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# THE AMPLEFORTH JOURNAL

Volume LXIX

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Part I

## THE TRINITY AND WORSHIP

It is proverbial that we are sometimes blindest of all to the most familiar things: the old house, the cherished walk, the parks and gardens where we are accustomed to while away the hours. Like good friends they do not need the reassurance of a long and searching scrutiny. We are at home with them and can find our way about them. Anything more is for the visitor, the dilettante, the tourist.

This is especially so regarding religious matters. We have staked our claim here, and have wandered in and out since childhood. Here most of all we have our home. It is almost inevitable as a consequence that here we can be blindest of all.

Let us take the most sacred moment in our daily worship and describe it as though to a stranger.

'The bell rings for the consecration', as we say. The priest bows down upon the altar as though he were trying to seclude himself from the people and their concerns. The congregation stops its coughing, and feet-scrappings and bead-rattlings, and each member of it gradually becomes a little pool of silence. For each of them is waiting, waiting alone and solitary, so it seems. But for what? For something to *adore*. After the first bell all the eyes are raised, eyes like those of children about to look upon their parents' gift until now hidden from them. This is what they were waiting for, the Host, the white Wafer under which their God lies hid. The priest has done his work unflinching as he always does, and the object of adoration is presented to those reverent eyes. So many lips murmur softly to themselves the words that confess the Lord's divinity and his real presence, 'My Lord and my God'. For many the main part is over. They have seen their Lord. They have gained their indulgence. The chalice contains and yet hides the Precious Blood. They look at it when raised, for that is what some missals direct them to do. 'Look at the chalice', they are told, 'and then bow down to adore the Blood of Christ.' But the Blood moves the people less for the simple reason that they cannot see It.

The coughing checked in masterly fashion for the few moments of the adoration returns harsher than ever for a little while, but then gentler, more reverent. So it is with the shuffling feet and the dangling beads. The congregation is now in the presence of God. What better



sign of his presence could the Lord have given to his elect than this Host, white and pure and radiant, even its shape—circular, and so without beginning and end—betokening divinity?

No reader, I suppose, would either query the general accuracy of this description or fail to be somewhat saddened at the deficiencies in the appreciation of the Mystery that it betrays.

Our people, in the main, give little more than notional assent to the Eucharist as a sacrifice. The Mass is thought of sometimes as Benediction with rather different rubrics. We must admit that our laity often do not know what it means when they are told that they should be *offering with the priest*.

I want to suggest that the real reason for this lack of comprehension is that there is no practical understanding of the doctrine of the Trinity. Because many people's *whole* spirituality is directed to Christ as God it is seriously lacking in many respects. Christian prayer is not only prayer in which our Lord figures but in which he figures as Mediator. Our people are praying with great piety and zeal, so much so that we are inclined to forget that it is not always according to knowledge. For they do not know *practically* that 'through him (Christ) we both have access by one Spirit unto the Father'.

They do not offer, then, with the priest because the priest is offering to the Father and they are unaccustomed to thinking of prayer as directed to the Father. When the priest raises his hands at the altar they take it for granted that he is just giving them a view of the Host so they can adore It. After all, the priest has got his back to them and has to raise the Host high for them to see. They cannot—and perhaps with every justification cannot—recognize this elevation as a sacrificial attitude because the priest does not raise his hands in any case until the words of consecration are completed. No wonder they think the priest's task is wholly separate from, and antecedent to, their own. The habit they have acquired of bowing down accentuates their seeming exclusion from the sacrifice. For no outside observer would think this ostrich-like behaviour symbolic of an attitude of sacrifice. Hands raised high to heaven, yes, that would be fitting, hands outstretched, eyes held aloft, that would indeed be a sign of an oblation to the heavenly Father. This general collapse over the benches certainly is not.

As for the Host Itself on which they concentrate in affection almost entirely, it would be something if they could recognize It as bread. As it is, It may satisfy their aesthetic sense but It is scarcely calculated to remind them that they are hungry. They feel the proper attitude is, as before, adoration, so that Communion as a habit appears to some to be rather overdoing the familiarity. We should emphasize to them that the Eucharistic bread is not a symbol of Christ's divinity but of his flesh and we were *meant* to hunger after it: the very condition

of salvation is feeding on that flesh in faith and in the Eucharist. When our people do not know this effectively, they are quite content with their adoration. The Family's bread remains undistributed, and nobody seems to be hungry...

To offer the doctrine of the Trinity as a remedy to much of this is not like offering any kind of cheap panacea. We were baptized into the Trinity. The Trinity lives in each of us. Each Person is personally united to each of us. It is the Trinity that is the home of all our wanderings. It must be obvious that our life of worship should be centred on the Trinity *as Trinity*.

We cannot go on with the pastoral neglect of this doctrine without, unconsciously at least, erecting many barriers to true devotion. To be able to pray to the Father in the name of Jesus is the very meaning of the Incarnation. For Christ is our Mediator with the Father. It is through him that we have access to the Father in the Spirit.

The ordinary Catholic, if asked, might fail to see what all the commotion is about. He only knows that there are three Persons in God and that God the Son became man and suffered and died for us. In worshipping Christ we are worshipping God. Isn't that enough?

Naturally, we know it isn't. Not only is it not enough but it is a dangerous dilution of the revealed word of God. But the mistake is easily made, for their priests and teachers do not, for the most part, present them with any richer Trinitarian doctrine.

The objection of the layman comes down to asking this fundamental question: 'Does it really mean very much to say that the Father is God, the Son is God, and yet the Father is not the Son?' If it means nothing at all we would be justified in addressing our prayer, as many do, uniquely to the Son. It is because that question is meaningful—in fact, is in the deepest sense of all *meaningful*—that it is not sufficient to pray to 'Jesus because he is God'. And it is not sufficient simply because he is not the Father. Christianity is not the creed in which God is seen to be our Father, but in which God the Father is seen to be our Father. We are not just sons of God, therefore, but sons in the Son. The whole of our Christian life is a share in the Sonship of the Son, a participation, on our own level, of that eternal relationship of Son to Father.

To say, 'Isn't it enough to pray to Christ as God?' turns out to be as curious a question as asking, 'Wasn't Christ praying to himself since he was praying to God his Father and he himself was God?' We might ask with equal impropriety, 'Didn't God the Father become man, since the Son did so and he was God?'

Too often our people pray as if it were not the Son who came in our flesh, as if he had never revealed the Father to us or sent us his Spirit.

The divinity of our Lord is central to Christian belief; and yet its over-emphasis, that is, the emphasis on it to the distortion of the *context*



in which we were meant to see it in God's plan, has obstructed our insight into the divine economy. It has made us forget that the temporal economy of salvation mirrors forth the eternal relations, that through the Incarnation, Passion and Glorification of the Son we, too, were meant to be caught up with him, parcelled up in him, share his Sonship, and so pass with him into the full condition of being God's sons.

The strange thing is that praying to Christ almost exclusively has made us even forget the role of Incarnation. For the Word was made flesh to be our Mediator with the Father—not just an intermediary between God and men. For 'he is the Mediator of the New Testament: that by means of his death . . . they that are called may receive the promise of eternal inheritance, in Christ Jesus our Lord' (Heb. ix, 14–15).

To pray to the Father is necessarily to keep Christ ever in our minds for it is only in him that we can approach the Father at all. The Word was made flesh that suffering and dying for us he might bring us *in himself* to the Father. He accomplished this in his Spirit. The Spirit who is the mutual Love of Father and Son is given to us as a Gift. The Spirit is not a substitute or a replacement for Christ since Christ's gift of the Spirit is also his own return. 'I will ask the Father: and he shall give you another Paraclete, that he may abide with you for ever . . . I will not leave you orphans: I will come to you' (John xiv, 16 and 18). So the Spirit's task is to make Christ's spiritual presence and power—for Christ by his Resurrection has become a living spirit—effectual in the world. The Spirit's task is to make effective Christ's mediation, so that through Christ we may be reconciled to the Father, and in Christ glorify the Father.

In our almost exclusive approach to Christ as God, then, we tend to lose the whole force of Incarnation for we are treating the Son as though he were the Father. We let slip from view the role of Christ's *humanity* and move away automatically from a sacramentalist conception of our faith which is the correct one. Moreover, there is scarcely room for the Spirit at all. If the Father is dimly there in the background of our prayer (as one to whom Christ is to lead us after our deaths!), the Spirit simply does not seem to fit in comfortably anywhere. In our odd moments when the thought strikes us we realize very forcibly that the Spirit is also God, and address a few unintegrated invocations to him, hoping that this will make up for our long bouts of unaccountable neglect.

The remedy for all these difficulties is simple. It is to obey the injunction of Christ: 'When you pray, say, our Father'. To address the Father is to know in an experimental way that we can only approach through the merits of the Son, and in the Spirit who makes Christ's redemptive work operative in us. All our prayers become summaries of our Christian faith. They become 'homely' for Father, Son and Spirit come to us and make their abode with us. The very word 'Father' has about it all those proper resonances that should belong to it.

The attitude at Mass which was outlined above is only the symptom of a deep disquietude, and of a far-reaching maladjustment, in our worship, to Trinitarian doctrine. The effects are there in our secret prayer to God as well.

Praying to the Father does not mean that we must never pray directly to the Spirit or to Jesus. This would be contrary to the teaching of the Church and to her experience of God as expressed in many parts of the liturgy. We have been talking about an *emphasis*. Prayer to the Father which Pius XII called the 'normal' procedure helps to remind us that we do not and cannot pray alone. It is always through Christ and with Christ that we speak to God. Jesus is our Mediator, so that prayer is a chorus, an *ensemble*, a community affair. And the habit of speaking exclusively to Christ as God makes us feel unbearably the lack of a Mediator. We experience a kind of loneliness of approach that should be quite alien to the Christian spirit.

Jesus becoming the end of our supplications, we find ourselves alone, without merits, and we look around for mediators to help us. We choose our Lady above all for this role. Now I do not deny that in a most genuine and special sense our Lady is our intercessor. But she is not the 'Mediator of the New Testament'. In practice the neglect of Trinitarian doctrine and the almost unique direction of prayer to Christ as God has *tended* to make us put our Lady in place of Christ in our approach to God. This should not be so. Protestants are very wrong in thinking that for Catholics it must be so. Let us just admit in all honesty that for too many Catholics it simply is so.

No Catholic would dream of attributing divinity to our Lady. Newman was clearly correct in thinking that anybody who makes such an accusation betrays his own Arianism. It means that he does not know what divinity is, if he thinks that the honours paid to Mary are divine honours which ought to be reserved for Christ.

Might it not be, however, that often what Protestants are really getting at and yet expressing so badly is that the practice of many Catholics in fact is opposed, by reason of the role given to Mary, to the apostolic injunction, namely, to pray to the Father through Christ. Devotion to our Lady must fit into the latter scheme and not supplant it. When a true harmony is achieved there is a resultant warmth about traditionally Catholic worship which is lacking in Protestantism as such. But it does no harm and will perhaps do much good to admit that sometimes Protestants have a much deeper sensitivity to the structural aspects of Christian doctrine than have many Catholics.

Lastly, on the subject of our secret prayer to God, we see that we can only become humble when our prayer is Trinitarian, for it is in Christ that we are led to the Father. If God were to take our present mode of prayer seriously one wonders if we should be heard at all, for



we are speaking to Christ as God unaided. We are praying, that is, as if failure or success were uniquely dependent on us. But to pray through the merits of Christ is *always* to be heard because it becomes the prayer of the well-beloved Son who is always heard for his reverence. 'If you ask anything of the Father in my name he will grant it you' (John xvi, 24). When we experience darkness and desolation in prayer, therefore, it is not as if our voices cannot pierce the heavens. For our supplications are simultaneously on the lips of Christ in whom we are incorporated, and who has already passed beyond the heavens. Not only is all liturgy heavenly liturgy, but all prayer is heavenly prayer. All this is a source of consolation.

The central action of the Mass, that most familiar of familiar things, has revealed to us by our description of it a crucial neglect of the doctrine of the Trinity. This neglect has led insensibly to mistaken emphases in many other areas of faith. And it is difficult to see how it could have been otherwise.

'Father, help us to pray as your Son taught us to pray and grant us even now to live in humble and loving obedience to your will. Through the merits of the same Jesus Christ our Lord who lives and reigns with you in the unity of the Spirit for ever and ever. Amen.'

PETER DE ROSA.

#### THE CLERGY REVIEW

This article has been reprinted by kind permission of the Editor, Fr Charles Davis, S.T.L., and the Author, Fr Peter De Rosa, from the June number of the *Clergy Review*. We asked for it not only for its own sake but also to create an opportunity of drawing the attention of our readers to that magazine. Its title might give some the impression that it is of purely clerical interest but this is far from being the case. The great majority of articles and reviews would be of value for any intelligent and thoughtful Catholic. Topics dealt with in the last year include: 'The Parish House' by Rosemary Haughton, 'The Laity and Christian Unity' by Ruth Slade, 'The Christian Reading of the Old Testament' by the Rev. L. Johnston, 'Past Trends and Present Tensions' by the Rev. C. Davis, 'Grammar School versus Parish' by Joan Brothers, 'The Celebration of Baptism' by the Rt Rev. Mgr Joseph Buckley, 'Nuclear Weapons' by the Rev. A. Kenny, 'The Catholic Youth Problem' and 'The Catholic Youth Club' by Sheila McKeone, 'The Adult Catechumenate in Paris' by the Rev. M. Richards, 'Preparing for Marriage' by Erika Fallaux, 'Life, Death and Resurrection' by Dom Sebastian Moore.

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## FROM AFRICA WITH LOVE

To many young people, who feel an earnest desire to abandon the pleasures and luxuries of home life for a while, and to go out and make their own personal contribution towards solving the problems which beset the world, the obvious answer is *Voluntary Service Overseas*. This organization, started about seven years ago, now sends each year some four hundred young men and women to different parts of the world to do a year's service. The majority of volunteers are sent to Africa, India or South America but it is quite possible to be sent to New Guinea, or St Helena or even Labrador. The method of selecting volunteers is extremely efficient, and rarely fails. First V.S.O. find out all about the project, whether it be teaching in India, youth work in Kenya or re-settlement work in Nigeria; then out of all the potential volunteers they find the one most suited to this particular project. Thus a volunteer, when he arrives at his project, is only occasionally unable to adapt himself to the situation. In fact the V.S.O. record of failures is less than one per cent. As for the volunteer, his journey out and back is paid for by V.S.O. and the person in charge of his project is responsible for giving him board and lodging and for paying him something in the region of twenty shillings a week. This represents another advantage in the V.S.O. system. Nobody is going to give board and lodging and twenty shillings a week to a young and inexperienced volunteer unless he really needs that volunteer. Often criticism is levelled at V.S.O. because they send out volunteers with no qualifications to places where they are of benefit to no one but themselves. This may be true in a few cases, but on the whole it is truer to say that one pair of hands, though it be an inexperienced pair of hands, is better than no hands at all.

I first heard of V.S.O. at Ampleforth,<sup>1</sup> and was fortunate enough to be chosen for a project in Uganda. I was to teach in a Catholic Senior Secondary School, called Ombaci, near Arua, which is a small township in the north-west corner of Uganda, a few miles from the Congo border. My journey out there, by plane, was uneventful, though it was pleasing to leave the icy-cold sub-zero temperatures of England in January and arrive on the steaming tarmac of Entebbe airport. The British Council met me there, were very kind and hospitable (as they are to most volunteers) and sent me off to Arua.

I didn't know what to expect and was ready for anything, but I was still somewhat surprised at my first sight of a Catholic mission and school. There was a large compound surrounded by imposing white buildings with red-tiled roofs. There were also a carpentry workshop, in which all the furniture for the mission and most of the furniture for

<sup>1</sup> The author is a recent Old Boy, St Oswald's, 1962.



the district was made, a mechanic's workshop, two well-equipped science laboratories, several typewriters for commercial students, and a large variety of textbooks. The modernity and up-to-dateness of the place was impressive. Apparently it had not been so a few years before, when there were no laboratories, no typewriters and exactly two textbooks round which all the teaching was based.

The living conditions were also very good. The mission generated its own electricity—as it had to for the machines in the workshops—and this meant that there was electric light for a few hours each day. One of the fathers had caused surprise and concern among the older missionaries by introducing lavatories instead of the normal hole in the ground. The food consisted mostly of local meat and vegetables, and sometimes wild meat after hunting expeditions, or fish from the Nile after fishing expeditions. The water when I first arrived was red-brown in colour, but soon afterwards they sank a bore-hole, and it became much cleaner. About the only inconvenience in the house where I was living, was that it was quite often struck by lightning—a result of the tin roof it had. The most impressive thing about the whole set-up was that the fathers and brothers and the two staff, who had been there for seven years, were completely self-dependent and had built up the place entirely by themselves. They erected the buildings, installed the machines, made their own furniture, did their own repairs, even built a swimming pool; and this was typical of all the missions nearby, and presumably elsewhere.

I arrived before the 'boys' (many of them were over twenty, some were even married with children, and one first year 'O' level student drove up in a Mercedes to hand in his homework) had come back, so there was little to do except prepare for them. Even when they did, no one knew what was to be taught, or where, or by whom. So the first three days were spent making the students clean windows. Eventually two of the staff arrived and work started. The first thing to be done was to set an examination for some seventy students who wished to enter the school. There was room for about half of these, and they were selected mainly on the results of the exam, but various other considerations had to be taken into account, especially those of politics, religion and age. For instance it was necessary to have some Protestants as the District Council was composed mainly of Protestants; Moslems were also powerful in the area. Moreover, it was essential to select young students: the old ones would probably be really old-timers, who had been through the four-year course once or even twice, and were determined to do it again. The minds of these were hardened and incapable of absorbing information and in general their nuisance value was greater than their academic worth.

After this entrance exam a time-table was made out, and the teaching began. Thus the pattern should have been set for the rest of my

time there, but this was not in fact the case. The time-table had to be changed four times owing to the constant coming and going of staff. Sometimes we found ourselves with hardly any staff at all, and had to teach two classes at once, dashing from one to the other; at other times there was almost a surfeit of temporary staff, and it was only necessary to teach twenty periods (out of forty) a week. The trouble was that it was almost impossible to get regular staff who would stay for a few years. Ombaci advertised twice in the *Times Educational Supplement* while I was there, and got over twenty applicants. But the school had to go through so many channels to get the staff that they were almost inevitably blocked at some stage, or else potential teachers, arriving in Uganda, would be seconded to another school in the south which was considered more important.

