vonier's life first published in 1957, which will be most welcome to the vast numbers who visit Buckfast Abbey every year. The author, who has since died, being only three years younger, was almost a contemporary of the Abbot, and has given us, not a panegyric, but a character sketch, as he appeared to his brethren year in and year out. The Abbot sometimes related with amusement the story of Cromwell, who when asked how he wished to be painted, replied: 'Warts and all!' Hence Dom Ernest felt that he also would have wished to be depicted as his brethren saw him, faults and all.

The old Abbey of Our Lady of Buckfast was a complete ruin; the exact site of the church was unknown, for there were no walls standing, and the old foundations lay well below the surface. With daring faith, with terrifying determination, with no more than six workers of the community on the building, and with no money, the Abbot set out to raise the dead abbey to life again. In spite of the war between 1914 and 1918, and immense difficulties of nationality, the abbey was completely restored in twenty-five years, and the church solemnly consecrated on 25th August 1932.

Abbot Vonier did not however build only in stone. His writings and sermons have been a tremendous help to many souls. 'The Human Soul' and 'Key to the Doctrine of the Eucharist' will long remain monuments of his learning and clear teaching.

There are many ruined abbeys in Great Britain, but Buckfast is the only one which 'has risen from the dead', and it is this which fascinates all who see it, and makes people realise the loss our country has sustained. The Abbot's confidence in the deep influence of the liturgy was not misplaced. The Divine Office performed at the hours appointed by St Benedict for the glory of God (and not anticipated for the convenience of man!) together with the daily High Mass, have moved many visitors to reconsider the causes and effects of the Reformation. This is indeed the 'Opus Dei' or 'Work of God'.

May the light of Our Lady of Buckfast, so gloriously rekindled, never be extinguished.

G.S.

THE ENGLISH LETTERS OF ABBOT MARMION; Benedictine Studies, Vol. IV edited by *Gisbert Ghysens, O.S.B. and Thomas Delforge, O.S.B.* (Helicon) 25s.

It is generally agreed that, immense popularity notwithstanding, the English editions of Abbot Marmion's work have suffered from being fairly colourless translations of retreat notes gathered second hand. *The English Letters* is the more interesting for that. The chief advantage of the letters is that they come directly from Abbot Marmion's own hand and are written in his native tongue. The letters included span some forty years of Marmion's life: from the ordination of the young Irish secular priest in 1881 to the death of the Abbot of Maredsous in 1923. The correspondence is addressed to a wide range of acquaintances, and relations, both lay and religious. The letters are candid and humorous, sometimes outrageously so: 'I wish some old maid would die and make me her heir, as I am in debt. I was thinking of giving a dose to an old one out here who likes me very much; only I fear she hasn't made the will yet, and that would spoil all'. There are many interesting side comments: on the Modernist controversy, and especially on Father Tyrrell; on the conversion of the Caldey community. But the majority are letters of spiritual direction, and these letters comprise the real worth of the book. Here is the familiar Pauline spirituality, applied to particular human situations. To a young woman living in the world Abbot Marmion writes: 'The fact of living in a cloister is a mere accident,

and cannot affect or diminish your love, if, as in this case, it comes from His wish, from His mysterious designs on your soul'. And elsewhere, to the same: 'No amount of exterior work is as pleasing to God, or as useful to the Church and souls, as that loving contemplation, in which the soul allows God to act as He pleases in her. It is for that He has created her.' What emerges from these letters is a vivid impression of Marmion the man: sensitive, understanding, yet uncompromising in his zeal for souls.

The letters are carefully edited and annotated. Ample introductions and footnotes make clear the background of each. Excellent lay-out and type-setting make a happy contrast with the many unworthy English editions of Marmion's other works.

C.R.

SHORTER NOTICES

IN THE REDEEMING CHRIST by *F. X. Durrwell, C.S.S.R.* (Sheed and Ward: a Stag Book) 15s.

Fr Durrwell's name is already well known for his important book 'The Resurrection', which has already been reviewed on another occasion in these pages and elsewhere. This was theology at its best, for the author was preoccupied with thinking, and thinking deeply, about the Scriptures, and one had the sense in reading it that faith was indeed seeking a true understanding of the Word of God. In the case of the book now reviewed the author is attempting to use his theological insight in the realm of ascetical theology, and it is admirably successful. 'The men who live in Christ lead a paschal existence; they are always going forward, as pilgrims going by way of death to the divine life, pilgrims in Christ who is the way by which they "go to the Father".' (p. 14.)

There is much in this sentence that deserves close attention, and if readers persevere with this book they will find, not only that their thinking about Faith, Obedience, Prayer and Virginity is immeasurably enriched, but they will also have a greater understanding of how Grace functions in the soul, a clearer insight, too, what it means to be 'in Christ'. It is refreshing to read a book on ascetical theology which does not limit the reader to thinking of the spiritual life in terms of acquiring virtues and to thinking of our Blessed Lord as no more than a Model. He is that indeed, and virtues must be practised, but there must be an encounter with Our Lord and trying to see this gives meaning to all the rest. That is a truth which Fr Durrwell emphasises.

G.B.H.

SAINT PETER CANISIUS by *James Brodrick, S.J.* (Geoffrey Chapman) 42s.

This is a welcome reprint of a book first published in 1935 and long out of print. It gives a fascinating impression of the real state of Germany in the second half of the sixteenth century and the fearful difficulties confronting the first Jesuits to enter the country—indeed, a reading of the whole complex and lengthy story of Canisius' mission tells us much more than any general account of Germany at the period. It is unfortunate, however, that the book is in the style of a hagiography now passing away—written clearly for the devout, and several shades too defensive.

THE SACRAMENT OF ORDERS: SOME PAPERS AND DISCUSSIONS CONCERNING HOLY ORDERS AT A SESSION OF THE CENTRE DE PASTORALE LITURGIQUE, 1955 (Aquin Press, London) 32s. 6d.

One may question the decision to print the whole of this volume in English. While it obviously contains some good things—notably in the papers contributed by Dom Botte, Dom Rousseau and Père Danielou—it suffers much from all the usual inadequacies of verbatim reports of conferences. The papers are of very unequal value. Even the best of them are very brief and colloquial in style and contain only material which can be found much more adequately elsewhere. The reports on the discussions and the 'Personal Reports' at the end of the book, lifted out of the context of the original conference and the stream of French debate and periodical literature which they presuppose, must mostly seem trivial or meaningless to an English reader. Perhaps this edition will ultimately find its real use as source-material for students of the French theological revival of the mid-twentieth century.

H.A.

THE CHRISTIAN IN SOCIETY by *Jeremiah Newman* (Geoffrey Chapman, London, 1962) 15s.

This book is an expanded version of some lectures given by Father Newman to the Summer School of the Catholic Social Guild in 1960. It is a difficult book to read, perhaps for this reason. Each of the five chapters presents a different problem but the relation of one chapter to another is at times not made clear. There is no Index of any sort and although many authors and works are quoted in the text no attempt has been made to provide a Bibliography, not even a short one of the works referred to in the book. This is particularly unfortunate in a collection of essays such as this which has an essentially 'workshop' character. Despite these defects it is a valuable addition to the small number of books on the place of the laity in the Church available to the English reader. There is a useful summary of the history of the laity; a chapter on the theology of the laity which includes a clear statement of the various opinions current about the sacrament of Confirmation, whether or not it can rightly be called the 'Sacrament of Catholic Action'. There are shorter chapters on the theology of social action, the Catholic Social Movement and juridical problems of lay organization. It is a work that repays adequately the effort involved in reading it, but which for the reasons stated is not of great value as a reference book.

A.V.M.

THE PASCHAL MYSTERY IN THE CHRISTIAN YEAR by *Henri Jenny* (Challoner Publications, 1962) 10s. 6d.

This is a translation of the fourth edition of a short book written by a French bishop to explain why Easter is not only the most important feast but also the focal point of all the feasts and seasons of the Christian year. It is not a full and systematic treatise but rather a set of expanded notes and ideas about how each of the important feasts is linked with Easter. For this reason it will be found useful particularly to those whose task is the instruction of others. Originally written for school teachers it was later expanded to be of more general value. It is designed to be used in close conjunction with the missal.

A.V.M.

STUDIES IN PASTORAL LITURGY edited by *Vincent Ryan, O.S.B.* (Gill) 16s.

This is a collection of papers read at three sessions of the Irish Liturgical Congress in 1960, 1961 and 1962. They treat of 'The Church and the Sick', 'Participating in the Mass' and 'Liturgy and Church Architecture', and they are provided with an index and useful short bibliographies. The essays vary much in quality, but in particular those by A.-M. Roguet on 'Participation in the Mass: the Theological Principles' and by Charles Davis on 'The Mass as the Assembly of Christians' are quite excellent and would make the volume worthwhile by themselves. Those dealing with the liturgy and church architecture are rather disappointing especially if one compares them with a similar series of essays published in *La Maison Dieu* in 1960. There is a good deal of repetition and one feels that what in fact is said in eight separate essays could have been said in two. Nevertheless, as an introduction to current ideas they are valuable. The volume is a notable tribute to those who are concerning themselves with the furthering of the liturgical movement in Ireland, and is valuable in providing at a very moderate price a means by which current ideas on popular participation in the liturgy may be conveniently obtained.

M.E.C.

CONTEMPORARY PHILOSOPHY by *F. Copleston, S.J.* (A Cardinal Book: Burns and Oates) 10s. 6d.

There is no need to review this book at length, partly because Fr Copleston's name alone is a sufficient guarantee of its quality and partly because it is a reprint, in paperback form, of a work that first appeared in 1956. Its subtitle shows its character well enough: 'Studies of Logical Positivism and Existentialism'.

Fr Copleston's work has three wholly admirable characteristics. The first is lucidity of style, the second is that effortless simplicity which is not superficiality but the sign of standing truly at the centre of a problem. And the third is philosophical charity; the patient open-mindedness and goodwill with which he brings the best out of the thought of men hostile in many ways to all he stands for and the courtesy with which he disagrees with them are an object-lesson to all who desire to seek the truth.

J.-F.S.

THE PROFESSION OF ARMS by *Lieut.-General Sir John Winthrop Hackett*; the 1962 Lees Knowles Lectures, given at Trinity College, Cambridge (Times Publishing Co.) 2s.

'The essential basis of the military life is the ordered application of force under an unlimited liability. It is the unlimited liability which sets the man who embraces this life somewhat apart. He will be (or should be) always a citizen. So long as he serves, he will never be a civilian.'

This seems the core of the lecturer's argument. It is a long series of lectures (68 pages) which takes us, in a protracted historical sweep, from the Roman legionaries to knights and mercenaries and on to the ludicrously small armies of the emerging nation states: then to Prussia and Napoleon and the advent of war at a national level; then through the years when full professionalism took hold of not only the armed forces of states, but their means of supply, the national economy—and so to the threshold of the Great War. With insight, guided by experience, General Hackett examines the two World Wars.

General Hackett's historical prowess is considerable. The footnotes at the end of each of the seven lectures and his overall bibliography at the rear proclaim his capacity to work in three languages easily, and an up-to-date knowledge of the key sources; (for example, he makes considerable use of Barbara Tuchman's 'August 1914', Huntington's *The Soldier and the State*, and Janowitz's *The Professional Soldier*, all published since 1960). One recalls that he read Lit. Hum. at New College, Oxford in 1930, and that he has always since been considered an 'intellectual soldier'; it is no coincidence that he commanded the Royal Military College of Science in 1958, and that he should be the current champion of university education for officers. Added to this, his family has a Church of Ireland background, which is reflected to advantage in his approach to soldiering; here, for example:

'There are occupations in which what is demanded in those who pursue them cannot be entirely regulated by contracts between men. The compulsions exerted in these occupations arise mainly from the nature of the task itself. They include those of the priest, the healer, the lawgiver, the craftsman, the teacher, the scholar, the seaman and the farmer. They are not merely mechanical pursuits. The profession of arms is prominent among them.'

Of the three sets of lectures, the first two, historically orientated, are stimulating, but leave certain room for discussion. General Hackett appears to underestimate, to single out two points, the quasi-religious dedication of the Roman legionaries, and the solemn vocational nature of knighthood service. But his last lectures, 'Society and the Soldier' and 'Today and To-morrow' are astonishing for their understanding.

A.J.S.

LOVE—AND LIVE! A trilogy for Teenagers by *Joseph T. McGloin, S.J.* (Fowler Wright Books Ltd) 8s each.

The individual titles of these books are: *Learn a Little* (or, what's LIFE all about?), *Yearen a Little* (or, why did God come up with TWO sexes?), *Burn a Little* (or, What's LOVE all about?). They indicate the lively, colloquial American style in which they are written and also their content.

Father McGloin certainly shews a shrewd understanding of American young people. Since all young people have similar problems, these books are very useful, especially for those who are just starting to help adolescents to see the path more clearly.

However, the English reader must be prepared to accept American usage and approach, may indeed have to overcome a certain innate aesthetic resistance, in order to glean the points which Father McGloin so effectively makes. Read privately, the books are more easily accepted; but for use by a teacher to a class or group, they must first be assimilated and then translated into local language.

G.O.

TAKE ONE AT BEDTIME. A Bedside Anthology of Spiritual Reading for Tired Apostles. Compiled by *Derek Worlock* (Sheed and Ward) 18s.

It is worthwhile taking one any time.

G.O.

SEASONS OF GRACE by *Pius Parsch*. Translated by *H. E. Winstone, M.A.* (Challoner Publications) 42s.

Father Parsch is no stranger to those who keep abreast of liturgical reading. In the present volume he offers sermons for every Sunday of the year, sermons which he has preached to his own people. The theme throughout is the life of grace, without which no one can be a true Christian. He shews how inexhaustible treasures of Sanctifying Grace are offered to the faithful through the Masses of the Church's liturgical year—hence the title of the book.

While it is true that one priest's sermons will sound hollow coming from another, none the less there is such an abundance of 'good stuff' here that any priest will find solid material for instructing his people on the intimate connection of the liturgy and the life of grace, which latter cannot be emphasized too much.

The sermons are eminently readable and anyone would gain great spiritual benefit from them.

G.O.

THE INTERIOR LIFE by *Louis Colin, C.S.S.R.* Translated from the French by *Sister Maria Constance, S.C.H.* (Fowler Wright Books Ltd) 30s.

Father Colin undoubtedly has something to say worth saying—a good reason for writing a book. His aim is to help souls to achieve union with God, which is at once the source, the essence and the goal of Christianity.

In the Introduction he analyses the elements of the interior life and then proceeds to build it up under the general headings of: Recollection of the Mind, Recollection of the Will, Recollection of the Heart and Riches of the Interior Life.

While Fr Colin seems to write primarily for priests and religious, he also intends to include lessons whereby everyone and anyone may learn to acquire and preserve silent strength against the hustle of everyday life. Hence there is a mixture of ordinary and technical language: e.g. 'In fine, the affective life will take on certain secondary and original modalities, *circumdata varietate* (Ps. 44, 10), according to the individual's school of spirituality . . .' (page 203). Nor is it always easy to follow his line of thought and argument.

Although this book will never prove a popular best-seller, it should find its place in the library of every religious house and be available to anyone who is responsible for the spiritual formation of others.

G.O.

THE INTERIOR FOUNTAIN by *Michael Day, Cong. Orat.* (Geoffrey Chapman) 8s. 6d.

This is a short book of meditative thoughts on the presence of God in the soul. It is arranged to be used for prayerful reflection and is helpfully divided into short paragraphs each making one point.

The ideas are rich and profound but the book may be less helpful than it might have been, because of the frequent use of technical theological words, which often seem to conceal rather than reveal the author's own vision.

S.P.T.

BOOKS RECEIVED

- THE BIBLICAL DOCTRINE OF VIRGINITY by *Lucien Legrand, M.E.P.* (Chapman) 15s.
 THUNDER IN THE DISTANCE by *J. Leclercq* (Sheed and Ward, N. York) 5s.
 SEVEN STEPS TO THE ALTAR by *P. Bernardin Goebel, O.F.M. Cap.* (Chapman)
 THE RIGHT TO LIFE by *Norman St John Stevas* (Hodder) 2s. 6d.
 SEASONS OF GRACE by *Pius Parsch* (Challoner) 42s.
 THE MONTINI STORY: A Portrait of Paul VI by *G. E. Noel, M.A.* (Herder) 4s. 6d.
 PRIEST IN THE PIAZZA by *Bernard Bassett, S.J.* (Burns and Oates) 7s. 6d.
 ADAM SCHALL: A JESUIT AT THE COURT OF CHINA 1592-1666 by *R. Atwater*
 (Chapman) 18s.
 PROGRESS THROUGH MENTAL PRAYER by *E. Leen, C.S.Sp.* (A Thomas More
 Book) 12s. 6d.
 THE EVOLUTION OF APOLLINAIRE'S POETICS 1901-1914 by *F. J. Carmody* (University
 of California Publications in Modern Philosophy: Vol. 70).
 THE HYPOSTATIC UNION AND CREATED ACTUATION BY UNCREATED ACT by *M. de la
 Taille, S.J.* Pp. 76. n.p.
 THE PHILOSOPHY OF INORGANIC COMPOUNDS by *Peter Hoenen, S.J.* Pp. 123 n.p.
 THE PHILOSOPHICAL NATURE OF PHYSICAL BODIES by *Peter Hoenen, S.J.* Pp. 75 n.p.
 [All three from the West Baden Readings in Philosophy and Theology, published
 by West Baden College, Indiana, U.S.A.]

THE Editor would like to acknowledge with thanks the receipt of the following :

*The Downside Review, The Buckfast Chronicle, Lumière du Christ, The Way,
 Pax, The Ushaw Magazine, Exodus,
 The Wykhamist, The Sedberghian, John Fisher School Magazine, Novo, The
 Peterite, The Stonyhurst Magazine, The Worth Record, The Workopian, The Raven,
 The Priorian, The Beaumont Review, The Giggleswick Chronicle, Wimbledon College
 Magazine, The Pocklingtonian, The Georgian, Kearsney College Chronicle, The Penryn
 Review, The Belmont Abbey School Magazine, The Ampleforth News.*

NOTES

At an ordination held at Ampleforth on 21st July, his Lordship the Bishop ordained to the diaconate Br Miles Bellasis, Br Anselm Cramer, Br Vincent Marron, Br Alban Crossley and Br Thomas Cullinan, and to the subdiaconate Br Stephen Wright.

To all of these we offer our congratulations.

WE deeply regret to announce the death of Fr Sylvester Fryer on 15th October. A full obituary will appear in the next issue.

THE following changes have taken place on our parishes. Fr Herbert O'Brien has been moved from Grassendale to St Mary's, Warrington, Fr Wulstan Gore from Bamber Bridge to Harrington, and Fr Francis Vidal from Harrington to Bamber Bridge.

TWO of the brethren recently celebrated the fiftieth anniversary of their priesthood: Fr Iltyd Williams, Cathedral Prior of Durham, and Fr Francis Primavesi.

A correspondent writes: Father Iltyd Williams is a friend of hundreds of Old Amplefordians for he was the first Housemaster of the Junior House over which he presided for ten years; during that time he founded a *modus vivendi* for small boys which has since become a model and a standard throughout the country. All who have known him at Junior House or since will want to join in congratulating him on the Golden Jubilee of his priesthood.

A Lancashire local paper wrote, under the headline 'Golden Jubilee of Priest': A Workington Roman Catholic priest today celebrates the fiftieth anniversary of his priesthood. He is Father Francis Primavesi, whose connections with the Workington district also span half a century.

Ordained on 11th June 1913, at Ampleforth, Father Primavesi spent three years attached to the clergy of the Church of Our Lady, Star of the Sea, and St Michael, Workington.

He served abroad in France and in Constantinople with the British Army and later in India. After leaving the Army he assisted the parish of Keswick for some months.

He held parish posts in various parts of the country, including five years as parish priest at Maryport, before returning to Workington five and a half years ago.

Father Primavesi who is now 76, was born near Swansea.



OUR LADY AND ST GERARD, LOSTOCK HALL

THIS parish, whose territory has been under our care since 1780, has recently built on a new tower and extension to its church. These were solemnly blessed by Father Abbot on Sunday, 26th May. We congratulate Fr Wilfrid Mackenzie and his parishioners on this fine achievement, illustrated above, thanks to which the church can now seat 370.

The following is a brief history and description of the church:

'Two Amplefordians, Michael Worthy and Daniel Powell, were chosen as architects. Land was purchased, and the first turf was dug for the foundations on 12th May 1912.

On 7th July, Abbot Oswald Smith laid the foundation stone. Father Cuthbert Mercer decided to build the church in two stages. The first half was opened on 12th October 1913, with a tall, temporary, brick wall filling the West End. Ferdinand Stuflessor was commissioned to design the Sanctuary and Pulpit.

Forty-eight years later, on 4th April 1961, work was recommenced with Wilfrid C. Mangan and Richard Mangan as architects.

Their design of the extension has been adapted to the modern Gothic Church and consists of the addition of two further Bays to the Nave and Aisles, a Baptistry, an additional Confessional, a Shrine to Our Lady, and a Tower rising over seventy feet.

The ground floor of the tower forms the main entrance and narthex and above it there are the choir and organ gallery, a store room and the belfry. To the north of the tower there is a repository and to the south a second entrance for weekday use.

Rainhill Red Wheston Stone has been used for the exterior parts of the building and a Yorkshire sandstone from the Crossland Hill Quarries for the pillars.

The Font has been carved from a block of Cornish Granite. The floor of the Baptistry is Westmorland Green Stone, some of which is riven and some cut with the saw. At the entrance there are wrought-iron gates.

The holy water stoups are of Dunhouse Sandstone and Mazzana marble and the steps leading into the Church are of Shepley Blue Sandstone.

The main doors are made from Makore timber and Columbian pine has been used for the interior fittings.

The side altar is one previously used in the Abbot's chapel at Ampleforth.

It will be possible to paint the church when the plaster has dried out and to move the organ when funds allow.

This is the place to record with grateful thanks the different gifts, donations and collections which have been given to the church.

The cost of the work is in the region of £45,000. Thus priest and people have much to work for in the years that lie ahead.'



THE Poplar Youth Club has recently been in the news. A local paper, under the headline 'Poplar teenagers adopt youngster in Nairobi', reported the following:

The word 'teenagers' for some people simply means trouble-makers. But members of St George's Youth Club, Poplar, are giving proof that many teenagers are serious-minded individuals doing their best to alleviate hunger and hardship throughout the world.

Under the 'Youth helps Youth' Sponsorship Scheme the Club has adopted a 13-year-old African waif and by their efforts are giving him a chance to lead a useful and happy life.

The youngster is John Kabui, who is now living in the Starehe Boys' Centre, Nairobi. His parents have separated and before moving to the Centre, he became a scavenger to live.

In his first letter of thanks to the Club, he tells members: 'I am so happy that I am even unable to express my happiness'.

The idea to adopt the African boy came from Club members—boys and girls—after youth leader, Mr Tom Curran, posted pictures of children scavenging on the board.

He said: 'They showed such interest in the Youth Helps Youth scheme that I got more details and they decided to adopt John'.

The money to pay for John's keep comes from the club members' pocket money. A game of billiards at the Club used to be free. Now the players pay sixpence for a game, and the fee helps to swell the sponsorship fund.

Newspapers, letters and pictures of England are sent to John, and they hope one day that he will visit the Club.

Said Mr Curran: 'One gets so tired of reading about the "bad" side to young people's characters when many are doing things like this.'



THE document reproduced below speaks for itself. It represents an initiative to which we offer the warmest of welcomes, with the hope that many other universities will follow the example of Leicester—and that many Old Amplefordians will take advantage of their doing so.

UNIVERSITY OF LEICESTER :
DEPARTMENT OF ADULT EDUCATION
COURSES IN
ROMAN CATHOLIC THEOLOGY

In recent years there has been a surge of interest in theology. Some Church people see this as a danger. Most see it as an exciting challenge. No body of Christians will meet this challenge squarely if the systematic study of theology is confined to its clergy. The need for a theologically literate laity has never been greater. This need is underlined when one considers that modern theological interest has grown in the context of a renewal of the Church at many inter-related levels—catechetical, biblical, ecumenical and liturgical. In this renewal, the place of the laity in the Church has assumed a fresh meaning, the responsibility of the lay person a new dimension.

To grasp this responsibility many educated Catholics feel the need of a course of theological study inspired by the modern developments in the Church of Pope John's era. A part-time course in the context of University standards has long been lacking.

The present three-year course will meet this lack.

With the support of the Leicester University Department of Adult Education, it will begin on Thursday, 26th September, at 6 p.m. It will last for three years and involve attendance at Vaughan College, Leicester, for two periods (from 6 to 7.30 p.m. and 8 to 9.30 p.m.) on

Thursday evenings for three terms, that is, approximately thirty weeks every year.

Entry to the course will be limited to those who have had a reasonably good general education and who satisfy an Admissions Board of their fitness to profit from the course. At the end of the first year the work of the students will be reviewed and anyone who is considered unlikely to benefit from the course will be advised to withdraw.