I had to teach English and Arithmetic, and occasionally other subjects when necessary. English was the most important subject, being the 'Lingua Franca' of Uganda, and, as it turned out, extremely difficult to teach. Firstly the teaching was done in English, which the students found difficult to understand. It was also difficult to explain tenses, participles, case and so on to people whose language was based mainly on word order and inflexion. Spelling, of course, was impossible to explain; they spelt as they pronounced. 'Slaughter' would be spelt 'slotter', 'hoping' would be spelt 'hopping' and so on. But while these problems could be and have been surmounted by teachers of English, there was one far more basic problem which could not be surmounted. The students at the school had no culture to fall back on; they never read a book; they had no background on which to form their ideas; in fact they had very few ideas at all. If one asked them to write an essay on a certain subject, they would sit blankly and write nothing; if one prompted them a little it would gradually be possible to draw out a few ideas, but only those ideas which were directly relevant to their own small isolated world. They had no knowledge of anything else, not even from literature.

Teaching and marking occupied most of the time. We taught eight periods a day, all in the morning from 7.45 a.m. to 1.45 p.m. One could also reckon on two or more hours marking a night. Apart from academic work, there were also sports—football, athletics, tennis. After I had been there two months, I remarked that it would be an excellent idea if the tennis court, which bore no resemblance to a tennis court except for the lines which were marked with red bricks, was resurfaced. Everyone agreed, saying that it was easy—just cover it with anthill earth, wet it, and roll it. So we set out to do this. Anyone who has tried to chip a large concrete block into pieces with a pen-knife, will know what it is like to cut up an anthill. It took three weeks to get enough earth to cover the court. Then we discovered there was no roller. An



extempore roller, of two rear tractor wheels joined together, proved useless; more earth stuck to the roller than to the ground. Eventually, with the help of the rain and by beating down each square inch of earth, we finished it and marked out the lines in concrete.

Perhaps the most rewarding occupation in an African school is producing a play. Africans are natural actors, and have phenomenal memories. Furthermore the audience is always highly receptive and ready to applaud anything. A singularly uninspiring one-act play was transformed by five actors into a rip-roaring comedy which had the audience rocking with laughter throughout. The same play done in an English school would have drawn no laughter—perhaps mild applause.

There was little time during the term to do anything outside the school. In Arua there was a club mainly used by the few Europeans who lived in Arua and also by some Africans and Asians. We sometimes used to go for a drink on Saturday evenings after a hard week's work. Sometimes 'sundowners' would be held to celebrate the visits of ministers or other celebrities. Occasionally the brothers at the school would go out hunting for buffalo or buck; a more enjoyable occupation was fishing for Nile perch. These huge fish have been known to weigh as much as 200 lb, though last year the big ones had disappeared and only tiddlers of 20 or 30 lb. were being caught. The advantage of teaching was that there were holidays, when it was possible to roam around enjoying the incredible beauty of East Africa, particularly Kenya. But that is a different tale.

Many people have asked me whether Ugandans consider themselves superior to Europeans and act accordingly, now that they are independent. In the majority of cases, the answer is definitely no. Most people regarded independence as three days drinking and dancing, followed by the resumption of their normal lives. Naturally a few of the leading politicians, justifiably annoyed at the British for taking away what they considered to be theirs and for teaching them what they wished to learn for themselves, have reacted violently against all things white and wish to 'Africanise' or 'blackanise' (to use an even more modern term) everything everywhere. These will go to any lengths to discard European administrators and officials, even though it is against their interests. But on the whole, the African attitude to Europeans in Uganda is the same as it was before independence. They are exuberant, happy, boisterous; if one passes them on the road, they either wave and shout and sing, or else, for reasons unknown, shake their fist in paroxysms of anger. It was a common sight to see primary school kids twisting by the side of the road, as one went by. The only complaint they had against the English was that they were too reserved and quiet; they liked to display their emotions and were willing to share them with anybody, black or white.

There is one difficulty inherent in V.S.O. which, however, seems inevitable. It is the brief period for which the volunteer is available. With regard to teaching, it is almost impossible to learn enough to be effective within a year or even less. In my second term at Ombaci, I regarded with horror the mistakes of my first term; in my third term I regarded with horror the mistakes of my second. Teaching in Africa is different in concept and approach from teaching in England. One American brother, who had been teaching in Africa for twenty-five years, said that it took at least two years for a qualified teacher of English to adapt himself fully to African conditions. This difficulty is not so true of other V.S.O. projects such as youth work, or community development work, but it is true to say that most volunteers do not want to leave their projects and come home.

I felt like this and it was with great regret and sadness that I left Ombaci, after teaching there for nine months. Some volunteers have had difficulty in adapting themselves to living with a completely different kind of person from that which they are used to. But I was with such kind-hearted and friendly people, that it was difficult not to do so. The experience was of great personal benefit, and I can only hope that it was of benefit to others as well.

PHILIP HOWARD.

[For a complete list of boys who have gone or are going as volunteers, see page 76 of this number.—Ed.]

## HERDER CORRESPONDENCE

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## 'TILL DEATH US DO PART'

[The following is a speech made in the Cambridge Union on 12th November 1963 in opposition to the motion: "'Till death us do part' is ridiculous".]

To provide a contrast to the savage motion we are debating I want to start by quoting a remark of G. K. Chesterton's about marriage. I couldn't quite remember where it came and got badly side-tracked in my search, for I found him talking about the aesthetes, who were rebellious and had odd values; I got a shock when I found him saying: 'The thistledown made them weep; burnished beetles brought them to their knees'. Was it a prophecy, or is all revolution just going in circles?

Just beyond the beetles I found the thing I really wanted: 'Keeping to one woman', he said, 'is a small price to pay for so much as seeing one woman.' A useful contrast to this motion. It seems to me to be more human, more realistic and more sensible. I suggest also that it throws into relief the ultimate issue of this debate; the ultimate issue of this debate is concerned with man's attitude to woman, to motherhood, to the family.

Compassion for suffering, hardship and tragedy is always noble, and in so far as it is compassion for the suffering and tragedies of marriage that inspires the supporters of this motion, I admire them and wish to share their sympathy. But I cannot follow them in their conclusion, for I think that it strikes at the ground of all happiness in marriage.

Some of the prophets of gloom and despair would have us think that marriage consists of nothing but tragedy and frustration; that is because happiness in marriage isn't 'news'; it doesn't make good film scripts, still less good theatre. But happiness is there none the less and we want to see it increased and extended, in spite of the prophets of gloom and despair. Wherever happiness is found in marriage and the family, it is based on fidelity to the promise of love. That is why, before abolishing it, we want to stop and ask some relevant questions.

How many of the problems of marriage arise not from the promise of faithfulness, but from the hypocrisy of those who make the promise without intending to keep it? The way to solve that sort of problem is to abolish the hypocrisy, not the promise.

How many problems could be solved by suitable advice at an early stage and by patience? It is the actual experience of Marriage Guidance Councils that there are many which can be solved in this way; these are the problems in which the real tragedy would be to rush into easy divorce.

What are we to get from the abolition of the promise of fidelity? What is the brave new era of divorce by consent going to bring us? How many new, how many worse problems is it going to create? What of the discarded victims of marital experiment? ('You've ceased to satisfy me, and I don't want you any more.') What of the children? Frigid and exact legal agreements about alimony and pocket money can't repair the harm done to children by divorce. And the children are defenceless.

How many of the problems and trials of marriage are caused precisely by shallow, half-hearted, self-seeking, experiments in marriage? And how very much more frequent are these problems and tragedies going to be when the promise of faithfulness has gone.

This motion can't be passed off as a plea for legal reform. Many think that the marriage laws should be reformed. There are good and bad arguments for legal reform, but none of them need detain us here. They need not detain us, because anyone who sees this motion as a constructive step towards legal reform has a very strange notion both of law and of reform.

Faithfulness in marriage is a strong and constructive social force. It is a positive bond and a negative protection from which many advantages come to the whole society in which it is observed. I don't think Pope John XXIII was overstating it when he said:

'The family, founded upon marriage which is freely contracted, one and indissoluble, must be regarded as the natural primary cell of human society.'

Faithfulness in marriage is the sort of moral principle which law cannot create and without which law could never make sense.

If a legal reformer thinks that the laws which embody this principle of fidelity are harsh or inapplicable, then he should propose modifications. But it is folly to start by attacking the principle of fidelity as such, which is what this motion does. A serious legal reformer would show respect for the positive good and he would be aware of the danger of losing it. To lash out contemptuously, as this motion does, against the principle of the promise as such has no claim to respect. This sort of reform has all the simple stupidity of the man who got drunk on whisky and soda one day; then he tried brandy and soda the next day, but got equally drunk. On the third day in a fit of reforming zeal he gave up the soda.

There are two principles connected with marriage and the upbringing of children which every psychologist I have ever heard of would accept without reservation. And when you get all psychologists agreeing about a thing, you have a situation at least as rare and remarkable as when you get theologians agreeing. The first of these principles is that a secure and stable background of love and affection in the home is an essential condition for the upbringing of children.



The second principle is that human motives are always complex and never easy to disentangle and understand. And so, when someone says: 'It is for love that I do this', the question arises: Is it really Love? It is best to say: 'Well, perhaps. The test will be later.'

Now in spite of the agreement of psychologists on these two points, they appear to be flatly ignored by the advocates of the brave new secular concept of experimental marriage on approval; and they are equally ignored by some of the prophets of the adventurous new morality.

The claims of children are passed over; their rights are treated as second class rights. The plea of love is accepted naïvely on its face value and treated as a sacred plea, before which everything must fall; the mere mention of love is the 'open sesame' to every form of self-justification in the new morality.

For my part I find myself on the side of the psychologists, and it gives me courage to put forward some points about the Christian view of the promise in marriage.

There is no substitute in a child's life for a secure home and stable family circle with its love and affection. When the family breaks up, heroic individuals can sometimes supply some of the children's needs, but it is never the same.

They say that those who are guilty of dangerous driving should be forced to visit the mortuary and casualty department of a hospital to see the mangled corpses and shattered patients; this, it is thought, would cure them of their dangerous driving. It is an exact analogy to suggest that everyone who wants more and easier divorce should be made to read the lawyers' letters about the disposal of children on a divorce; and they should be made to witness the disputes which arise over them. They would be left in no doubt about who takes the heaviest rap when a home breaks up.

I have heard it said that there are too many unwanted children in the world. I don't think that is the way to put it. Better to say that there are too many children in the world who were wanted only up to a point—only for a time—and then they became secondary problems in the settlement of a divorce case. This is what makes the plea that love is an unanswerable justification for a divorce rather hollow.

It is the claims of the children that make stability of marriage so essential and so reasonable. If once marriage is made merely experimental—if 'till death us do part' becomes 'till we feel like a change'—if that happens, then the security of the children is shattered irrevocably and nothing can restore it. From this point of view it is far from ridiculous that a couple should marry with the pledge of faithfulness 'till death us do part'.

That brings us to the question of love, and we can't avoid it, can we, because that is what the debate is all about.

Suppose that one had to explain the meaning of the words 'I love you' to some fabulous creature from outer science fiction, who didn't know our language and didn't share our passions; I think I would proceed as follows:

This phrase is used to convey two radically different meanings; they are radically different, although they are often confused. The first meaning is: 'I find my delight in you; I find my fulfilment, emotional, psychological, sexual in you'. This meaning has an inevitable corollary, which is this: 'When I cease to find my fulfilment and delight in you, I shall not love you any more'. The notable thing about this meaning of love is that it is radically centred in self, however much it may use another. It could be argued that 'I love you' is not really the right way of expressing the thing; perhaps it would be more exact to say: 'I find you to be an ideal co-operator at present in the process of loving myself'.

The other meaning of 'I love you' is this: 'I put you first and myself second and I want to give myself to you without reserve.' This does not exclude delight and fulfilment, but it does not put them first. Every gesture is an expression of the union of persons. This meaning also has an inevitable corollary, which is this: 'I am ready to accept sacrifice and hardship for you, and my love will be expressed in sacrifice and hardship as well as in delight'. Of this love it is said:

'Love is not love

Which alters when it alteration finds,

Or bends with the remover to remove;

O, no! it is an ever-fixed mark,

That looks on tempests and is never shaken.'

Of this love at its fullest it can be said: 'This is the greatest love a man can show, that he should lay down his life for his friends'.

This second sort of love involves strong personal commitment to another. To suggest that it is the only acceptable basis of marriage is to proclaim a high ideal but an attainable one. Whatever may be thought of it, it most decidedly is *not* ridiculous (as this motion aggressively proclaims). When you think of the children, when you think of the discarded (but still loving) lovers, when you think of the dreary procession of couples who unite, because they cannot take their hungry eyes off each other, and part again in disillusionment, because they cannot take their unsatisfied eyes off themselves—when you think of this, it seems only plain common sense to ask that the second meaning of love—the stable, the committed meaning—should be the foundation of married life. It is far from ridiculous, and it is all the marriage promise is after.

I am inclined to think that these two points (the needs of the children and the true meaning of love) are both implied in a proper esteem for woman. At the risk of seeming to intrude in Union politics, I must say that I think that this is a rather masculine and predatory motion. It does



not reflect a very high esteem for woman. Women are more likely to see through it, because women are more likely to be the victims. Seen as a cry for liberty, penny-in-the-slot divorce may sound very fine; but the demand for this liberty is the demand to be granted the right of taking up and then discarding another human being.

And now at the grave risk of allowing my religion to become improperly exposed, I must say a little about the specifically Christian approach to marriage.

At a time of such agonising re-appraisals that the future of the Cambridge College Chapels is in doubt, it may seem outrageously quixotic to admit that as Christians we accept the words of Christ; yet that is the hideous truth. We accept his clear command 'What God has joined together, let no man put asunder' and in it we see not just a prohibition but a promise that the love of the married is transformed in the redeeming love of Christ. I have seen this sacramental view of marriage dismissed as 'arid legalism', sneered at as an 'occult view of life' and as a morality 'obsessed with sex'. Who knows, you may have heard of some of these criticisms, for it is said that they are whispered in Cambridge, so I beg leave to reply to them very briefly.

The sacramental view of marriage is not arid legalism. On the contrary it calls for a very high sense of personal decision and responsibility. I'm not just making a slick debating point. To show it let me quote Pope John:

'The dignity of the human person also requires that every man enjoy the right to act freely and responsibly. For this reason, therefore, in social relations man should exercise his rights, fulfil his obligations and, in the countless forms of collaboration with others, act chiefly on his own responsibility and initiative. This is to be done in such a way that each one acts on his own decision, of set purpose and from a consciousness of his obligation, without being moved by force or pressure brought to bear on him externally.'

That is what we are after—not arid legalism.

As for the charge that the sacramental view of marriage and its promise of fidelity is based on an 'occult view of life', I can only reply that nothing could be less occult than to demand that the test of love should be action and that the promise of love should be actually kept. On the other hand nothing could be more occult than a readiness to justify anything on the plea of a love which is unpredictable and cannot be brought to the test of action: a love which may change its object and its meaning with the seasons and still be used as a plea to justify anything.

'The question is', we say, 'what is the meaning of love?' 'The question is', say the Humpty Dumptys of this dispute, 'who is to be master? When I use a word it means just what I choose it to mean—neither more nor less.'

But what of the charge that the Christian view which I have been putting forward is based on a morality 'obsessed with sex'. There are many virtues, the argument goes, besides chastity; let us have more charity and let chastity look after itself; after all, many who are unchaste are more kind, more socially aware, more compassionate than the chaste. And so the picture is built up of the philanthropic philanderer—the archetypal image of the new morality—the new morality brought down inscribed on tablets of computer tape from the heights of the Reith Lectures, the Ministry of Education and . . . and there are others.

I think that this archetypal image is phony, because it is wholly lacking in integrity. I cannot get it out of my head that it reminds me of something; it reminds me of those stories at the end of the war of Hitler's guards in Dachau and Belsen and Auschwitz, whose private lives were so impeccable, who were so loving to their wives, so good with children, so gentle to animals—while all the time in the camps they were fiends. I don't believe you can carve up morality quite like that. I don't believe that the abandonment of the idea of integrity is an advance. Does the comparison with Dachau seem too harsh? It doesn't seem too harsh when you meet some of the victims of the brave new morality. There are plenty of lives which have been ruined by the high minded despisers of chastity. Sex is not a tame little pastime and experiments involve other people's lives.

There is one point to add, which arises out of this. The apologists of the new morality recommend it as evidence of strength and courage; it is evidence of neither. A sort of impotence to commit oneself to another in the given conditions of real life is weakness not strength. And it is not courage to offer love on approval.

The Pharisee of old despised the Publican for his sin. The new pharisaism despises the virtuous for their virtue. 'Thank God, I am unholier than thou; I am not like the chaste, who know not indecision, compromise and despair.'

In defending the Christian view of marriage, which is a high and noble one—I would not like to give the impression that I think our practice above reproach. Far from it.

We are all open to reproach and in need of reform. For instance we have allowed marriage to become far too mixed up in social nonsense. Preparation for marriage, which should be a very real thing and a turning point in life, often consists in nothing much more than social arrangements, dresses, cakes, invitations, guests, presents and the tricky problems about how to handle the clergy. If only we Christians had a more realistic idea of preparing for marriage, we might be less far in our practice from the ideals we profess, and we might then carry more conviction with others.



But heaven protect us from the new morality. Heaven defend us from moral relativism, the blurring of distinctions and the new beatitudes. It all corresponds to something in the blood—this unwillingness to make clear distinctions and forthright decisions about right and wrong.

'Is it not among the English', said T. R. Glover, 'the hall-mark of an educated person never to make up his mind about anything of the first importance, but in the meantime to suggest qualifications of any affirmative statement?'

It is easy to understand hesitations in so confused a scene as we see today, but the real betrayal is the attempt to justify action by numbers—the attempt to base morality on statistics. The argument seems to be that there are so many unchaste outside marriage and so many unfaithful in marriage that unchastity can't be wrong; morality will have to change. That isn't the way Christianity started and it isn't the way it is going to survive.

The old beatitudes were affirmations of value which ran clean counter to the statistics of the time:

Blessed are the poor in spirit.  
Blessed are the merciful.  
Blessed are the clean of heart.

What will the new beatitudes be like, once morality has been firmly based on statistics? Here is a sample for your consideration:

Blessed are the powerful—for a realistic appraisal of the contemporary scene will not fail to recognise them as an inescapable element in the datum upon which the totality of the moral experience of man is founded.

Blessed are the impure—for theirs is the highest statistical rating.

And so on. It is only one step to morality by computer:

Blessed are the financially lucky—because ERNIE says so.

I am lost in much of the talk of the new morality, and I can't see that it has much to do with Christianity. I like the pagans better and the humanists and the materialists. They make it clear what they mean and you know where you are.

As a matter of fact, if you will promise not to tell the Holy Office, I will confess that I can understand the communists better: here is a communist marriage oath:

We swear to make our marriage entered into here today a community for life . . . we swear to respect one another; to give one another every solicitude, aid and sacrifice which may be necessary . . . and to be unfailingly faithful to one another.

We have to choose in this debate between two views of married love.

The first is a calculating one, accepting no ultimate test except that of self-fulfilment, self-satisfaction. It is a delicate, discriminating, masculine affair—without much reverence for woman in it—the love of a man who (in the prophetic words from Dostoevsky):

'still wishes to experience the fullness of life in himself alone, and yet instead of achieving the fullness of life, all his efforts merely lead to the fullness of self-destruction, for instead of full self-realisation they relapse into complete isolation.'

At worst it is a process of 'tottering from one woman to the next with no more vitality than is shown in lasting from one cigarette to the next'. At best it is a pale caricature of generosity, which can only say 'I will love you, till I feel like a change'.

The other view sees married love as a deep personal commitment. It sees sex, in words I take from F. J. Sheed, as 'valid only as an expression of the union of two personalities; apart from that it is a meaningless acrobatic'. It accepts the whole context of creative love, expressed in sexual union—the children, their needs, the shared life, whatever common trials and sufferings may come. The promise of such love is unthinkable except 'till death us do part'.

So compelling and noble and realistic is this view that it is necessary for its opponents to caricature and misrepresent it in order to reject it.

The promise of love in marriage 'till death us do part' may not be acceptable to all, and my defence of it may indeed be very inadequate, but to reject it coldly as ridiculous would be an example of arrogance which could be excused only on the grounds of ignorance—and that is not a very strong debating plea.

PATRICK BARRY, O.S.B.

The Faith, the Catholic Church, is discovered, is recognised, triumphantly enters reality like a landfall at sea which at first was thought a cloud. The nearer it is seen, the more it is real, the less imaginary: the more direct and external its voice, the more indubitable its representative character, its 'persona', its voice. The metaphor is not that men fall in love with it: the metaphor is that they discover home. 'This was what I sought. This was my need.' It is the very mould of the mind, the matrix to which corresponds in every outline the outcast and unprotected contour of the soul. It is Verlaine's 'Oh! Rome—oh! Mère!' And that not only to those who had it in childhood and have returned, but much more—and what a proof! to those who come upon it from over the hills of life and say to themselves 'Here is the town'.

HILAIRE BELLOC: Letter to Katharine Asquith.



## THE ORTHODOX CHURCH

A RAPID series of recent events has concentrated the attention of many Catholics on the Orthodox Church. This widespread interest is something new. After 1917 there grew up in most Western countries a *diaspora* of Russian Orthodox exiles. This had several small-scale consequences. It led to the rise of a few small Catholic groups dedicated to the study of the problem of reunion with the Orthodox—the Amay community, now at Chevetogne in Belgium, and, in England, Fr Bede Winslow and the other promoters of the *Eastern Churches Quarterly*.<sup>1</sup> There also appeared a small society of Anglicans and Orthodox, the *Fellowship of St Alban and St Sergius*. There were a variety of reasons why numbers of High Anglican clergy should have become interested in the Orthodox. For one thing, intermittently, High Anglicans and Orthodox had had relations since the mid-seventeenth century. Behind these relations lay—at any rate, on the side of the Anglicans—a very genuine theological interest in a Church which seemed, from afar, to be a real remnant of that 'Undivided Church' of the first centuries which was the ideal of the Patristic scholars of the learned wing of High Anglicanism. There were also—on the side of the Orthodox—often political reasons for seeking relations. Both sides detested Rome. Subconsciously, High Anglicans felt that any measure of acceptance of them by the Orthodox would increase their 'Catholic standing'. Hence, in the years between the wars, the Orthodox Liturgy was quite often celebrated in English in Anglican churches, a few Anglican ordinands stayed in Orthodox seminaries, and a large number of Orthodox national Churches (though not the Churches of Greece and Russia) pronounced rather ambiguously on the validity of Anglican Orders.

The Orthodox exiles in contact with this Anglican movement soon developed a fruitful line of apologetic—especially Dr Zernov.<sup>2</sup> Put simply, this maintained that Orthodoxy represented alone the integral Catholicism of the early Church, a Church constituted by the sacraments and 'right worship' in the Eucharist. Through these the Holy Ghost creates and sustains 'sobornost', a supernatural, interior unity of life and faith, out of which automatically flows true Christian living as a spontaneous love. In such a mystical view of the Church, there is little place for hierarchies, primacies, canon law, organised good works or missions. So, the apologetic ran, Western Christianity—Rome included—has all fallen away from 'sobornost' into a Pharisaical legalism, activism,

<sup>1</sup> *Rediscovering Eastern Christendom: Essays in memory of Dom Bede Winslow*. Ed. L. B. Fry and A. H. Armstrong (Darton, Longman and Todd, 1963) 18s.

<sup>2</sup> E.g. Nicholas Zernov, *The Reintegration of the Church*, 1952.

materialism; all are alike 'Protestants' in this. To High Anglican readers this apologetic offered multiple attractions. Its extreme supernaturalism appealed at a time when the anti-Liberal reaction was strong. It seemed to show that as Anglicans came more and more to share such an outlook, by the Orthodox theory of 'economy', their Orders would become progressively more and more valid—indeed, it by-passed the whole sterile problem of validity. So also it by-passed the mass of problems about Scriptural exegesis—for, if Zernov were right, all that would be needed would be the living interior Tradition of the Church's life. Finally, it by-passed all problems about a primacy in the Church—for there could, on Zernov's theory, be no such thing. Every Orthodox worshipping community at the Eucharist was mystically the whole Church; the Holy Ghost Himself and 'sobornost' could do without primacies or even Councils.

The war brought into this country increased numbers of Orthodox and Eastern Catholics. But it also brought the first Anglican criticisms of the Zernov apologetic. Closer acquaintance with Orthodoxy in the national Churches proved somewhat disconcerting. In the first place, although it was true that Orthodoxy was through and through permeated with an otherworldly spirit remote from the normal atmosphere of Western Christian life, alongside that were very different features—an extreme complexity of rubrics and Canon Law, a positive pullulation of autocratic primacies, often locked in battle. From very early indeed in Eastern Church history, there existed very autocratic local patriarchal primacies claiming Divine and apostolic succession. Alongside them were the sweeping claims to Oecumenical or Universal Apostolic Primacy of the Patriarchs of Constantinople—the Second Rome—and Moscow—the Third Rome. Alongside that were the claims of Caesar, first at Byzantium, then in Moscow, to be Head of the Church. Then there were the theories which gave practically complete ecclesiastical autonomy to national hierarchies—of the 'autocephalous Churches'. It seemed that the Zernov theory of 'sobornost' and a mystical unity apart from all law and primacies had long roots back in Pan-Slavism, and represented only one—an Opposition—strand in Orthodox ecclesiological thought, common amongst Orthodox exiles in history.

Again, a closer study of early medieval history made the sweeping simplicity of the apologetic idea of a Papal, Western aggression on a peaceful and loving Orthodoxy seem dangerously misleading. Western barbarous treatment of Orthodox in the earlier middle ages is undeniable, but there was also a far older Greek tradition of contempt for the West. When the Eastern Emperors were strong they—like the Russian Emperors later—had no hesitations in imposing Eastern rites by force; when in control of Italy, the Byzantine Emperors imposed Greek Popes on Rome. Greek polemic against the West never halted at a demand that



each side should live and let live; on the contrary, the Greeks regarded Western rites and canons and beliefs as all suspect of heresy.

Again, the claim of the apologetic that the Orthodox have always been unchanging—reproducing entire and purely the life of the primitive Church—does not stand up well to close examination. The Orthodox Liturgies do retain the early Church's insistence on one altar only in each Church. But otherwise, in general and in a host of details, their Liturgy and Office have undergone at least as many changes as the Western liturgy. The *eikonostasis* and the dialogue character of the Eastern Liturgy are no older than the distant altar and silent Canon of the West, and neither are primitive. In theology and in Church government, the Orthodox have undergone a long series of outside influences—of the Byzantine Imperial government, of Peter the Great's establishment of the Synod, of influences from German Hegelian philosophy, Catholic theology and canon law, Lutheran and Calvinist theology. We get an external impression of immense conservatism and antiquity when we look at Orthodoxy. After all, it lives in ancient sites—although most often in late medieval or modern buildings. Its clergy and people are obviously fanatically conservative—but what they conserve in detail is more often Byzantine or early modern fashion than ancient, and their conservatism is to a large degree bred out of the conditions of life under Turkish rule. It is a commonplace of the Zernov apologetic that the East has not had—or needed—a Hildebrandine Reform, a Counter-Reformation. But this is misleading—since the Orthodox have known many crises, many mass-schisms and apostasies, many black periods of collapse and many spiritual revivals.

Lastly, there is the undoubted fact that theological and Patristic and Biblical studies are at low ebb amongst the Orthodox; that the religious life is passing through a very severe crisis indeed amongst them, and is at its lowest point so far in history . . . and this at a time when the challenge of the Oecumenical Movement and the challenge of the coming of Western technology and all its social and religious consequences to the Near East are both confronting the Orthodox inexorably. As traditional patterns of life change, as Communism and modern materialism sweep over the Near East, there is grave danger that the Orthodox clergy will have no resources to meet the threat but a retreat into mysticism, the liturgical life and obscurantism. This will not hold the masses and—ininitely more important—is a sub-Christian response to the challenge. In all this the Orthodox have an immense amount to learn from a West which they still basically regard as barbarous and inferior. The belated and still adolescent movements in the Greek Church to revitalise catechetics, to adapt the monastic life, to establish a living theology, Patristics and Biblical theology have not got very far. What is badly needed is that Orthodoxy should produce real philosophers—

instead of accepting on ecclesiastical authority a stale amalgam of Neo-Platonism and German Hegelianism; that they should produce real exegesis, instead of *catenae* of the exegetical opinions of Byzantine theologians; that they should produce a living Patristics, instead of treating the Greek Fathers—seen exclusively through the spectacles of Byzantine, or even nineteenth-century Russian, theological comment—as mines of proof texts; that they should appreciate that the great Greek Fathers were themselves far more rationally-minded than they imagine, far less sure that they themselves were the last word in wisdom, conscious that they were caught up in many local controversies of their day.

Unfortunately these frank criticisms of Greek Orthodoxy were voiced by few, and the Zernov line in apologetics remained very influential. But now, in rapid succession, have come the joining of the World Council of Churches by the Orthodox (and who shall say how far political and national motives influenced this move, and how far the urgings of the European and American Orthodox exiles?), the appearance of Orthodox observers at the Vatican Council, the imminence of Catholic-Orthodox theological conversations, the meeting of the Pope and the Patriarch of Constantinople. Simultaneously the great movement for theological, liturgical and 'governmental' self-criticism and renewal has been fairly launched in the Catholic Church. This, in its turn, has brought an immensely strong and realistic desire for reunion. On our side many barriers between us and the Orthodox have fallen. But what sign is there of any similar movement on the other side?

Two recent books by Orthodox in the West give us some indication of a change of heart—operating very slowly. The first, *The Orthodox Church* by Timothy Ware, an English convert to Orthodoxy, obviously owes very much to Zernov apologetic.<sup>3</sup> Its view of the history of Catholic-Orthodox relations is still controversial and superficial. But these defects pale into insignificance before the positive virtues of the book. It is frank about the present realities of Orthodox life (except perhaps in Russia). In the sections on reunion with Rome, it recognises plainly how unprepared the national autocephalous Churches are for theological dialogue and how much they have to learn from the West. The second book, *The Primacy of Peter*, essays by four Orthodox theologians, reveals clearly how impoverished their exegesis of Scripture, Patristics and theology are. When dealing with Scripture, the authors have no body of modern Orthodox scientific exegesis to depend on, but are forced to improvise or quote Byzantine authors, late nineteenth-century Russian manuals or modern Western works by Catholics and Protestants. Much the same is true in Patristics and theology. In general they fail to come to grips with the problem of primacy in the Church. They admit that

<sup>3</sup> Pelican, 1963, 6s.



Orthodox theological tradition knows, *de facto*, of a multiplicity of conflicting views on the Roman Primacy and on primacy in the Church in general—but that Byzantine and Greek and Russian theological writers have almost never risen beyond blank statement or polemics when treating of this. Most of the authors of the book take refuge in 'sobornost'—the self-sufficient local worshipping community—and condemn outright any search for a 'universal ecclesiology' as materialism, Western Protestant activism and legalism; indeed, as exiles, they would equally condemn the theory of the autonomous authority of patriarchs, heads of autocephalous Churches, Synods. But in two of the essays—by Afanassieff and Schemann—there is a partial admission that perhaps a Roman primacy, exercised as a general superintendence in love without any fixed theological definition or canonical status, has a genuine place in 'Orthodox tradition'.<sup>4</sup>

Complementing these books in many ways is *The Eastern Churches and Catholic Unity*, a series of papers by Catholic Melkite Eastern bishops.<sup>5</sup> Three subjects—closely related ones—are dealt with; the whole problem of reunion with the Orthodox as seen by Eastern Catholics, the Vatican Council and Melkite objections to Western Catholic ignorance of Eastern ways and theology. The book begins rather curiously with a very trenchant survey of the problem of adjusting the West to union with the East—a survey simply headed 'Publisher's Note'. Two things are particularly impressive in this remarkable book. The first is the vigour and clarity with which it pleads that the renewal of life in the Western Church is integrally bound up with reunion with the Orthodox. In effect it extracts from the Zernov thesis its truth and leaves aside its errors. The West has much to learn from the East—a sense of proportion about Church government, about the liturgy, about the position of the laity. The existence of the Catholic Eastern Churches and of the Orthodox diaspora in the West (of which Patriarch Athenagoras of Constantinople was a member) has been Providential. The second remarkable feature of the book consists not so much in what it says as in *how* the book is written. In its vigour, theological and historical clarity it contrasts strikingly with the formalism and hesitancy of the Orthodox essays in *The Primacy of Peter*. In this, it is a clear example of the benefits for an Eastern Church of being in living communion with the Catholic Church of the West.

HUGH AVELING, O.S.B.

<sup>4</sup> *The Primacy of Peter in the Orthodox Church* by J. Meyendorff, N. Afanassieff, P. R. A. Schemann, N. Koulomzine (The Faith Press, 1963) 152.

<sup>5</sup> Edited by Maximos IV Sayegh, Patriarch of Antioch and of All the East, of Alexandria and of Jerusalem (Herder-Nelson, 1963) 308.

## CORRESPONDENCE

MANCHESTER.

REVEREND AND DEAR FATHER,

May I begin this letter by congratulating you on the recent JOURNALS; there can have been few who have not found something to interest them. All you need now is a horoscope and a women's page!

However, I am really writing to express my disagreement with Fr Francis Stevenson's article on the Mass. The theology in it is no doubt impeccable (I am hardly qualified to judge), but its practical application I find disturbing.

In his suggestions for changes in the Mass, Fr Francis offers nothing but additions to the present rite. Thus he proposes English rather than Latin for the epistle and gospel and other parts, and English is a much slower language to read. He talks of adding an Old Testament lesson and a homily to every Mass, also a lengthy litany of intercession, but he makes no suggestions for cuts to counterbalance these. He wants to keep the priest's private Offertory and pre-Communion prayers and he even suggests the Last Gospel should be retained in a more solemn form. It is difficult to say how much longer all this will make the Mass, but I suggest a total of one hour would not be an exaggeration.

This preoccupation with brevity may well shock some of your readers, especially those who are of the clergy, but I think it will be understood by most of the laity. A family man has to consider these things from a practical angle. Young children need to be looked after at home, slightly older ones have to be restrained from fidgeting, Sunday lunch has to be cooked. The half-hour Mass of Catholic tradition may not be part of the deposit of faith but any changes which are made to bring the Mass to the people should take into account the actual conditions of those people.

Yours faithfully,

FIDELIS SIMPLEX.

[Fr Francis writes: 'Nothing but additions' is a bit harsh. I suggested the abolition of the prayers at the foot of the altar, of the prayers for Russia and of the duplication of the *Domine, non sum dignus*, while the Last Gospel was to be sung during the procession out, not before it. On the other hand, I agree with the writer that more could with advantage be done, although my desire to present a middle-of-the-road programme prevented me from saying so. Some might consider the ideal would be to eliminate also the priest's private prayers before communion and to reduce the disproportionate length of the Offertory; the singing of a hymn during the procession out (e.g. the 'Last Gospel', as I suggested)



could be purely optional. If the Deacon also helped to distribute communion, I wonder whether the time taken by a Sunday Mass would be significantly more than is taken today. I am encouraged by the letter entitled 'Hymns and Dialogue' in the December *Search*, describing the weekly 8.15 p.m. Sunday Mass in the Swiss parish of Thun; the congregation sing seven two-verse hymns (during the prayers at the foot of the altar, after the Epistle, during the Offertory, after the Sanctus, after the Consecration, before communion, during the Last Gospel); all say the Kyrie and, in the vernacular, the Gloria and Credo; Epistle and Gospel are read in the vernacular during the Latin reading; there is a ten-minute sermon; the responses to the *Orate, Fratres* (said in full) and before the Preface are said by all in Latin; the assistant priest reads the Preface in the vernacular; the *Pater Noster* is said by all in the vernacular; all join in the *Agnus Dei*; all say that *Domine, non sum dignus* in the vernacular. Well, that sounds easily as lengthy as what I proposed, but it takes, apparently, three-quarters of an hour exactly.]

#### ECCLESIA SEMPER REFORMANDA

'THERE is an outward shell of variable opinions constantly forming round the inward core of irreversible dogma, by its contact with human science or philosophy, as a coating of oxide forms round a mass of metal where it comes in contact with the shifting atmosphere. The Church must always put herself in harmony with existing ideas, and speak to each age and nation in its own language. A kind of amalgam between the eternal faith and temporal opinion is thus in constant progress of generation, and by it Christians explain to themselves the bearings of their religion, so far as their knowledge allows. No wonder if, morally, this amalgam should be valued by its eternal rather than by its temporary element, and that its ideas should come to be regarded as almost equally sacred with the dogmas on which they are partly built. But as opinion changes, as principles become developed, and as habits alter, one element of the amalgam is constantly losing its vitality, and the true dogma is left in unnatural union with exploded opinion. From time to time a very extensive revision is required, hateful to conservative habits and feelings; a crisis occurs, and a new alliance has to be formed between religion and knowledge, between the Church and society.'