The provisional time-table of the course is as follows :

Year	Autumn Term	Spring Term	Summer Term
1963-64	Biblical Theology		
	Texts in the Philosophy of Religion		
1964-65	New Testament		
	The Trinity		Texts
1965-66	Church and Liturgy		
	The Sacraments		Texts

Candidates will be assessed on written papers at the end of each section.

The annual fee for the course will be 54/-. A nominal fee will be payable for examinations. Students not wishing to commit themselves to the full course may enrol for individual sections at a cost of 50/- per session.

Applications for the full course must be sent to the Secretary of the Course, Vaughan College, St Nicholas Square, Leicester.

OLD BOYS' NEWS

WE ask prayers for Nicholas Cooke (1959) who died on 13th August.



WE offer congratulations to the following on their marriage :

Charles Sulimirski to Krystyna Maria Hryniewicz at St Ethelbert's Church, Slough, on 20th January 1962.

Anthony Vigne to Dorothy Oldham at the Church of Our Most Holy Redeemer and St Thomas More, Cheyne Row, on 9th March 1963.

Aidan Reynolds to Henrietta Dent at St James's, Spanish Place, on 25th May.

Michael Maxwell Scott to Deirdre McKechnie at St Mary's, Cadogan Street, on 7th June.

Dominic Paul Morland to Laura Wallace at the Church of Our Lady of the Assumption and St Gregory, Warwick Street, on 25th June.

Robert Blake James to Rowan Leeper at the Church of the Holy Name, Esher, on 29th June.

John Edward Weston Kirby to Teruko Frances Takahashi at St Mary of the Angels, Moorhouse Road, W.2, on 6th July.

Geoffrey Jackson to Ruth Campion at St Mary's, Cadogan Street, on 12th July.

Anthony Long to Jill Latey at Corpus Christi Church, Maiden Lane, on 13th July.

Peter Byrne-Quinn to Gillian Anne Martin, at St Patrick's Church, Wolverhampton, on 27th July.

Ronald G. Macfarlane Reid to Joanna Flynn in St Patrick's Cathedral, Bunbury, Western Australia, on 29th July.

David Pender-Cudlip, R.N., to Anne More O'Ferrall at the Church of Our Most Holy Redeemer and St Thomas More, Cheyne Row, on 10th August.

Oswald Francis George Sitwell to Anna Margreta Mitchell in Halifax, Nova Scotia, on 14th August.

John Frederick Boardman to Monica Helen Thomas at St Lawrence's Church, Sidcup, on 17th August.

Richard Salter to Patricia Ann Cottle at St Mary's, Cadogan Street, on 27th August.

Patrick Ryan to Diana Brittorous at the Church of St John the Baptist, Andover, on 31st August.

Christopher Brown to Brenda Ruggeroni at St Mary's, Cadogan Street, on 14th September.

Christopher Henry Cronin to Ulla Anne Berntö, on 14th September.

Christopher Turville-Constable Maxwell to Lavinia Moira Howard at Ampleforth Abbey, on 21st September.

Richard Whitfield to Sarah Rossiter at Ampleforth Abbey, on 28th September.

AND to the following on their engagement :

Michael John Dunkerly to Marianna Christina Chryssicopoulo.

Adrian Cave to Felicity Mary Cooper.

Flight-Lieut. Trevor Victor Spencer to Felicity Ruth Babington.

The Hon. Anthony Edward Barnewall to Lorna Margaret Marion Ramsay.

John Daniel Remers to Frances Philippa Roberts.

Charles Patrick O'Callaghan to Susan Scowell.

Michael Leonard to Margaret Tressidder.

Lieut-Comdr Hugh Gordon Bruce to Angela Cameron.

Michael Price to Jennifer Jane Cabeldu.

Christopher Rimmer to Jan Jelf.

Paul Clayden to Lynda Muriel Waller.

Hugh Crawford to Anna Maria Staplehurst.



BIRTHS

Sons	Tom Leonard Martin Fitzalan Howard Ronald Channer George Bull Richard Wright	Charles Sulimirski Jim McEvoy Nicholas Martin Charles Balme
Daughters	Robert Wood Kenneth Bromage Basil Rooke Ley Dermot Daly Pieter de van der Schueren Edward Byrne-Quinn	Michael Maxwell John Wortley John Magrath George Swift James Sturrupe Peter Sillars



CAPT. S. F. CAVE (1949), 3rd Green Jackets, The Rifle Brigade, has been selected for General Staff Training.



P. P. RIGBY (1947) was elected Mayor of Hornsey in May.

DR P. R. BOYD (1940), having studied psychiatry for the past five years at John Hopkins and Harvard University, is now establishing an Adolescent Unit at the Middlesex Hospital on a grant from the Nuffield Foundation, and is doing some special research in this field.



M. D. O'BRIEN (1956) qualified M.B., B.S. from Guy's Hospital last year.



J. L. CUTBILL (1955) is in Spitzbergen, working on a palaeontological problem for his Ph.D. at Cambridge.



R. A. CHAMBERLAIN (1959) was awarded a Certificate of Merit in the Intermediate examination for Chartered Accountancy last February.



M. J. DUNKERLY (1956), A. C. W. Ryan (1951) and P. M. Kershaw (1959) have been called to the Bar.



MAJOR J. J. HUSTON, R.A.M.C. (1950), has obtained his M.R.C.P. (Edin.).



OXFORD. The following were successful in Final Honours Schools: M. G. P. Montgomery, R. J. Grant (Lit. Hum.); C. R. Balfour (Mod. Lang.); R. G. Vincent (Jurisprudence); P. D. Lanktree (Zoology); T. F. Pattesson, A. P. Peel (Chemistry II); A. M. H. Villiers (P.P.E.); P. M. L. Clayden, T. D. Ely, A. J. E. Scholefield, D. O. Thunder, J. S. M. Keay (Mod. Hist.).

R. R. Marlin has obtained his B.Phil.



CAMBRIDGE. The following were successful in various parts of the Tripos examinations: J. R. de Fonblanque (Archæology and Anthropology I); P. H. Dale (Chemical Engineering); Hon. M. A. Pakenham

(Classics I); C. F. H. Morland (Classics II); P. J. Robinson (History I); P. A. Bowring, P. J. Le Breton, H. J. Scrope, C. A. B. Sanders (History II); A. E. Bowring (Law II).



BIRMINGHAM. J. L. MacKernan (Mathematics).



DURHAM. A. G. Pernyes (Chemistry and Geology).



LEEDS. J. S. E. Coghlan (Engineering); A. I. D. Stewart (Mathematics).



W. A. SPARLING (1959), who is doing the Associateship Course at the Heriot-Watt School of Brewing in Edinburgh, has been awarded the Scholarship of the Brewing Society.



N. P. ST J. WRIGHT has been awarded a Scholarship by the Central Electricity Generating Board, to be held at Cambridge.



DR N. P. D. SMYTH (1942) has been appointed Chairman of the Department of Surgery at Washington Hospital Center.



R. DEASY (1935) is President of the National Farmers Association of Ireland.



G. N. VAN CUTSEM and R. A. Campbell passed out of Mons O.C.S. in July, and were commissioned into the Royal Horse Guards.



THE following passed out of the R.M.A. Sandhurst in July: C. C. S. Davies, M. G. Robinson, I. F. B. Hodgson, J. P. F. Pearson, P. C. D. Irven, A. F. Pearce and J. J. Carlson.

MEMBERS of the Ampleforth Society, Old Boys and their friends may like to make a note of the following dinners:

Yorkshire Area: Royal Station Hotel, York, on Saturday, 9th November, the evening of the Stonyhurst match.

Secretary: G. G. Kassapian, 92 Station Road, Burley-in-Wharfedale.

Midlands Area: Union Club, Birmingham, on Friday, 15th November.

Secretary: R. S. Moylan, c/o 39/40 Temple Street, Birmingham, 2.

Liverpool Area: Early in January.

Secretary: J. W. J. Baker, 34 Downhills Road, Liverpool, 23.

London: The Hyde Park Hotel, on Monday, 6th January.

Secretary: B. R. Peerless, Park House, 16 Finsbury Circus, London, E.C.2.



A Retreat will take place at Southwell House, 39 Fitzjohns Avenue, London, N.W.3, beginning on 23rd November at 6.15 p.m., and ending on Sunday 24th November at 5.15 p.m. The discourses will be given by Fr Alban Rimmer.



THE match of the O.A.R.U.F.C. against the School will be played on Sunday, 8th December. Those who wish to play are asked to get in touch with the Secretary, F. C. H. Wadsworth, The Beeches, Firbeck, near Worksop. Telephone Maltby 2747.

SCHOOL NOTES SEP 1963

SCHOOL STAFF

Dom William Price, M.A. Headmaster

Dom Patrick Barry, M.A. Second Master, Housemaster, St Wilfrid's House.

Dom Brendan Smith, M.A. Housemaster, St Aidan's House

Dom Martin Haigh, M.A. Housemaster, St Bede's House

Dom Walter Maxwell-Stuart, M.A. Housemaster, St Cuthbert's House

Dom Oswald Vanheems, B.A. Housemaster, St Dunstan's House

Dom Jerome Lambert, Housemaster, St Edward's House

Dom Benedict Webb, M.A., M.R.C.S., L.R.C.P. Housemaster, St Hugh's House

Dom Benet Perceval, M.A. Housemaster, St John's House

Dom Bernard Boyan, M.A., T.D. Housemaster, St Oswald's House

Dom Denis Waddilove, B.A. Housemaster, St Thomas' House

Dom Peter Utley, O.B.E., T.D. Housemaster, Junior House

Dom Anthony Ainscough, M.A., T.D.

Dom Adrian Convery, M.A.

Dom Owen McSwiney M.A.

Dom George Forbes, M.C., M.B.E., T.D., M.A.

Dom Ambrose Griffiths, M.A., B.Sc.

Dom Gregory O'Brien

Dom Philip Egerton, M.A.

Dom Rupert Everest, M.A.

Dom Paulinus Massey B.A., B.Sc.

Dom Charles Macauley

Dom Hubert Stephenson, B.A.

Dom Dominic Milroy, M.A.

Dom Bruno Donovan, B.A.

Dom Mark Butlin, M.A.

Dom Cuthbert Rabnett, M.A.

Dom Fabian Cowper, M.A.

Dom James Forbes, B.A.

Dom Michael Phillips, M.A.

Dom Barnabas Sandeman, M.A.

Dom Cyril Brooks, B.A.

Dom Edmund Hatton, M.A.

Dom Edward Corbould, M.A.

Dom Julian Rochford, M.A.

Dom Dunstan Adams, M.A.

Dom Hugh Aveling, M.A.

Dom Colin Havard, M.A.

Dom Simon Trafford, M.A.

Dom Oliver Ballinger, B.A.

Dom Aidan Gilman, M.A.

Dom Francis Stevenson, M.A.

Dom Geoffrey Lynch, M.A.

Dom Boniface Hunt, B.A.

R. A. Goodman, M.A., B.Sc.

G. C. C. Blakstad, M.A.

W. H. Shewring, M.A.

M. H. R. Tolkien, M.A.

T. Charles Edwards, M.A.

D. M. Griffiths, M.A.

S. T. Reyner, M.A.

E. G. H. Moreton, B.A.

E. A. L. Cossart, B. ès L.

S. Dammann, B.A.

F. S. Danks, B.A.

P. A. Anwyl, B.A.



J. H. Macmillan, B.Sc.	P. Gorrington, B.A.
B. Richardson, B.A.	H. D. Amos, B.A.
J. C. Dobbie, M.A., Ph.D.	E. G. Boulton, B.A.
G. T. Heath, B.A.	M. W. Cross, B.A.
J. E. Pickin, M.A.	G. J. Sasse, B.A.
P. O'R. Smiley, M.A.	J. B. Davies, B.Sc.
E. J. Wright, B.Sc.	J. L. Lee, M.A.
W. A. Davidson, B.A.	J. G. Willcox, B.A.
B. V. Vazquez, B.A.	R. V. Edmunds, B.A.
L. F. E. Borland, M.A.	P. G. Dore, M.A., Mus.B., F.R.C.O.
J. McDonnell, M.A., B.Litt.	(Director of Music)
Rev. H. B. Louis, M.A., Ph.D.	H. G. Perry, B.A., A.R.A.M.,
E. A. Haughton, B.A.	F.R.C.O.
I. B. MacBean, M.A.	G. S. Dowling, Mus.B., A.R.M.C.M.
D. K. Criddle, M.A.	N. Mortimer
G. A. Forsythe, B.Sc.	D. B. Kershaw, B.Sc.
	J. J. Bunting, A.R.C.A.(Art)

Medical Officer: K. W. Gray, M.B., Ch.B.

Procurator: Dom Robert Coverdale, M.A.

Assistant Procurator: Dom Kieran Corcoran

THE SCHOOL OFFICIALS were:

Head Monitor	A. J. K. Zoltowski
School Monitors	J. G. Jephcott, M. P. Gretton, H. P. de las Casas, T. P. Connery, A. W. Allan, M. K. Goldschmidt, G. W. Cary-Elwes, N. P. Wright, K. M. Fraser, K. R. Studer, T. T. Ferriss, H. M. Bishop, S. F. Halliday, R. J. Badenoch, N. P. Harris, J. G. Fox, B. P. Blackden, R. A. Coia, S. P. King, J. A. Baer, S. J. Fraser
Captain of Cricket	M. P. Gretton
Captain of Athletics	J. G. Jephcott
Captain of Tennis	A. J. Zoltowski
Captain of Shooting	M. K. Goldschmidt
Captain of Swimming	H. P. de las Casas
Master of Hounds	S. G. John
Librarians	J. R. Madden, T. A. S. Pearson, C. G. Wagstaff, P. D. Savill, L. Marcellin Rice, B. F. Richardson, St J. A. Flaherty, N. W. Bagshawe, D. L. Avery, K. I. Milne, D. P. Murphy
Office Men	R. J. Badenoch, H. M. Bishop, J. G. Fox, T. T. Ferriss, H. A. Baillie, S. G. John, P. T. Leach, J. Birks, P. F. Sich

THE following left the School in July:

Allan A. W., Allgood C. N., Aykroyd J. D., Baillie H. A. W., Bamford A. P., Birks F. J., Bishop H. M., Blackden B. P., Brunner A. J. N., Bulleid D. L. H., Burnett J. P. A., Carlson R. R., Cary-Elwes G. W. S., Cerny J. J. T., Chance T. A. T., Coia R. A., Costello M. S., Curran P. T., de Las Casas H. P. I., Dewe Mathews J. P., Eales C. R., Fairhurst G. T. St J., Fallon B. J. O., FitzGerald H. J. B., Fitzgerald-Hart M. E., Fogarty B. M. C., Forbes J. V., Fox J. G., Fraser S. J., Fresson M. J., Fuller M. H. C., Goldschmidt M. K., Gretton M. P., Harris N. P., Hendrix P. J., Hewitt F. J., Howkins T. J. L., Jardine C. D., Jenkins A. D. O., John S. G., King S. P., Keenan R. G., Lanzon S. W., Lewis B., McCann J. L., Madden J. M., Marsh P. H., Molony J. J., Morrogh P., Mostyn P., Owen J., Rayfield D. A. T., Read B. W., Ryan M. C. M., Sanders B. E., Shepherd M. F., Speaight C. J., Stephenson J. A., Stewart G. P. P., Studer K. R. A. C., Sykes P. D., Tanner D. A., Teissier A. P. M., Vickers C. J., Vosser M. C., Wright N. P. St J., Wrigley M. St J., Zoltowski A. J. K.—Also Barretto C. L., Oxley H. M., Pearson D. J., Smith P. J., Wraw C. G.

THE following boys entered the School in September 1963:

Barrett R. M. D., Bartle B. N. R., Boys P. J. W., Carter P. J. A., Carton R. P., Channer C. H. M. de R., Chapman F. D. S., Collins C. M. P., Colville H. F. W., Conrath P. B., Cumberbatch T. J. X., Cunyngame-Robertson D. G., Dawson C. C., De Trafford J. H., Dubois D. J. M., Eales T. J., Eddison J. F. P., Everall M. A., Friel F. K., Fuller N. J., Hatfield J. H., Heaton-Armstrong A. E. J., Heddy M. R., Hetherington C. H., Inch M. H. M., Knapton M. W. S., Knock S. E. J., Le Fanu J. R., Le Fanu M. E., Loftus C. J., Morrissey P. S., Morrogh W., Murphy M. J. M., Norman J. G., Peet J. M. F., Rimmer R. J., Shaw A. C., Shepherd P. M., Sich A. A. W., Stanley-Cary N. J., Townsend C. P., Twohig M. M., Villeneuve C. H. F., Wakely P. D., Walker J. N. G., Ward A. J. H., West D. P., Wetherell J. W. P., Whitehead M. R., Williams K. D. B.

THE following boys came up from the Junior House in September 1963:

Anthony M. G., Bates J. C. D., Blake M. C., Burns J. A. R., Cape A. T. J., Carroll C. P., Dalglish J. T. M., de Fresnes P. A., del Tufo M. C., del Tufo S. V., Festing R. M., Freeman J. M. G., Fresson J. P. Gilbey M. C., Haigh D., Hammond C. P. C., Hay J. A., Honeywill C. O., Horsley A. M., Howden S. B. A., Hunter A. B. de M., Kilkelly C. K., Larkin J. A., Liddell J. A., Lintin D. J., Lloyd R. A. W., Madden C. B. de B., Melhuish J. R. D., Mounsey J. H. H., Mroczkowski T., Nelson D. E. S., Nihill J. M. D., Ogilvie A. B., Penno P. C. R. L., Peto R. J., Poole H. C., Prescott J. M., Prescott J. F., Reid B. A. L., Rodger N., Scrope A. R., Sienkowski I. K., Stringer R. R. T. I., Spencer P., Tilleard D. M., Umney J. S., Wright N. P.

PUBLIC EXAMINATIONS

THE Board of Examiners has revised the system of awarding passes for Advanced Level subjects. Instead of the old pass or fail with an occasional Ordinary Level award given as it seemed as consolation, we now have five grades of pass (A, B, C, D, E in descending order of merit) and two grades of failure (O, F—the former again representing an Ordinary Level pass). In addition to the Advanced Level papers, most subjects also carry a Special paper for stronger candidates—equivalent to the former Scholarship papers—and these have been classified in three grades: 1 (Distinction), 2 (Merit) and 'u' (unclassified). A candidate is not permitted to take more than two Special papers and a classification is only given provided an A, B or C grading has been obtained on the corresponding Advanced Level paper.

A typical result as received from the Board might read: hC2 fE dO which, interpreted in conjunction with the key to subjects given below, would indicate a pass at grade C in History with a merit on the Special paper, a pass in grade E in Latin of Modern studies and a failure in French but an award at 'O' Level.

An analysis of the results this year showed:

Grade A awards:	30	(including	15	Distinctions	and	5	Merits)
B	58	"	9	"		9	"
C	39	"	2	"		8	"
D	50						
E	98						

KEY TO SUBJECTS AT ADVANCED LEVEL

a—Latin of Class. Studies	v—Maths for Science
b—Greek	k—Physics
c—Ancient History	l—Chemistry
f—Latin of Mod. studies	n—Zoology
d—French	o—Botany
s—Spanish	y—Biology
g—English	
h—History	m—General Paper
x—Geography	
i—Music	
t—Art	
jj—Maths and Higher Maths	

This explanation is given here for the information of parents, because Advanced Level results may be sent out next year in this form.

At O Level 162 candidates took seven or more subjects, and of these 127 passed in four or more subjects.

WE congratulate Mr and Mrs H. D. Amos to whom a daughter was born on 1st July, and Mr and Mrs E. H. Moreton who had the same happiness on 21st, together with Mr and Mrs P. Dore and Mr and Mrs G. T. Heath, to whom a son was born on 3rd August and 1st September respectively.



WE offer our best wishes to Mr P. G. Canovan, who is leaving the Classics Staff to lecture at the Northern Counties College, Newcastle-upon-Tyne, while at the same time welcoming to the Staff Mr J. B. Davies, B.Sc., who comes to us from the Oxford Department of Zoology, Mr J. L. Lee, M.A., formerly Senior Classics Master at Cheam, and Mr J. G. Willcox, B.A., the well-known Oxford rugby player.



THE LIBRARY

SOON after Easter Fr Dominic Milroy became more heavily engaged in other things and retired from the Library. Many have reason to be grateful for the many services which he gave in the Library during the time (nearly four years) that he looked after it, and it grew extensively under his care. His place has been taken by Br. Anselm Cramer.

This term has been notable chiefly for the degree to which the Library has been used. During the second half of the term people were using it from early in the morning until late at night. Often it was difficult to find a seat. It is also often hard to find a particular book, since the habit of registering books borrowed seems to have become very dilute lately. One hopes that these things can be bettered.



FIAT PANIS

UNWILLING to become 'just another society' and confident that its *raison d'être* justifies this distinction, this group resists any closed membership or such sordid necessities as subscriptions. Nevertheless, it seems now to have acquired a title, somewhat reluctantly, but a suitable one since it has overtones of God's creative work (of which we are but instruments) and is also the motto of the U.N. Food and Agriculture Organisation.

Our highlight, this term, has been a Christian conference on Freedom from Hunger, to which we invited teams of half a dozen from Hunmanby Hall (girls, Methodist), Harrogate College (girls),

Bootham (Quaker), St Peter's and St Michael's, Leeds. They all came fully prepared and had clearly studied their allocated territories thoroughly. The conference was intended to be a round table, fairly high-powered affair and in this respect it turned out even better than expected. We were deeply grateful to the Superior of the Medical Mission Sisters, who talked to us about work in Africa, and to Mr Donald Groom (Society of Friends) who has walked and worked with Vinoba Bhave, the holy disciple of Gandhi, who is doing so much for land reform in India. Both these speakers laid stress on the human and personal problems involved in our subject and set the tone for the whole conference (which, thank God, relied little on sweeping generalisations and statistics). The speakers joined into the discussions but contrived not to run them, which was just as we hoped.

It was a wonderful day and one is full of gratitude when one thinks of how difficult it would have been for Christians to gather in such a way even a decade ago.

The small exhibition produced by the group for Exhibition week-end was hard-hitting, well thought out and generally admired.

THE ORDINATION CONCERT

21st July	8.15 p.m.
NATIONAL ANTHEM	
St Anthony Chorale for Brass Quartet	<i>Haydn</i>
P. M. BUSSY, J. A. STIRLING, J. M. BUSSY, N. J. DORE	
Two pieces for Trumpet and Piano	
(a) Andante from Trumpet Concerto	<i>Haydn</i>
P. M. BUSSY, J. Q. BALME	
(b) Allegro	<i>Vivaldi</i>
J. A. STIRLING, J. Q. BALME	
First Movement from Clavier Concerto in D minor	<i>Bach</i>
MR PERRY	
Simple Symphony for Strings	<i>Britten</i>
<i>Boisterous Bourrée Sentimental Saraband Frolicsome Finale</i>	
Piano Sonata for Four Hands	<i>Poulenc</i>
<i>Prelude Rustique Final</i>	
B. RICHARDSON, J. Q. BALME	

Sonata in D minor for 'Cello and Piano	<i>de Fesch</i>
<i>Siciliana Allemanda Arietta Minuet</i>	
P. C. C. DINKEL, MR DORE	
Sonata in E major for Violin and Clavier	<i>Handel</i>
<i>Adagio Allegro Largo Allegro</i>	
P. J. CORRIGAN, MR DORE	
Suite for Flute and Piano	<i>Dunhill</i>
<i>Moderato Andantino Poco scherzando Adagio Allegro molto</i>	
G. O. C. SWAYNE, MR DORE	
Two Pieces for Piano and Strings	<i>arr. Dexter</i>
(a) The Cuckoo	<i>Daquin</i>
(b) Toccata	<i>Paradies</i>
MR DOWLING	
Tone Poem : Finlandia	<i>Sibelius</i>
Conductors : G. O. C. Swayne, Mr Kershaw and Mr Dore	

THAT Mr Dore and the music staff were able to produce this concert so soon after the Exhibition, and in the face of examinations and all the other commitments of the end of a summer term was something of an achievement; for though the audience was thin, one heard nothing but appreciation from those who did come.

Once again the brass playing deserves commendation. The St Anthony Chorale was admirably played with a very nice sense of ensemble by four young players, two of whom then stepped out to play solos. Both were good and to some extent complemented each other; for while Bussy showed a firm sense of rhythm and a grasp of the musical structure, Stirling proved himself to be the possessor of a splendid technique and a fine clean tone, though rhythmically just a little less secure.

The strings then had their turn, accompanying Mr Perry in the first movement of Bach's D minor clavier concerto, and then on their own in Britten's not so simple symphony, the difficulties of which they overcame most creditably, and both works gave great pleasure. Mr Perry's steady, clean playing of the Bach was exemplary.