SIR JOHN ACTON, 1863

(Quoted in *Herder Correspondence*, October 1963.)

## BOOK REVIEWS

FOUR PROPHETS. A Modern Translation from the Hebrew by J. B. Phillips. Pp. xxvii + 161 (Geoffrey Bles, 1963) 15s.

Which Prophets? is naturally one's first question. Mr Phillips, who is already well known for his *Letters to Young Churches* and other New Testament translations, has now (under persuasion, he says) turned to the Old. In this slim book (161 pp.) he has made a new English translation of Amos, Osee, Micheas and Isaías i—xxxv, i.e. First Isaías, omitting chap. xxxvi—xxxix because they repeat historical material to be found in IV Kings xviii sq. (They are hardly 'paralleled almost exactly'.)

The translation is from the Hebrew, a language which your reviewer knows only indirectly. What Mr Phillips has tried to do is to make such English as these prophets would have spoken had they lived in England in this our day and age. As he points out, 'they . . . thought that only the highest language could do justice to the oracles of the Most High'. It is however arguable that his is not 'the highest language'. There is something lost if we stick to 'ordinary English'; these sacred writings do seem to invite a certain dignity or even sonority of speech, which the Revised Standard Version ('RSV') generally supplies, and Phillips for the most part lacks—indeed, he does not aspire to it. It is true that such language can easily become out of touch with us, but the 'ordinary' can as easily suffer from lack of that distinction which constitutes style. You cannot have everything, however, and many will like Mr Phillips' simplicity. *Trahat sua quemque volupias.*

He has not tried to write verse to correspond with the Hebrew, for 'I do not think it possible to reproduce Hebrew poetry by English poetry, and certainly not by English rhyming verse', but where the Hebrew is in verse—that is to say, in some sort of rhythmical structure—he has arranged his English in rhythmical lines. In the four prophets which he has translated this is the case most of the time. In this matter he is well supported by his printer, as also in dividing the text into its natural sections, often with cross-headings, so that the collective nature of the text as well as its rhythm stands out to the eye. You can see that the men of old said rightly, 'the Book of Isaías': it was what we would now call 'The Poetical Works of . . .'. The prophets are in most cases collections of various poems, long and short, produced in different times and circumstances—they (the messages of the prophets) were delivered on different occasions and later collected into a book'. A great advantage of this version is, that this is immediately clear because it is set out like any other book of poems, eschewing the traditional arrangement in columns which so often results in verse lines (where used) having to overflow on to a second line. In this respect it is superior to the Jerusalem Bible, and it makes the old Jacobean versions (Catholic and Anglican) look very dowdy—and, what is worse, sound archaic and obscure.

Of course, this is not a Bible, and a Bible laid out on this scale would be a mighty weight to carry. But in an age when people in the Church are more and more using Scripture there is great advantage in breaking up what had hitherto been looked on as a simple whole, a single quarry as it were in which many rich and precious stones were to be found. The general sense prevailing was of the Bible as the Book, which one either used or not, according to one's position: only specialists (from theology students upwards) had any notions about historical perspective, how the Bible was the corpus of a nation's whole literature and history composed over a period of time roughly equal to that of the whole of known English literature with all its variation and development. It has always been true that learned books existed in which one could discover all this and more; but the general notion, the idea at the back of minds,



the idea which eddies round the late-comers at Mass and wanders through the halls of Ealing Studios, was (and to a great extent still is) of a single façade—a coat of many colours, yes: but not 3-D.

A few more books like *Four Prophets* will change all this, not suddenly, but widely and steadily. We are as infants: we have progressed from milk, but still we need a helper to cut up our meat into pieces we can manage. Books like this will have more effect than any number of Jerusalem or the New English Bible or RSV, although of course these have their place and purpose. As your reviewer can testify, they will be more valuable after a study of *Four Prophets*. Perhaps one day we may learn to carve for ourselves.

It may be of use to consider this book's qualities and limitations in more detail. Each prophet, and the book as a whole, has an Introduction. These, besides being a most interesting and admirably clear discussion of the problems of such translation, take trouble to explain the way these ancient prophets thought, relating it not only to their inspiration, their authority as spokesmen for God, but to the particular circumstances in which they lived, governing how and why and when they said particular things: 'The prophecies of Amos are of almost unrelieved gloom. He can clearly see that the softness and corruption at the heart of Israel will make her fall an easy prey to the invader. The future is so clear to the prophet that he sees the Assyrians advancing to the attack some years before they did in fact set out.'

Mr Phillips' Introductions also emphasise the relevance of these particular prophets to our present time: that is why he chose them. 'The people of Israel had never been so affluent as they were when Amos attempted rudely to awaken them. But with prosperity had come inhumanity to man . . . and the worship of the false gods of riches, success and security. Moral values had slumped and even common honesty and decent neighbourliness were being squeezed out by greed and corruption. And like our own, theirs was a time of stirring: in a supplement to the Introduction ("Historical Background") the Rev. E. H. Robertson sketches out the situation "from Cornwall to China" in the latter part of the eighth century B.C., the "axle period" in human history, when civilisation seemed suddenly to begin everywhere, in Cornish tin-mines, in European lake-villages, in the mind (or minds) of Homer, the Assyrian way of life (backed by a military deterrent), the Persians moving towards Zoroaster, the Upanishads, Confucius—it was such a wind of change as we have not felt till our own day. 'Over the whole world the Spirit of God stirred the spirit of man. In Judah and Israel four men spoke in the name of the living God, conscious of why they spoke. They knew nothing of the world movement, but they were at the heart of it . . . the prophets were not political commentators, but they saw world events as evidence of God's power in the world.' The world of today would have given them no surprise.

How does Phillips compare with other versions? Some examples:

- Douai* Let there be a trumpet in thy throat like an eagle upon the house of the Lord: because they have transgressed my covenant and violated my law (Osee viii, 1).
- King James* Set the trumpet to thy mouth. He shall come as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.
- Jerusalem* Embouche la trompette comme un guetteur sur la maison de Yahvé: car ils ont transgressé mon alliance et se sont révoltés contre la loi.

- RSV* Set the trumpet to your lips,  
for a vulture is over the house of the LORD,  
because they have broken my covenant,  
and transgressed my law.
- Phillips* Put the trumpet to your lips, sound the alarm!  
The eagle swoops down upon the house of the Lord,  
Because they broke their covenant with me  
And sinned against my law.

And from Isaiah:  
*Douai* And he will lift up a sign to the nations afar off and will whistle to them from the ends of the earth: and behold they shall come with speed swiftly (v, 26.)

*King James* And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly.

*RSV* He will raise a signal for a nation afar off,  
And whistle for it from the ends of the earth:  
And lo, swiftly, speedily it comes.

*Phillips* Then he will signal for a nation afar off  
And whistle for it from the other end of the earth.  
And suddenly it comes, swiftly, quickly.

If particular passages are compared, one must conclude that apart from certain *crucis* there is not much to choose between versions for conveyance of the original: each must change it slightly, but no two versions will change it in the same way. One could show that this was true of any translation, and explain why, but only at great length. Phillips is clearly at any rate 'safe'. (At Is. vii, 14, he gives, 'See, a maiden shall conceive and give birth to a son'.)

Judgement can thus be narrowed to literary considerations. In the continuation of the passage quoted from Isaiah, Phillips is actually better than the other versions. He is able to spread himself out, separating the rhythmic units as, surely, they are meant to be: it is printed in a way which suggests the right incantatory rendering.

None fainting, none stumbling,  
None slumbering or sleeping;  
Not a belt is loose,  
Not a shoe string broken,  
Arrows all sharp,  
Bows all bent,  
Horses' hooves as hard as flint,  
Wheels like whirlwinds,  
With the roar of a lioness  
And the roar of young lions  
It will seize its victim with a snarl  
And carry it off, with none to rescue!

(Is. v, 27)

This is good. It reflects what Mr Phillips calls 'those terse craggy characters' (of Hebrew script) and yet retains an impression of the general movement of the verse paragraph (leading to 'roar' and 'snarl') which is the stuff of poetry.



None the less, there is something missing. The new version is wanting in that sustained and flowing tone which is so often the joy of the RSV and of the Authorised behind it, as of the old Douai, which was one of the versions on which the Authorised was built. And there is a certain baldness about the language. This may indeed be a genuine reflection of the qualities of the Hebrew, and so in a sense a merit in a translation, but it is right that would-be readers should be warned of it. The more traditional style may give a misleading impression of the style of the original (this is disputable), but it corresponds more closely with the quality of our language, which has always tended in the direction of full and flowing tone, not towards jerks and crag-like words.

We can then recommend people to buy and use this version. It is not the same as having a Bible, but it is a very useful approach to the Bible. It is small and handy and well set out; it looks digestible. It has good but concise introductory matter, and the division of the text into poems and paragraphs is most illuminating. And it presents all four prophets in an intelligible historical context: one sees how significant they are, both then and for now, without having to find commentaries which need block and tackle to lift them. For fifteen shillings it is a very good buy.

A.C.

MISSION AND GRACE, Volume 1 by Karl Rahner, S.J., translated by Cecily Hastings. Pp. 325 (Sheed and Ward, Stagbooks) 15s.

This is a collection of papers written by Karl Rahner between 1954 and 1960. They are here gathered together with the sub-title *Essays in Pastoral Theology*, which emphasises that they were written with an eye to the immediate practical relevance of certain basic theological principles. Not everyone will find Fr Rahner's discussions of the principles themselves easy to follow, for he shows at times that love of abstraction which is so intoxicating to many Europeans but so bewildering in general to the English. However, the reader of this book will always be rewarded, if he perseveres, for Fr Rahner's application of the principles he discusses to the present situation of Christians and the conclusions he draws are clear, trenchant and highly relevant: moreover they are manifestly pervaded by a deep spirituality which is itself inspiring, and they spring from a love of truth which is fearless. There is nothing self-conscious about this writing—no selling of a 'programme' nor peddling of panaceas.

The first three papers are complementary. In *The Position of Christians in the Modern World* Fr Rahner sees the present position of Christians as that of the *diaspora*—the scattering abroad of a religious people in an alien world of secularism. In these circumstances: 'Christianity receives no support, or very little, from institutional morality, custom, civil law, tradition, public opinion, normal conformism, etc. Each individual has to achieve it afresh for himself; it is no longer simply "a heritage from our fathers"'. Each individual must be won to it afresh, and such a recruitment can appeal only to personal decision, to what is independent and individual in a man, not to that in him which makes him a homogeneous part of the masses. Hence any escapism programmes which try to pretend that the world is not irreligious or to hide from or evade the issues posed by secular technological society are false. Nor are statistics as relevant as they are sometimes made out to be: 'One real conversion in a great city is something more splendid than the spectacle of a whole remote village going to the sacraments. The one is an essentially religious event, a thing of grace; the other is to a large extent a sociological phenomenon, even though it may be a means of God's grace.'

The second paper *Redemption Without Creation* will daunt many readers for it is concerned with the interrelation between the order of grace and the order of nature—the order of redemption and the order of creation. The main points of the argument

are however clear: it is not possible to point to the Church and say 'There is the order of grace', and to the world outside the Church and say 'There is the order of nature'. 'The Church is not, then, coterminous with humanity as embraced by God's grace; the area of the Church and the area of effective salvation do not, at this moment in the history of salvation, simply coincide.' Hence a layman's activity concerned with the salvation of himself and others cannot be confined within his specifically Christian activities as a member of the Church. 'It may be, indeed it is certain that it is only possible to read the message of Jesus Christ with any clarity and fullness in the book of the world if it has first been read in the book of the Scriptures. But after that it can and should be read in the book of the world and of man's life as well, so that what is said in the book of the Scriptures may be truly understood; the life of the world, if only it is experienced in its wholeness and without reserve, is itself a part of the spiritual life, and above all in its experience of the world's dire need of salvation.'

The third paper is *The Significance of the Individual Member* in which Fr Rahner takes up again a theme of one of the essays in *Nature and Grace*, published last year by Sheed and Ward. Against the tide of collectivism and the cult of 'togetherness' he recalls that every truly religious act is an act of an individual—an individual response at a high personal level to a personal call for faith and love: 'the fulfilment of this individuality is in fact what the Church is there to serve, in relation to which she, as a social, external and legal institution, is the lower and hence the subordinate thing'. All other acts of a religious nature—acts of habit or social conformity which do not reach this level of personal decision he calls 'pre-personal' acts. To lead Christians from pre-personal to the fully personal level of religious life must be the one aim of all pastoral endeavour. 'Whenever anyone in the innermost depths of his free responsible conscience, above and beyond all purely external tradition, and against the pressure of public opinion truly believes; whenever anyone loves with the innermost power of a heart in which the Spirit of God is poured out; when such love truly loves without reward or advantage or reinsurance, steadfastly; whenever real fidelity to truth and the dictates of conscience endures even to death . . . whenever death is accepted in self-surrendering trust as the overmastering approach of the nameless mystery; whenever the courage to be glad is kept alive through all the glooms and depths of depression and the bitterness of life; whenever these and many similar acts of ultimate, radical validity arise from the depths of a spiritual person graced with the *pneuma* of God . . . then there is the true individual, and there is the Church at her most real.' The spirituality which is expounded at length in this essay is too often neglected today. It is the spirituality which inspired and sustained Newman's life and it has a peculiar relevance to England. The theological grounds of it are expressed with rare penetration in this essay.

There follows an essay on *Mary and the Apostolate* in which the theology of Mary as Mother of God is simply expounded. She is Mother of God not by a purely biological process but by the assent of faith: 'through an event which is itself as such, a part of saving history, and of saving history in its full, public, official sense'. Thus she is the exemplar of all apostolic work and it is her spirit of interior faith and acceptance which must inspire all the pastoral work of the Church.

The last three essays are concerned with the Eucharist. *The Sacrifice of the Mass and an Ascesis for Youth* begins with a warning against dogmatic narrowness in the approach to the Mass: 'One must not take one's own form of practice, which may be very good and may indeed accord very closely with the Holy Spirit at this particular time of the Church's life, and try to prove, on dogmatic grounds, that it is the one and only right and salutary one. Dogmatic discussion is always useful and necessary for the criticism and justification of religious practice. But one must beware of thinking that if only one has a deep and fundamental grasp of dogma one can deduce from it the absolutely right way of conducting one's religious practice, now and for ever.'



No such thing.' The approach to the Mass for the young must be seen as one item in the approach to the whole of life. 'Liturgical education is part of Christian education and formation. But this in turn essentially involves education in personal prayer, self-denial, doing one's duty in life, offering silent sacrifice, accepting, as a lonely human being, one's own non-transferrable responsibility; in short, an education for the totality of Christian life and death.' The appeal to youth should be an appeal to the instincts of generosity which is always understood by the young. The Mass should be presented as the moment when their sacrifice and endeavour is taken up in the sacrifice of Christ and made fully significant in the work of salvation. 'In short there is a path which leads from the most fundamental experience of young people to the altar and from the altar into their lives. We can quite confidently call by the name of sacrifice that which unites the two.'

In *The Mass and Television* Fr Rahner discusses the dangers of televised and broadcast ceremonies in which the Mass is central. In the last paper *On Developing Eucharistic Devotion* he gives a clear and forthright exposition of the theological basis of 'thanksgiving' after Mass and of Visits to the Blessed Sacrament, linking them to the central theology of the Mass. In the course of his discussion he gives a timely warning against the dangers of antiquarianism and romanticism which threaten to spoil so much that is of real value in the liturgical revival: 'What needs to be stressed is that the fact that there have been periods in which there was no actual eucharistic devotion outside the sacrifice of the Mass cannot be a valid argument against such devotions being genuinely Christian. It would be a severe loss to Catholic devotional life if a false romanticism about the early Church led to the abandonment of what has developed in the course of the history of devotion. Christianity is history. A practice with a thousand years of history behind it has its rights, even if they are not the first thousand years. Those who exalt the early centuries into an absolute standard in matters of devotion ought to do it consistently (or abandon it, as an absolute, altogether); which would mean applying it to fasting, to a thoroughgoing preference and pre-eminence for the virginal state over marriage, to the length of the Liturgy, to out-and-out monastic asceticism, and to many other things. It is only the mind of the whole Church of all ages that can pronounce on what is genuinely Christian, and humble reflection on the ultimate basic structures of Christianity, which are displayed in the Church in all periods but which do lead historically, both in theory and in practice, to conclusions which have not always been explicit and which yet, once given, become from then on part of the permanent self-fulfilment of the Church.'

Only an outline has here been given of the great wealth of practical and pastoral theological work in this book. Gratitude is surely due to the publishers for making available in English these valuable essays in a well-printed paper-back.

N.P.B.

THE WORK OF PÈRE LAGRANGE by Père F.-M. Braun, O.P. (Fribourg), adapted from the French by R. T. A. Murphy, O.P. (Aquinas Institute of Theology). Pp. 305 (Bruce, Milwaukee, 1963) 56s.

This is a most welcome resurrection of the 1943 essay of Père Braun. The first 135 pages, including a Preface by Eugene Cardinal Tisserant, then President of the Pontifical Biblical Institute, are the essay which Père Braun wrote as an appreciation five years after the death of Père Lagrange. To this Fr Murphy has added a sixth chapter entitled 'The Harvest' in which he covers the development of the last twenty years as it stems from the astonishingly fertile influence of Lagrange. Part II, pp. 163-305 is taken up in a huge bibliography of all Lagrange's works, chronologically set out in Books/Articles/Reviews division, then re-indexed by author and subject.

One is struck at the outset by the sheer massiveness of Lagrange, with his 1786 published works, including eighteen books, his pioneering of the *École Biblique*, *Revue Biblique* (of which he fathered forty-six volumes) and the *Études Bibliques* (twenty-eight volumes), and his herculean contribution to scientific biblical exegesis, largely through his own 'méthode historique'. Then one is struck by Lagrange's work capacity: for, as Père Braun tells us, during the decade of 1922-32 he contributed some fifty articles to various periodicals and did many book reviews for the *Revue Biblique*. 'It can be said without exaggeration that his scientific output during these ten years alone would have done credit to the lifetime output of many scholars.'

One is thereafter struck by Lagrange's tenacity. He continued to the end to keep abreast of the times and to increase in intellectual stature: he was prepared to sit at the feet of the German professors to learn their material and their method. Here he reflects Gilson's dictum—'the first rule of our action should be that piety never dispenses with technique'. An illustration of Lagrange's tenacity is found in the dozen articles he wrote over a dozen years from 1914 onwards: Justification according to St Paul took him on to Romans, then to Luther's commentary, then his own commentary, a palaeographical/textual examination, attacks on Luther's pseudo-mysticism and a book entitled *Luther on the Eve of Revolt*.

The advent of the storm of Modernism brought little peace to Lagrange. He was embroiled with Loisy, who as early as 1883 had written that 'our philosophy, our sciences, and our history have pierced the old barque of Peter through and through...'. 'Historically speaking', he wrote, 'I did not admit that Christ had founded the Church or the Sacraments; I held that the dogmas had been gradually formed, and that they were not immutable; the same holds for ecclesiastical authority, in whose name I was a teacher of men.' A champion of the Church against Loisy as he was at first considered, Lagrange soon found himself tarred with the Modernist brush: his 'méthode historique', presented in his 1902 Toulouse Lectures (concordism, the structure of Genesis and its sources, etc.), was the occasion of his apparent defection. Yet at the period when his work came under the greatest ecclesiastical suspicion, he was not without his champions: 'The Historical Method... is very difficult and delicate to manage, and not everyone can handle it. Before all else it calls for deep, rich erudition, a knowledge of the idioms, archaeology and epigraphy of the Orient. On the other hand, an exegete cannot do without theology, which will help him direct and verify his theories. Lastly and above all, an exegete should be a man endowed with penetration, prudence, calm and charity.' And if you add to all these qualities a sharp mind, a soberness of language enlivened now and then with an ironic aside, a clear style which courses after ideas and subject matter wherever they twist and turn, an elegant simplicity and strength of mind beneath the reserved expression, and finally if above all else you add a deeply religious soul, whose sole aim is to make the faith better, informed, more profound and more docile—then you have a portrait of Père Lagrange. Soon his critics were confounded, when he was nominated a consultant to the newly-convocted Biblical Commission.

Lagrange's 1912 suspension by the Holy Office, his recall from Jerusalem and subsequent reinstatement, all figure highly in this essay. Through it all shines the great Dominican's grandeur of intellect, but more translucently his unreserved and unflinching humility. 'If the Pope curbs our efforts', he wrote, 'commands us not to advance where our generosity would lead us, that is our trial... if he were to say to his soldiers: you are not fit to fight, go watch over the baggage, we would do so with joy.' So complete was his resignation to the Church. His obedience and monastic observance were no less absolute, and Père Braun has taken pains to examine this facet of his life.

It would be a surprise to fault the master of biblical science; but it does seem that in 1912, in discussing the dating of Mark (p. 90) he chose to follow Irenaeus and



the Anti-Marcionite fragment, i.e. that Mark had written after 67 when St Peter his master had died. But in 1935, when he came to discuss the formation of the New Testament Canon, and the criterion of Apostolic origin (which of course needs to be established in the case of the Second and Third Evangelists) he contradicted his first judgement and accepted the alternative dating of Mark, represented in Clement of Alexandria and Origen, more suitable to his current purpose! (i.e. that St Peter saw and approved of the Second Gospel in its draft stage.) Alexander Jones, in his new book, *The Gospel According to St Mark*, puts the dating between the death of St Peter in 64 (not 67) and the fall of Jerusalem in 70 (which passes unmentioned, as though still in the future).

Fr Murphy's adaptation and additions are ably done. As the author of *Père Lagrange and the Scriptures* (1946), he is well qualified to deal with such a book as this.

A.J.S.

MEET THE BIBLE: III THE NEW TESTAMENT by John Castellet, S.S. Pp. vi + 240 + 5 maps (Helicon, Dublin 1963) 30s.

Many of the exciting pastoral insights of the modern Catholic renewals in liturgy, catechetics and the ecumenical movement—now fast becoming commonplaces as a result of Pope John's inspired Vatican Council—have their ultimate roots in the contemporary Biblical revival. As in all ages of renewal, a return to sources is the keynote—not for the sake of scholarly 'archaeologizing', but to get a better understanding of the meaning of our Christian life by taking a closer look at its origins. At a time when Protestants and Orthodox alike are doing the same thing, the ecumenical potentialities of this new approach are immense.

Fr Castellet's book is a welcome product of the Catholic Biblical renewal. It fills a gap in the range of Catholic Scriptural works in English by supplying a popular and up-to-date introduction to the New Testament. It is not meant to rival the Wikenhauser 'New Testament Introduction' but to complement it. The New Testament books are taken by Fr Castellet in the order in which they were written—from 1 Thessalonians to the Johannine writings—an approach which helps one see the development of Christian thought in the New Testament. For each book we are treated to a brief résumé of its background and contents, and the author is certainly well versed in current scholarly opinions on his subjects. These chapters are preceded by three more general ones, after an Introduction containing a fine account of the political and social setting (the 'Sitzimleben') of our Lord's life. In the first chapter, called 'The Christ Event', he demonstrates very convincingly how our Lord must have appeared to his contemporaries. The second and third chapters contain a masterful account of the life and progress of the infant Church and its early organization (the colourful description of Corinth particularly sticks in one's mind).

The author makes some quite important points which are rather unexpected in a book of such moderate size. He points out for instance the great difficulty facing St Paul of expressing in *koiné* Greek, concepts which had never before been expressed in that language—namely the great Christian mysteries; and how, under its Greek dress, Paul's thought remains basically Hebraic.

Some points of adverse criticism which occur to the reviewer are the following: (a) some of Fr Castellet's Americanisms are a little too 'advanced' for the normal English ear, e.g. 'on the outs', 'capitalized', etc. (b) It is a little doubtful whether Christian love has succeeded in renewing the face of the earth on quite the scale suggested by the author (p. 41); also whether the author's statement that 'from the beginning the Church was a well-defined, visible organization' is not understood by him in a rather anachronistic sense. (c) Perhaps the chief drawback of the book is the lack of any section on the 'Form-critical' method. Fortunately, a good English

introduction to this subject is available in Wikenhauser's 'Introduction'. Catholics certainly ought to know about the techniques and aims of this important branch of modern criticism, even though they are unable to subscribe to the conclusions of its more radical exponents. (d) The author treats rather briefly and inadequately the arguments for the non-Pauline authorship of the Pastoral Epistles. (e) The book lacks a feature which would be very useful to the Bible beginner—a short select bibliography of the best sound Catholic and Protestant works on the New Testament.

In spite of these criticisms this book is balanced, up to date and eminently readable, and deserves to be widely read by Catholics.

A.B.

GOD'S OWN PEOPLE by Frank Norris, S.S. Foreword by Yves Congar, O.P. Pp. v + 122 (Helicon Press, Dublin, 1962) 18s.

The Vatican Council, the greatest event so far in the new springtime in the life of the Church, has reawakened our awareness of the meaning of God's Church. A Lutheran observer at the Council stated that 'the more we advance towards understanding the secret and paradoxical history of the people of God, the more we will also truly understand the Church of Jesus Christ in its mystery, in its historical existence and in its unity'. In this book Fr Norris explains how 'the Church is essentially, and before all else, a mystery of love and holiness, a mystery in which God Himself invites men to enter, as a family, into unheard-of and undreamed-of intimacy with Him' (p. 4).

To understand the Church and to see it as part of a definite plan of God is vitally necessary for a full Christian. It is only thus that his life will have the essential characteristic that theologians call an 'eschatological tension', i.e. a longing for and a directing of our lives towards a definite end, the Kingdom of God. As Fr Congar points out in his foreword to this book, 'the present derives its meaning from its relation to this expectation'. We cannot be indifferent to God's invitation—our salvation depends on our personal answer. But fully to accept a part in it we must first try to understand this overall divine plan for man's salvation. The purpose of this book is precisely to present the elements of this plan as found in the history of God's People. In this it is admirably successful.

After an outline of the divine plan of salvation, the author selects the main features of the history and briefly shows each to be a development of this plan. The first chapter, on the mystery of the Church in St Paul, may be a little difficult for anyone unfamiliar with this theme. Thereafter, however, the story is very lucidly presented. Many detailed footnotes provide excellent guidance for readers wishing to follow a particular theme in more detail. It is perhaps unfortunate that the Wisdom literature is alluded to only in a footnote (p. 47, n. 4). The layout of the book is good, and Scripture quotations are set out clearly. For any reader who is surprised by the extent of these quotations, there will be the added discovery that it is in the Bible, the living voice of the Church, that God's plan for this same Church, His People, is to be found.

F.D.

PROGRESS THROUGH MENTAL PRAYER by Edward Leen, C.S.Sp. Pp. 276 (A. Thomas More Book, 1961) 12s. 6d.

THE BIBLE, STORY OF SALVATION by John J. Castellet. } Pp. 319 (Geoffrey Chapman, 1961) 5s. (one volume).  
THE COMMANDMENTS by Leo Trese.

Fr Leen's book has long been a standard work for religious and its reprinting as a paperback and its appearance just now is most apposite as a reminder that Liturgy does not solve all our problems and without personal sanctification is useless.



His emphasis on purity of will, spiritual reading and silence echo very closely the mind of St Benedict as expressed in another book reviewed in this number—*The Vision of Peace* by Wilfrid Tuninck, O.S.B. Unlike some books on mental prayer he keeps close to the Gospels and the humanity of our Lord all the time. However, it is a defect that like so many writers on prayer he never explains properly the nature of our grace-union with Christ, the presence of God in the soul. Unlike some of Fr Leen's books this is not too diffuse, nor too lengthy. It is a good and safe guide to the life of prayer.

The next volume in the Christian Living series put out by Geoffrey Chapman Ltd and is really two books in one. The first, on the Bible story, makes two-thirds of the volume. Fr Castelot covers the whole story of the Old Testament and the New. The story is well told in a lively and stimulating fashion, even racy as the idiom is somewhat American, but good—the emphasis being on Salvation history; it forms for the layman an excellent picture of the importance and relevance of the Old Testament. It is a pity that the prophets are so briefly treated while the Wisdom literature does not appear at all, as in many ways this latter position is both new and fresh to many Catholics. As in the second part of the book, each chapter ends with a series of questions for discussion; they are valuable for the reader to check whether he has got the point of the chapter. The New Testament section is especially good in that it brings together in one focus of the Kingdom of God all the bits and pieces of unrelated knowledge of the New Testament that forms the furniture of the minds of many lay Catholics.

*The Commandments* by Fr Trese is a disappointing book, especially to those who have read other books by Fr Trese. Although the author deals briefly with the two Commandments of Christ, the main body is on the Ten Commandments, and the Christian cannot properly be described under these heads. For instance, the important virtue of humility does not get the place it deserves—in fact is hardly treated, nor does the Fatherhood of God. The treatment of the Sixth and Ninth Commandments is sadly negative and in one case positively misleading. As words are used today, it simply is not true that 'a thought, word or action against the virtue of chastity, if fully deliberate, is *always* (author's italics) a mortal sin'. With enormous qualifications and a theological approach this may be explained but to put it like that is simply untrue and scandalous in the strict sense of causing others to sin. However, there are good things in Fr Trese's treatment of the commandments and we hope the reader will attend to them.

C.B.D.

MARY: A HISTORY OF DOCTRINE AND DEVOTION, Vol. I, From the Beginnings to the Eve of the Reformation, by Hilda Graef (Sheed and Ward, 1963) 42s.

For many reasons, this is a welcome book. For one thing, it fills a considerable gap; there has been in existence no thorough-going historical study of the development of Marian doctrine and devotion written in English. Again, the book is written by someone with a rare combination of competences, both needed for such a work—a specialist in both Patristics and the history of Catholic spirituality. Again, this is the work of a laywoman; as such, it both gives us a fresh and 'outside opinion' on a subject hitherto the preserve of clerical scholars, and serves as a useful example of the sort of work which should nowadays be undertaken by lay Catholic scholars far more than they have done in this country. Again, the authoress has a definite ecumenical purpose; she means to present the historical actualities of Marian doctrine and devotion, 'warts and all'—incidentally marking plainly and straightforwardly the extravagances and excesses evident from very early in Church history and still with us today.

The book is welcome—but disappointing. The overall reason for the disappointment seems to be this: Miss Graef has two of the essential qualifications required for an adequate study of her subject, but shows little sign of possessing others which are equally—or more—essential. These are the mind of a theologian, a pastoral sympathy with the unlettered Catholic and non-Catholic, a living historical sense, a specialist's knowledge of, and sympathy with, medieval life and literature. To put it another way, her book is—in spite of all her goodwill and excellent aims—over-angular, too much like a competent article in a French *Dictionnaire*, too summary and academic for the immensity of its field and subject matter. Indeed, it does seem that no single person could do justice to the theme; it requires a cooperative effort by an exegete, a theologian, a Patristic scholar, a medievalist, an oriental Byzantinist.

The ordinary reader (who will undoubtedly have to procure the book from a library, since the four guineas price of the complete work will be quite beyond his pocket), Catholic or non-Catholic, will speedily feel the absence of a theological preface. At every turn in the book he will urgently want answers to underlying theological questions—what is Tradition? what do the theologians say about development of doctrine? The fascinating mass of details focuses our attention on the human, accidental, fallible, over-credulous elements in Catholic history; but the only general comments provided by the authoress are almost always negative in character; they produce on the reader something of the same feeling of helplessness and irritation he gets when talking to a doctor who has examined him.

The chapter on the Scriptural passages concerning Mary is a very useful summary of recent Catholic exegetical opinions on certain texts—but it is intensely unsatisfying as a view of Scripture on Mary. The nature of Scripture is to be rather like a huge tangled mass of string kept in a cupboard—pull out one piece and all the rest tumbles out with it. You cannot begin to see the significance of any single text or group of texts unless you see them as they are, woven into their whole background in a hundred ways. Miss Graef hardly even suggests to the reader the existence and depths of that background.

We have something of the same sort of feeling about the long series of Patristic texts which are then considered in chronological order. To understand their significance we require much more consideration than we are given—consideration of their background in the thought of the period and in the whole context of the work of each Father. Thus (p. 37) it is surely untrue to dismiss much in the early Fathers as due to a 'Platonic' hatred of the body and matter. They had to make use of the mental categories of the educated world of their day—categories drawn by no means exclusively from Neo-Platonism; categories in which 'matter' did not at all necessarily mean what we mean by it. Moreover, the Fathers were well aware of the degree to which this language was inadequate to express Tradition—hence their conscious contradictions, their modifications. So again (p. 42) the treatment of Tertullian, to anyone who has ever struggled with the complexities and obscurities of his mind and works, is very misleadingly summary. Or, again, Miss Graef's often repeated, very brief remarks about the differences between Eastern and Western Fathers over nature and grace and over original sin give a reader superficial help in interpreting the texts but are not nearly enough to enable him to understand them.

As for medieval writers—a quotation from the Italian Protestant, Miegge (p. 239), stands in vivid contrast to the repeated negative and condemnatory brief judgments of the whole period by Miss Graef. Miegge displays a humanity, a real historical sympathy and insight which go far to explain much which Miss Graef makes seem almost incredible. In particular (p. 219) she leaves us with the impression that 'the famous adage *ponit, voluit, fecit*' was no more than an abdication of critical intelligence before the tides of emotion.



It is no exaggeration to say that the average educated layman would gain a powerful impression from a reading of this book that the whole of Mariology was a pious dream, elevating the simple girl of Nazareth into the cosmic Mother of Heaven . . . illegitimately; but that the supreme magisterium, in whose authority we must believe 'naturally', has endorsed the great majority of this development. The Protestant reader will note all of this, and put his own construction on the *obiter dicta* on clerical learning (e.g. p. xvii) and recent Popes (p. 238), 'medieval mentality' (p. 239) and the mentality of nuns (p. 233).

The style of the book cries aloud for revision; it abounds in Germanic turns of sentences and phrases. There are strange versions—e.g. p. 47 'Alexandrian'; p. 68 'martyr'; p. 112 'predicted' (for 'predicated'?). Also, surely *devoto* (in *devoto femineo sexu*) means 'vowed', and not 'devout'.

H.A.

VISION OF PEACE: A Study of Benedictine Monastic Life, by Wilfrid Tunink, O.S.B.  
Pp. 332 (Farrer, Straus and Co., New York) 4.95 dollars.

The author of this book is the Prior of an American monastery and a former novice-master. He provides here an extended meditation on the monastic life as set out in the *Rule* of St Benedict. While making no attempt to be scholarly, Fr Wilfrid gives depth and substance to his study by placing the *Rule* in its historical context, against the writings of the early Desert Fathers, particularly *The Conferences of Cassian*. From this context Fr Wilfrid derives his own interpretation of the *Rule*.

The interpretation is based on a twofold thesis, of which the first part is that the immediate aim of the monk is 'purity of heart'. The phrase is that of Abbot Moses, as recorded by Cassian. The author has discussed this idea elsewhere at length (cf. 'Purity of Heart and the Modern Monk', *American Benedictine Review*, Vol. X, 1959). Here he attempts to show that St Benedict has adopted Abbot Moses' fundamental teaching. Discussing St Benedict's chapter 'On the Observance of Lent', Father Wilfrid notes:

Purity does not have here its modern meaning of chastity. Rather, it is to be understood in the light of the whole body of monastic literature prior to Benedict. St Benedict uses the word purity, or variations of it, in a few other instances in the *Rule*. In each instance he has chosen the word with great care. In chapter xx he speaks of 'pure devotion', of 'purity of heart', and of 'pure prayer'. Now to monks prior to St Benedict, as well as to St Benedict himself, 'purity' means 'purity of heart'.

This purity of heart is essentially Christian charity: 'the soul's attachment to God in love, the complete offering or oblation of oneself to God'. Fr Wilfrid notes that purity of heart is explicitly identified by Abbot Moses with St Paul's description of charity in I Corinthians xiii. It is the purity of the risen Christ to which the monk aspires.

The second part of the author's thesis relates to the oft-posed question: Is modern Benedictine monasticism 'active' or 'contemplative'? Fr Wilfrid suggests that the dichotomy here is a false one, which would not have been understood by the Desert Fathers or St Benedict. The idea of the 'active' life in the earliest monastic tradition had a far broader meaning than it does today. For the Desert Fathers—Abbot Nestoros is quoted at length—the 'active' or 'practical' life included the whole of the monk's effort at self-reformation, his effort to root out vice and grow in virtue. Seen as such, the active life is not—cannot be—divorced from the 'contemplative' life which follows from it. Abbot Nestoros mentions the life of the hermit in the same breath that he mentions the life of the cenobite, the innkeeper, the nurse, the lawyer, the teacher, the almoner. Fr Wilfrid comments:

We today place both action and contemplation in the external social ordering of man's existence. The monks of old placed both in the interior moral order of man's relationship to God and man; for them it was not necessary to embrace one mode of life (the eremitical) rather than another (the cenobitical), or to embrace one profession (making altar breads in the enclosure of a convent) rather than another (nursing or teaching) in order to be 'contemplative'. The requisite conditions for becoming contemplative lay largely in the moral order; the first and most important such requisites is purity of heart, the goal of the active life, to which all the other conditions in one way or another are in function and purpose subordinated.