Though there was no official interval, this really concluded part one, and the second half consisted predominantly of solo items. Richardson and Balme gave an excellent account of Poulenc's piano sonata for four hands, which, if it was as difficult as it looked, was something of a *tour de force*; yet in spite of this they seemed utterly relaxed, and to be enjoying it all every bit as much as their audience.

Dinkel's playing of the slight but delightful 'cello sonata of de Fesch was all we have now come to expect of him. He is a remarkable artist.

Corrigan made his first public appearance in Handel's E major violin sonata—a very nasty key as every fiddler knows—and made a most promising *début*. It was hard to follow on the heels of Dinkel, and it would be untrue to put him in the same class; but that should in no way depress him.

Swayne's playing of the Dunhill suite for flute and piano was very good indeed, and must have demanded considerable concentration. Though well written, and probably very rewarding to play, it is curiously uninteresting and slightly academic to listen to except for a splendid last movement.

After neat and effective arrangements of two well-known piano pieces by Paradies and Daquin for solo piano and strings, the concert ended with a spirited and disciplined performance of the ever popular Finlandia. The orchestra played it outstandingly well, with good intonation and excellent ensemble, and the brass, notably in the opening bars, were at their very best, chording superbly. It seems a great pity that so few members of the School should come and support these concerts which are, after all, the result of much hard work and enthusiasm by both music staff and boys.

THE EXHIBITION

HASSAN

BY JAMES ELROY FLECKER

Dramatis Persona

<i>Hassan, a Confectioner</i>	K. R. Studer
<i>Selim, a Friend of Hassan</i>	D. S. C. Gibson
<i>Yasmin</i>	P. M. S. Emerson Baker
<i>The Porter of Yasmin's House</i>	M. G. Spencer
<i>The Caliph Haroun Ar Raschid</i>	M. G. Tintner
<i>Ishak, the Caliph's Minstrel</i>	D. L. Avery
<i>Jafar, the Caliph's Vizier</i>	S. W. Lazon
<i>Masrur, the Caliph's Executioner</i>	R. A. Coia
<i>Raft, King of the Beggars</i>	K. P. Fogarty
<i>Slave</i>	A. P. de Guingand
<i>The Chief of the Police</i>	C. J. Wickham
<i>The Captain of the Military</i>	W. B. G. Wakely
<i>The Herald</i>	T. K. Brennan
<i>Abu Said, Prince of Basra</i>	A. A. Clifton
<i>Afik of Diarbekir, Calligraphist</i>	M. E. C. Taylor
<i>Yurghiz Khan, Turkoman Wrestler</i>	A. L. Bucknall
<i>The Rajah of the Upper Ganges</i>	D. C. Marchmont
<i>Hang Wung, Chinese Philosopher</i>	V. Tang
<i>Anastasius, Ambassador of the Empress Irene</i>	M. G. Spencer
<i>Pervaneh</i>	K. J. T. Pakenham
<i>Beggars, Soldiers, Police, Guards, Merchants:</i>	
	J. R. Smith, D. P. M. Armstrong, C. E. F. Stanley-Cary,
	A. H. MacWilliam, M. H. Rhodes, Hon. G. R. F. Morris,
	W. Q. Hunter, M. C. M. Ryan, A. A. Clifton, and
	others of the cast

Stage Electricians

C. M. Dorman, J. A. A. Morris, A. Bromovsky

Assistant Stage Managers . . . C. E. T. Fawcett, J. G. Fox

A REVIEW BY DESMOND LESLIE

I HAVE altogether seen three productions of Flecker's *Hassan*; the first was at the Cambridge Theatre, in aid of the 1951 Festival of Britain; the second, an economy-sized version for a recent Dublin Theatre

Festival, featured as unsensual a Pervaneh as only a bathing-suit-must-be-worn-in-the-bath Irish Convent could produce; and the third, which was, *mirabili dictu*, the most floridly satisfying of the lot, enhanced the Ampleforth Exhibition of 1963.

The first two of this exotic series were produced by the venerable Basil Dean, who had been the first producer ever to stage *Hassan*, and the latest by Fr Dominic Milroy, O.S.B. who certainly does not funk his stage direction. When Flecker calls for 'a fountain that plays' he gives us a fountain that *plays*. When it is called upon to spurt blood, by golly! it spouts blood. No one will forget that ten foot column of pressurised plasma that hissed skywards on the final night, due to over-zealous hydraulics in the basement. Mr Dean, in contrast, was content with sellotape 'jets' that wiggled occasionally in the stage draughts. Did I say one fountain? Nay, there were at least two; both of them bubbling and gurgling. A simple one in the street, and a rather more gorgeous affair of twined dolphins rising from an open shell for the Caliph's garden. I was quite convinced that S. R. Leslie had actually carved it of solid stone until I went round to discover simple cardboard ingeniously painted and lit.

Now the really remarkable thing about this production is that it should ever have been done at all, and that it were well done is little short of miraculous. For it is considered by 'The Profession' as almost unproducable. Hardened directors with endless time and resources at their disposal fight shy at the complex scene and lighting changes, the huge cast, and the difficulties in making Europeans emanate a convincing air of the Orient. But the Ampleforth Production team, snatching spare moments here and there between P.T. and Prep, managed to give us a production of such excellence that one completely forgot one was watching amateurs.

The moment the curtain rose on the lushly curtained set, one felt one was in some rich sultan's tent. The cleverly draped false proscenium immediately suggested a smell of sandalwood, and the atmosphere was perfected when 'Macfelsius's' brilliantly simple back-drop gave us all we needed of old Baghdad in the second scene.

I hope Mr Dean won't be too cross with me, but of all three productions I really enjoyed Ampleforth's the best. There was a wonderful bravado about the way the Producer used his limited resources with, I suspect, the faith that: 'What I can't do myself, the Lord will provide'; and the Lord did. There was a bold, direct imagery to his entire conception which I found lacking in the fussy Lyons Corner-House sets at the Cambridge Theatre. Also with some of Flecker's too obviously injected sadism removed, the play was the happier.

The evening might have been better enhanced had we been allowed to have more of Delius's sublimely lovely music, and indeed we should

have done, had not the Musicians Union been so incredibly childish about the use of a tape made for the Dublin Festival which the owner had kindly offered to lend. It seemed utterly impossible to get it into Brother Branch Secretary's comradely head that Ampleforth was not a professional theatre and had neither the intention nor the ability to throw a fifty piece orchestra onto the bread line.

The lighting was rich, imaginative, complex and sensuous, and having once worked very pleasantly for an afternoon with the Ampleforth Theatre switchboard staff I can only say how nice it would be for producers were all members of the E.T.U. as intelligent, quick and eager to do what you wanted of them. Maybe that is the secret of *Hassan's* success. Everyone concerned loved his part and worked for the sheer love of it. As this is the first rule of good art, the results were bound to show; and they did—all the way through.

If the stage-designing was bold and the lighting imaginative, the costumes threw both features into relief by their variety and exotic splendour. Most of the main characters, and nearly all the large band of 'extras', had at least one change during the course of the play, and it was difficult to know which to admire more—the mass of gorgeous pantaloons, the galaxy of Indo-Asian and Oriental styles in the Divan scene, the lavish garb of the Caliph and his train, or the veiled exoticism of Yasmin and Pervaneh. The colours were chosen in a skilfully thematic way: red, black and purple for the Caliph, blue and gold for Ishak, blue and green for Rafi, and a not quite shocking pink for Yasmin, whilst Pervaneh alternated between two saris, one pale blue, the other shimmering silver.

In the 1951 production, Rafi, King of the Beggars, was played by a talented and comparatively unknown young actor called Laurence Harvey, Pervaneh by Hilda Simms, and Yasmin by Elizabeth Sellars; both girls were understudied by my wife who nearly went on for the opening night. But that is another story.

It was interesting to see how much of K. P. Fogarty's Rafi reminded me of young Laurence Harvey. That he properly grasped the character of the part was seen in one lovely line. In Act IV Scene Two where the jailed lovers have to choose between Life and Freedom, or Love and Pain, Pervaneh, the ecstatic, has chosen suffering for a whole number of un-reasons. At the end of her piece of exalted clap-trap about unborn stars, Rafi looks sadly at her and delivers his key line: 'Die, then, Pervaneh, for thy great reasons . . . I die for Love alone'. Mr Fogarty got it, and got it perfectly. His Rafi was then an assured success.

Pervaneh is a devilishly difficult character. Had she been a nun she would have been one of those embarrassments to the Church whose ecstasies divide the convent, cause some short, intense fuss about beatification, and eventually arouse the censure of the Holy Office which

rightly prefers its saints to have more substance. The interpretation of this part, I might add, has driven several experienced actresses (not to mention their directors) into hysterics, so I congratulate K. J. T. Pakenham upon presenting this exalted moonbeam of Islam with such simplicity and willowy grace.

I don't suppose it is very easy for a boy to get up before his fellows and transmute himself into a wiggling shallow little baggage like Yasmin without embarrassment (at least, these young ladies didn't embarrass cabinets in those days), but certainly P. M. S. Emerson Baker did his level best, in particular speaking his lines admirably.

As for Hassan, weightily played by K. R. Studer, I can only quote my friend, sitting next to me, during the First Act: 'But Desmond, do you mean to say this is one of the boys—not a professional?' I assured him that it was one of the boys, but he had to come round to the Green Room afterwards to convince himself it was true.

Quite apart from the feat of memorising this gigantic part without a fluff (which should surely have called for some kind of 'Best Memory of the Year' Prize in that same theatre the following morning), Studer's flexibility of gesture and range of expression were exceptional. It speaks volumes for the other leading members of a really vintage cast that they were not by any means overshadowed. D. S. C. Gibson, for instance, with precious little encouragement from Hassan's gloomy 'Eywallahs', had to give the opening scene its momentum, and played the odious Selim with appropriately engaging charm.

R. A. Coia made a sinister, black as hell, executioner whom one would not like to meet on a moonlight night in the alleys round the Mosque. And M. G. Tinter was extremely well cast as the fabulous 'Haroun Ar Raschid, Commander of the Faithful, The Shadow of God on Earth'. The regal bearing, tyrannical whims, and exaggerated emotional indulgences of the despot were seen at their best during his Divan which he conducted with pontifical aplomb from a throne I could swear I had seen on former occasions in the Abbey Church itself. If this be so, I am sure our new Abbot (whom Allah grant a thousand golden summers of felicitous rule) would feel it borrowed to good purpose. [I am informed that the throne was *not* borrowed.—Ed.]

C. J. Wickham and W. B. G. Wakely as Chief of Police and Captain of the Military, provided some good comic relief with typical civil service hatred of rival departments, and V. Tang as Hang Wung certainly looked old enough to be Ming or even Sung, while S. W. Lanzon made a splendidly footling Vizier who could be relied upon never to resign in any parliamentary crisis. But the plum part of the show is undeniably that of Ishak, the Caliph's disillusioned minstrel; the Islamic counterpart of the progressive idealist who lives on, and despises, the rich and himself for so doing. D. L. Avery's delivery could not have been bettered.

The sad beauty of his soul crept out of every line like a tired flagellant who's had the misfortune to see himself as he really is. One could see him in a later incarnation basking on the deck of a millionaire's yacht, still young enough to hate both himself for enjoying it, and the millionaire for enjoying him hating himself.

Of the supporting cast I failed to find one who did not fulfil his part more than adequately. The chorus were well drilled and economical in their movements (none of that tiresome beard tugging and stancetaking, so beloved by chorus members of the old operatic school), not altogether unreminiscent of Weiland Wagner's 'new look' at Bayreuth and, surely, the only way to handle choruses. They were particularly effective in the last scene; against Delius's final loving bars, Dorman's flaming cyclorama, and S. P. D. Loftus' cleverly representative Gate of the Moon.

It was also very pleasant to have a well printed programme containing not a single advertisement, and free at that!

It would also be nice if some well endowed parent, seeking to avoid Capital Gains Tax, were moved to endow the Theatre with squeak-proof chairs (every rustle is amplified by its excellent acoustics) thereby diverting money from the Treasury who would undoubtedly squander it as is their time-honoured custom.

Well, Fr Dominic, I don't know what you'll do next, but if asked to stage the C. B. Cochrane version of *The Miracle* with cast of 2,000, I feel sure you'd rise unruffled to the occasion.

DESMOND LESLIE.

The George-Grossmith Cup for the Best Performance in the Exhibition Play was awarded to K. R. Studer.

EXHIBITION CONCERT, 1963

9th June

8.0 p.m.

NATIONAL ANTHEM

Sinfonia to Church Cantata No. 75 : *Die Elenden sollen essen* *Bach*

Allegro from Brandenburg Concerto No. 4 in G major
for Solo Violin, two Flutes and Strings *Bach*

MR MORTIMER, G. O. C. SWAYNE, MR MORETON

On Wenlock Edge for Tenor Voice, Piano and String Quartet	<i>Vaughan Williams</i>
A. D. O. JENKINS	
(a) On Wenlock Edge	
(b) From far, from Eve and Morning	
(c) Oh, when I was in Love with You	
(d) Clun	
First movement from Piano Concerto in E flat, <i>The Emperor</i>	<i>Beethoven</i>
J. Q. BALME	
<i>Interval</i>	
Lento Doloroso and Allegro vivace from Sonata in G for Violin and Piano	<i>Grieg</i>
T. P. CONNERY, MR DORE	
Andante from Trio for Clarinet, 'Cello and Piano	<i>Beethoven</i>
R. J. LEONARD, P. C. C. DINKEL, B. RICHARDSON	
Allegro ma non troppo from Sonata in E minor for 'Cello and Piano	<i>Brahms</i>
P. C. C. DINKEL	
Suite for Piano	<i>Giles Swayne</i>
<i>Allegro Molto ritmico Andante commodo e tranquillo Appassionata</i>	
G. O. C. SWAYNE	
Occasional Overture	<i>Handel</i>
<i>Maestoso Allegro Adagio March</i>	

It seems to have been the majority opinion after this year's Exhibition Concert that it was the best to have been heard for many years. In general the orchestra gave the impression of containing a considerable number of experienced and talented players, and they showed a discipline and precision, coupled with good intonation and a corporate sense of musicianship, that was notably above average. The balance was inevitably not quite ideal, for the strings are a very small body—only two desks of firsts and three of seconds—and were unable to hold their own against the wealth of woodwind and brass; but there are clearly some fine players among them, and what they lacked in numbers they made up for in quality. Far better this way than with a hoard of passengers to make weight.

The concert got off to an excellent start with the Sinfonia to Bach's church cantata *Die Elenden sollen essen* arranged for full orchestra, with the chorale given to the brass. Woodwind and brass were almost always first class throughout the evening. The first movement of *Branden-*

burg No. 4 gave the strings an opportunity to show what they could do, and they played like a real chamber orchestra, with stylish phrasing and an admirable tone—perhaps at times a little overpowered by the weight of the double basses. It was a pleasure to hear the full tone of Mr Mortimer as the solo violinist, and Swayne and Mr Moreton were a first rate pair of flautists with an admirable sense of ensemble.

A song cycle, sung by a boy is a new departure in Ampleforth music, and a very welcome one too. Jenkins sang four movements from *Wenlock Edge* with an obvious sense of the beauty of the work, and this he managed successfully to communicate to his audience. He has a small but potentially beautiful light tenor voice which is developing well, and he is clearly a musical person. There is a tendency, though, for the quality of the tone to sound pinched, and this in turn affects diction; words are far from being clear—a fault common enough among some of the best singers. These are minor criticisms of a performance which gave a great deal of pleasure, but they are importance ones. He was accompanied by a string quartet which sounded most lovely; if at times they tended to outweigh the singer the fault was not theirs, but was due partly to their positioning in front of the singer, and partly to the small carrying power of his voice.

The first half of the concert finished with the first movement of the *Emperor* concerto, admirably played by J. Q. Balme. This work seems to be becoming a Balme speciality, for the last occasion this was played at Ampleforth was by his brother. The performance was first rate by soloist and orchestra alike, and it was interesting to reflect on the strides Balme has made as a pianist since his playing of Mendelssohn a year ago. The orchestral part is not easy, and it was here that the lack of strings was most apparent.

The second half of the concert was devoted almost entirely to solo items and small chamber works—all of a strikingly high standard. Connery's playing of the Grieg A major was most agile and able. It is a very difficult work indeed, and only an expert professional player could hope to make it all sound completely relaxed. That Connery did not quite manage to do so is not in any way to belittle his very real talent, his warmth of tone and general excellence of intonation and phrasing.

The Beethoven trio—played, one noticed, by a team made up entirely of members of St Wilfrid's House—is not, frankly, a very interesting piece of music, but it was well and sensitively played by three young players whom we hope to hear many times again.

The first movement of the Brahms E minor 'cello sonata played by Dinkel was surely the highlight of the concert. He is a real artist with an instinctive musical insight; he is fast developing a first-rate technique, and intonation is well-nigh perfect except perhaps occasionally

in passages of extreme technical difficulty, while he also manages to obtain a richness of tone and subtlety of phrase which would put many a professional cellist to shame. Though not without its occasional lapses and minor imperfections, his account of the Brahms was a real musical experience, not only for himself, but also for those who listened.

Just as song cycles are unusual in Ampleforth concerts, so too are pianists who play their own compositions. Swayne was able to prove himself an all-round musician of quite exceptional talent; he played the viola in the orchestra, and already this evening had given an expert account of himself as a flautist in the *Brandenburg*. Now we heard him as composer and pianist. His suite for piano was ingenious and imaginative, and showed an able mastery of the medium. Perhaps it was inevitable that it should have been a little derivative, and have contained a certain mingling of styles; it owed more perhaps to Bartok than to anyone, though with the occasional influence of the Spanish and possibly Gershwin. There are few pianists in the School who could have played it, but Swayne's own performance showed him to be the possessor of an enviable technique and a genuine musicianship.

The concert ended with a spirited rendering by the orchestra of Handel's occasional overture, in which they were at their best. All in all, this was an outstandingly good concert and an excellent 'exhibition' of the flourishing state of the school instrumentalists.

CONVERSAZIONE

ROOM NUMBER 2

Radioactivity
Magslip controlled motors
Simple electric motors, etc.
Harmonic Pendulum
Cathode Ray Oscilloscope—Lissajous figures
Voice operated switch

K. A. Garrett, R. D. Shersby-Harvie
J. A. Stephenson, C. V. Clarke
A. N. McDonough, J. M. Brockhurst Leacock
J. J. Cerny, G. F. Williams
B. M. Lewis, D. Goldin
D. W. Kennedy

ROOM NUMBER 3

Artificial Sunset and Halo
Strobflash
Colours of Thin Films
Model Eye
Polarized Light
Ultra Violet Light

J. R. Chisholm, J. W. Blake James
J. D. Stevenson, J. D. Park
C. M. Davies
M. A. van Zeller, A. T. Pastore
N. P. Wright, S. R. Brennan
S. H. Hayhoe, M. R. McLaughlin

ROOM NUMBER 4

Schlieren Effects
Standing Waves—Lecher Wires
Standing Waves—Melde's Experiment
Ripple Tank

M. J. Gawel, J. J. Trapp
D. A. Rayfield
M. F. Holmes, D. T. Price
P. J. Corrigan, A. R. Lis

SCIENCE LIBRARY

High Voltage Discharges

M. C. Vossler

ROOM NUMBER 6

Molecular Measurements
Binary addition
Cartesian diver
Electrified water jets
Reflection of sound
Spheroidal state of liquids
'Singing drainpipe'

S. G. Cox
J. C. Le Fanu, J. F. Fenwick, B. D. Walker
H. D. Bennetts, W. P. Janczyk
A. J. Dufort, P. Chrimes
E. J. Zawidowski
N. C. Peel, Lord Ramsay
C. L. Barretto, O. J. McCarthy

ROOM NUMBER 8

'Lift and Drag'
Optical illusions—reflection
Optical illusions—refraction
Magnetism experiments
Thermoelectricity
Four-stroke petrol engine

F. E. Hawe, W. A. Pollock
N. J. Stephenson, G. L. de Chazal
M. P. George, P. B. Poloniecki
D. P. Sarll, R. N. Appleton, M. Kosicki
P. J. McKenna, J. D. Piercy
M. A. Rambaut, J. E. Blackledge

It was the turn of the physicists this year to entertain, instruct and mystify in crowded laboratories for an hour and a half after the Pontifical Mass on Sunday. The most original demonstration was devised by Gawel and Trapp, who used the Schlieren technique to show effectively in colour very small changes in density, such as those resulting from a salt slowly dissolving in a liquid, or the air currents above a heated rod. Stephenson and Clarke used 'magslip' motors for remote control of a formidable vehicle: many parents tried their skill at the controls, and many failed to pass their 'driving test'. Unusual effects of light were shown in Room 3. Davies's soap bubble, over three days old, having been blown in a dust-free enclosure, attracted attention since it had drained so much that over half was practically invisible. Chisholm and Blake James produced an artificial sunset better than demonstrators with less patience in past years. Hawe and Pollock used a beam of light to show the variations of lift and drag on an aerofoil in a stream of air at different angles of incidence. Among contributions from the Electronics Lab were CRO's, a Geiger Counter and dekatron scaler, a voice-operated switch, Lecher wires showing the electrical analogue of Melde's experiment next to them, and a binary adding device which showed clearly how the binary scale is used in computers. The Lissajous figures shown on one of the CRO's were repeated most competently by Cerny, whose harmonic pendulum had been brought well under control, and was surrounded by a fascinated crowd all the time. Demonstrators who particularly caught the ear for their fluency, apart from those mentioned above, were Cox, Poloniecki, Sarll and Rambaut. The innovation, introduced last year, of holding a *Conversazione* annually, given in turn to one of the main branches of science, has been justified: there has been no lack of demonstrators, eager to prepare experiments, and enthusiastic in showing them competently.

THE LIBRARY EXHIBITION

THE School Library is used extensively by the boys, but probably more as a means of passing examinations than of pursuing general culture. This year's Exhibition performed the useful function of showing off the many fine books about Italy which are scattered around the shelves. All aspects of Italian life and civilisation were represented: her history, her literature and her art. Several of the volumes were splendid to look at: one remembers in particular the Clarendon Press's edition (1929) of the Rule of St Benedict and Ariosto's *Orlando Furioso*, published in Paris in 1803. It was good to see the works of Iris Origo there, including her recent *World of San Bernardino*, superbly produced by Jonathan Cape. One hopes that those who are joining the school's Italian tour next summer will avail themselves of such books, especially those dealing with architecture and art. The Exhibition also included a magnificent set of Goethe's works, fifty-five volumes published in Stuttgart in 1827, and presented to the School by Squadron Leader and Mrs Ogilvie-Forbes.

The Ampleforth Press offered us an excellent display of printing: not only the elegance of their finished products, but also each stage in the evolution of the Junior House Prize Giving Programme: we saw the manuscript copy, the type-setting, the corrected proofs and the final version. A set of 1962 Christmas cards proved an interesting exhibit: they were printed in four colours from half-tone blocks which had been presented by York Graphic Arts, Ltd, and showed the interior of the Abbey during the Consecration ceremonies last year.

The walls of the Library were enlivened by a series of short, illustrated essays on 'Aspects of Life at Ampleforth'—the Monitorial System, the Sea Scouts, the Mathematics Room, the Library, etc. This was a fruitful idea, well but not brilliantly executed by a group of observant boys under the direction of Father Simon Trafford. 'The position of House Monitor', we were told, 'is conferred on all except the very evil as an honorary post before leaving.' One heretic dared to suggest that 'impracticable and absurd traditions should be modernised or dropped'. Illustrations were provided by that subversive group of satirists known as 'Macfelslie'.

Some lively photographs of Spain (by an unfortunately anonymous photographer) and a handwriting display completed the Exhibition. Brother Anselm Cramer and his team of librarians are to be congratulated on their very civilised contribution to this year's fare.

THE HANDWRITING EXHIBITION

THE popular objection that all italic handwriting is the same would seem to have its roots in a lack of energy to make the effort to master the elements of it rather than in a positive opposition to it: the hand of the objector is not usually beautiful. Of course, in the early stages there is a sameness of style, simply because the same essential shapes, forms and joins are being imitated and copied as truly as possible. This can only be achieved by persistent practice over a period of time varying with the strength and suppleness of the beginner's hand. Once that stage has been satisfactorily reached, when the basic style has now become natural and comfortable, then there is plenty of scope for the individual's personality to penetrate and bring to it a corresponding character. The rudimentary sameness gives way to a stronger influence and, provided the basic forms are preserved in any of their modifications, the simple beauty of italic will persevere.