This is not to say that a monastery's choice of work is unimportant. In a chapter on monastic stability the author suggests that, ideally, Benedictines 'must adopt activities answering primarily the needs of the locality in which they live, activities which on the whole can be carried out by monks in and from the monastery'. Yet whatever the work may be, it remains but a part of the monk's active pursuit of purity of heart.

This twofold thesis provides the basis for the author's detailed discussion of monastic life. In sections on 'The Monastic Family', 'The Active Life', 'The Contemplative Life' Fr Wilfrid examines in detail the means by which the monk pursues his goal. The whole discussion is marked by a lofty idealism and a practical realism. The chapters on prayer are particularly forthright and provocative. *Lectio divina* should regain a more substantial place in the monk's daily life. Modern monasticism, suggests Fr Wilfrid, has tended to upset the balance of the *Rule*, in favour of the *Opus Dei* and the heavy apostolic commitments. There is on the author's part a noticeable refusal to fragmentize the monk's life of prayer:

. . . unless the monk sees the differing actions, that is, the *Opus Dei*, the *lectio divina*, the practice of ejaculatory prayer, and the pursuit of mental prayer, as actions of one fundamental habit or disposition of the soul, and therefore not only inter-related but interdependent, as flowing one from the other, so that the elimination of one does harm to the rest, the monk will never comprehend Benedict's integrated view of the contemplative character of monastic life.

This whole book bespeaks the author's own integrated view. It should be helpful to anyone who desires to comprehend more fully the vision of St Benedict's.

CHRISTOPHER RUSH, O.S.B.

GREAT HISTORICAL ENTERPRISES AND PROBLEMS IN MONASTIC HISTORY by David Knowles. Pp. 222 (Thomas Nelson, 1963) 30s.

It is not easy to believe that these two groups of essays make a perfect marriage. The first are the four consecutive annual presidential addresses that Professor Knowles delivered to the Royal Historical Society in the late 1950s, long asked for by a public unused to delving into T.R.H.S. The second are the Cambridge Birkbeck Lectures of 1962, which must be regarded, unlike the first, as important to scholars and of minimal interest to the general reader: they deal with source documents of the Benedictine Order and Cistercian Congregation—a far cry from the light and gay articles on Bollandists, Maurists, MGH and the Rolls Series which precede them.

It is not a good thing for reviewers always to be reconstructing other people's books, but this one does seem to need reconstruction. The monastic scholars are certain to lay down their 30s., just for pages 137–222; and the fledgling historians are equally certain to pay theirs for pages 1–136 (rather as one buys a record with Richard Strauss on one side and Thomas Tallis on the other). Prof. Knowles has written a sufficient number of essays on historical exponents and method to have filled out the presidential addresses into a book on its own, more harmoniously composed. He might well have



taken his essays on Jean Mabillon and Cardinal Gasquet out of *The Historian and Character* for this volume, adding perhaps for the occasion a fuller study of the Bollandist Papebroch, or further accounts of, say, Migne's *Patrologia Latina*/Graeca or the Letters & Papers of Henry VIII (or whatever he would have done had his presidential tenure been six years instead of four). The last two essays might equally have been reinforced by former essays of like genre—'Cistercians & Cluniacs' springs to mind, or the essay on Peter the Venerable, still buried in the 1956 BJRL. However, aware of this incipient criticism, Dom David forestalls it in a postscript at the end of the six essays. His purpose has been to reflect the different ways in which critical scholarship may make its advances. The first group of essays illustrates cooperative effort in planned long-term reproduction of the raw materials of history, subjected to comment and criticism, under newly formulated canons and techniques which in turn determined the method and the work. The second group illustrates individual criticism of a received and venerable opinion: from severe examination emerges a fabric of positive knowledge, which changed whole areas of historical outlook (in this case on monastic development): individual intuition has drawn from material known to centuries of historians, an entirely new understanding. Here presented to us then, if we will acknowledge the pattern, are the two essential approaches of the professional historian: in the first instance, the sound and final establishment of his material as a datum point of all subsequent thought (i.e. the process—'what happened?'); and the second, the close long-dwelling costing analysis of this material, using all the craft of a master (internal criticism, literary genre, parallelism of the period) and all the master's art (knowledge of essential human behaviour—Newman's supreme historical gift, knowledge of intellectual climate of an era, knowledge of the possible and probable) to answer the question, 'What does it mean, what value has it?'.

Of the last and—who would deny it—the most fascinating process, the final essay on the primitive Cistercian documents is by far the best example, and the least demanding to read. It boils down to the fact that just before the Second War scholars uncovered evidence of the Cistercian *Carta Caritatis*, the *Exordium Parvum*, and the *Instituta Capituli Generalis* having been written not as a separate tour de force, but by a growth process in no way divided from the growth of the Cistercian movement. During the 1950s a young research student, J.-A. Lefèvre, fell upon this new insight and published an epoch-making series of learned articles, so that 'few research students can have achieved such fame before defending their thesis'. What was once held, in the form of the *Carta Caritatis*, to have been the unpremeditated outpouring of the mind of Stephen Harding, has turned out to be a sophisticated rearrangement of wider material, proceeding from the apparently complex to the apparently simple. Stephen Harding wrote only the three opening sections, couched in preceptive and not legislative terms, for his first three daughter houses at a time when Morimond had not yet been founded. Differing from the rest in style, written in the first person plural, as personal directions from an abbot to his new foundation, these sections lay down that the abbot will retain only care of souls (i.e. exacting no material tribute), that the new foundations must observe the Rule of St Benedict exactly as at Cîteaux, and that customs in the emerging congregation must be standardized. These primitive paragraphs i-iii stand as an acorn which was to rear the young oak of the evolving Cistercian organisation. In this manner Lefèvre and others have divested the whole range of primitive documents of their secret, safeguarded until now for eight centuries. 'They have shown once and for all', writes Prof. Knowles, 'that the development of the Cistercian constitution was not a sudden flash of a genius with foresight, but the response of a number of clear and statesmanlike minds to the unfolding of a difficult problem.' Newman would be the first to say that here must be the truth, because it exactly reflects the essential working of the human mind—growth.

ALBERIC STACPOOLE, O.S.B.

THE BUILDING OF THE EIGHTEENTH-CENTURY CHURCH by Basil F. L. Clarke. Pp. 263 (S.P.C.K., 1963) 42s.

B. F. L. Clarke is already well known for his book, *The Church Builders of the Nineteenth Century*, which has become something of a classic. His new book is not a companion volume dealing with the previous century. The approach is different. Whereas the previous work dealt primarily with architecture—with the architects occupying the centre of the stage, this present work mentions architects and architecture only incidentally. Its focus is on the organisation of church building seen mainly from a parochial point of view. Great names such as Hawksmoor, Gibbs, Flitcroft or Chambers are given no more prominence than the local provincial masons and surveyors, a fact which indicates that the average parish relied on local men. In this it does help us see eighteenth-century architecture in the right perspective. Problems of style hardly appear in its pages, and we hear nothing of that interesting problem on which H. M. Colvin has thrown some welcome light concerning the survival and revival of Gothic. The Smiths of Warwick and the Townsends of Oxford are mentioned, but as local surveyors rather than as being among the last practitioners of a living tradition of Gothic. But if we are disappointed at not finding fresh light thrown upon architectural problems we should be grateful for a very clear account of the organisation behind the building of eighteenth-century churches.

The vestry, the predecessor of the parochial church council, had as one of its many duties the responsibility of keeping the church in repair, and indeed of building anew when necessary. For this it could levy rates on all occupiers of land in the parish. As an additional means of raising money an official brief might be sought from the Lord Chancellor. This was a letter patent which, when it had been read from the pulpit, permitted the official collecting of alms. But before this was done a faculty had to be obtained from the bishop, or rather from the chancellor of the diocese. Frequently an episcopal commission was appointed to examine the needs of the parish and perhaps advise on the building before the faculty was actually granted. As for the surveys, plans and estimates this could be the occasion for much discussion and bargaining. The account of all this is made alive by a liberal use of quotations from the sources. We still see local craftsmen doing some major designing themselves, as in the case of the rebuilding of the tower and part of the church at Whitechurch, Shropshire in 1711, when John Barker, a local carpenter, was employed. On the other hand the advantage of a reputation is made sufficiently clear when the committee for the rebuilding of All Hallows', London Wall in 1765 accepted the more costly estimate of Mr George Dance to the exclusion of those of his less famous contemporaries, Mr Holden, Mr Robinson and Mr Gibson.

Although abundant use is made of contemporary sources, no attempt at an exhaustive analysis of the material available has been made. This book, therefore, in no way outdates such works as W. A. Bewes' *Church Briefs* (1896), but it does point to a mass of source material which must be worked on if we are to obtain a more accurate and informed view of eighteenth-century ecclesiastical architecture. The author would claim no more than to have scratched the surface of such material as churchwardens' accounts, vestry minutes, churchwardens' presentments, visitation records, petitions for faculties, faculties themselves, briefs and so forth. But by doing just this he gives a deeply interesting picture of the complex activities which went into the building of eighteenth-century churches.

EDWARD CORBOULD, O.S.B.



DRAMA AND IMAGERY IN ENGLISH MEDIEVAL CHURCHES by M. D. Anderson. Pp. 248 (24 plates) (Cambridge University Press, 1963) 45s.

The connection between religious drama and imagery in the middle ages has been recognised for some time. Emile Mâle in his great work, *L'Art Religieux du XIII<sup>e</sup> siècle en France* and the succeeding volumes, pointed this out at the beginning of the century; and although Mâle in his preface to the second edition of *L'Art Religieux de la fin du Moyen Age en France* had to admit that in many instances he had exaggerated the dependence of imagery on drama, his thesis as such still stands. The growth of iconographical studies in recent years has done much to emphasize this connection, and in general to show the dependence of artists on literature for their ideas. In the middle ages, when artists and craftsmen were less sophisticated and literate than their successors, the likelihood of their being influenced by religious drama and preaching was considerable.

Mâle, of course, worked basically on French drama and imagery; but until now little has been done in this field on the more meagre English material. Rushforth in his very detailed study of the imagery of the Malvern glass incidentally made reference to the influence of drama, and there have been short studies in learned journals on particular examples. Recently, Otto Pächt in his book, *The Rise of Pictorial Narrative in Twelfth-Century England*, has shown how much the artist of the full-page illustrations of the St Albans' Psalter was inspired by liturgical drama. But there has been no full-length study of the subject. Miss Anderson's book, therefore, fills an important gap. She does not pretend that the problems are slight, for they are not. In the first place, English material is very poor compared with that of France, both as regards the text of the plays as well as complete programmes of imagery. Secondly, accurate dating is often impossible and so even where a connection is obvious there still remains the problem of which influenced which. Finally, there is always the possibility of a third common source such as the sermon.

Miss Anderson faces these difficulties and when a certain answer cannot be given, is not afraid of making an intelligent guess. But she does not pretend that these guesses are anything more than guesses. A writer less bold than Miss Anderson would never have succeeded in writing the book at all. She hinges the book on the development of medieval religious drama, from liturgical drama through the dramatised sermon to the mystery and miracle plays, and shows how each affected imagery and how in turn we can learn something about the production of these plays from church imagery. Among a host of tentative cases which look as if the imagery was directly inspired by drama, occasionally a more certain attribution can be made. Such is the case with the magnificent series of roof-bosses in the transept of Norwich Cathedral which Miss Anderson shows to have been based on the plays of the Guild of St Luke, or the Loddon painting which was based on the *Croxton Play of the Sacrament*. To multiply examples would be tedious.

Certainly, scholars will not accept all Miss Anderson's guesses, but both scholar and general reader alike will be grateful to Miss Anderson for having written a most readable book in which she communicates so well her enthusiasm for the subject.

EDWARD CORBOULD, O.S.B.

THE RIGHT TO LIFE by Norman St John Stevas. Pp. 128 (Hodder and Stoughton) 2s. 6d.

Six fundamental questions which are crucial to mankind are discussed in this book and there is no doubt that the author makes a fine, clear statement of each one of them, embracing every possible approach. But the book suffers from the obvious drawback of concentrating on breadth at the expense of depth. The issues are far too great and too important to benefit from a superficial examination, but at the same time the author's dilemma is also recognisable: he cannot afford to go into great detail if his book is to remain useful for the ordinary man; it must be of a popular appeal

and length. It is a paperback and it is certainly cheap so that it should achieve a proportionate circulation, and this is an important factor. Each issue is treated in its legal, historical, social and moral aspects, but the balanced view that this treatment gives is countered by the lack of an answer to several important points which the author raises and only touches upon. This concession to popular appeal is unsatisfactory for two reasons. In the first place, those who think seriously about such matters as euthanasia and capital punishment, and who go to the length of reading a book on these subjects, are the sort of people who require more than a superficial survey. They need more argument before proceeding to conclusions. In the second place, some of the issues raised are sufficiently controversial to mean that the reader who disagrees with the author's views will be angered by his failure to concede that any other point of view warrants consideration. However, for all this criticism, the book has many useful observations which are often forgotten, such as 'Suffering cannot be equated with unhappiness... not everyone who suffers is necessarily unhappy'. Then there are thought-provoking remarks such as 'One reason for the rise of Hitler was precisely the number of people who could command no metaphysical view of human nature'. In addition, there is much interesting information collected in the book which should appeal to a large number of people as a useful reference book.

J.D.K.C.

CYBERNETICS: MACHINES WITH INTELLIGENCE by Neville Moray. Pp. 124 (Burns and Oates, Faith and Fact, 1963) 9s. 6d.

Cybernetics is the theory of machines designed to reproduce certain behaviour patterns. Dr Moray's book is a clear, popular, exposition of the fundamental problems raised by this new science. It would be difficult to ask for a better introduction.

Use of language is one of the trickiest problems involved. How are we to describe the behaviour of a machine which responds to light signals (or 'learns' or 'decides' etc.)? If it is said to 'see', in what sense? It is strange that Dr Moray never makes explicit use of 'analogy' in the meaning of words like see, perceive, learn, decide. God *sees* the hearts of men, the reader *sees* this review, the machine *sees* the light signal. It is important to emphasize not only that such use is legitimate (as he does) but that it is not univocal.

Thus the very title of the book is a mistake, for 'intelligence' can be used analogously of machines, but it demands qualifications which only the expert, as yet, fully grasps. This has been the trouble on countless occasions in the history of science. The pioneer knows the limits of his theory and the limits of the language he uses (which at first *must* be borrowed from other fields). But these limits cannot be known, to start with, by those responsible for preserving other truths and values which are affected by the new learning. Thus action stations are taken up, neither side being able to know what is really implied or imperilled by the new learning. Opposition arises where there should be careful dialogue. Galileo, Evolution, Modernism.

Dr Moray discusses very well the implications and limits of cybernetics; how much we have to learn from it about human nature, human knowledge, human activity. One has an uneasy feeling that some of his discussion is naïve because not based on a sound theory of knowledge; in particular our knowledge of being, and of substantial unity. This is beyond the scope of the book, but it has direct implications within it.

It is sad to see the only-too-common confusion of 'spiritual' with 'supernatural' on page 109 and on the same page a superficial dismissal of arguments for man's spiritual faculties.

These are criticisms of a valuable book and are meant in the spirit of dialogue not condemnation. It should be recommended to all who are or should be interested, for cybernetics is no back-room branch of science, but is highly relevant, especially in an age to be so deeply affected by automation.



CHRISTIAN RESPONSIBILITY AND WORLD POVERTY. A Catholic Viewpoint. Edited by Arthur McCormack. Pp. 310 (Burns and Oates, 1963) 42s.

Symposia are seldom satisfying. They give a jet-flight impression of touching down on many topics but really understanding none. The present book is a happy exception. It succeeds in going to the heart of subject matter, presenting it in a form which can be grasped not only by experts but by all educated Catholics whatever their way of life. Fr McCormack has gathered a remarkable collection of the world's first-class minds on the topics in question.

The title must be taken seriously for there are very many factors which discourage people from recognising the full extent of our responsibility. The selfishness of an affluent society, the indifference of welfare-conditioned minds, the dirty connotations of anything suspected as 'charity', the reluctance of Catholics, after centuries of 'siege mentality', to hammer out their basic responsibilities in new world situations, the dichotomy between spiritual values (of charity and justice) and the daily world of business and trade. This book presents with great authority the nature and extent of our responsibilities, now that we are faced by such new problems as population increase, relations between rich countries and poor, development, aid, and world structure so radically interlocked. These are new problems and it is our own age alone that can bring to bear Christ's eternal truths.

It would be foolish to pretend that this book answers all the problems. But it does face them and does show precisely where they lie, clearing aside many false notions by sound factual argument. In the second section, for instance, Cardinal Suenens, Dr Marshall and Fr de Lestapis form a powerful trio showing the depth of Catholic teaching on marriage, love and birth, its immense rightness from many different points of view (spiritual, biological, social, etc.) and also how superficially it has often been presented (with scant recognition of responsible parenthood).

This is certainly a book to be used rather than read through and it is sad to have no index of subject matter.

Fr McCormack, claiming to be no more than an expert on the experts, is doing remarkably valuable work. His name is quoted in many circles now, non-Catholic as well as Catholic, and much of the growing awareness of the wisdom of the Church's teaching is due to his work.

The book's six sections cover world poverty, population, parenthood, Communist and Catholic solutions, agricultural and economic revolutions, India, South America, Africa, international social justice.

T.A.C.

AGE OF AUSTERITY 1945-1951. Edited by Michael Sissons and Philip French. Pp. 349 (Hodder and Stoughton, 1963) 30s.

The first reaction on receiving this book may be of some disappointment because it does not cover the period, does not give a complete picture of Britain during these years. In fact, however, it would be impossible for any one book of this size to do this. Moreover, these years are too near to us and too full of important facts still unknown and mysteries still unravelled for a definitive account to be written. And for another reason too, it is fortunate that the attempt was not made, as such a book would have been too controversial and probably much disliked by most readers. As it is, the 'Age of Austerity' is a collection of essays, all by different people, and which do in fact cover nearly all the important issues of the time. The political ones are of course controversial but not in any exaggerated or offensive way. Indeed these fifteen writers, all contributors to papers and periodicals, and 'progressive' or left-inclined for the most part, are remarkably objective and fair in their judgements. It was clearly a good idea to divide the labour between many (one person could not have managed it) and

also to commission persons of this sort to do it. Had a university professor, one of our so-called 'popular historians', undertaken the work, it would almost certainly have been excessively biased, weighed down with arbitrarily chosen and useless references and clogged with irrelevant categorisation and left unreadable. The essays are free from all this.

Particularly interesting and vivid are the chapters by David Hughes, Susan Cooper and Pearson Phillips on life in Britain. It all comes back—the awful shortages and the rationing of everything, of almost all foods (including bread), of clothing and fuel, of soap and sweets and even of labour—there were still nearly a million men in the army by 1948—the whale meat and snoek, the spivs and barrow-boys and squatters and those terrible fashions (until the New Look took over). The excellent chapters on the films and the theatre show how these provided a necessary escape for a depressed nation. Though one might add here that it is a pity that there is not a more penetrating study of what people did with their own time, and also a clearer picture of the structure of society in Britain during these years.

Certainly the Establishment had never had it so bad as it did in 1947, but how did most people think about this and what was the strength in those days of our now powerful intelligentsia, the protesting angry young men and the beat groups—was there anything equivalent to these? This side of the picture is indeed touched upon, but only just, by Anthony Howard, David Marquand and Peter Jenkins when they deal with the politics of this 'age'. Howard, in his 'We are the masters now' essay, shows how the great Socialist dream of a new society might well have been realised had action been taken in 1946 when they were assured of overwhelming popular support. Instead this year was used 'as essentially one of reassurance and acclimatisation'. 1947, the year of real austerity, an austerity due as much to the weather and conditions abroad as to Socialist measures, began to crack the Government's self-confidence and heralded the beginning of a strong Conservative counter-attack. It was a hard time for the nation as well as for our rulers for whom nothing seemed to go right. They were still being accused of being merely amateurs and their pathetic but costly failures like the groundnut scheme were to be thrown in their faces as 'proof' of this. By 1948 rations had fallen well below wartime averages. While the bureaucrats poured out explanations for the shortages and then their justifications for the multitudinous controls and regulations, many people wondered just when the Government were acting for doctrinaire reasons and when out of sheer necessity. Meanwhile the uncomprehending housewife, wondering why she alone, and not her European and Transatlantic cousins, was still living in an age of austerity, kept herself busy by absorbing the Ministry of Health's 'Instructions on How to Make Dried Milk Delicious'. '... put one teaspoonful in a cup, then add half a teaspoonful of sugar and one of cocoa ... the result in Nourishing, Chocolatey, Economical.' It is not surprising that the traditional British respect for law and governmental decrees suddenly broke. David Hughes recalls how being a crook became almost respectable and that blackmarketeering, smuggling, illicit currency exchanges, etc. became anybody's game. It is a 'game' that is fortunately rarely played in this country and in this instance certainly seems to have petered out by 1951 when the barrow-boys were finally driven off the streets, either into the army or down into cellars to practise their skills in other devious ways. 1951 was in fact a year of reckoning not only for the barrow-boys but for the nation as a whole and not least for the Labour Government. Virtually all the writers of this book agree that 1951 was a watershed, a year of great change, whether it was for good or bad depends on the individual, but a year of change and re-direction it certainly was both in a social and political sense and psychologically too.

The book has been criticised for being the work of a pack of young journalists—too young to remember what happened from 1945 to 1951 and therefore unable to



appreciate the issues of that time. This is just rubbish. Reading the book one becomes more and more convinced that their comparative youth (they are nearly all aged about thirty) is in fact a great advantage. Having been teenagers in the Age of Austerity they are able to remember a great deal of the atmosphere of the time as well as many details of daily life. The fact that people are naturally interested in the days of their youth has much to do with the success of these essays and their fresh style. Moreover these writers have the added advantage of not feeling intensely partisan about post-war issues in the way that most of their elders were; nor are they nauseated by the dreariness of those years—a period that many older folk feel is best left forgotten. People forget that during those years we, as children, were unable to remember a time without shortages; we were not haunted by ghosts of freedom and bulging shops and real cream. Consequently we can look upon this period more or less dispassionately but also with a real, almost nostalgic, interest. Susan Cooper concludes her chapter with a reference to this, and what she says may well link up with the way in which the teenagers have become during the last few years in a most remarkable manner a self-consciously distinct group, internationally linked and highly demonstrative as they never were in the late forties. 'The world opening before us in those years', she writes, 'was not a pale imitation of one we had lost, but a lucky dip of extraordinary things we had never seen before. If, later, we seemed to snarl with baffled rage at the disillusionment and apathy of our elders, perhaps this is why. They treated it all as a dreary mess; they forgot that for us it could have been a brave new world.'

FABIAN COWPER, O.S.B.

#### SHORTER NOTICES

From Pastoral Publications, St Edmund's College, Nr Ware, Herts.

BAPTISM. 6d. each, 45s. per 100. *Postage extra.*

AWAITING THE RESURRECTION. 9d. each, 55s. per 100. *Postage extra.*

RETURN TO THE CHURCH. 1s. each, 40s. per 50. *Postage extra.*

CONFIRMATION. 2s. each, 80s. per 50. *Postage extra.*

THE PASCHAL MYSTERY. 2s. 3d. *Postage inclusive.*

These five pamphlets are very highly to be recommended for use on any parish. They are a combined text and commentary for Baptism, the funeral service, the reception of a convert, Confirmation and Holy Week. The commentary of the first four is by Fr Charles Davis, of the last by Fr Hubert Richards. These two names guarantee the standard of the commentary which is admirably married to the text. In the cases of Nos 3 and 4, the commentary overflows into a preface and a postscript, of six pages out of sixteen in the former and eighteen out of twenty-four in the latter.

The *Paschal Mystery* is subtitled: *The Priest's Guide to Holy Week*. The commentary consists in a series of short explanations for him to give the people at each stage of the rite. But although designed for the priest, a member of the congregation would use it with great profit.

These pamphlets are a pastoral instrument of the greatest value and of exactly the sort that is demanded by this time of liturgical renewal when so much depends on making comprehensible to the people the basic themes of the sacraments so that they both want and see how to take their proper part in them.

WEST BADEN READINGS IN PHILOSOPHY AND THEOLOGY, West Baden College, West Baden Springs, Indiana, U.S.A.

THE HYPOSTATIC UNION AND CREATED ACTUATION BY UNCREATED ACT by M. de la Taille, S.J. Pp. 76, c. 8s.

THE PHILOSOPHICAL NATURE OF PHYSICAL BODIES by Peter Hoenen, S.J. Pp. 75, 8s.

THE PHILOSOPHY OF INORGANIC COMPOUNDS by Peter Hoenen, S.J. Pp. 123, 12s. 6d.

These three booklets represent a publishing venture that deserves a very warm welcome, above all from clerical students but by no means only from them. The Jesuit Fathers of West Baden College are making available at low price and in good print valuable material otherwise extremely hard to get at. The first of them, for example, combines two essays and a dialogue, published separately in 1925, 1928 and 1929, by de la Taille on the union of the divine and human natures in our Lord, together with the related doctrines of grace and the beatific vision. The second and third are a translation from the Latin of Parts I, II and III of the fourth book of Fr Hoenen's *Cosmologia*. He is possibly the most eminent Thomistic philosopher in the critical field of cosmology, the 'philosophy of nature', where modern science and Thomism can appear to meet head-on. He was prepared for his role of mediation by studying for his doctorate in chemistry 'under the Nobel Prize Winner Hendrik A. Lorentz whose set of four algebraic equations, known as the Lorentz transformation, formed the basis for Einstein's restricted theory of relativity'.

Other titles in the series include: *The Trinity of Mind, Knowledge and Love*, the Latin text of Books VIII and IX of St Augustine's *De Trinitate* together with an English translation by W. J. Mountain, S.J.; *Miracles* by J. de Tonquédec, S.J., translated from the *Dictionnaire Apologétique de la Foi Catholique* by F. M. Oppenheim, S.J.; *Mystery and Prophecy*, two articles by Abbé A. Michel, translated from the *Dictionnaire de Théologie Catholique* by C. J. Moell, S.J.; *The Dignity and Virginity of the Mother of God*, three disputations from the *De Mysteriis Vitae Christi* by Francis Suarez, S.J., translated by R. J. O'Brien, S.J.

THEY SAW HIS GLORY by Maisie Ward. Pp. 278 (Sheed and Ward: Stag Books) 10s. 6d.

This book, first issued in hard covers in 1956, is at last published in paperback. Its purpose is to provide the educated layman with a short but expert guide to the Gospels and the Acts, giving him in condensed form the fruits of modern biblical scholarship and theological insight. It does this extremely well and may be highly recommended to all who want to advance in understanding of the Scriptures but have not much time available. The reference to the Jerusalem Bible on p. 51, though, should be brought up to date and something might be added about the Revised Standard Version.

THE PROTESTANT CHURCHES OF BRITAIN. A Plain Man's Guide by the Rev. Gilbert W. Kirby. Pp. 128 (Hodder and Stoughton) 4s. 6d.

In the age of ecumenism it is of importance that English Catholics should learn to know and understand their separated brethren a little more than has been normal. Mr Kirby, the General Secretary of the Evangelical Alliance, is clearly qualified to map out Protestant territory for us, though he disarmingly admits in his Foreword that he is 'biased', albeit only 'in the direction of the reformed faith'. This becomes fairly apparent in such paragraphs as the following: 'As time went on the power and influence of the Church of Rome became more and more marked. That Church had departed to a considerable extent from the simplicity of the New Testament. After the Norman Conquest, English Christianity became even more "Romanised" and the



spiritual life of the country degenerated. From time to time brave men such as Wycliffe and his Lollards stood up against the encroachments of Rome, but the years from A.D. 1000-1500 may well be described as the "Dark Ages" from the point of view of vital Christianity.

It would be wise, therefore, to read this book, neither for its account of the Reformation nor for its attitude to Catholicising tendencies within the Protestant churches but simply as a brief, competent, useful and Evangelically one-sided survey of the present religious situation in Britain. In other words, it is valuable as a source of facts and as a revelation of a certain Protestant theological attitude to them.

BEST OF BOTH WORLDS by *Bernard Basset, S.J.* Pp. 150 (Burns and Oates) 12s. 6d.

The subtitle of this book, *A Guide to Holiness in the Suburbs*, explains its purpose. It is written with Fr Basset's customary charm and fluency, and gets across a lot of useful ideas through the medium of the Dawe family and a lovable character called Mrs Cary. Her reflections on the value of 'the present moment' and 'getting the best of both worlds' are, by themselves, worth the price. But some of the situations and conversations are pretty unreal.

THE STUDY OF WORSHIP by *Graham Jenkins*. Pp. 80 (Challoner Publications) 8s. 6d.

This is a very useful little book. Often, when one is approaching a complicated subject for the first time, one would be grateful for a short and unpretentious sketch of it that is content to give one the bare outline, while recommending at every point all relevant books of acknowledged value. The book here reviewed does exactly this, and not only for the Latin (65 pp.) but also for the Eastern liturgies (25 pp.). At a time when there are many who wish to understand the movement of liturgical renewal in the Church, this little book should do some good.

J.-F.S.

LIVING THE CHRISTIAN LIFE by *Leo, J. Trese* (Geoffrey Chapman, London) 5s.

Leo Trese fans will have met already much of the material contained in this volume; in 'Many are One', 'More than Many Sparrows' and 'Everyman's Road to Heaven'. They will also be acquainted with his raciness of style and vigour of expression.

But *Living a Christian Life* presents the old, and some new material in a new arrangement. The first of the two parts, entitled 'Personal Spirituality', starting with an excellent chapter on Providence, moves through 'Sin and Conscience' to 'Confession and Communion' and 'Death and the Christian'. It seems a pity that Fr Trese treats of Communion in this part on personal spirituality, rather than considering it when he deals with the Mass and Liturgy, after a consideration of the Mystical Body and the Apostolate, in Part II (entitled 'Social Responsibility').

In this second part, the chapter on the Apostolate is perhaps the outstanding one. Fr Trese starts by telling us to see Confirmation as sharing in one of Christ's three offices, that of Prophet (the other two being Priest and King). The Prophet is an Interpreter and Mouthpiece of God. We will be this, he says, by words certainly, but more by action. The rest of the chapter is an urgent appeal for widespread active participation by the Laity in the life of the Church.

At the end of each chapter there are questions devised by James Carroll which serve as excellent bases for discussion or private meditation on the problems posed. It is through being presented by such questions, arising from day to day experience, that most of us grow in the understanding of our faith, and its consequent deepening.

A.B.

COMPLETE WORKS OF ST TERESA. Translated and edited by *E. Allison Peers*, 3 vols (Sheed and Ward, New Ark Library) 10s. 6d. each.

God sometimes bestows the superabundance of His grace on those who are not highly endowed with natural gifts; but others of His Saints are men and women who would be called 'great' judged by purely human standards, as, for example, St Augustine. Seldom has grace worked its wonders in a more naturally attractive personality than that of Teresa de Almadá. St Teresa is of course one of the great teachers on the spiritual and mystical life; but there are some Saints, such as St Francis of Sales, who remain notable influences, not only through their doctrine, but also through the magnetism of their grace-infused personalities, which can still affect us through their writings; and St Teresa is most emphatically one of these.

Unlike that of St John of the Cross, her Spanish is too idiosyncratic for those who have only a smattering of the language; and we need a translation that allows as much as possible of the Saint's personality to shine through her writings. Since its appearance in 1946, the translation of the late Allison Peers has done this admirably. Sheed and Ward have now issued a softback edition of the three volumes of the Works at less than half the price of the original. Perhaps inevitably, a certain price has had to be paid for the reduction in monetary cost. The pagination corresponds exactly with that of the original edition although the page is considerably reduced. The result is that the type may be found to be a little too close set to be comfortable for continuous reading. Nevertheless, this is a useful addition to the range of softbacked religious books; and it would be good to have the two volumes of the Letters in a similar edition, especially if it were possible to eliminate the slight inconvenience of type-size and setting.

D.B.S.

GOLDEN LEGEND OF YOUNG SAINTS by *Daniel-Rops*. Pp. 192 (Geoffrey Chapman) 12s. 6d.

This collection of stories about young saints ranges from New Testament times to the nineteenth century. It includes well-known stories such as the conversion of St Paul, our Lady's appearances to Bernadette, and St Dominic Savio at school; but mostly the stories are about less familiar saints like St Odilia of Alsace, St Brendan, apostle of Iceland, or St Geneviève of Paris. The book is intended for children, so adults conditioned by modern critical hagiography will not be attracted. A few Junior House boys (aged about 12) who read it liked it, but not enthusiastically. This suggests that it will be most favourably received by a slightly lower age group. A good book of bed-time stories for the young.

S.P.T.

MISSAL FOR YOUNG CATHOLICS by *Thomas Bequet, O.S.B., Alfonso Pereira, S.J. and Harold Winstone* (Geoffrey Chapman) 5s.

This is the first really good Missal for younger children to appear in England. The Ordinary of the Mass is given in well-spaced and easy-to-read print, in a very simple but dignified English version, with the short responses in Latin. The proper of big feasts of some Sundays is given, and it is easy to find, for a change. The explanations are clear and not too long, and the thumbnail outline sketches of the priest's and server's actions, given in the margin, are an excellent guide to the progress of the ceremony and do away with those photographs of depressed-looking celebrant and dogged altar boy. The many and lovely illustrations are in a limited range of warm colours, they are a real help to an understanding of the significance of the



liturgical action, are simple enough for a child to understand immediately but will not displease the most fastidious adult. I have two criticisms. One is that for reasons of space the Holy Week ceremonies are too abbreviated to be much use, and I feel it would have been better to leave them out and publish them more fully and separately. The other is that there really should be an alternative hard binding. The present one is very attractive but easily damaged; books for the young should be tough as well as good-looking.

ROSEMARY HAUGHTON.

SEVEN STEPS TO THE ALTAR, Preparation for the Priesthood by P. Bernardin Goebel, O.F.M.Cap. (Geoffrey Chapman) 18s.

'Seven', the sign of perfection, pervades the earth God made and the Church Christ founded. On the seventh day He rested; seven pairs in the Ark of Noe; seven pillars of Wisdom; the seven gifts of the Holy Spirit; the seven capital vices and their contrary virtues; Zachary's 'seven eyes of the Lord' and John's 'Lamb standing, as if slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth'. Forgiveness 'not seven times, but seventy times seven'; seven loaves and seven baskets; the seven last words on the Cross; the seven churches of Asia; seven golden lamp-stands, and seven stars held in the grasp of the Son of Man; the seven spirits ever before the throne of God. Seven seals, seven trumpets, seven angels, seven plagues, seven golden bowls filled with the wrath of God. There are seven sacraments, and seven Orders among God's ministers—a perfect number, reflected in the seven Deacons ordained by the Apostles.

Seven, then, are the rites of Holy Orders whereby the Church progressively raises those whom God has called, to the final seal of the priesthood. These rites rank among the noblest monuments of her liturgy. Admonition, symbolic action, and fervent prayer all combine to testify to the Church's earnest concern, under the hand of the Holy Spirit, that the Priesthood should remain sacrosanct, inviolate, holy above the powers of natural man unaided.

Fr Goebel has here written a septenarium of meditation on the steps to the Priesthood, taking for his text the exhortation of Paul to Timothy, 'Fan the flame of that special grace which God kindled in thee, when my hands were laid upon thee'. He moves from the Tonsure to the Minor Orders (Doorkeeper, Lector, Exorcist, Acolyte), to the Subdiaconate, the Diaconate, culminating in the Priesthood itself (Sacerdotem oportet offerre, benedicere, praesens, baptizare).

These meditations come from the hand of a Franciscan Doctor of Theology, who has spent the greater part of his active life teaching apologetics. They carry the magisterium of no slight experience, nor brief reflection.

A.S.