The entries for this year's exhibition did indeed shew a variety of hand and the winners are to be congratulated. They were:

<i>Seniors</i>	<i>Juniors</i>
1st J. E. Lovegrove	1st M. Vaughan
2nd C. G. Wagstaffe	2nd J. B. Marsden
3rd F. E. Have	3rd J. Dewe-Mathews

The seniors shewed, as was to be expected, a pleasant maturity. Each had something to recommend, e.g. the strength of R. C. Vaughan, the delicacy of C. Coverdale, the regularity of M. H. Somervell. The juniors gave the impression of still gently struggling to a definite style; but even so, there was a certain artistry about T. W. O'Brien, a freedom of stroke in A. N. Fresson, a touch of antiquity about D. J. Samuels.

The number of entries, both senior and junior, was disappointing although greater than last year's. It is, none the less, reassuring that there still is a nucleus of fine writers in the school, and it is to be hoped that their influence spreads far, wide and soon. Perhaps a little more *élan* in their style would help.

G.O.

SOCIETIES AND CLUBS

THE SENIOR DEBATING SOCIETY

THE immemorial tradition of the Society has been that summer is a close season for debating; nothing happens in the library save work, nobody addresses an audience save captains of cricket. But for the past four years things have not been quite the same.

In 1960 the Society was approached by the Public Schools' Debating Association, a group of about sixty schools under the united patronage of Lord Kilmuir, then Lord Chancellor, and *The Observer*. The Association exists to promote the art of good speaking, seen as of value not only in itself but also as an indispensable element in public life. We were asked to join its new Northern Region in process of being formed by Mr David Brown of St Peter's, York, bringing the number of regions in the Association to seven. It was one of the last acts of Fr Philip Holdsworth's long presidency to accept this invitation.

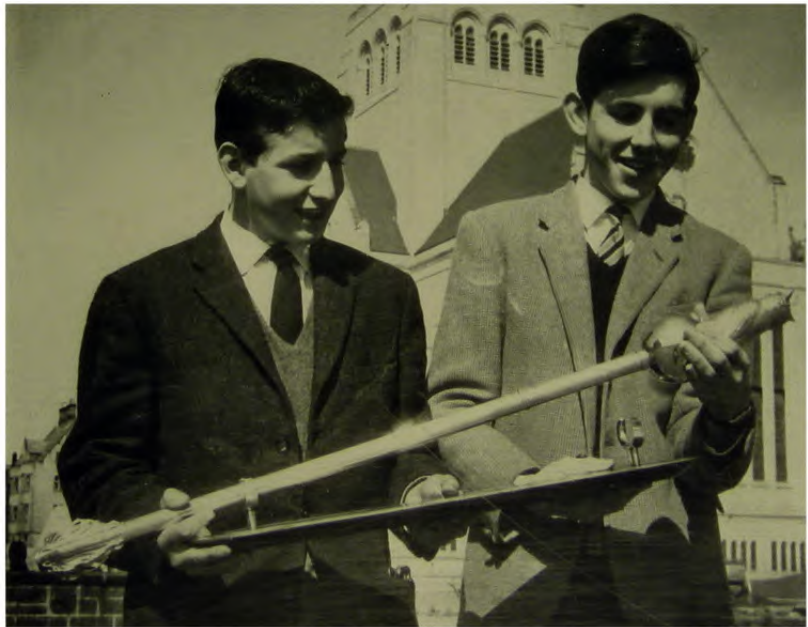
The principal weapon of the P.S.D.A. is its annual National Competition, in which every school in a given region sends up a team of two speakers to a Regional Round, of which the winner, via a semi-final or a bye, reaches the Final in London. In its present form, the Final is of four teams, competing in pairs each with one subject of debate. All expenses of the candidates are provided by *The Observer*, as are book tokens to the value of six guineas for each member of the winning team and four guineas for every other competitor. Over and above this, the winners carry off a splendid silver mace, also presented by *The Observer* whose patronage is magnificently generous.

By a combination of good luck and hard work, we have so far won our Regional Round every time and, since the Northern Region had an automatic bye, emerged into the Final. We can truly say that we have given of our best to the Association. Morland and Lorriman, Skidmore and Pakenham, Balfour and Howard, Halliday and Tintner—it is an impressive rollcall of the Society's most powerful speakers. But alas, three times in succession we failed to win the Final, and when last May the allotted subject of debate for this year's Final was announced, Mr S. F. P. Halliday and Mr M. P. G. Tintner knew that theirs was the hardest task yet. They were to propose the motion: 'This House would help the poor of this country before the poorer of other countries'. Eton College were to oppose.

The preparation for the struggle was rigorous. First of all, ideas and information had to be gathered; this was done by consulting everyone relevant in sight, E. P.E. masters, historians, housemasters, librarians,



M. G. Tintner and S. F. P. Halliday, the Ampleforth Debating Team, with the *Observer* mace
By courtesy of the Northern Echo, Darlington



moral theologians and the statistical department of a parental firm. The next step was to decide on tactics, and then to divide up the material accordingly. This took a very long time, but was amply repaid; the final version of the plan adopted was proposed by Mr Halliday. Its rationale was as follows.

All available moral thunder was on the side of the Opposition and once the debate was allowed to get onto the ground of morality, we should be lost. Consequently it was essential for the opening speaker to render all moral arguments irrelevant and to shift the debate onto the ground of politics and economics. This would not only save us from an unanswerable cannonade of idealism but would pretty certainly put the Opposition badly off their balance, since one could be fairly sure that the speeches they prepared would be solid moralising. This made clear what should be our tactics.

Firstly, our opening speaker should plan his speech thus :

- (a) The claims of the underdeveloped countries have an undeniable *moral* priority. We concede this entirely, and there is no need for the Opposition to argue the point. We want to give aid as much as they do.
- (b) The only point at issue in this debate is, does that *moral* priority entail a *practical* priority?
- (c) There are two arguments for saying that it does not; the first is political, the second economic.
- (d) The economic point I leave to the second speaker. The political point is that U.N. statistics show that only a sum equivalent to about ten per cent of our national income would be relevant to the vast needs of the underdeveloped countries. Can one imagine any political party getting the consent of the British electorate to such expenditure? Assuredly not until such black spots as unemployment, slums, the lack of housing, old age pensions, educational inequalities, etc. have been wiped out. Consequently, helping the poor of this country has a *practical* priority over helping the poorer of other countries; it is a necessary means to that end.

Secondly, the opening speaker for the Opposition would, we might reasonably hope, find all his prepared material irrelevant and the debate transferred onto an entirely unforeseen ground. He would therefore start by trying to improvise a new speech, and that should be fairly easy to pull apart, and would end by falling back on his already prepared material, and that could then be branded as irrelevant.

Thirdly, our second speaker would then have two tasks :

- (a) To tear apart the speech of the leader of the Opposition and to recall the arguments of our first speaker, and
- (b) to add an argument based on the present economic state of the country.

Fourthly, the Opposition's second speaker would then, we might hope, be faced with two sets of arguments to answer on complicated and uncharted ground, with his leader's speech to defend and with his own prepared material still irrelevant.

This plan was adopted, and it was decided that Mr Tintner, the junior member of the team, should speak first with six and a half minutes out of our allotted fifteen, and that Mr Halliday, as the more experienced debater, should take the second speech with eight and a half minutes and the Opposition leader to contend with. Then the team turned to its training programme, working hard and visibly growing in competence and confidence, and when the day arrived, Monday, 20th May, they were 100 per cent masters of themselves and their material, and they knew it.

To deliver a major speech on the stage of the City of London School Hall under the eye of Lord Kilmuir and before an unknown audience of perhaps 200, before a panel of judges presided over by the Minister of Education, the Right Hon. Sir Edward Boyle, BT, P.C., M.P., and comprising Baroness Wootton, Lady Pamela Berry, Percy Wilson, Esq., of the Ministry of Education and Kenneth Harris, Esq., of *The Observer*—this would be a formidable experience for any boy. But, in the present writer's opinion (who is, needless to say, as biased a witness as one could find), it would have been difficult to imagine how our team could have risen more superbly to the occasion. It took them only a few sentences to dominate the hall and to capture their audience, and the volume of applause they earned was music indeed. Many will have seen Mr Tintner in last year's play as Archbishop Thomas Becket, and would have seen in his delivery of this speech the political counterpart, so to say, of the pontifical authority and confidence with which he spoke that marvellous sermon. Then, to Ampleforth's unmixed delight, exactly what had been foreseen for the Opposition Leader occurred, and every pit that had been dug was fallen into. It was a joy thereafter to hear Mr Halliday carve up this speech with a magisterial ferocity which earned him the judges' compliments as the best debater of the evening and lay down the law on the economic situation with lucid self-assurance. The Society had indeed good grounds for satisfaction with the team it had elected. Then the judges withdrew.

They were back in less than ten minutes. Sir Edward Boyle took the chair, and spoke for all the judges. He announced that they had had

no difficulty in reaching a unanimous decision and that the winners had won by a quite easy margin. The winners were Ampleforth. He praised them in the warmest terms, congratulating them especially on their 'professionalism and maturity'. They were almost the best school debating team that he had heard, and on that form could have made a strong bid for victory in the parallel students' debating competition. To hear such words was more than enough reward for all the effort they had put into their training, but their cup was, one imagines, filled by the presentation of the Mace and the book tokens, and it must have overflowed when Lord Kilmuir, in his summing-up speech as Patron of the Association, echoed the praise of the Minister of Education.

This memorable occasion was reported in many newspapers, including the *Observer*, *Guardian*, *Telegraph*, *Times Educational Supplement*, but one aspect of it they did not mention was the great satisfaction of the Ampleforth team in winning the Mace for the Northern Region. It was, after all, the fourth occasion on which we had represented it, and thrice we came home empty-handed. But the fourth time we did our duty.



THE YOUNG FARMERS' CLUB

At the annual general meeting of September 1962, Bamford was elected Secretary and Howard the Treasurer. In that term the Society had one outing to John Smith's Brewery at Tadcaster, which was very successful and very popular. Some very interesting films were shown at the meetings which occur at about fortnightly intervals.

In the Easter Term the Secretaryship was transferred to Howard because of the resignation of Bamford. This term there was no outing but the meetings continued with an interesting lecture by Mr Sinclair on 'The Career of a Veterinary Surgeon' and also films were shown with an emphasis on Farm safety, the meetings were well attended and enjoyed by all.

In the summer it was decided to keep two pigs, bought from the college farms at £4 each. These were kept behind St Cuthbert's and sold at the end of term not in Malton Market as expected but to an employee of the college farms at £10 each, the total profit after food had been paid for was £5 11s. 3d., which was considered as well worth it.

M.E.H.

CRICKET

THE FIRST ELEVEN

RETROSPECT

A GLANCE at the list of matches played this season reveals six holes, six matches which should have been played and which were not. Rain interrupted the Cranwell game before it had really got going, and cancelled the St Peter's match. Measles prevented Durham from visiting us. The Abbot's Blessing clashed with the Worksop match. We could not produce a side to meet Catterick Services owing to examinations. Finally, camp arrangements at the end of term affected the game with the Combined Grammar Schools. When we assess the merits of this year's team, therefore, it must be remembered that it was short of match experience; this is an important point when the team happens to be a young one.

The pattern of the term was a simple one. The team was hardly prepared, owing to washed-out practice sessions, for the first two matches against the Royal Signals and the Adastrians, and the XI got off to an indifferent start. It reached its nadir at Bootham immediately afterwards. For the rest of the term it fought for its self-respect, and to such good purpose that it nearly developed into a good team. If the season had been longer, or if all the fixtures had been played, this side would certainly have been a good one; the last two matches showed that clearly enough.

There was no lack of batting talent. Gretton, of course, was outstanding, and was always searching for runs. It took a long time for the others to follow his example but in the end Butcher (especially), Freeland, Rooney and Moorhouse could be depended on for a score. As for the bowlers, Craig was a tower of strength all season but it was not until it was almost over that Gray and Tufnell made their marks and that Savill made his appearance. Sayers too played a promising part. The fielding at one time was dreadful, and this, it seems, was the major weakness of the team. It did, however, improve out of all recognition at the end of the season. Once again one feels that those cancelled matches prevented the team from maturing. Since nine or ten members of the side should be playing next year in the Ampleforth XI, great things will be expected of them.

At the end of term Fr Abbot kindly presented prizes to the following:

Downey Cup for the Best Cricketer	. . . . .	M. P. Gretton
Best Batsman	. . . . .	M. P. Gretton
Best Fielder	. . . . .	M. D. Gray
Best Bowler	. . . . .	D. J. A. Craig
Highest Score	. . . . .	M. P. Gretton
2nd XI Bat	. . . . .	R. C. B. Rooney

AMPLEFORTH v. ROYAL SIGNALS

Played at Ampleforth on Saturday, 25th May.

The Royal Signals brought over a strong side and the 1st XI did well to hold them to a draw. At lunch the visitors were 142 for 2, thanks to two good partnerships between Mayes and Moss (86) and between the latter and Critchlow (51). Moss did well to get 79 in 87 minutes. From the Ampleforth point of view, the main feature before lunch was the fine fast bowling of Craig who in his opening spell of 7 overs conceded only 4 runs.



Back Row (left to right)

D. R. H. Tufnell
P. J. S. Huskinson
M. G. C. Moorhouse
J. J. I. Sayers
M. P. A. Carter
M. D. Gray

Front Row (left to right)

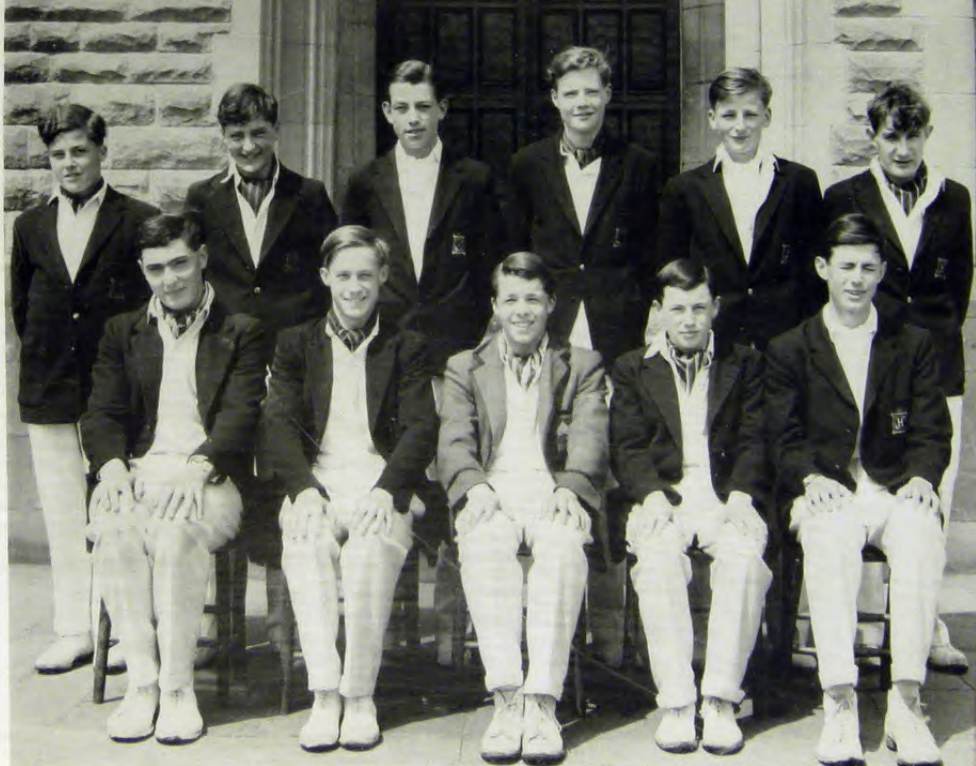
R. G. S. Freeland
T. P. Connery
M. P. Gretton (*Captain*)
N. F. Butcher
D. J. A. Craig

Back Row (left to right)

D. R. H. Tufnell
P. J. S. Huskinson
M. G. C. Moorhouse
J. J. I. Sayers
M. P. A. Carter
M. D. Gray

Front Row (left to right)

R. G. S. Freeland
T. P. Connery
M. P. Gretton (*Captain*)
N. F. Butcher
D. J. A. Craig



The highlight of Craig's performance came in the afternoon, however, when he got 4 wickets for 30 runs. But no bowler can win a match on his own. Far too many catches were put down and the School found itself chasing 222 with three hours to get them in.

Apart from Gretton and Freeland, the XI found these runs hard to get. Freeland batted fluently and got 63 in 80 minutes; an encouraging performance by one of the younger members of the team. But once he was out there was a collapse, and it was left to Tufnell to hold the side together for half an hour. Ampleforth's last pair only just managed to survive the closing overs.

SIGNALS		AMPLEFORTH	
Moss, b Craig	79	M. P. Gretton, c Critchlow b Blashill	34
Mayes, st Butcher b Moorhouse	21	T. Connery, b Blashill	12
Critchlow, c Gretton b Craig	34	R. Freeland, c Larrier b Critchlow	63
McLoughlin, not out	29	N. Butcher, b Critchlow	2
Potts, b Craig	14	M. Moorhouse, b Blashill	8
Lettin, c O'Ferrall b Craig	12	P. Carroll, b Critchlow	6
Evans, b Craig	7	R. O'Ferrall, lbw b Evans	4
Roberts, not out	11	D. Tufnell, c Roberts b Evans	21
Needham } did not bat		D. Craig, c Evans b Critchlow	9
Blashill } did not bat		S. King, not out	0
Larrier } did not bat		M. Thorniley-Walker, not out	1
Extras	14	Extras	15
Total (for 6 wks dec.)	221	Total (for 9 wks)	175
1/86, 2/137, 3/146, 4/162, 5/186, 6/194.		1/40, 2/58, 3/66, 4/106, 5/135, 6/137, 7/150, 8/174, 9/174.	

BOWLING				BOWLING					
	O.	M.	R.	W.		O.	M.	R.	W.
Craig	16	8	34	5	Moss	5	0	12	0
T.-Walker	11	1	45	0	Larrier	4	1	16	0
Moorhouse	7	0	44	1	McLaughlin	3	1	7	0
Tufnell	9	0	44	0	Critchlow	24	4	48	4
King	12	2	40	0	Blashill	10	3	27	3
					Roberts	3	0	11	0
					Potts	3	0	8	0
					Evans	12	4	31	2

AMPLEFORTH v. ADASTRANS

Played at Ampleforth on Sunday, 26th May.

The School gained the honours in drawing this match against an Adastrian side which contained two former R.A.F. captains. Ampleforth lost Connery with only 6 runs on the board, but Gretton and Freeland pushed the score along to a satisfactory 65 when lunch was taken. Gretton, after lunch, batted very confidently indeed; his 50 came in 90 minutes, and his first century for the School in three hours. He made his scoring strokes all round the wicket, concentrated well, and ran briskly. Moorhouse played well until he skied one to mid-off. Then O'Ferrall hit a quick 20 in as many minutes. Gretton declared just before tea, leaving the visitors two and a quarter hours to get 203 runs.

Although Etchells scored a sound half-century, the Adastrians never looked as if they could bring off a victory. Craig, Thorniley-Walker and Tufnell all bowled accurately. The Adastrians gave few chances, however, and although they were struggling to avoid defeat towards the end, the game was drawn. Gretton completed a day of personal glory by taking a hard catch close to the wicket to dismiss Harvey.

AMPLEFORTH		ADASTRIANS	
M. P. Gretton, not out	107	Fl.-Lt. Andrew, b T.-Walker	4
T. Connery, c Blissett b Lewis	1	Fl.-Lt. Etchells, c O'Ferrall b Tufnell	51
R. Freeland, c Blissett b Senior	29	Sq.-Ldr Senior, c Freeland b Craig	16
N. Butcher, c Senior b Wilson	4	Fl.-Lt. Edwards, c Gretton b T.-Walker	21
M. Moorhouse, c Harvey b Wilson	22	Wing-Cmdr Wilson, c Gretton b Tufnell	22
P. Carroll, c Senior b Wilson	13	Fl.-Lt. Herring, not out	28
R. O'Ferrall, not out	20	Group-Cpt. Rixson, c Freeland b Tufnell	7
D. Tufnell	} did not bat	Fl.-Lt. Harvey, c Gretton b Tufnell	0
D. Craig		Sq.-Ldr Foster, not out	1
S. King		Fl.-Lt. Blissett, did not bat	
M. Thorniley-Walker	} Extras	Wing-Cmdr Lewis, did not bat	
Extras		Extras	13
Total (for 5 wkts dec.)	202	Total (for 7 wkts)	163

1/6, 2/89, 3/100, 4/139, 5/165.

1/23, 2/54, 3/91, 4/104, 5/140, 6/155, 7/162.

BOWLING				BOWLING				
O.	M.	R.	W.	O.	M.	R.	W.	
Edwards	17	6	48	0	Craig	14	2	41
Lewis	15	4	34	1	T.-Walker	13	1	36
Wilson	24	4	66	3	Tufnell	14	0	57
Senior	9	0	33	1	Moorhouse	4	1	16
Rixson	3	0	15	0				

AMPLEFORTH v. BOOTHAM

Played at Bootham on Wednesday, 29th May.

Cricket is an unpredictable game, as the XI found out at Bootham. From the beginning right through to the end of this short game (it finished before tea) the play went solidly against Ampleforth. It was not a matter of luck. The School team simply batted badly and fielded badly and so lost the match.

Gretton lost the toss and was sent in. Wickets at once began to tumble to the bowling of Wyon and Handley. Only Butcher and Tufnell, and later, some solid hitting by King saved the School from being out before lunch. At lunch the score was 56 for 8, with Butcher on 21. He was our only hope and he was soon out. On the whole we were fortunate to have as many as 79 runs on the board.

It was not much of a total, and Bootham scored their 80 runs in one hour for the loss of only 1 wicket. Dickinson did well for them, and scored 50 in 43 minutes. But Ampleforth should have been amongst the wickets if the team had been in anything like form. Far too many catches were missed, and for this they only had themselves to blame.

AMPLEFORTH		BOOTHAM	
M. P. Gretton, run out	4	Craig, c Carroll b T.-Walker	4
T. Connery, lbw b Wyon	1	Johnson, not out	19
R. Freeland, c Craig b Wyon	8	Dickinson, not out	55
N. Butcher, lbw b Wyon	23	Jarratt	
M. Moorhouse, c Dickinson b Handley	5	Graveson	} did not bat
P. Carroll, c Wyon b Handley	0	Patchett	
R. O'Ferrall, b Handley	0	Handley	
D. Tufnell, c Bell b Baker	12	Richards	
D. Craig, b Baker	0	Bell	
S. King, not out	16	Wyon	
M. T.-Walker, c Craig b Wyon	2	Baker	
Extras	8	Extras	2
Total	79	Total (for 1 wkt)	80

1/6, 2/6, 3/19, 4/24, 5/25, 6/25, 7/47, 1/6.
8/47, 9/77, 10/79.

BOWLING				BOWLING				
O.	M.	R.	W.	O.	M.	R.	W.	
Wyon	17	4	37	4	Craig	8	0	23
Handley	13	3	14	3	T.-Walker	7	2	26
Baker	3	1	5	2	Tufnell	3	0	15
Bell	4	0	15	0	Moorhouse	3	0	14

AMPLEFORTH v. OLD AMPLEFORDIANS

Played at Ampleforth on Saturday and Sunday, 1st and 2nd June.

The Old Boys brought a good team and they won the match. But there were signs that the School team was rapidly getting over the humiliation of the Bootham game, and to that extent at least, the Ampleforth play was encouraging; not so at the beginning, however. Gretton won the toss, elected to bat, and promptly lost 3 wickets for 13 runs. The School then dug in, but they dug so far in that they had only compiled a miserable 32 at lunch. The scoring rate improved in the afternoon, with Tufnell and Rooney both helping Butcher, and the first innings total reached 140. This was hardly an improvement. The improvement came in the second innings which had a different ring about it altogether. The Old Amplefordians had declared at 127 for 3 and hoped to collect one or two cheap school wickets in the last half-hour of the first day. They did not get them. Neither Gretton nor Connery could be shaken. Next day, Gretton went on to get a sound 50 and the second innings total of 185 was the result of some unwonted and pleasing aggression, especially from batsmen low down in the order. Unfortunately, that was as far as the improvement went on this occasion. Campbell was in tremendous form for the Old Boys who won the game with half an hour to spare.

AMPLEFORTH

1st innings		2nd innings	
M. P. Gretton, c Mitchell b Gray	10	lbw b Mitchell	62
T. Connery, c Campbell b Mitchell	1	c and b Gray	12
R. Freeland, c Gray b Mitchell	1	c Campbell b Gray	2
N. Butcher, b Gray	45	c Campbell b Crossley	3
M. Moorhouse, b Trench	12	st Campbell b Hardy	22
D. Tufnell, run out	14	run out	6
R. Rooney, c and b Hardy	36	c Stafford b Hardy	0
R. O'Ferrall, lbw b Mitchell	2	b Gray	18
M. Carter, c Mitchell b Hardy	12	not out	32
D. Craig, not out	0	c Campbell b Gray	10
M. Gray, st Campbell b Hardy	0	c Campbell b Mitchell	2
Extras	7	Extras	16
<hr/>		<hr/>	
Total	140	Total	185

1/7, 2/13, 3/13, 4/54, 5/73, 6/103, 1/39, 2/46, 3/63, 4/103/ 5/117, 6/122,
7/123, 8/137, 9/140, 10/140 7/122, 8/152, 9/180, 10/185.

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
Mitchell	25	16	25	3	Mitchell	20	5	35	2
Gray	13	4	44	2	Gray	15	2	28	4
Crossley	4	1	11	0	Trench	5	2	14	0
Wynne	10	3	22	0	Hardy	17	3	58	2
Hardy	8	2	15	3	Crossley	5	0	24	1
Trench	5	1	16	1	Wynne	2	0	10	0

OLD AMPLEFORDIANS

1st innings		2nd innings	
Campbell, b Craig	11	not out	107
Wright, b Gray	11	b Craig	9
Crossley, not out	69	did not bat	
Hardy, b Craig	4	c Craig b Gray	66
Wynne, not out	21	not out	10
Hattrell	} did not bat	} did not bat	
Dick			
Trench			
Mitchell			
Lord Stafford			
Gray			
Extras	11	Extras	7
<hr/>		<hr/>	
Total (for 3 wkts dec.)	127	Total (for 2 wkts)	199

1/14, 2/40, 3/56.

1/39, 2/181.

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
Craig	9	1	24	2	Craig	12	0	56	1
Gray	10	2	54	1	Gray	14	0	65	1
Carter	3	0	21	0	Moorhouse	4	0	37	0
Moorhouse	2	0	11	0	Tufnell	4	0	34	0
Tufnell	1	0	6	0					

AMPLEFORTH v. FREE FORESTERS

Played at Exhibition on Saturday and Sunday, 8th and 9th June.

Fine weather, the Free Foresters, and the second highest score ever by an Ampleforth boy, these combined to make this Exhibition match an attractive spectacle. The pattern of the game resembled that against the Old Boys on the previous Saturday. The School's first innings was indifferent; the second was aggressive and successful. In the end, the Free Foresters won, but not without anxiety and with only three wickets to spare. Once more, then, the School team got off to a bad start. This time, Townshend dismissed Gretton and Freeland after bowling only three balls. The School total of 122 owed much to the batting of Butcher and Moorhouse who prospered well together for an hour. Then, faced with a declaration of 167 for 3, the Ampleforth side snapped out of it and began to enjoy life. The second innings centred round Gretton who hit 14 boundaries on his way to 140, but Huskinson, Freeland and Butcher all joined in the sport. 240 for 4 was a distinct improvement and was the sort of score one so often expected from these batsmen yet so rarely got. Gretton left the Free Foresters two and a quarter hours to get 196 runs. They had to fight hard to get them against an accurate Craig, a surprisingly effective Sayers whose first match it was, and some vastly improved fielding.

AMPLEFORTH

1st innings		2nd innings	
M. P. Gretton, lbw b Townshend	1	lbw b Townshend	140
P. Huskinson, c Bailey b M.-Innes	14	c M.-Innes b McLaren	20
R. Freeland, c M.-Innes b Townshend	0	b Bailey	39
N. Butcher, c Bailey b Munro	42	c Townshend b Willatt	18
M. Moorhouse, c M.-Innes b Willatt	32	not out	8
T. Connery, b McLaren	2	not out	3
M. Carter, c M.-Innes b McLaren	17	} did not bat	
S. King, st Satterthwaite b M.-Innes	0		
D. Craig, not out	5		
M. Thorniley-Walker, b Walford	0		
J. Sayers, c and b Walford	0		
Extras	9	Extras	12
<hr/>		<hr/>	
Total	122	Total (for 4 wkts dec.)	240

1/7, 2/7, 3/26, 4/87, 5/95, 6/111, 1/61, 2/251, 3/215, 4/237.
7/116, 8/122, 9/122, 10/122.

BOWLING

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
Bailey	13	4	20	0	Bailey	15	2	50	1
Townshend	10	1	25	2	Townshend	10	1	50	1
Mitchell-Innes	10	3	18	2	Mitchell-Innes	5	0	16	0
McLaren	13	5	19	2	McLaren	8	2	22	1
Walford	5	1	9	2	Walford	12	0	43	0
Willatt	10	5	13	1	Munro	5	0	23	0
Munro	8	4	9	1	Willatt	10	3	24	1

FREE FORESTERS

1st innings		2nd innings	
J. C. D. Townsend, b T.-Walker	9	b Craig	4
R. H. Umbers, not out	79	b Craig	6
D. D. C. Munro, lbw b Craig	18	c T.-Walker b Moorhouse	64
G. L. Willatt, c Butcher b Sayers	35	b T.-Walker	3
R. Hinchcliffe, not out	23	not out	40
A. J. Bailey	} did not bat	lbw b Sayers	37
H. B. McLaren		b Sayers	10
N. S. Mitchell-Innes		b Sayers	16
Col. R. G. Satterthwaite		did not bat	
D. de G. Walford		did not bat	
D. C. H. Townsend		not out	8
Extras	3	Extras	11
Total (for 3 wkts dec.)	167	Total (for 7 wkts)	199

1/19, 2/66, 3/116.

1/4, 2/81, 3/125, 4/125, 5/156, 6/167, 7/186.

BOWLING

O.	M.	R.	W.	Craig	O.	M.	R.	W.
Craig	13	2	38	1	Craig	9	2	24
T.-Walker	13	1	51	1	T.-Walker	9	1	55
King	4	0	30	0	King	4	0	27
Sayers	6	2	25	1	Sayers	11	3	39
Carter	2	0	20	0	Moorhouse	7	0	43

BOWLING

AMPLEFORTH

M.C.C.

M. P. Gretton, c Barber b Raper	37	J. M. Watson, c Carter b Craig	9
P. Huskinson, c Hanson b Barber	5	K. E. Hansom, c Craig b Moorhouse	47
R. Freeland, b Barber	35	R. H. Umbers, c Huskinson b Moorhouse	18
N. Butcher, c Watson b Ford	49	C. M. Ford, lbw b Sayers	0
M. Moorhouse, c Watson b Shaw	16	D. V. Brennan, run out	4
T. Connery, b Raper	9	B. W. Snook, c Gray b Tufnell	25
D. Tufnell, c Harvey b Ford	20	G. M. Shaw, c Craig b Tufnell	18
M. Carter, c Watson b Barber	0	B. S. Raper, not out	16
D. Craig, not out	14	J. B. Haggas, not out	3
J. Sayers, st Brennan b Ford	4	Lt.-Col. Harvey, did not bat	
M. Gray, st Brennan b Ford	4	R. A. Barber, did not bat	
Extras	11	Extras	6
Total	200	Total (for 7 wkts)	146

1/25, 2/68, 3/85, 4/116, 5/137, 6/172, 7/174, 8/196, 9/196, 10/200.

1/31, 2/75, 3/76, 4/80, 5/80, 6/116, 7/133.

BOWLING

O.	M.	R.	W.	Craig	O.	M.	R.	W.
Raper	19	3	58	2	Craig	13	4	25
Barber	16	1	67	3	Gray	9	0	30
Shaw	16	2	43	1	Sayers	9	2	28
Ford	10	1	21	4	Moorhouse	5	2	19
					Tufnell	8	0	38

BOWLING

AMPLEFORTH v. M.C.C.

Played at Ampleforth on Saturday, 15th June.

The School team scented victory against the M.C.C. only to have it withheld from them in the last twenty minutes of the game; and it was drawn. The M.C.C. won the toss and put the School in. Runs came quickly, with Gretton and Freeland both playing attractively before lunch. In the afternoon it was the partnership between Butcher and Moorhouse which prospered, and they took the score to 112 for 3. With the exception of Huskinson and Connery, the right people made the runs, this time. A total of 200 was twenty or thirty runs less than was at one time expected, but it proved to be adequate. With twenty minutes left for play, the School had captured seven M.C.C. wickets for 133 runs and it seemed that Ampleforth might just obtain their first victory of the season. Much good work was being done in the field, and the bowling was accurate, especially that of Moorhouse and Tufnell. But it was not to be; no further wicket fell.

AMPLEFORTH v. SEDBERGH

Played at Sedbergh on Saturday, 22nd June.

After two weeks of fine weather and hard wickets the teams were suddenly confronted with very different conditions and neither side, with the exception of Murtland for Sedbergh, was able to find the right answers. The ball was turning on the slow wicket and it was a day when shots off the back foot should have been more frequent than those off the front. But both sides continued to play hard wicket shots.

Gretton and Huskinson saw Ampleforth off to a good start but as soon as Bruce-Lockhart came on they were in difficulties. In his third over Gretton pushed forward and was caught at silly mid-off. A sad procession followed, and only Connery offered any real resistance to the well flighted spin of Bruce-Lockhart who took 8 wickets for 32 runs. Had it not been for Murtland, Sedbergh might well have found 95 too many to get. As it was, when he was out with 6 wickets gone for 77 runs, Ampleforth were still in the game. Rhind and Hand, however, kept their heads and Sedbergh won by 4 wickets.

AMPLEFORTH		SEDBERGH	
M. P. Gretton, c Rhind b B.-Lockhart	29	Hollinshead, lbw b Craig	1
P. Huskinson, c Mortland b B.-Lockhart	26	Murtland, c Carter b Tufnell	53
R. Freeland, run out	5	Bruce-Lockhart, c Freeland b Sayers	13
N. Butcher, c Martyn b B.-Lockhart	4	Roberts, run out	1
M. Moorhouse, c and b B.-Lockhart	0	Ogden, c Gray b Tufnell	3
T. Connery, not out	8	MacPherson, b Craig	4
D. Tufnell, c Roberts b B.-Lockhart	0	Rhind, not out	11
N. Carter, b B.-Lockhart	0	Hand, not out	8
D. Craig, b Russan	3	Martyn	} did not bat
J. Sayers, lbw b B.-Lockhart	1	Russan	
M. Gray, c and b B.-Lockhart	10	Thompson	2
Extras	9	Extras	2
Total	95	Total (for 6 wkts)	96

1/41, 2/52, 3/61, 4/61, 5/66, 6/66, 7/68, 8/73, 9/80, 10/95.

BOWLING			
O.	M.	R.	W.
Martyn	15	8	16
Russan	14	3	22
Bruce-Lockhart	26	8	32
Murtland	12	4	14
Thompson	4	2	2

1/20, 2/50, 3/51, 4/58, 5/69, 6/77.

BOWLING			
O.	M.	R.	W.
Craig	13	2	36
Gray	7	1	12
Sayers	8	2	24
Tufnell	9	0	22

AMPLEFORTH v. YORKSHIRE GENTLEMEN

Played at Ampleforth on Saturday, 20th July.

A victory at last. We had to wait almost to the end of the term for it, and when it did come, on a fine day, it was a perfectly straightforward win achieved by a team which looked good. The Ampleforth batting was sound, as we had come to expect, and the bowling was accurate. What really made the difference to the team was its fielding in this game. The fielding was crisp and keen, and at last the bowlers reaped a just reward for their toil.

The Yorkshire Gentlemen batted first and made fair progress, Baker and Gray compiling 45 for the first wicket. At lunch the visitors had got the hundred up for the loss of only 2 wickets, and there was no hint of the sharp decline to come in their fortunes. After lunch, however, they succumbed to the bowling of Gray and Tufnell and were all out, shortly after 3 o'clock, for 128. Such a windfall had not come Ampleforth's way all season and the School's batsmen had no difficulty in getting the runs.

YORKSHIRE GENTLEMEN		AMPLEFORTH	
S. Baker, c Butcher b Gray	40	M. P. Gretton, b Terry	34
K. W. Gray, b Craig	15	P. Huskinson, c Outhwaite b Gray	9
P. N. L. Terry, c Gretton b Gray	25	R. Freeland, c Byass b Elmhurst	27
J. G. Cumming, b Tufnell	20	M. Moorhouse, b Elmhurst	32
W. Lupton, not out	7	R. Rooney, not out	15
R. H. Outhwaite, b Tufnell	0	N. Butcher, not out	2
R. Elmhurst, c Butcher b Tufnell	8	P. Savill	} did not bat
A. O. Elmhurst, c Savill b Tufnell	0	T. Connery	
R. Byass, b Gray	0	D. Gray	
J. des Forges, run out	4	D. Craig	} did not bat
N. J. Magson, c Tufnell b Gray	5	D. Tufnell	
Extras	4	Extras	11
Total	128	Total (for 4 wkts)	130

1/45, 2/62, 3/101, 4/105, 5/105, 6/113, 7/114, 8/114, 9/122, 10/127.

	BOWLING					BOWLING			
	O.	M.	R.	W.		O.	M.	R.	W.
Craig	8	3	20	1	Magson	11	1	23	0
Savill	9	1	29	0	R. Elmhurst	13	3	36	2
Gray	13	3	30	4	Terry	8	0	20	1
Tufnell	12	2	45	4	Gray	9	2	25	1
					Cumming	3	1	13	0
					A. O. Elmhurst	5	0	2	0

AMPLEFORTH v. I ZINGARI

Played at Ampleforth on Sunday, 21st July.

The day after their win over the Yorkshire Gentlemen the 1st XI again showed good form, this time against I Zingari. The visitors had also won the day before, at Hovingham, and with plenty of sun about, a good day's cricket was both expected and had. Ampleforth batted first and soon lost Gretton. Gone, however, were the days when such an occurrence would have been a disaster. The Ampleforth batting now wore a respectable air of stability, reinforced now by the arrival in the side of a batsman-bowler, Savill, the Colts captain.

Freeland's 62 included eleven boundaries. He was in excellent form and was fresh from a feast of run-getting in the House match tournament. Rooney played well, too, and it was hard to believe that he had been unable to keep his place in the team all through the term; for he is an excellent fielder.

Once I Zingari had lost a couple of wickets for 57, they never looked like making the Ampleforth total of 177. When they had lost 7 wickets for 111, with 20 minutes of play left, they were in real danger of losing. Once more, it was Gray and Tufnell who got themselves amongst the wickets; and the fielding was again good. In fact, only one more wicket fell, and that with only one minute to go. So the game was drawn, with honours, one felt, to Ampleforth.

AMPLEFORTH		I ZINGARI	
M. P. Gretton, lbw b Lupton	4	Wood, c Butcher b Gray	44
P. Huskinson, c and b Jowett	7	Thorniley-Taylor, b Craig	3
R. Freeland, b Jowett	62	Terry, b Tufnell	23
M. Morehouse, run out	4	Wilson, b Tufnell	0
R. Rooney, c Tanner b Lupton	23	Jowett, b Gray	4
N. Butcher, b Toynbee	39	Burney, b Tufnell	11
P. Savill, b Toynbee	21	Tanner, not out	12
T. Connerly, c and b Toynbee	8	Smeeth, c Savill b Tufnell	13
D. Gray, lbw b Toynbee	0	Lupton, c Butcher b Gray	1
D. Craig, not out	5		
D. Tufnell, lbw b Terry	0		
Extras	4	Extras	8
Total	177	Total (for 8 wkts)	119

1/7, 2/37, 3/70, 4/85, 5/107, 6/156, 7/169, 8/169, 9/175, 10/176. 1/31, 2/57, 3/60, 4/65, 5/86, 6/89, 7/111, 8/119.

BOWLING				BOWLING					
	O.	M.	R.	W.		O.	M.	R.	W.
Toynbee	25	8	62	4	Craig	13	3	27	1
Lupton	17	4	39	2	Savill	6	2	21	0
Jowett	14	4	37	2	Gray	10	3	32	3
Smeeth	5	0	19	0	Tufnell	9	4	16	4
Terry	5	0	15	1	Moorhouse	3	0	15	0

FIRST ELEVEN AVERAGES, 1963

BATTING					
	Innings	Not Out	Highest Score	Runs	Average
M. P. Gretton	14	1	140	503	38.69
N. F. Butcher	13	2	49	253	23.00
R. G. S. Freeland	13	0	63	297	22.85
R. C. B. Rooney	6	1	36	101	20.20
M. G. C. Moorhouse	12	1	32	162	14.73

BOWLING					
	Overs	Maidens	Runs	Wickets	Average
D. R. H. Tufnell	69	6	277	16	17.31
M. D. Gray	86.8	20	261	15	17.40
J. J. L. Sayers	34.5	9	116	6	19.33
D. J. A. Craig	147.5	34	387	19	20.36

THE SECOND ELEVEN

The 2nd XI only managed to play two matches and had a particularly inconclusive season. This was a pity for the side possessed some able cricketers who were determined to do themselves justice. J. A. Aykroyd was as good a stock bowler as the 2nd XI has seen for many years, and J. D. Cavanagh never had an opportunity of showing his skill as a slow left-arm bowler. C. P. Andrews was a capable and lively wicketkeeper. The batting of the side was long rather than strong, whilst the fielding had reached a useful standard by the second match. Many of those who played, or would have played, for the 2nd XI will be available again next season, and one hopes that the weather and measles will be more kind to their cricket. During the term Andrews, Aykroyd and Cavanagh were awarded their 2nd XI colours.

Team: K. R. A. C. Studer (*Capt.*), C. P. Andrews, J. D. Aykroyd, T. K. Brennan, P. J. Carroll, M. P. A. Carter, J. D. K. Cavanagh, T. T. Ferriss, M. D. Gray, P. J. S. Huskinson, S. J. P. Pahlabod, R. F. Poole, R. D. M. Wright.

RESULTS

- v. St Michael's. Lost.
Ampleforth 68. St Michael's 69 for 6 (Studer 3 for 25, Aykroyd 3 for 23).
- v. Bootham. Won.
Bootham 81 (Studer 3 for 26, Carter 4 for 22). Ampleforth 83 for 1 (Huskinson 36 not out, Poole 26 not out).

COLTS

If illness and rain had not drastically reduced the numbers of matches played, this year's Colts XI would probably have had a most impressive record. The main strength of the side was in Savill, captain for a second year, who dominated the batting and set an example of controlled aggression which inspired the whole XI. His technique and temperament both give promise of a most distinguished future; one particularly pleasing feature is his ability to play the ball off his legs—a shot which is rarely mastered at Ampleforth. The other batsmen might have flowered into good stroke players and run getters if there had been more matches. The most promising were Henry and Walsh (who both have another year as Colts); the former played some good innings and showed typical Yorkshire determination, the latter made few runs but suggested that he could be next year what Savill was this.

The bowling lacked an off-spinner, and since McKelvey never quite found his form the attack was limited. It was good enough, however, to cope with quite reputable batting sides. Whigham, bowling left-arm fast in-swingers, was the most dangerous and will be a match winner when he has learnt to control his swing. Collins floated in-swingers of variable length which often surprised batsmen into errors. Savill was accurate but had no weapon otherwise except a slower ball which was more effective in practice games than in matches.

The fielding was disappointing, but Morris as wicket-keeper was outstanding. He was certainly the best seen in the Colts for many years and has all the qualities required to become a really top class performer.

There was, therefore, in this side a batsman, a bowler, and a wicket-keeper well up to our highest standards. The others were lacking in experience, but several of them—including some who did not even get into the team—will become very useful cricketers if they persevere. A most encouraging season.

The following played in the XI: P. D. Savill, A. J. O'Brien, A. V. Morris, W. I. Whigham (these all have their colours), C. H. Collins, P. D. Byrne, P. Henry, R. F. Howeson, T. P. McKelvey, A. G. Milroy, A. C. Walsh, M. C. Haigh, J. F. Hillgarth, D. N. West.

RESULTS

- v. Newcastle R.G.S. Won by 3 wickets.
Newcastle 77 (Whigham 4 for 21, McKelvey 3 for 22, Collins 2 for 9).
Ampleforth 78 for 7 (Byrne 24, Henry 23).
- v. All Comers. Won by 60 runs.
Ampleforth 158 for 7 dec. (Savill 90 not out). All Comers 98 (McKelvey 3 for 41, Whigham 2 for 6, Collins 2 for 12).
- v. Sedbergh. Drawn.
Ampleforth 151 (Savill 89, Henry 21). Sedbergh 102 for 9 (Collins 5 for 34, Whigham 3 for 11).

UNDER 15 COLTS

THREE matches for an Under 15 Colts team were arranged for the first time this term. This team, and the corresponding set, were thus able to have rather more coaching than had been possible in previous years. The effect should be eventually to enlarge the group of cricketers from which the 1st, 2nd and Colts teams are chosen.

Team: R. J. Bradshaw (*Capt.*), R. J. Blenkinsopp, M. B. Grabowski, S. N. L. Marsden, P. S. Medlicott, S. St A. Mooney, P. B. Poloniecki, P. H. Rhys Evans, N. A. C. Roy, R. F. Satterthwaite, J. S. Walker.

RESULTS

- v. Bootham. Won.
Bootham 45. Ampleforth 46 for 2.
- v. St Peter's. Lost.
St Peter's 148 for 6 dec. Ampleforth 87.
- v. Pocklington. Won.
Pocklington 114 for 7 dec. Ampleforth 116 for 6.

THE HOUSE MATCHES

WE were fortunate to get the tournament completed, for the matches had to be arranged to suit the awful weather conditions. The favourites were St Hugh's. In the end they justified their rating but not without that excitement which inevitably accompanies House matches. Their match with St Bede's in the first round produced some excellent cricket, but they were required to beat not only St Bede's but also the rainstorm which burst on the field as soon as the game finished. In the semi-finals St Hugh's had to rely on Freeland for the runs and on Cavanagh for the wickets, and they only just squeaked home against St Oswald's by 19 runs.

At the other end of the draw St John's had to work their way through from the preliminary rounds. Here, they beat St Edward's, and then in the first round proper, they rather unexpectedly disposed of St Aidan's. On a very slow wicket Savill's accurate bowling completely undid the St Aidan's batsmen. St John's then took on St Cuthbert's, and again they won; and again it was a surprise result. Nobody had really expected them to get anywhere near the final.

THE FINAL

ST HUGH'S v. ST JOHN'S

THE day was grey and windy; rain threatened, the pitch and outfield were sodden. St Hugh's made a good start with Jephcott hitting very confidently. Savill was in good form for St John's and after getting rid of both openers was unlucky to see several chances from Freeland dropped in the slips and gully. Again, these chances not accepted cost St John's the final as they had cost St Oswald's the semi-final, for he went on to make 68 before Grabowski bowled him. Carter's off-spinners worried most of the batsmen but Poloniecki played well and helped St Hugh's to reach 137.

St John's batting consisted of Carter and Savill. The rest of the side were a spirited collection of tennis, hockey or rugger enthusiasts who aimed to hit the ball hard or not at all. The openers did not last long against D. Craig and D. Gray, and Carter joined Savill when the score was 7. Both were given few opportunities to score but they stayed together and raised the total steadily. Savill was the more aggressive and in the end this was his undoing because Cavanagh tempted him to drive a turning ball and had him caught by Milroy for 34. Many would have said that St John's now had no chance but after another wicket had fallen, G. Wraw played an extraordinary innings which put his side well into the running again. Laying about him like a truncheon-armed Gendarme gone berserk, he played a series of improbable shots and smote the ball all over the field. Anything could have happened, but before it did Milroy came to the rescue and ran him out with a splendid return which hit the wicket. Soon after, Carter's good innings of 37 ended when he was caught at short-leg by Gray off Cavanagh. Allan resisted stoutly but in the end St John's were out for 111 and St Hugh's had deservedly won. Special mention should be made of the winners' fielding which was excellent, and the captaincy of Cavanagh (as well as his 16 wickets in the 3 matches St Hugh's played). In reaching the final St John's did better than any believed possible and deserved congratulations. They had some consolation in winning the Junior House matches.

O.A.C.C. CRICKET TOUR, 1963

THIS season did not provide a repetition of the overwhelming success of its two predecessors. Of the five London games, three were won and two lost; and of the seven games on the tour three were drawn and four lost. The London games began on an inauspicious day, the Saturday of the Lords Test. John Dick had the greatest difficulty in raising a side against the Stonyhurst Wanderers and in the circumstances a defeat by four wickets was not too bad. The game against the Downside Wanderers produced some prolific scoring. Chignall scored a century for the Wanderers, but this was followed by a magnificent 147 not out by Tim Perry. Simon Bradley made one of his rare appearances on the cricket field and played a hard hitting innings in

which he started with a No. 9 iron and then worked his way down the clubs until he was using a brassie. The last 200 runs came in 80 minutes, and we won by 5 wickets. Against the Beaumont Pilgrims the quality of the batting again saw the side through to victory: Tim Perry, Michael Hardy and John Kirby all made useful scores. In the match against the Old Georgians it was gratifying to see the bowlers having some success. Anthony Sparling and David Glynn bowled magnificently and in the half hour before tea had the first 6 wickets down for 30. The rest provided only slightly more opposition. The game against the Emeriti was a disaster. On paper there was an extremely strong batting side out; yet we were bowled out for 60, and at one time were 5 for 5. Even Dougie Dalglish could not explain the reason why.

It should be mentioned that John Dick did find considerable difficulty in raising sides this year for the London games, in marked contrast to last season. Perhaps some forethought might be exercised on the part of members in the London area next season.

The Tour was not successful as far as the results of the matches were concerned, although in every other respect it was most enjoyable. The prime reason for the poor results was undoubtedly poor fielding: a large number of catches were put down, and the ground fielding was untidy and lacked aggression. This was a great pity remembering the field revival of two years ago. The bowling lacked penetration and looked rather thin until Richard Carey came to strengthen it in the second half of the week. The batting although fairly strong did not have all its own way as in more recent years: this was primarily due to some difficult wickets. At Tunbridge Wells the top of the wicket seemed loose from the beginning of the match; at Middleton the ball turned very sharply, and at Rottingdean it did everything. Dougie Dalglish's description of the wicket as a ploughed field was not very wide of the mark. But perhaps it is as well that all the wickets were not so good as that beautiful one at Lancing.

The opening game against the Old Rossallians at Lancing was a good one. The Old Rossallians batted first and were in a poor position with 7 wickets down for 150. Then their fast bowler, Bentley, came in to give a fine display of hitting in making a rapid 50. It should be mentioned, however, that he had the distinction of being missed off three successive balls! In spite of a fine attacking innings by Fr Simon we fell a little behind the clock in going for the runs and had to be content with a draw.

The Blue Mantles always put out a strong side and this year was no exception. We were put in to bat and almost immediately Dougie Dalglish was caught off the handle playing forward to a good length ball. This took a little confidence out of the batting, but Martin Crossley and Willoughby Wynne once they had settled down both hit the ball well and hard. But we had not enough runs on the board to cope with a very strong batting side which was not unduly pressed for time.

In a week in which there was a lot of rain it was extraordinary that only one game should have been spoilt by it: this was the game at Addiscombe. Shortly after lunch a thunderstorm put the pitch under an inch or so of water, and that was that. It did at least provide an opportunity for Fr Simon to hole an approach shot from eighty yards on a neighbouring golf course. The next day we went to Goodwood Park to play the Sussex Martlets. We batted first on an easy-paced wicket and after a rather slow start ran up a useful score. In the latter stages there was some fine driving by Martin Crossley and a huge towering six by Ken Gray. But things are taken in a leisurely way at Goodwood: the pub where lunch and tea is provided is some way from the ground, and Eddie Harrison, when things are not going too well for the Martlets, has a great ability to slow up the proceedings even more. At least one and a half hours of playing time must have been lost and we only had time to get eight wickets down.

Lady Stafford must account for a team which was in no fit state to play cricket the next morning. Fortunately, it did not have to do so. Heavy rain during the night had made play against A. D. J. Ashpool's XI at Outwood impossible until 3 o'clock in the afternoon. The wicket was a real pudding and running between the wickets was treacherous. Fortunately, James Bamford, who was playing for the opposition, bamboozled his captain into placing him at short extra-cover from which position he kept narrowly missing running people out. After a slow start Fr Edward and Richard Carey put on a hundred for the third wicket, and the pace of scoring was even increased when Robin Andrews came in. The opposition was left ninety minutes to make 160 runs. With some forethought Ashpool had included in his side the Surrey player, R. C. Pratt, and in the first hour he made a century out of 120. After that it was a mere formality.

Middleton had quite a strong batting side and we did well to bowl them out for 171, although the wicket was helping the spinners. Richard Carey and Fr Edward had a long spell in which wickets fell regularly and runs came only slowly. It was only the latter batsmen who scored at all easily. When the O.A.C.C. batted all seemed to be going well until the sixth wicket fell and then there was a collapse, the last three batsmen failing to score.

And so to Rottingdean which always gives us an entirely different game of cricket. The opposition again provided some unskilled batting, but followed it up with some excellent bowling on a wicket which they knew intimately, and which did require some knowing! Richard Carey again bowled excellently; but one knew that in the circumstances 150 was a difficult target. It proved to be astronomical.

It would be unfair to say that the batting depended on any individuals for everybody was capable of a decent score. In fact, Fr Simon, Martin Crossley, Fr Edward and Willoughby Wynne made the most runs: and Richard Carey, Fr Edward, Anthony Sparling and Dougie Dalglish took the bulk of the wickets.

The O.A.C.C. could not function properly if it were not sustained off the field of play. After the game against the Beaumont Pilgrims Judy Dick gave a party for the Club which was deeply appreciated. During the Tour the Sparlings and Lady Stafford again showed their great hospitality; and then Mrs Girouard, knowing the arduous which faced us at Rottingdean, tried to fortify us—alas, without success. We are most grateful to them as we are to our umpire, Mr Hall, even though we do our best to conceal it from him at the time. If our standards fall, his certainly do not. Finally, a word of genuine appreciation for Basil Stafford and John Dick: they do an immense amount of hard work behind the scenes and yet are the most self-effacing people on the field of play.

The following played for the Club during the Tour: R. M. Andrews, J. G. Bamford, J. H. Bamford, A. P. J. Brennan, R. A. Campbell, R. Carey, Fr Edward Corbould, M. J. Crossley, D. R. Dalglish, J. Dick, D. Glynn, K. W. Gray, E. M. P. Hardy, W. A. A. Sparling, Lord Stafford, Fr Simon Trafford, M. F. M. Wright, O. R. W. Wynne.

RESULTS

O.A.C.C. v. AMPLEFORTH COLLEGE. Won by 8 wickets.

Ampleforth 140 and 185.

O.A.C.C. 127 for 3 dec. (M. Crossley 69 not out) and 199 for 2 (R. Campbell 107 not out, M. Hardy 66).

O.A.C.C. v. YORKSHIRE GENTLEMEN. Lost by 6 wickets.

O.A.C.C. 210 (A. Brennan 50, M. Wright 53 not out).

Yorkshire Gentlemen 212 for 4.

- O.A.C.C. v. STONYHURST WANDERERS. Lost by 4 wickets.
O.A.C.C. 153.
Stonyhurst Wanderers 154 for 6.
- O.A.C.C. v. DOWNSIDE WANDERERS. Won by 5 wickets.
Downside Wanderers 234 for 8 dec. (Mitchell 6 for 62).
O.A.C.C. 236 for 5 (T. Perry 147 not out, S. Bradley 61).
- O.A.C.C. v. BEAUMONT PILGRIMS. Won by 4 wickets.
Beaumont Pilgrims 247 for 6 dec.
O.A.C.C. 251 for 6 (T. Perry 89, J. Kirby 51, M. Hardy 46).
- O.A.C.C. v. OLD GEORGIANS. Won by 63 runs.
O.A.C.C. 164 (J. Kirby 55).
Old Georgians 101 (A. Sparling 4 for 40, D. Glynn 3 for 28).
- O.A.C.C. v. EMERITI. Lost by 9 wickets.
O.A.C.C. 60.
Emeriti 61 for 1.

TOUR

- O.A.C.C. v. OLD ROSSALLIANS. Drawn.
Old Rossallians 210 for 8 dec. (Rev. E. Corbould 4 for 46).
O.A.C.C. 176 for 8 (Rev. S. Trafford 70).
- O.A.C.C. v. BLUE MANTLES. Lost by 5 wickets.
O.A.C.C. 195 (O.W. Wynne 54, M. Crossley 47).
Blue Mantles 198 for 5.
- O.A.C.C. v. ADDISCOMBE. Drawn.
O.A.C.C. 133 for 5 (O. W. Wynne 57).
- O.A.C.C. v. SUSSEX MARTLETS. Drawn.
O.A.C.C. 201 for 6 dec. (M. Crossley 67 not out, Rev. S. Trafford 51, D. Dalglish 40).
Sussex Martlets 153 for 8 (A. Sparling 5 for 45).
- O.A.C.C. v. A. D. J. ASHPOOL'S XI. Lost by 5 wickets.
O.A.C.C. 159 for 6 dec. (Rev. E. Corbould 64, R. Carey 52).
A. D. J. Ashpool's XI 163 for 5 (R. C. Pratt 105).
- O.A.C.C. v. MIDDLETON. Lost by 21 runs.
Middleton 171 (R. Carey 7 for 61).
O.A.C.C. 150 (R. Campbell 42, Rev. E. Corbould 40).
- O.A.C.C. v. ROTTINGDEAN. Lost by 101 runs.
Rottingdean 149 for 8 dec. (R. Carey 5 for 59).
O.A.C.C. 48.

THE BEAGLES

THE PUPPY SHOW was held as usual on the first Saturday of term, 4th May, and was favoured with reasonably fine weather. A good attendance of local friends and supporters and members of the Hunt saw a fair entry judged by Major R. Hoare, M.C., M. F. H. (Cottesmore) and Major S. E. Baillie, M.F.H. (Lauderdale).

In the Dog class Amber won the first prize for Miss Coates of Butterwick; Waggoner (Mr Leng) was second and Woldsmen (Mr A. Smith) third. Woodbine and Welcome came respectively first and second in the Bitch class and also carried off first prize in the Couples class for Mrs Heneage. Mrs A. Teasdale of Beadlam Rigg had the runners-up in Trusty and Twilight.

After the Master, S. C. John, had thanked the judges, walkers and other friends and supporters of the Hunt Mrs Baillie kindly presented the prizes. This was followed by a parade of the pack and tea in the Castle. Perhaps it would not be out of place here to echo the Master's words and say how very welcome any offers to walk puppies always are.

With the coming of July came the time for the Hound Shows and on the 11th, four and a half couple were taken to the Great Yorkshire at Harrogate. After Diver had come first in a poorly contested class for hounds that had not won before, Amber, Admiral and Handy each gained third place in their class, unentered, entered, and stallion hound respectively. In the afternoon Anxious and Twilight carried off the Cup for the best couple of Bitches in a very convincing way. Two first prizes and three thirds are not to be sneezed at, but we had hoped to do better than this.

The main Show, Peterborough, was held on the 18th. This was in every way a memorable day, though it was bad luck that the Master was prevented by examinations from being present before the afternoon classes. P. T. Leach proved an able deputy in the morning, T. J. Price was able to be there as well and it was nice to see George Hartigan and Henry Scrope as well as Mr Charles Edwards and Thomas.

There were as usual a great many packs showing here and the main class, that for entered Dog Hounds, was particularly well filled. This made it all the more pleasing to see two Ampleforth hounds, Handy and Admiral, among the last seven to be left in the ring. When Handy had gone, leaving six, the judges showed little interest in Admiral, having clearly decided that he was the obvious winner. To judge from numerous comments later, this was plainly the decision expected by most of those by the ringside. Indeed he showed himself and was shown beautifully by Jack Fox and looked every inch a winner. As was to be expected, he went on to take the Championship in his stride. The last time we won the Champion Cup for Dog Hounds was in 1939. This success was all the more remarkable since Admiral's litter sister, Angry, won the Bitch Championship here last year.

This was a happy ending to an enjoyable, though much interrupted, year and some compensation for the retiring Master for all that was missed during the season. The condition of the hounds we showed did great credit, as always, to the care taken and hard work put in by Jack Fox.

Since the above account was written, news has come of the death of the Earl of Feversham.

It seems a quite impossible task to express in full the extent of our indebtedness to him for his very great hospitality and generosity, both as owner of the Duncombe Park Estate and as Master of the Sinnington Hunt. The great majority of our meets are on that estate and in that country, and the arranging of them could not have been more easy or more free from anxiety as to whether the Beagles and their followers would be really welcome or not. That such a relationship should have been possible is matter for our deep appreciation and gratitude.

That the Beagles have become established as they have, with a country that is the envy of most other packs, is due more than anything else to the kindness of Lord and Lady Feversham. In expressing our grateful recognition of this, we offer our deep sympathy to Lady Feversham in her loss.

SWIMMING

It has in some respects been a disappointing season. The epidemic was responsible for the cancellation of the fixtures in the middle of the term so that the team were without a match from the end of May until the end of July; and when these matches took place the team was badly depleted for various reasons. Further, the cold weather rendered the outdoor bath completely useless for training. A cold bath is of no use to swimming except for the odd home match and the inter-House Competition; and it is impossible to compete on equal terms with other schools by training in a nine yard bath. This explains the poor match results although the team had plenty of potential and four new records were established, two in individual events and two in the relays.

The outstanding performer was N. P. St J. Wright, who produced a time of 75.2 secs for 100 Yards orthodox Breast Stroke in the first match after only a month's training in these conditions—surely a fine effort. But he was unable to improve on this much. His best time was 74.5 secs at Newcastle on 20th July; he set up a new home record in the Bootham match on 22nd July, with 75.2 secs. Fogarty B. M. C. also came on well at Back Crawl towards the end of the term and set up a new record 76.0 secs on 22nd July. It may seem an anomaly that the Breast Stroke record is now better than the Back Stroke one, but it is a reflection on the impossibility of developing this stroke fully in a very short bath. S. X. Cochemé is to be congratulated on gaining the Best All-round Swimmer Cup for the second year running. Fogarty and Cochemé were awarded their School colours.

The School team were: H. P. I. de Las Casas (*Captain*), N. P. St J. Wright (*Vice-Captain*), A. L. Bucknall, M. F. Shepherd, B. M. C. Fogarty, S. X. Cochemé, N. Brown, M. S. Costello, D. J. Pearson.

The Junior team did well to gain a place in the finals of both the Medley and the Squadron in the Northern Public Schools' Swimming Relays on 25th May, but they met too strong opposition in the matches. However, M. C. E. Conaghan in the Crawl, de Chazel G. L. in the Back Crawl and Butterfly, and Sampson in the Breast Stroke and as an all-round swimmer, and M. C. Haigh as a diver, show signs of promise.

The match results were:

Bootham. Away. 28th May.

Seniors lost 17 to 47. Juniors lost 11½ to 25½.

Newcastle. Away. 20th July.

Seniors lost 14 to 46. Juniors lost 11 to 31.

Bootham. Home. 22nd July.

Seniors lost 26 to 38. Juniors lost 16 to 48.

To provide some competition for the matches cancelled in the middle of the term, St Aidan's took on the Rest of the School on 29th June—in the indoor bath as the outdoor was too cold at the time. St Aidan's beat the Rest by 33 points to 31, in a close and exciting match. But it is difficult to believe that as much talent resides in one house as in the nine others; there must be plenty of talent in the School at present which never materialises.

St Aidan's also dominated the Inter-House Competition which they won once more with 38½ points followed by St Thomas's 229, St Hugh's 215, St Oswald's 192, St Bede's 138, St Edward's 129½, St Dunstan's 101, St John's 42½, St Cuthbert's 35 and St Wilfrid's 32. St Aidan's also set up new records in the 6 x 2 and the 18 x 1 Relays. But St Hugh's beat them by half a point for the Plain Diving Cup.

The results of the Competition were:

<i>Inter-House Swimming Cup</i>	St Aidan's	
<i>Inter-House Plain Diving Cup</i>	St Hugh's	
<i>Individual Plain Diving Cup</i>	M. F. Shepherd	
<i>Senior Freestyle</i>	A. L. Bucknall	67.4 secs
<i>Senior Breast Stroke</i>	N. P. St J. Wright	77.8 secs
<i>Senior Back Stroke</i>	B. M. C. Fogarty	77.8 secs
<i>Junior Freestyle</i>	M. C. E. Conaghan	70.3 secs
<i>Junior Breast Stroke</i>	B. A. Sampson	84.0 secs
<i>Junior Back Stroke</i>	D. E. Miller	89.5 secs
<i>Best All-Round Swimmer</i>	S. X. Cochemé	244.3 secs aggregate

All the relays were won by St Aidan's with the following times: Back-Breast, 3 mins 28.1 secs; 3 x 100, 3 mins 29.4 secs; 1, 2, 4, 1, 2 mins 58.5 secs; 6 x 2, 4 mins 26.5 secs (RECORD); 18 x 1, 6 mins 28.3 secs (RECORD).

THE SEA SCOUTS

FATHER ABBOT's election in April had many indirect repercussions among which was Father Cyril's appointment as games master. The troop said good-bye to him with much regret for his brief two terms in charge had been vigorous and happy; we wish him every blessing in his new task. Under academic and theatrical pressures, D. Armstrong stepped down as leader of the Troop and H. Rooke was appointed in his place. R. Dawson was made a patrol leader.

The Summer Term is usually a struggle between work and recreation and the outcome seems to depend not only on wise discretion but also the weather. This latter was most kind at the beginning of term, providing wind and sun (what more could God give us?) and plenty of good sailing. As the term went on, however, the weather was less kind and in the end we did not sail the annual championship. We must compete this early in the term next year.

Initiative tests went well, on the whole, despite the unwillingness of some local station officials to admit what they thought of Dr Beeching. We started, this year, a senior expedition for second year scouts; a group of four were sent up to Whitby to investigate the Catholic history of a nearby village. They completed the task well enough but in future we must aim at a rather tougher team activity.

The annual inspection, by Lieut. Cmdr Cane, was on the Wednesday after Exhibition. Troop Leader Rooke managed this most competently and all those involved showed up very well. In particular the inspecting officer was impressed by the survival swimming, a new technique that we hope to incorporate fully next term, thanks to Brother Anselm. Lieut. Cmdr Cane's major and justified criticism was a slight absence of seaman type badges and the careless positioning of the few that we had. Both these faults will be corrected.

Later in the term we enjoyed a delightful afternoon at Welburn Hall (school for spastic children) which ended in a hair-raising game of cricket.

Our best wishes and gratitude go to H. Rooke and to S. Hayhoe (our faithful Quartermaster) and indeed to all those who have given much and now move to higher things.

THE ROVERS

VISITS to the Alne Hall continued throughout the term but with increasing difficulty towards the latter part due to pressure of work and other activities. Members of Alne Hall spent an afternoon with us here towards the end of the term and truly enjoyed their visit which included Fr Adrian giving them a recital on the organ and for which we wish to thank him.

The customary Gormire Camp was held at Rievaulx and although the weather was wet for most of Gormire day, we succeeded in having Mass as usual in the Abbey itself and in completing breakfast before the downpour commenced.

Towards the end of term a visit was made to Hatfield Borstal, mainly by the members who were to camp with the six members of Hatfield at the end of term. This camp was held at the Lake and is considered to have been a success.

TENNIS

AFTER three years of fluctuating fortune this season has been one of great success. All the school matches were won and only one club match was lost. The standard of tennis throughout the School also showed some improvement: this indeed was only to be expected, since it is the first year that all the new tennis courts have been available.

The first six was expected to be a useful one and it fully justified all expectations. The five school matches played were all won, only the match against a strong Brandling Club side was lost, and that only by the odd rubber. The margin of success in the school matches was considerable, thirty-six rubbers to nine. The team was an experienced one, all having represented the School the previous year, and the tennis it played was generally of a good standard. A. J. Zoltowski and S. J. Fraser made a very strong first pair and had the distinction of not dropping a single set in school matches. Individually they were talented players who combined excellently. They were not fully tested in school matches and were only able to show their quality against stronger opposition. Against the Brandling Club and St John's College they played particularly well, again winning all their matches. They had their weaknesses especially in often failing to put away easy volleys first time, a fault which became much more obvious and dangerous in singles; but there was no fundamental weakness which would prevent them from becoming very good players. J. A. Baer and P. M. Bussy also proved a formidable pair, and in school matches lost only to the Bootham first pair. If they lacked the power of the first pair they lacked little of their quality of stroke-play. Baer's main weakness was his lack of consistency, but he possessed many fine strokes. Bussy was perhaps the most improved player of all: a lack of decisiveness on the volley and a weakness on the forehand were much less in evidence at the end of the term, and all round his strokes gained much penetration. The third pair proved something of a problem. G. Stewart had abundant talent combined with a great lack of consistency and to find a suitable partner was not easy. M. Tintner filled the position but possessed like qualities. Their results not surprisingly were unpredictable, but they could play some very good tennis.

Some 2nd VI matches were played for the first time and provided a very useful opportunity for gaining a wider experience of match-play. After a defeat by Leeds the team had a convincing win over Bootham and a very creditable though narrow victory over St John's College, York. Q. Baer and H. Oxley were the most successful pair and did not lose a match. Unhappily, C. Robertson and P. Cary-Elwes who would have formed the first pair did not have a match playing together.

The school tournaments did not produce nearly such good tennis as did some of the school matches. There was a common tendency to try to play safe with the result that full control of the ball was lost and the quality of the game deteriorated. This reflects very clearly a lack of singles match practice. The Junior tournaments did reveal some quite promising players at the bottom of the school. The results of the tournaments were as follows:

<i>Senior Singles</i>	A. J. Zoltowski beat S. J. Fraser 7-9, 6-3, 6-3.
<i>Senior Doubles</i>	A. J. Zoltowski and S. J. Fraser beat G. Stewart and M. Tintner 6-3, 6-0.
<i>Junior Singles</i>	M. Tintner beat Q. Baer 6-3, 2-6, 6-4.
<i>Junior Doubles</i>	Q. Baer and C. James beat G. Ogilvie and T. Hayes 6-2, 6-1.
<i>First Year Tournament</i>	T. Hayes beat Hon. D. Howard 6-2, 6-3.

YOULL CUP AND THOMAS BOWL

The Youll Cup and Thomas Bowl were played this year at Eton owing to the final of the European Zone of the Davis Cup being played at Wimbledon. In the Youll Cup we had the misfortune to be drawn to face a formidable Highgate side in the second round. In the first round we beat Bedford 2-0. Zoltowski and Fraser beat the Bedford first pair 7-9, 6-3, 6-3; Baer and Bussy defeated their second pair 6-3, 7-5. Against Highgate we did well to take them to a deciding singles. Zoltowski and Fraser lost to their first pair 2-6, 8-6, 1-6. Then Baer and Bussy beat their second pair 6-4, 5-7, 6-4. In the deciding singles the Middlesex Junior Champion, Atkins, was too good for Zoltowski and beat him 6-1, 7-5.

In the Thomas Bowl we had a very good chance of winning with our first pair, M. Tintner and Q. Baer. Our second pair, G. Ogilvie and D. Worsley, lacked experience and went out in the first round. Tintner and Baer went through four rounds very easily and looked the strongest pair in the competition. In the quarter-finals they played a Marlborough pair whom they should have beaten comfortably. Baer played well but Tintner completely lost touch, and they went out in three sets. It was a pity, but they had done very well.

RESULTS OF SCHOOL MATCHES

- v. Leeds G. S. Won 7-2.
 A. J. Zoltowski and S. J. Fraser beat R. Bessell and F. Green 6-3, 6-2; beat T. Yeadon and A. Nicholas 6-0, 6-0; beat R. Limbert and R. Lamb 6-1, 6-3.
 J. A. Baer and P. M. Bussy beat Bessell and Green 9-7, 3-6, 6-1; beat Yeadon and Nicholas 6-0, 6-2; beat Limbert and Lamb 6-1, 6-1.
 G. Stewart and M. Tintner lost to Bessell and Green 4-6, 3-6; beat Yeadon and Nicholas 2-6, 6-3, 6-4; lost to Limbert and Lamb 2-6, 6-2, 4-6.
- v. Bootham. Won 6-3.
 A. J. Zoltowski and S. J. Fraser beat E. Brown and A. Goulty 6-3, 6-2; beat J. Drummond and S. Court 6-1, 6-3; beat S. Hetherton and M. Tooze 6-0, 6-2.
 J. A. Baer and P. M. Bussy lost to Brown and Goulty 6-4, 3-6, 7-9; beat Drummond and Court 6-3, 6-0; beat Hetherton and Tooze 6-0, 6-1.
 G. Stewart and P. Cary-Elwes lost to Brown and Goulty 2-6, 3-6; lost to Drummond and Court 3-6, 4-6; beat Hetherton and Tooze 6-2, 6-1.

iv. Stonyhurst. Won 8—1.

A. J. Zoltowski and S. J. Fraser beat P. Marffy and T. Boswell 6—1, 6—0; beat P. Boswell and A. Summers 6—2, 6—1; beat P. Rand and A. Skyes 6—1, 6—4.

J. A. Baer and P. M. Bussy beat Marffy and T. Boswell 6—2, 7—5; beat P. Boswell and Summers 6—0, 6—1; beat Rand and Sykes 6—0, 6—1.

G. Stewart and P. Cary-Elwes beat Marffy and T. Boswell 3—6, 7—9, 6—3; lost to P. Boswell and Summers 6—1, 5—7, 6—8; beat Rand and Sykes 6—1, 6—1.

v. Sedbergh. Won 8—1.

A. J. Zoltowski and S. J. Fraser beat P. Hindmarsh and J. Halliwell 6—3, 7—5; beat S. Barker and P. Cole 6—1, 6—1; beat R. Stevenson and C. Muirhead 6—2, 6—0.

J. A. Baer and P. M. Bussy beat Hindmarsh and Halliwell 4—6, 6—2, 7—5; beat Barker and Cole 6—1, 6—3; beat Stevenson and Muirhead 6—2, 6—3.

G. Stewart and M. Tintner lost to Hindmarsh and Halliwell 3—6, 6—2, 6—8; beat Barker and Cole 6—2, 7—5; beat Stevenson and Muirhead 6—1, 6—2.

vi. Rossall. Won 7—2.

A. J. Zoltowski and S. J. Fraser beat Wagstaff and Melhuish 6—2, 6—2; beat Candlin and Cartmel 6—0, 6—3; beat Kellett and Hart 6—1, 6—1.

J. A. Baer and P. M. Bussy halved with Wagstaff and Melhuish 6—6, 6—6; beat Candlin and Cartmel 6—3, 6—4; beat Kellett and Hart 6—6, 6—2.

M. Tintner and Q. Baer halved with Wagstaff and Melhuish 3—6, 6—4; lost to Candlin and Cartmel 6—6, 3—6; beat Kellett and Hart 6—4, 6—1.

OTHER MATCHES

v. All Comers	Won	5—4
v. St John's College	Won	5—4
v. Brandling Club	Lost	4—5

2ND VI MATCHES

v. Leeds G.S. 2nd VI	Lost	3—6
v. Bootham 2nd VI	Won	8—0
v. St John's College 2nd VI	Won	5—4

The following played for the 1st VI: A. J. Zoltowski (*Captain*), S. J. Fraser (*Secretary*), P. M. Bussy, J. A. F. Baer, G. P. P. Stewart, M. G. Tintner, P. E. G. Cary-Elwes and Q. J. F. Baer.

A. J. Zoltowski, S. J. Fraser, P. M. Bussy and J. A. Baer had their School colours.

The following played for the 2nd VI: C. N. Robertson (*Captain*), P. E. G. Cary-Elwes, H. M. Oxley, Q. J. F. Baer, J. J. Nelson, N. C. Morris, N. Dove and G. P. Roche.

We are most grateful to Mrs A. Fraser who has presented a fine cup for the Senior Doubles Tournament.

GOLF

AFTER a term's inaction due to the weather the Summer Term began with few, but enthusiastic members who benefited from the great improvement in the course, evident as the result of constant cutting and rolling.

The Harry Vardon Trophy—originally presented by Harry Vardon himself and now anonymously donated to Ampleforth—was competed for, for the first time, in the form of a match-play, scratch competition. Out of twenty-two competitors, P. Bussy emerged as the winner, beating T. Ferriss by no less than 5/4 in the final.

The two final greens on the course have been sown and a card for the course is being drawn up so that future Ampleforth golfers can look forward to orthodox golf and as a result, I hope the O.A.G.C. can look forward to more keenly contested matches.

T.T.F.

COMBINED CADET FORCE

THE exact position of the Combined Cadet Force movement is under review at all levels in the country today. The national situation was aptly reflected by the unit this term when activities were mainly devoted to the consolidation of reorganisation.

The Royal Navy Section has further expanded, and is obviously established with the standards and character of the Senior Service. They look forward to an interesting training programme now that the necessary basic work has been accomplished. The Army Section has undergone a reorganisation. The Basic Section, R Company, remains, while three new companies have been formed, each dealing with different aspects of training. A Company concentrates on advanced training and has an ambitious and energetic programme. B Company provides a year of practical application of the skills acquired in the first year. C Company prepares cadets for the Army Proficiency Certificate. The Royal Air Force Section is organised in three flights, and continues to develop their wide range of Air Subjects within their programme.

General Sir James Cassels, G.C.B., K.B.E., D.S.O., the Adjutant General to the Forces, travelled up from London to take the salute at the Annual Ceremonial Parade. It was yet another sad reflection on this summer that the actual parade had to be cancelled. However, the Adjutant General did inspect a Guard of Honour, found from all three Sections, and later he inspected the N.C.O.s of the Army and R.A.F. Sections in the Big Passage and the R.N. Section in the Indoor Range. The standard of these detachments was conspicuously high. Finally Sir James Cassels distributed the Shooting Prizes in the theatre, and in a brief and effective speech spoke of the need of discipline in all walks of life, and warmly complimented the unit on all that he had been able to see.

The Contingent is taking part in an unprecedentedly wide range of Summer Camps. The R.N. Section are sending one detachment to the Boom Defence Depot at Althea in the North of Scotland, while another is joining H.M.S. *Belfast* in Exercise Rock Haul, the annual training cruise of the R.N.R. to Gibraltar. The Army Section goes to camp with the 1st Bn Irish Guards at Vogelsang, B.A.O.R. The R.A.F. Section have camps at R.A.F. Little Rissington and at R.A.F. Gutersloh, B.A.O.R.

Finally, these notes must once again record our thanks to those units of the Regular Services who help our training in so many ways: The Royal Navy Section,

R.A.F. Linton-on-Ouse, Major G. Scrope and the Yorkshire Brigade Staff at Strensall, The Royal Engineers from Ripon and the Royal Signals from York, and Squadron-Leader F. Knapper and the Staff of R.A.F., Dishforth.

NULLI SECUNDUS AND EDEN CUPS

Brigadier A. J. Arengo-Jones, O.B.E., Commander 51 Infantry Brigade, assisted by the Brigade Major, judged the Nulli Secundus and Eden Cups Competition. The Nulli Secundus Cup was won by L.-S. Gretton M. P., and the Eden Cup, for the best N.C.O. in the R.A.F. Section, was awarded to U.-O. Fox.

In the Royal Air Force Proficiency Examinations the following were successful :

Advanced: Blake A. N., Mostyn S. E.

PROFICIENCY

Passed with Credit: Fenwick, George, Holt, Leonard A., Leslie, Walker B.

Passed: Cox, Fresson A., Nicholson, Somervell, Wilson.

The following Promotions and Appointments were among those made during the term :

To be Leading Seaman: A. J. Brunner, M. P. Gretton, J. G. Jephcott.

To be Under-Officer: G. W. Cary-Elwes, T. T. Ferriss, J. G. Fox, K. R. Studer.

To be C.S.M.: R. J. Badenoch, T. P. Connery.

To be W.O. I: H. P. de Las Casas.

To be W.O. II: B. M. Fogarty.

To be C.Q.M.S.: P. T. Curran, K. Fraser, A. Magauran.

To be Sergeant: D. L. Avery, J. A. Baer, C. J. Bird, G. T. Fairhurst, H. J. FitzGerald, S. J. Fraser, M. J. Fresson, K. Garrett, M. F. Holmes, A. D. Jenkins, P. McFarland, P. H. Marsh, P. Morrogh, T. J. Price, C. N. Robertson, G. A. Roche, S. Rosenvigne, B. E. Sanders, T. Sherrard, P. J. Smith, C. J. Speaight, J. A. Stephenson, J. D. Stevenson, D. H. Woods, C. G. Wraw.



CAMP

THE ARMY SECTION

This year the Section camped in Germany. 110 cadets flew out from Gatwick, spent one night at Llannelly Barracks, Hubbelrath, and then drove south to Vogelsang where the 1st Bn Irish Guards were stationed. We were attached to No. 4 Company which devoted itself exclusively to looking after us.

The variety of the training arranged for us surpassed anything we have ever experienced at camp. There was some hair raising cross country riding on Centurion tanks; all went through the Battle Innoculation range with live ammunition fire just overhead; the latest thing in river crossing equipment—the mammoth Gillois amphibious craft—was demonstrated and everyone was given a trip on it on the lake. There was a 24-hour exercise in which three of the four platoons were put in a prison compound far from the camp from which they escaped and had to make their way to a rendezvous assisted by guardsmen disguised as partisans (milkmaids, priests, blind men, drunks, etc.) while the remaining platoon patrolled to area in A.P.C.s trying to round them up. The exercise ended with a lake crossing by night in assault boats and an attack at midnight. An exercise was done which involved a ten mile flight in Whirlwind helicopters of the R.A.F.; and all fired S.L.R.s. Last, but not least, the officers and N.C.O.s of the battalion made their impact and the cadets got some idea of the standard expected of a guardsman.

In spite of a full training programme there was time to see something of Germany: there were two days when the cadets went out, once to a small country town and once to Cologne.

Our especial thanks are due to Brigadier the Hon. Michael Fitzalan Howard, Commanding 4th Guards Brigade Group, for making our visit possible and for providing so much for our entertainment and instruction. Also to Lieut-Colonel R. S. Langton for having us in his battalion, and Major D. J. Faulkner, whose company looked after us. Captain J. D. Morrogh-Bernard, the Adjutant, and Major J. O. P. Kirk (A Sqn 17/21 Lancers), Old Amplefordians both, saw to it that we had everything we could possibly want. The man whose memory is likely to remain freshest in the minds of most is Sgt Fawcett, who hid a kind heart behind enormous moustaches but chased all cadets around at high speed, until, at the end of the week, they looked something like soldiers.



ROYAL NAVAL SECTION

ANNUAL TRAINING — AUGUST 1963

THE BACKGROUND. H.M.S. *Belfast* (Capt. H. C. Shand, D.S.C.), wearing the flag of Admiral Commanding Reserves (Rear Admiral H. C. Martell, C.B., C.B.E.), in company with 11 minesweepers of 10th M.S. Squadron, embarked large numbers of reserves for the summer cruise to Gibraltar. *Belfast* had in her wardroom 18 regular *Belfast* officers and an additional 57 reserve officers of all categories. The latter included 4 C.C.F. officers in charge of 93 C.C.F. cadets and 8 Sea Cadet officers in charge of 199 Sea Cadets.

The C.C.F. cadets were drawn from 13 schools. The cadets were organised into groups for administration; each pair of groups was in the charge of a Dartmouth Midshipman specially embarked for the purpose. Group E consisted of the 8 Ampleforth cadets and 3 from Bedford.

THE PASSAGE TO GIBRALTAR. Cadets joined R.N.B. Portsmouth at 5 p.m., on the 9th August, drew tropical clothing and bedding, and received full joining instructions. The night was spent in the Barracks and at 0900, 10th August, all cadets, headed by a guard and band, marched to the dockyard. After being addressed on the jetty by Captain Shand, they embarked in H.M.S. *Belfast*. The forenoon and afternoon were spent unpacking, settling in, and on organised tours of the ship. *Belfast* sailed at 1620 and, once clear of the Isle of Wight, ran into a keen westerly wind which gave many of the cadets an unhappy night.

By midday on Sunday, 11th August, we were off Ushant and heading S.W. across the Bay of Biscay. All the Ampleforth cadets save one had found their sea legs sufficiently to attend Mass during Sunday forenoon, and the exception was well enough to attend evening Mass. By now the sea was flattening, and, by Monday midday when we rounded Cape Finisterre and started the run south down the coast of Portugal, the sea was calm and the weather delightful. During the forenoon Admiral Martell spoke to the cadets on the quarterdeck. He stressed the fact that in Gibraltar, Spain and Africa they would be ambassadors of England; and he warned them of the dangers, particularly of the local wines. Cape St Vincent was passed during the dog watches on Tuesday, and at 0800 on Wednesday, 14th, we secured alongside in Gibraltar Harbour.

On passage, cadets joined up with parts of ship and the various departments, and played the part of ship's company. They scrubbed the upper deck, fired the 4" guns and Bofors, kept watch in the Engine Room, assisted the Supply Department, and attended lectures and films on Naval Topics. The same routine was followed on the passage home.

GIBRALTAR. The stay at Gibraltar was highly organised with recreational activities by groups. All groups were accompanied by officers for all the major activities, and by petty officers for recreational swimming and boatwork activities. On Wednesday, 14th, the Ampleforth cadets went swimming in the afternoon and had evening leave ashore in Gibraltar. Leave for cadets expired at 2100 except for the under 16's who had to return on board by 2030.

On Thursday, 15th August, after early Mass for the Feast of the Assumption, we went for a spectacular ride to Torremolinos which is 85 miles from Gibraltar along the Costa del Sol. The coast road is hardly up to M1 standard, but the density of traffic is less; and the scenery is superb. On the right-hand was the very blue Mediterranean, and on the left were the mountains of southern Spain. We passed through a number of small towns where a considerable amount of building activity is taking place in an effort to develop the tourist traffic as a major Spanish industry. Torremolinos, which a few years ago boasted but four small hotels, now has over forty—many of them to cater for the luxury trade. Swimming here was superb but the beaches were too hot for the naked feet. Food was excellent and very cheap. We left at 1700 and were back on board by 2030.

Friday, 16th August, was also a fascinating day. I took a party of cadets, including the Ampleforth boys, in a motor fishing vessel across the 18 miles of straits to Ceuta on the N. African coast. The Ampleforth cadets took the wheel in turns save for entering and leaving harbour, and if the steering was at times erratic we did get to Ceuta and back safely. Ceuta, in Spanish Morocco, is largely a garrison town with many reminders that it was from here that General Franco, who was Military Governor, sailed in August 1936 to take control of Spain. Here again we swam, explored the town, bought souvenirs and ate the local food.

The forenoon of Saturday, 17th August, saw a return to more seamanlike activities. A pulling regatta was organised between thirty-six crews from all groups. They rowed off in groups of 12 with the first two in each group going through into the final. The Ampleforth crew, particularly in view of their slight experience, did extremely well to get through to the final in which in a very close finish over a course of 600 yards they were only two lengths behind the winning crew. In the afternoon we were entertained by Mr and Mrs Russo, who have a son at Gilling and who live on the shores of Algeciras Bay in Spain at a delightful villa in Campamento. We swam, inevitably, and had tea before leaving to call on His Lordship the Bishop of Gibraltar. He very kindly gave us much of his valuable time and his blessing.

On Sunday the Ampleforth cadets were duty part, and this confined them to the ship for any work that had to be done for the efficient running of the routine. Mass in the Wardroom was attended not only by *Belfast's* ship company and cadets (and 5 of the 18 *Belfast* officers including Captain Shand were Catholics) but also by officers and ratings from ships in the harbour including the nuclear submarine *Dreadnought*.

Monday, 15th August, the last full day in Gibraltar, saw the Ampleforth cadets doing instructional boatwork in the forenoon and fortunately they had afternoon leave so that they could go ashore to buy their presents for home.

THE PASSAGE HOME. H.M.S. *Belfast*, with nine minesweepers in company, sailed at 0800, on Tuesday, 20th, for Devonport. We sailed across into Tangier Bay and then set course for Cape St Vincent. On Wednesday, 21st, the ship carried out full power trials, and doing 29 knots into quite a sea was an exhilarating experience for all of us. By Thursday we were into the Bay and in the afternoon we parted company with the sweepers. Increasing from our cruising 14 knots to 25, we headed for Plymouth Sound where we arrived at 0800 on 23rd August.

The First Lord, Lord Carrington, came on board at 0915, and, after inspecting the cadet Guard of Honour, spoke to the ship's company and cadets on the quarterdeck. He stressed the vital role of the Royal Navy against the background of the current international climate. When he left, the full disembarking routine swung into operation and the first flight of cadets was on its way by 1100. Few remained after 1300.

CONCLUSIONS. The whole enterprise of integrating a nucleus of the Royal Navy with reserves of all categories and degrees of experience—reserve officers who had spent six years of war at sea to 15 year old cadets at sea for the first time—was an undertaking calling for imagination, enthusiasm and the ability to improvise. That all went so well was a tribute to all taking part in this venture. The C.C.F. in general, and the Ampleforth cadets in particular, did very well. We were fortunate to have Fr Coughlan with us who said Mass for us daily.

ANNUAL TRAINING AT LOCH EWE

The Boom Defence Depot at Loch Ewe, situated in the Loch Maree area of Ross and Cromarty, provides facilities for the Naval Training of C.C.F. cadets. It was to Loch Ewe that Fr Cyril and eleven Ampleforth cadets made their way in the second week of August to join 150 other cadets from some eighteen schools. The training was of the rugged kind, far removed from that involving a summer cruise to Gibraltar, and more in keeping with the sort of countryside one associates with the North West Highlands during a wet August. The Ampleforth cadets, like all the others, learnt much. In the first place, there was no such thing as an Ampleforth hut; all the cadets were widely distributed amongst ten huts, and each hut became a separate training unit. This intermingling of cadets from different schools was admirable. In the second place, the training was strenuous and varied. A day at sea in a Coastal minesweeper one day, might be followed by a 24-hour exercise the next, and that, in turn, by a morning's work on the rigging and sailing of whalers. The weather excepted, and at times this was perfectly dreadful, Loch Ewe provided an enjoyable and instructive week's training, and it is to be hoped that many more Amplefordians will be able to attend in future years.

THE R.A.F. SECTION

The Royal Air Force Section sent its main party of forty to summer camp at the Central Flying School, Little Rissington. Fortunately we struck a very good week for weather, unlike our predecessors. They had to spend all their time inside, but the fine hot sunny days enabled us to change our programme for almost entirely outside activities which were arduous but enjoyable, even if only in retrospect. We have to be thankful primarily to Flying Officer C. Quaipe, who looked after us so well and who believed in giving us a hard programme but a varied one. We were exceptionally well served also by the catering and M.T. staff and they did much to contribute to make the camp a successful and enjoyable one. We were in the heart of the Cotswold country and in our spare time saw something of it. We had a most memorable afternoon at Prinknash Abbey where we were most hospitably cared for by Fr Abbot and by Fr Fabian Binyon and Brother Sebastian who, having showed us the Vestments that he designs and makes, led us to the pottery department where the ancient art of throwing was skilfully demonstrated. At this point Brother Sebastian disappeared only to turn up again in another role, that of cook. He had prepared for us a barbecue on the lawn facing that wonderful view and we drank our tea out of mugs made on the spot and went away with them as gifts from Fr Abbot. It was something which will not be forgotten and showed us that Benedictines do many other things besides teaching and parish work. On another afternoon we went to Oxford where through the kindness of Doctor David Rogers we saw all over the Bodleian Library, from the roof to the cellar and saw many of the priceless treasures which lie in its unbelievable book stacks. The Cathedral and Christ Church Hall were also visited and several saw a few of the other colleges in perfect summer weather. We all had tea at the Trout Inn at Godstow before our return to camp. On our way from here to camp we were fortunate to be able to spend a half hour in Coventry Cathedral and form our own opinions about it. And on one evening before we left we went to Stratford and saw *The Tempest*. From all this it might be thought that we did little work but in fact for the five working days that we were there, we were on the go from six thirty till after five and on one night we had an exercise which concluded at about one o'clock at which time we started to make our own tents out of parachutes. These were very warm and comfortable but we had to strike that camp about four hours after we had bedded down. So there was plenty of work as well as recreation and our thanks go to all who made it so enjoyable and instructive.

Later in the month a smaller party went by invitation of the Station Commander, Group Captain C. W. Coulthard, A.F.C., to Royal Air Force, Gutersloh, in Western Germany. We were kindly flown out from Topcliffe under arrangements made by Group Captain A. M. Rushton, C.B.E., D.F.C., who himself piloted the first aircraft. We landed at Wildenrath and were confronted by a road journey of about four hours along one of the autobahns through uniformly dull country. We were very well looked after whilst at Gutersloh and are principally indebted to Flight-Lieutenant D. Watkins, D.F.C., but unfortunately it rained for a major part of every day that we were there and the sun shone for the first time when we landed again in England. However, as many 'wet weather alternatives' as possible were produced and though we were hampered in many activities we certainly had much to interest us. Besides this, ten members of the Section qualified on Gliding Courses and two took a course under the Flying Scholarship Scheme.

SHOOTING

THE climax to the shooting year is provided by the Summer Term and there was good reason to believe that the team of five experienced members and three from several others worthy of a place would weld into a strong and consistent eight. The belief was ill-founded and shown to be so in the all important Ashburton competition when the team failed badly. A glance at results reveals that the team was far from consistent.

At the Northern Command C.C.F. Rifle Meeting, the first of the season, scores were high, two cups won, and prospects rosy. This should have been followed up by a shoot at Altcar in the County of Lancaster Rifle Meeting, but unfortunately it clashed with the School Exhibition. At Catterick, late in June, the team was beaten by Sedbergh who scored 511 points, a high score obtained in a strong and blustery wind. It was only the second match and the team arrived at Bisley short of match experience. However, on the Tuesday after a bad shoot in the Public School Snap Competition, the team struck form in the Marling and won fifth place, six points behind the winner Welbeck College, who scored 345 points. This was encouraging and on Ashburton day the team shot well in the morning at 200 yards when only one magpie was recorded. After lunch and back at 500 yards the shooting seriously deteriorated. No less than four magpies were signalled, and worse still, there was one outer and a bull on the wrong target. The result was disastrous and we finished well down in the final order. In individual competitions P. T. Curran scored a possible in the Sunday Times Snap and then failed to win the tie shoot-off.

During the term School shooting colours were awarded to C. J. Langley and K. O. Pugh. In individual competitions K. O. Pugh won the Stourton Cup and the Anderson Cup; J. M. Miller the cup awarded to the best under 16 shoot at Bisley; and T. P. Hilgarth, in scoring 74 points out of 75, won the Johnson-Ferguson Cup awarded to the best shot amongst the recruits.

THE JUNIOR HOUSE

THE Summer Term began on Tuesday, 30th May. The officials of the House remained the same as in previous terms. P. Spencer was appointed Captain of Cricket and N. P. Wright, Vice-Captain.

It was with deep regret that we heard of the death of Mr J. E. Brennan whom the House will remember as the donor of the cricket pavilion. May he rest in peace.

DURING the term several major improvements to the 'estate' were effected. The cricket ground, which was in full use this season, had a stone scoring hut built on it in the south east corner and the west side of the ground was levelled and grassed over to make a pleasant flat area of lawn on the far side of the path. The scoring hut is the gift of Mr E. C. Beck, a most generous benefactor and friend of the House. R. M. Festing and Viscount Campden were prominent among those who helped to make these improvements and to keep the garden and banks cut and tidy. The ground in front of the house has also been improved by filling in the gap made by the landslide and sowing it with grass.

WE welcome Miss E. Gallagher as our cook and wish her every success in her post.

THE term began as usual with Athletics and the competition between the Red, White and Blue teams under their captains, A. T. J. Cape, A. R. Scrope and J. M. G. Freeman. In the end the Red team was found to be very much stronger than its opponents and it easily won the competition and the relay meeting. Among the outstanding runners were A. T. J. Cape, C. O. Honeywill and H. C. Poole, who won the three major events. M. J. F. Pahlabod and C. F. Grieve provided the strongest competition from the first year boys. The High Jump Competition was not so well attended as in previous years

with only six entrants. Nevertheless, four of the jumpers reached heights of over four feet and J. P. Cahill, a first year boy, won the competition with a jump of 4' 6". C. B. de B. Madden came second after failing at 4' 6". Cahill's jump was the highest reached by any first year boy for many years. The swimming this year suffered from the poor summer weather and not many of the House entered for the races at the end of the term. The non-swimmers were however able to get instruction in the indoor bath where the water was always at a comfortable temperature.

THE Exhibition was held between the 7th and 9th June and was blessed with the best weather conditions that we experienced at any period in the term. The parents' match took place on the Saturday in near perfect conditions. The parents' team was very strong indeed with two County players and others of similar quality. As might have been expected the parents had their revenge on their defeat of last year and provided a most entertaining day's cricket. The match was followed by tea in the garden, an event which provided a fitting end to a most enjoyable day.

This year's Exhibition was also marked by the display of Art and Woodwork in the new building. Under Brother Piers Grant-Ferris many of the House had completed a most varied and interesting number of models. Altogether there were thirty-six articles of furniture and one canoe. The pieces of furniture consisted of tables, stools, benches, bookcases, book troughs, cabinets, corner cupboard, lamp stands and trays, all of which had a professional look to them. Their makers are to be congratulated on their work and particularly J. M. Prescott, J. H. H. Mounsey, J. A. Larkin and D. A. Haigh whose work showed real skill.

DURING the Exhibition the Junior House Gazette published its summer number and the editors, A. R. Scrope, A. B. de M. Hunter and J. T. M. Dalglish, are to be congratulated on a very interesting edition.

During his speech at the Prize Giving the Headmaster announced that A. T. J. Cape had been awarded a Scholarship to the Upper School and that W. W. R. Kerr and S. Morris had gained Exhibitions. We offer them our congratulations. This year the entertainment during the Prize Giving was a concert. Fr Abbot distributed the prizes.



CONCERT AND PRIZE GIVING

Folksong Rhapsody *arr. Knight*
The Orchestra

Allegro from Piano Sonata
in G minor *Beethoven*
I. K. Sienkowski

'Cello Solo : Le Plaisir *W. H. Squire*
P. Hadow

Piano Solos

(a) Le Petit Rien *Couperin*
(b) Minuet in F *Mozart*

L. H. Robertson

Prize Giving

Bourrée for Woodwind Ensemble *Handel*

P. W. James : *Flute*
J. M. D. Nihill : *Clarinet*
A. R. Scrope : *Bassoon*

Trumpet Tunes *arr. Anon*
J. A. Liddell and P. Spencer

Songs for Treble Voices

(a) Flocks in Pastures Green *Bach*
(b) A Fair Exchange *Philip Dore*

NATIONAL ANTHEM

LOWER IV

Latin . . . A. T. J. Cape
Greek . . . A. T. J. Cape
French . . . A. T. J. Cape
A. R. Scrope
ex aequo

English . . . J. M. Prescott
History . . . J. F. Prescott
Geography . . . J. T. M. Dalglish
Maths . . . J. M. D. Nihill
Gen. Science . . . J. F. Prescott

UPPER IIIA

Latin . . . C.P.C. Hammond
French . . . J. A. Larkin
English . . . R. M. Festing
History . . . N. Rodger
Geography . . . N. Rodger
Maths . . . A. M. Horsley

UPPER IIIB and IIIC

Latin . . . S. Morris
Greek . . . S. Morris
French . . . S. Morris
English . . . P. Hadow
Maths . . . C. Donlan
History . . . J. R. D. Tufnell
Geography . . . N. W. Judd

LOWER III

Form Prizes 1 . . . D. P. M. Horn
2 . . . P. J. A. Anthony

RELIGIOUS INSTRUCTION PRIZES

Set 1 . . . A. T. J. Cape
Set 2 . . . W. W. R. Kerr
Set 3 . . . R. L. Bernasconi

SPECIAL PRIZES

Art 1st prize . . . P. A. de Fresnes
2nd prize . . . C. H. Burbury
Music
Piano . . . I. K. Sienkowski
String . . . P. A. de Fresnes
Wind . . . J. M. D. Nihill
H.M. Literary Prize D. J. Lintin
Junior Milburn Maths
Prize . . . A. T. J. Cape
Handwriting Prize . . . P. A. de Fresnes

THE House marked the election of Fr Basil Hume, an Old Boy of the Junior House, to the Abbacy by presenting him with a Bernini print of the Virgin and Child. This picture was signed on the back by all the members of the House. We wish Fr Abbot every blessing and happiness in his new office.

FR ABBOT very kindly came over and sang Mass for us on the Sunday before his blessing. On that day we had a special Mass sung in Fr Abbot's honour and then spent the greater part of the day gathering wood and other combustible material to make a huge bonfire which we lit late that evening. The fire stood some ten to fifteen feet high and had a demon effigy erected above it. When the flames reached the inside of the demon two thunder-flashes exploded and blew it to pieces. Before this late evening celebration the House had gone to the Abbey church to watch the processions and to receive Fr Abbot's blessing. After the ceremony we had supper with the remainder of the School and the guests in the Bounds. Fr Abbot later joined us at the bonfire.

BECAUSE of the bad weather we did not have a procession on the feast of Corpus Christi. Bad weather also ruined the holiday on Goremire Day. In spite of continuous rain the House took the traditional walk to Sutton Bank but the conditions were so dreadful that we immediately came back by bus and had the meal in the House. There must have been well over an inch of rain on the moors that morning!

ON Saturday, 20th July, Bishop Brunner of Middlesbrough conferred the sacrament of Confirmation on J. P. Cahill, S. G. Pugh, D. P. M. Horn and P. C. A. de Las Casas. We offer them our congratulations.

THE House Punch took place on Saturday, 20th July. Mr P. Whitfield was the guest of honour. The House

and its guests enjoyed a very pleasant meal and afterwards listened to the speeches of the Head Monitor and Fr Peter. J. T. M. Dalglish made a clear and entertaining survey of the year's activities and the achievements of various members of the House, as well as paying tribute to the wonderful work of Matron and her staff throughout the year. At the end of the evening Mr Whitfield presented the following prizes.

PUNCH PRIZE LIST

Lord St Audries Cup	A. T. J. Cape
100 Yards	A. T. J. Cape
440 Yards	C. O. Honeywill
880 Yards	H. C. Poole
High Jump	J. P. Cahill
Boxing	D. M. Tilleard
Point-to-Point	A. B. Ogilvie
Cross Country	C. O. Honeywill
Hall Race	D. M. Tilleard
Breast Stroke	M. G. Anthony
Back Stroke	J. M. Prescott
Diving	P. J. A. Anthony
Biggest Splash	M. C. Gilbey
Shooting (Gosling Cup)	M. C. Gilbey
Batting	J. M. G. Freeman
Bowling	J. R. D. Tufnell
Fielding	P. Spencer
All-rounder	P. Spencer
Improvement	I. K. Sienkowski
Woodwork	J. M. Prescott
	J. A. Larkin
	J. H. H. Mounsey
Gardening	R. M. Festing
	Viscount Campden

CRICKET

THE cricket season this year was a very successful one in spite of the poor weather in June and July. Thirteen matches were played and one was cancelled. Seven matches were won, two lost (one against the Parents' XI), two drawn and two abandoned because of rain.

The team was a lively one, lively in the field due to the many fielding practices on muddy ground, batting with confidence when the opposing bowling was accurate and bowling with spirit and determination. Spencer proved to be a good captain and by his own aggressive batting and bowling often put the side in a winning position. Freeman on the harder wickets used several good scoring strokes and Wright by his defensive tactics and patience in waiting for a loose ball may develop into a useful opening batsman. Tufnell in his first year became towards the end of the season the most polished player with a good temperament and showed excellent promise as a left-arm bowler.

The former cricket week has become a fortnight with the matches more evenly spaced and with all the matches being played on the new field in front of the House. Unfortunately, rain robbed us of probable victory on several occasions and also prevented our return match with Bramcote. The most enjoyable match proved to be against the Old Boys who were beaten for the first time in many years. The sticky wicket which prevailed for several of the later matches, including the Old Boys, provided some interesting finishes with the left-arm bowlers getting well on top of the batting.

RESULTS

- v. POCKLINGTON. Won.
Junior House 104 for 8 dec. (Freeman 51 not out).
Pocklington 43 (Tufnell 4 for 18).
- v. AYSGARTH. Won.
Junior House 135 for 3 dec. (Freeman 69 not out, Tufnell 45).
Aysgarth 92 (Spencer 6 for 21, Tufnell 3 for 10).
- v. PARENTS' XI. Lost.
Parents' XI 144 for 9 dec.
Junior House 107.
- v. BRAMCOTE. Won.
Bramcote 38 (Sienkowski 4 for 5).
Junior House 118 for 8 dec.
(Hammond 49 not out).
- v. ST MARTIN'S. Won.
Junior House 99 for 6 dec. (Freeman 58 not out).
St Martin's 29 (Spencer 7 for 4).
- v. ST OLAVES. Drawn.
Junior House 99 for 8 (Freeman 44 not out).
St Olaves' 52 for 8 (Spencer 4 for 19).
- v. ST MARTIN'S. Abandoned.
Junior House 122 for 7 (Spencer 48).
St Martin's 76 for 3.
- v. ST OLAVE'S. Abandoned.
St Olave's 38 (Sienkowski 4 for 9).
- v. LEEDS GRAMMAR SCHOOL. Won.
Leeds Grammar 26 (Spencer 5 for 19).
Tufnell 5 for 2).
Junior House 60 for 8.
- v. BARNARD CASTLE. Drawn.
Barnard Castle 91 for 7 dec.
Junior House 56 for 6.
- v. POCKLINGTON. Lost.
Junior House 47 for 10.
Pocklington 49 for 9 dec. (Tufnell 5 for 24, Sienkowski 4 for 21).
- v. OLD BOYS'. Won.
Junior House 66.
Old Boys' 64 (Spencer 6 for 30, Sienkowski 4 for 24).
- v. AYSGARTH. Won.
Aysgarth 64 (Tufnell 4 for 13, Sienkowski 4 for 20).
Junior House 65 for 6 dec.

THE PREPARATORY SCHOOL

THE OFFICIALS for the term were :

Head Captain : P. Horsley.

Captain of Rugby : P. J. Stilliard.

Captains : R. D. Balme, S. H. Barton, M. A. Grieve, J. Gaynor, M. J. Poole, M. J. Waddilove.

Headmaster's Secretaries : H. C. Hornyold-Strickland, J. F. A. Heagney.

Fr Gervase's Secretaries : D. B. Dees, P. J. Viner.

Sacristans : The Hon. A. R. M. Fraser, J. P. Rochford, A. N. Kennedy, M. C. R. Monteith, S. W. Ryan.

Anteroom : D. C. N. Ogilvie, T. M. Fitzalan Howard.

Bookmen : M. E. W. Studer, S. J. Dowling, C. C. G. Trevor, D. G. Marsden, P. B. Conan.

Art Room : P. H. Ryan, J. Seilern-Aspang, A. R. Windle.

Librarians : P. J. Williams, P. A. O'Callaghan.

Carpentry : T. C. Devas, D. A. Potez.

Office Men : F. C. Williams, J. C. Rapp.

R. P. C. HOOKE joined the School at the beginning of the term. This was one of the smoothest and happiest Summer Terms on record. The weather was not kind but there was one good spell at the beginning of June which covered the Exhibition, the Gryphons' cricket match and the holidays for the Ascension and Corpus Christi. Intensive prayer on the part of the boys also produced a fine day, after a most unpromising forecast, for the annual holiday at Sleight-holme Dale. Once again our thanks are due to Mrs Gordon Foster for her kindness in allowing us to take possession of her land, stream, garden and house for the day. The weather was not so good for the Officials' outings towards the end of term and one group at least got thoroughly drenched though this evidently did not mar their enjoyment. For the success of these days so much

is owed to the Matron and her staff who must go to endless trouble in preparing the fare we take out. It was not possible for the Gilling boys to attend the Abbot's Blessing but there was a special Mass for him and afterwards a whole holiday. Later Fr Abbot did us the honour of coming to lunch and on one or two other occasions was noticed playing French cricket with members of the Fourth Set! Thanks again to Matron and Nurse O'Donovan, the health of the School was remarkably good and this in spite of an outbreak of both German Measles and Mumps. They upset the cricket fixtures but otherwise were hardly noticed except by the five unfortunate boys who contracted Mumps on the last day of term and had to stay behind.

At long last the work of restoration is coming to an end and one can now appreciate the benefits of the 'face-lift' which the Castle is suffering.

R. D. DALGLISH made his First Communion on the feast of SS. Peter and Paul. On the 20th July the following boys were confirmed in the Abbey Church by His Lordship the Bishop of Middlesbrough.

Barton S. P., Blackledge E. A., Blake M. J., Blane N. D., Bowie I. D., Brennan C. M., Campbell C. A., Cape F. A., Coghlan A. P., Conan P. B., Dalglish C. B. C., Dowling J. D., Doyle T. A., Ford P., Gadd T. P., Gaynor N. G. J., Goss C. G., Hardy C. M. R., Kerr D. A., Kerr D. J., Leonard C. G., Lewis E. A., Lochrane C. R., Lorigan M. C. A., Maclaren S. A., McGrath B. A., McKenna D. P., Newsom P. B., Prendiville J. T., Ratcliffe C. M. B., Redmond P., Russo P., Ryder S. C., Seilern-Aspang P., Spence D. W. R., Sutcliffe M., Tyrrell J. H. A., Waide M. S. L., Watson R. S. G.

WE are very grateful to Mr and Mrs R. W. Studer for the gift of a 'Thompson' Refectory chair and to Mr and Mrs O. C. Dixon for a beautifully bound 'Scholarship' Book.

ON Speech Day there was a most enjoyable concert as well as a most attractive exhibition of Art, Handicraft and Carpentry. Fr Hilary in his speech spoke of the 'Wind of Change' blowing through Education and of how important it was that we should be alive to new ideas and new methods. He thanked all members of the staff for their keenness and devotion in their work and their wonderful spirit of loyalty—a spirit which they had undoubtedly imparted to the boys. Fr William, after quite wrongly taking on himself the role of 'Ogre', reported very favourably on the work of the boys who had taken the Junior House Entrance Examination and had a special word of praise for the Mathematics. He awarded Scholarships to R. D. Balme and M. E. W. Studer and Exhibitions to P. H. Ryan and the Hon. A. R. Fraser and congratulated them on the high standard of their work. After presenting the Prizes Fr Abbot said that he could not but be impressed by the evident spirit of enthusiasm among the boys and begged them to retain this great quality to combat the unfortunate fashion of 'boredom' so prevalent in the world today. The sun shone kindly on the festivities and enabled us to enjoy the magnificent tea in the garden. A very happy ending to a very happy year.

PRIZES, 1963

PREPARATORY FORM

R.K.	S. Brooks
Form Prize I	C. C. Franklin
Form Prize II	I. C. Campbell

FIRST FORM B

R.K.	M. H. Ryan
Form Prize I	R. W. H. Coghlan
Form Prize II	M. H. Ryan

FIRST FORM A

R.K.	R. J. A. Richmond
Form Prize I	R. J. A. Richmond
Form Prize II	G. R. Gretton D. C. Judd

FORM IIB

R.K.	A. P. Coghlan
Latin	R. S. G. Watson
Mathematics	R. S. G. Watson
English	J. D. Dowling
French	C. R. Lochrane
Geography	M. S. L. Waide
History	D. P. McKenna
Carpentry	D. P. McKenna

FORM IIA

R.K.	M. C. A. Lorigan
Latin	M. D. A. Birtwistle
Mathematics	S. C. Ryder
English	P. Ford
French	P. Seilern
Geography	P. Ford
History	M. C. A. Lorigan
Carpentry	P. Redmond

FORM IIIB

R.K.	S. W. Ryan
Latin	T. C. Devas
Mathematics	J. H. Leeming
English	M. A. Fresson
French	T. C. Devas
Geography	M. J. Poole
History	H. L. Lukas
Carpentry	J. C. Gaynor

FORM IIIA

R.K.	P. J. Stilliard
Latin	R. D. Balme P. J. Stilliard
Mathematics	M. E. W. Studer
English	A. M. Dufort
French	R. D. Balme
Geography	M. E. W. Studer
History	Hon. A. R. M. Fraser
Carpentry	H. C. Hornyold-Strickland

SPECIAL PRIZES		SPEECH DAY CONCERT, 1963	
ART		NATIONAL ANTHEM	
Third Form	P. H. Ryan	Orchestra	
Second Form	D. P. McKenna	Fanfare	<i>Corelli</i>
First Form	M. T. Ritchie	Moderato	<i>Ritter</i>
		Minuet	<i>Haydn</i>
MUSIC		Sonatina Movement	
Third Form	R. D. Balme	C. G. Leonard	<i>Clementi</i>
Second Form	M. C. A. Lorigan	Romanza	<i>Spohr</i>
First Form	R. D. Dalglish	P. B. Newsom	
Strings	P. B. Newsom		
HANDWRITING		Three Part Songs	
Third Form	S. H. Barton	(a) Jubilate	<i>Russian Air</i>
Second Form	P. Redmond	(b) Brother James' Air	<i>arr. G. Jacob</i>
First Form	R. D. C. Vaughan	(c) The Witches' Song from	
Preparatory Form	T. O. Dowling	Dido and Aeneas	<i>Purcell</i>
PHYSICAL TRAINING		Gavotta	
Third Form	P. J. Rochford	J. C. Rapp, J. C. Gaynor, E. A. Lewis	<i>Corelli</i>
Second Form	M. S. L. Waide	Sonatina	<i>Beethoven</i>
First Form	M. T. Ritchie	R. D. Dalglish	
THE P. T. CUP		Harmonic Verse	
	Athenians	A Cautionary Tale	<i>H. Belloc</i>
THE ATHLETICS CUP		Form IA	
	P. J. Stilliard	Trio	<i>Daquin</i>
		P. B. Newsom, J. Seilern, A. M. Dufort	
CRICKET		Duet	
1st XI	P. J. Stilliard	R. D. Balme, M. C. A. Lorigan	<i>Diabelli</i>
2nd Set	N. G. Gaynor	Part Songs	
3rd Set	P. B. Conan	(a) Aspiration	<i>E. Elgar</i>
4th Set	G. C. M. Meares	(b) Turn Back O Man	<i>G. Holst</i>
5th Set	T. D. S. Morris		
SWIMMING		ORCHESTRA	
Crawl Cup	M. J. Waddilove	Conductor: Mr O. Grunfeld	
Diving	J. C. Gaynor	Leader: Mr Lorigan	
BOXING		1st Violins: M. J. Waddilove, J. H. Leeming	
Senior Cup	P. H. Ryan	2nd Violin: D. G. Marsden	
Best Loser	M. J. Waddilove	'Cellos: P. D. Newsom, J. Seilern, A. M. Dufort	
Junior Cup	P. Redmond	Double Bass: Fr Justin	
Best Loser	S. A. MacLaren	Descant Recorders: C. G. Leonard, M. C. R. Monteith, N. Blane	
SHOOTING		Treble Recorders: J. C. Rapp, J. C. Gaynor, E. A. Lewis	
Cup	J. H. Leeming		

GILLING INSTRUMENTAL MUSIC

GILLING ART EXHIBITION

July, 1963

THE School year began with a quiet first term gradually gaining momentum which heralded a healthy musical life. The absence, in the first term, of orchestral rehearsals, was made good in the succeeding terms. Somewhat half-hearted individual practice began to change into more purposeful work. Absentees from these practices decreased in numbers, additional voluntary work was seen by some as the real means to progress. In that respect Balme, Newsom and particularly Seilern P. earned everybody's admiration for their successful efforts.

A most rewarding feature was the introduction of frequent Thursday Invitation Concerts, held strictly informally after lunch in the Gallery, which helped to stimulate the performers, otherwise doomed to waste their Art on their critical teacher, as well as entertain the listeners, otherwise accustomed to suffer the verbal onslaught necessary to learning. On one of these occasions Dalglish R. carried the day by playing the top part of a Diabelli Duet to the astonishment of the listeners, on another Lorigan moved his audience by a very sensitive rendering of Tchaikovsky's Funeral March. These and other instances of thoughtful and imaginative work made the Thursday Concerts a pleasurable occasion for all.

A new feature also was the introduction of Theory as part of the Instrumental Course, with an examination and an award of marks at the end of term. Here Kerr D. deserves particular mention for having gained 95 out of a 100 marks; may he and others repeat similar feats!

This account would not be complete without a praise for the work done by the Recorder Groups and enthusiastic players like Rapp, Gaynor J. and Leonard, to mention a few. Their participation in the Orchestra was especially valuable and gives rise to hopes that they may find a place as Wind players in the College Orchestra.

THOSE interested in Junior Art should not fail to visit our art-room some time before June 1964. Each Exhibition stays up for a year so that all who wish to foster and encourage the love of art in their sons may have an opportunity of admiring their work. It is mostly a Third Form exhibition, and sometimes parents forget this when visiting their boys at Junior House. Unfortunately clever boys have been known to give up Art when they have left us, and one wonders if this could have been avoided if more interest had been shown.

This year's work is of especial merit, and we have not put up a livelier and more versatile collection of paintings for a long time. The boys are very keen indeed, and there are some promising artists among them. The frieze is a collection of illustrations from J. R. N. Tolkien's 'The Hobbit'—done chiefly by: Fresson M., Ryan P., Barton S., Ryan S., Ogilvie, Studer, Seilern J., Dowling S., Williams F., Gaynor, Waddilove, Lukas, Viner, Windle, O'Callaghan, Blackledge and Heagney.

These also have separate pictures to their credit.

The Second Form has painted a frieze illustrating scenes from Robin Hood. The good greenwood is there and the figures are certainly 'merry'. The chief artists were: Ford, Birtwistle, Redmond, Lewis E., Kerr D. J., Ryder, McGrath, Seilern P., Goss, Doyle, Dowling J., McKenna, Sutcliffe, Ratcliffe, Maclaren, Prendiville, Brennan C., Clayton and Blake. Many of these have other pictures on display as well.

LILLIAN PORTER.

FIRST FORM ART

THE Summer Term invariably brings a spate of country scenes and views of Sleightholmedale. There has been the

usual enthusiasm and it is a joy to see the utter abandon of splashing paint on white paper and seeing emerge a wonderful conglomeration of figures, trees, water, etc. and to watch the boys stand their pictures up against the wall and view them from afar in the approved manner to get the full effect.

A collective picture of an old time village was painted by Ritchie, Fitzalan Howard R., Stourton, Glaister, Morris, Rambaut, Bird, Reid, Fitzalan Howard H., Gretton, Dalglish R. and Williams C.

The Prep Form have been making cubes and pyramids out of cardboard as well as clay models and puppets.

W. METCALFE.

SWIMMING

The swimming bath was in excellent condition throughout the term, and was used with the greatest enthusiasm by all the forms, but especially the youngest. The main aim was to develop a good crawl style, but many beginners took more easily to breast stroke. Those who were good at breast stroke were taught elementary life-saving, and those who were good at the crawl went on to dolphin. The standard of back-crawl was weakest, J. C. Gaynor being the only one who showed a really competent style at that stroke.

The Crawl Competition and the Diving Competition were held early in July, and we were most grateful to Fr Julian, and to de Las Casas, Bucknall, Wright and Fogarty, members of the School team, who came over to judge and to give a demonstration of the various strokes when the competitions were over. The Crawl Cup was won by Waddilove, the holder, with F. A. Cape a very close second, as his brother had been last year. Dees and E. A. Lewis tied for third place, Ritchie was fifth, and Gadd sixth. The Diving Competition was won by J. C. Gaynor, with E. A. Lewis second, Waddilove third, Dees

fourth, and Ritchie and Waide equal fifth. There was a Crawl Relay to finish, which the Trojan team won at their second attempt, having had a dead heat with the Athenians first time.

The Championship Races for each stroke were held in the last week of the term, the Third Form swimming four lengths, the Second Form three, and the First Form two lengths. Waddilove and Cape were both unable to compete, and what difference that made is difficult to assess. The Champions were as follows:

Back Crawl: J. C. Gaynor, Maclaren and Ritchie.

Breast Stroke: Windle, P. Seilern and Ritchie.

Freestyle: Dees, E. A. Lewis, Meares and Brooks (Prep Form).

Dolphin (one length): Ogilvie (Third Form) and Lewis (Second Form).

The best team were the Athenians, with the Spartans second.

By the end of the term the full list of those who held their swimming colours was S. H. Barton, Bowie, F. A. Cape, Dees, Gadd, J. C. Gaynor, Horsley, E. A. Lewis, Meares, Ogilvie, Ritchie, Rochford, Russo, J. Seilern, Stilliard, Waddilove, and Windle. Double colours were awarded to Waddilove, Dees and J. Gaynor, for being of a high standard at both crawl and breast stroke.

CRICKET

RESULTS

1st XI

- v. A Junior House XI. Lost.
Gilling 56.
Junior House 57 for 7.
- v. The Gryphons. Lost
Gilling 114.
Gryphons 115 for 8.

v. St Olave's. Won.

St Olave's 78 for 2 dec.

Gilling 79 for 2 (Horsley 30 not out).

v. A Junior House XI. Won.

Junior House 41.

Gilling 42 for 2.

v. St Olave's. Drawn (rain stopped play).

St Olave's 50.

Gilling 32 for 5 (Callighan 3 for 7,
Windle 4 for 18).

An epidemic of mumps, which started shortly after the beginning of the term, reduced the fixture list to five matches. Other schools, understandably, did not welcome the introduction of the disease during a term when many of their boys would be taking Scholarships and the Common Entrance Examination. Fortunately (for us), St Olave's were similarly afflicted, so that one away match, at least, could be played.

The team this year turned out to be about the best fielding side Gilling has produced. All could throw well; nearly all were safe catches; and several were more than likely to hit the stumps when returning it to the wicketkeeper. Of the bowlers, Windle and Callighan were the most successful and usually opened the attack. Both took a week or two to find a length, but they became steadier as the season progressed and were bowling well in the last two matches. Stilliard could bowl a very good ball occasionally, but, for the most part, his length and direction were too inaccurate to justify anything but a short spell. Ogilvie, bowling left-arm round the wicket, didn't get sufficient turn on the ball to worry any experienced batsman. Rochford was often useful in

getting rid of a batsman who was beginning to get his eye in. Several good innings were played during the season; notably by Horsley, Grieve and Stilliard at St Olave's. With only a little more than an hour to get 79 runs, they succeeded in mastering some very respectable bowling and winning with several minutes to spare. Probably the most improved batsman was Rochford. He could always be relied on to play himself in at the beginning of his innings, and thereafter deal effectively with any loose balls.

In the last match of the season—against St Olave's—a tremendous storm drove everyone into the pavilion and kept them there for over an hour. In a short time the fields were white with large hailstones, many of them nearly half an inch in diameter. This was followed by torrential rain, a good deal of thunder, and several very close flashes of lightning. Fortunately, the rest of the school had gone in for tea a few minutes before it started. In place of the eight school matches that had to be cancelled an Inter-Section Competition was arranged between the Trojans, Athenians, Romans and Spartans. It revealed several promising players for next year and provided them with the useful experience of playing in a higher standard of cricket. The Trojans, admirably captained by Rochford, were the winners. They won all their rounds and went on to win the final game against The Rest.

The following played for the 1st XI: Stilliard (*Capt.*), Grieve, Horsley, Rochford, Windle, Callighan, Poole, Ogilvie, Barton S. H., Dixon, Dowling S. Colours were awarded to: Horsley, Rochford, Windle and Callighan.