## BOOKS RECEIVED

- A HISTORY OF PHILOSOPHY, Vol. VII, Fichte to Nietzsche by F. Coplestone, S.J. Pp. 496 (Burns and Oates) 42s.
- GOSPEL BACKGROUND by B. A. Pickering. Pp. 98 (Darton, Longman and Todd) n.p.
- BEFORE OUR LORD by A. Pickering and L. Johnston. Pp. 167 (Darton, Longman and Todd) n.p.
- GOOD TIDINGS, a catechetical bi-monthly, Vol. I, published by the East-Asian Pastoral Institute, Manila, 8s. p.a. The English agents are Fowler Wright Books Ltd, Tenbury Wells, Worcs.
- REPORT FROM ROME by Y. Congar, O.P. Pp. 132 (Chapman) 5s.
- LET'S FACE IT by E. Simmons. Pp. 142 (Chapman) 5s.
- WHITSUN RIOT by Roland Mathias. Pp. 153 (Bowes) 21s.
- THE THEOLOGY OF WORK by M. D. Chenu, O.P. (Gill and Son, Dublin) 9s. 6d.
- THE JOHANNINE COUNCIL by B. Haring. Pp. 155 (Gill and Son, Dublin) 10s. 6d.
- THE STRUGGLE OF MINDS by E. H. Schillebeeckx. Pp. 91 (Gill and Son, Dublin) 6s.
- THE WORLD OF TEILHARD DE CHARDIN, edited by R. T. Francoeur. Pp. 208 (Helicon Ltd, Dublin) 35s.
- TOWARDS THE KNOWLEDGE OF GOD by C. Tresmontant. Pp. 120 (Helicon Ltd, Dublin) 18s.
- THE HONEST TO GOD DEBATE by Bishop Robinson (S.C.M. Press) 6s.
- DEATH AND LIFE HAVE CONTENTED by H. A. Hodges. Pp. 94 (S.C.M. Press) 6s.
- A PRIEST MUST PREACH by T. R. Murphy. Pp. xiv + 287 (Thomas More Books) 30s.
- THOUGHTS FOR GARDENERS by Cecilia Phillips. Pp. 58 (Fowler Wright Books) 5s.
- A GUIDE TO THE KINGDOM by A. Mullins, O.P. Pp. 139 (Fowler Wright Books) 18s.
- THE THEOLOGY OF SEX IN MARRIAGE by D. Planque. Pp. x + 187 (Fowler Wright Books) 24s.
- WHITSUN RIOT by Roland Mathias (Bowes and Bowes Ltd) n.p.
- THE SPIRITUAL DOCTRINE OF ST AUGUSTINE by I. M. Barrachina, O.C.D. (B. Herder Book Company) 4.75 dollars or 38s.
- A THEOLOGY OF WISDOM by Kieran Conley, O.S.B. Pp. 171 (B. Herder Book Company) 27s.
- LITURGY FOR THE PEOPLE by W. J. Leonard, S.J. (B. Herder Book Company) 44s.
- A PASTOR'S POINT OF VIEW by J. H. O'Neill (B. Herder Book Company) 40s.
- MOMENTS OF LIGHT by H. Van Zeller (Burns and Oates) 16s.
- CORNELIA CONNOLLY by Mother M. Thérèse, S.H.C.F. Pp. 326 (Burns and Oates) 35s.
- CHRISTIAN LIFE DAY BY DAY by Cardinal Suenens. Pp. 160 (Burns and Oates) 8s. 6d.
- HOW THEY LIVED, Vol. II, by Harrison. Pp. ix + 324 (Basil Blackwell) 35s.
- THE EMPIRE OF THE ARABS by Glubb Pasha (Hodder and Stoughton) n.p.
- CREATION LEGENDS OF THE ANCIENT NEAR EAST by S. G. F. Brandon (Hodder and Stoughton) 35s.
- THE GOOD NEWS by Francis Somerville, S.J. Pp. 166 (Nelson, Edinburgh) n.p.
- MODERN CATECHETICS, edited by G. Sloyan. Pp. 381 (Collier-Macmillan) \$5.95.
- VOICES OF NEGRO PROTEST IN AMERICA by W. H. Burns (Published for the Institute of Race Relations by the Oxford University Press) 8s. 6d.
- THE FIRE NEXT TIME by James Baldwin (Pelham Books) n.p.
- SEASONS OF GRACE by Pius Parsch (Challoner Publications) 42s.
- WITH CHRIST THROUGH THE YEAR (Challoner Publications) 25s.
- TEACHING LITURGY IN SCHOOLS (Challoner Publications) 8s. 6d.
- BIBLICAL DOCTRINE OF VIRGINITY by L. Legrand, M.E.P. Pp. xvi + 167 (Chapman) 15s.
- INCARNATION IN THE UNIVERSITY by V. Buckley. Pp. 127 (Chapman, 1963) 5s.



- BALAAM AND HIS ASS; ZACCHAEUS THE PUBLICAN; DAVID; THE LAMB OF GOD; JONAS; JESUS BY THE LAKE (Dove Books, Published by Chapman) 3s. 6d.  
 MYTHS AND REALITIES, Studies in Biblical Theology by J. L. McKenzie, S.J. (Chapman) 30s.  
 CHILDREN AT THE COURT OF ST PETER by D. Lord (Chapman) 12s. 6d.  
 THE CYPRESS BOX by D. Lord (Chapman) 12s. 6d.  
 BRINGING YOUR CHILD TO GOD by X. Lefebvre, S.J. and L. Perin, S.J. Pp. 178 (Chapman) 18s.  
 GOSPEL ACCORDING TO ST MARK by Alexander Jones (Chapman) 25s.  
 THE TREE OF LIFE: SEXUALITY AND THE GROWTH OF PERSONALITY by R. Trevett. Pp. 191 (Chapman) 21s.  
 CAMBRIDGE HISTORY OF THE BIBLE by Greenslade. Pp. 589 (Cambridge University Press) 45s.  
 THE QUEST FOR CHRISTIAN UNITY by G. Braum, O.S.A. Pp. ix + 285 (Sheed and Ward: Stag Books) 13s. 6d.  
 CHRIST THE SACRAMENT by E. Schillebeeckx, O.P. Pp. xix + 276 (Sheed and Ward: Stag Books) 15s.  
 TO PREACH THE GOSPEL by P. Hitz, C.S.S.R. Pp. xii + 209 (Sheed and Ward: Stag Books) 10s. 6d.  
 SERVITEUR DE DIEU, COLUMBA MARMION by Dom T. Delforge. Editions de Maredsous. Pp. 82. 35 B frs.  
 POPE PAUL VI by Douglas Woodruff. OUR LORD'S OWN WORDS FROM THE GOSPEL by W. J. Raemers, C.S.S.R. BLESSED DOMINIC BARBERI, C.P. by A. Wilson, C.P.  
 THE POPE, THE JEWS AND THE NAZIS by Sir Alec Randall, K.C.M.G. SIGNPOSTS TO THE CHURCH by F. J. Ripley. All C.T.S. pamphlets, 6d.  
 THE REGULATION OF BIRTHS by Dr John Marshall. NEWMAN TODAY by Meriol Trevor. WHAT'S THE ATTRACTION? by V. J. Matthews of the Oratory. 6d. each, C.T.S.  
 PACEM IN TERRIS—PEACE ON EARTH by John XXIII (the second revised edition) 1s. 6d.  
 OUR LORD'S TEACHING: SIMPLE MEDITATIONS by Abbot Joseph Oswald Smith, O.S.B. 9d.

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 American Benedictine Review, The Wykhamist, The Sedberghian, John Fisher School Magazine, Novo, The Peterite, The Stonyhurst Magazine, The Worth Record, The Worksoption, The Raven, The Priorian, The Beaumont Review, The Giggleswick Chronicle, Wimbledon College Magazine, The Pocklingtonian, The Georgian, Kearnsey College Chronicle, The Penryn Review, The Belmont Abbey School Magazine, The Lorettonian, The Gordonstoun Record, The Ampleforth News.*

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### content:

This publication contains the complete text of all the Hours of the Roman Breviary. The Latin text follows verbatim the text of the latest Vatican *editio typica*; the English is given in parallel columns; all rubrics are given in English only. Apart from the Scripture portions, most of the English sections are new translations. The Psalter is enriched with explanatory notes.

### format:

The edition consists of three volumes, each having approximately 1900 pages. Each volume is printed in red and black, has five ribbons, and soft flexible binding. Size:  $4\frac{3}{4} \times 7$  inches. Volume One extends from Advent to Passion Sunday; Volume Two, from Passion Sunday to August; Volume Three, from August to Advent.

### price:

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## OBITUARY

### FATHER SYLVESTER FRYER

FATHER SYLVESTER died suddenly in a nursing home in York on 15th October.

Percy Peter Fryer was born in Manchester on 27th September 1884. Brought up on strict evangelical lines he was educated at Woodhouse Grove School, where he decided to take up art as a career. Some part of his youth was spent in St Louis, Missouri and in the West Indies, where he volunteered as a nurse during a cholera epidemic, and he entered the profession of journalism as a caricaturist, working on the *Manchester Guardian* until he became political caricaturist to the *Daily News* in London, and in between times he did a good deal of reporting. On the outbreak of war in 1914 he enlisted in the London Scottish and was soon commissioned in the Special Reserve battalion of the Manchester Regiment, with which he served in France for the greater part of the war, being wounded and rather badly gassed.

After the war he did not return to journalism, but taught for a time in an art school in Bournemouth and then took a partnership in a fruit farm on the edge of the New Forest. While there, through a fortuitous but fortunate acquaintance with the Cistercian Convent at Staplehill, he made contact with Catholicism, was instructed at Downside and received into the Church in 1922. An introduction to Abbot Smith led him to Ampleforth and he came on a week-end visit to remain, as he put it, for the next twenty-four years. He received the habit in April 1923, was solemnly professed in 1928, and ordained priest in July 1930. In the meantime during an epidemic of influenza in 1925 his devoted nursing of his brethren led to a breakdown of his own health and he contracted the diabetes which remained with him for the rest of his life. Characteristically he refused to be beaten and made a study of the disease which enabled him to live a very full life and to become something of an expert on its treatment.

During his time at Ampleforth his principal work was to teach art, but he also gave lectures on art to the Sixth Form, taught English, hand-writing and Religious Instruction, and he will be remembered for the vigour of his instruction in those subjects by many an Old Boy who never went near the Art Room. But it is in the department of Art that he made his greatest impact on the School. When he began to teach, this subject was known as 'Extra Drawing' and was taught by a master who visited Ampleforth once a week for the purpose, aided by such gifted amateurs as Fr Maurus Powell and Fr Raphael Williams. Under Fr Sylvester it developed into a very important part of the school's cultural activities with an Art Room equipped not only for

drawing and painting, but also for modelling in clay and leather-work, where boys spent many hours working along their own lines under his inspiration. The output of work was prolific, some of it being of sufficiently high quality to win awards in art and craft shows.

The Art Room thus became an integral part of Fr Paul's conducted tours of the school, and so impressed one visiting headmaster that he insisted in 'borrowing' Fr Sylvester for the interviewing and choosing of an art master for his own school.

Several of Fr Sylvester's pupils have since made their mark in the world of Art, whether with pictures on the line in the Royal Academy, or membership of the Royal Society of Portrait Painters or in commercial art in various forms.

By way of spare time occupation he took over and transformed the orchards, acted for some time as headmaster's secretary, and after his ordination he gave many retreats and was always ready to produce sermons for special occasions.

In 1946 he gave up his work in the school and went to work in our parishes, first at Brownedge, then at Leyland and finally at St Peter's, Liverpool. This was for him a welcome change, as it gave much fuller scope to his apostolic zeal.

*Argue, obsecra, increpa* might describe his approach to souls, always tempered by real understanding of and sympathy for human weakness. He was most assiduous in visiting his district as long as his health permitted, and was especially successful with the men of the parish. He also greatly extended his work of giving retreats and preaching in other churches. At length, however, failing health compelled his retirement to Ampleforth in 1958.

To end on a more personal note, he had a genius for companionship. Friendship in the narrower sense he reserved for comparatively few people, but in any gathering he was always 'gayest of the gay', and was at his best when he could give rein to his great gift of humour and his powers as a raconteur.

A friend and colleague of long standing writes of him as follows: 'Fr Sylvester was, in three ways, easily the most remarkable man I have



*A Self-portrait*



known: he was intensely English, he was astonishingly many-sided, and all this many-sidedness was blended, fused and directed by his vocation as a monk of St Benedict.

He was English to his finger-tips, with the directness of a Lancashireman and the subtlety of mind which might be expected of a man who had been in his day one of the leading English cartoonists. He was, too, very much of the "Englishman in his humours" and, like Dr Johnson, he talked to win. To argue with Fr Sylvester was like facing a gale of wind on the slopes of the Pennines, challenging, disconcerting, and intensely invigorating. Sometimes too it was intensely irritating. Yet it was never, like so much argument, a waste of time—very much to the contrary.

Closely connected with his Englishry was his many-sidedness and the breadth of his experience. It was not only that he had known the remarkable circle that centred round Scott of the *Manchester Guardian*, that he had travelled in America, and been part of the intellectual, literary and journalistic life of London before 1914. Nor was it only that he was a remarkably well-read man, in the old sense of the phrase, and a man who revelled in apt quotation or allusion. He had also, and indeed especially, his experience as a soldier; perhaps, one suspects, the most decisive influence in his life. Somebody once said of Dickens that he had the impetus of a mob. And to know Fr Sylvester was in a sense to meet a crowd of Englishmen; Phil May, Dr Johnson, Mr Standfast, something of William Morris, a dash of Pope at his most acidulated, a touch of Pistol and Bardolph—one could draw out the list a big way further. And all this fascinating complexity was braced and directed by his vocation as a monk.

Finally, and not so obviously, there was his capacity, indeed his talent for the admiration of personality. It appeared in particular in his admiration for Fr Paul. Indeed it was not so much that he admired him; he gloried in him. And so he verbally cartooned him. Some of the best "Paul stories" were of his craftsmanship. And right at the end of his life, one had only to turn the talk to Fr Paul for Fr Sylvester's face to light up with delighted reminiscence.

One of his most successful Art pupils writes of him: "If you look at something every day for ten years, you may be in grave danger of seeing it". Such was the kind of remark which those of us who were fortunate enough to frequent the Art Room in Fr Sylvester's time were constantly apt to hear. "Beautiful piece of virgin paper" he would say, as he put it on your desk, "... never be so beautiful again." But we were indeed fortunate. In Fr Sylvester we had a direct and one-time professional link with the great tradition of English illustrators and press artists and his able and witty draughtsmanship echoed the era of Charles Keene and Phil May. Besides all this he was able to implant in us enough basic knowledge of such fundamentals as design, perspective and good

lettering to last a lifetime. Fr Sylvester had little use for time-wasters, nor much for those who were out of tune with his teaching, but those of us who survived his wit and profited from his encouragement and enthusiasm will not easily forget our debt to him.

Another pupil, not an artist, remembers him thus: 'My clearest mental picture of Fr Sylvester shows him hurrying down the long passage to or from the Monastery with his habit wrapped round his thin form, the flaps of his hood tied in front, face weather-beaten, books under one arm, not looking to right or left. Social Credit was one of his interests while I was in the school, and although I was in his class, I remember little of the theory, but much of the scorn that he poured on his opponents. Our interest was always held, we were never bored, and we were for that hour in the hands of the most forceful personality at Ampleforth in those days. There was much humour too, if somewhat caustic at times, and I can remember his comments as clearly after thirty years as if it were yesterday.

His sermons were above the average of the community of that time from the point of view of holding our interest and attention.

Fr Sylvester was one of those who made a lasting impression on me and whose appearance, voice and manner remain vivid after thirty years.'

Finally THE AMPLEFORTH JOURNAL owes him a great debt because he took over the business side of its production at a time when it was somewhat precarious, and with his Fleet Street experience was able to turn it into a sound financial proposition.

*May he rest in peace.*



## NOTES

EVERY now and then we intend to give a list, for the benefit of Old Boys, of those members of the community who are no longer resident at Ampleforth, since, for many, they will be far more accessible now than when living at Ampleforth.

Of those not on parishes, there are :

At St Louis' Priory, St Louis, Missouri, U.S.A. :

Frs Columba Cary Elwes	Austin Renwick
Thomas Loughlin	Leonard Jackson
Luke Rigby	Timothy Horner
Nicholas Walford	Augustine Measures
Ian Petit	Paul Kidner

At St Scholastica's Abbey, Teignmouth, Devon :

Fr Raphael Williams

At Portsmouth Priory, Portsmouth, Rhode Island, U.S.A. :

Fr Aelred Graham is conventual prior

Of those on parishes, there are :

In Liverpool

At St Peter's, Seel Street, Liverpool, 1 (Royal 2009) :

Frs Martin Rochford	Mark Haidy
---------------------	------------

At St Austin's, Grassendale, Liverpool, 19 (Cressington Park 3033) :

Frs Richard Wright	Henry King
with Fr Matthew Henson of Belmont Abbey	

In Warrington

At St Alban's, Bewsey Street, Warrington, Lancs. (Tel. 30928) :

Frs Aidan Cunningham	Richard Frewen
John Macauley	

At St Mary's, Buttermarket Street (35669) :

Frs Gabriel Gilbey	Christopher Topping
Herbert O'Brien	

At St Benedict's, Rhodes Street (30127) :

Frs David Ogilvie Forbes	Kevin Mason
Philip Holdsworth	

In the Preston area

At Our Lady and All Saints', Parbold, near Wigan (Parbold 248) :  
Fr Aelred Perring

At St Joseph's, Hoghton, Preston (Hoghton 226) :  
Frs Antony Spiller                      Joseph Smith

At St Mary's, Leyland, Preston (Leyland 81183) :  
Frs Edmund Fitzsimons              Abbot Herbert Byrne  
Theodore Young                      Gregory O'Brien

At St Mary's, Brownedge, Bamber Bridge, Preston (Preston 85168) :  
Frs Gabriel McNally                      Abbot Alexius Chamberlain  
Charles Forbes                      Francis Vidal

At Our Lady of Lourdes and St Gerard Majella, Lostock Hall, Preston (Preston 85387) :  
Fr Wilfrid Mackenzie

At St Francis, The Hill Chapel, Goosnargh (Preston 229) :  
Fr Alphonsus Richardson

In Cumberland

At St Mary's, 22 Church Road, Harrington (Harrington 234) :  
Frs Roger Lightbound                      Wulstan Gore

At Our Lady and St Patrick's, Fleming Square, Maryport (Maryport 157) :  
Frs Edward Croft                      Chad Bourke  
Maurus Green

At Our Lady and St Wilfrid's, Warwick Bridge, Carlisle (Wetheral 273) :  
Frs Laurence Bévenot                      Cyprian Thompson

At Our Lady Star of the Sea and St Michael's, The Priory, Workington (Workington 114) :  
Frs Sigebert D'Arcy                      Francis Primavesi  
Michael Sandeman                      Damian Webb  
Osmund Jackson

Near Leeds

At St Wilfrid's, Aberford, Leeds (Aberford 236) :  
Fr Alban Rimmer, who also serves the Church of St Joseph at Garforth.

At St Mary's, Knaresborough, Yorks (Knaresborough 2388) :  
Fr Denis Marshall



## In Wales

At St Mary's, 67 Talbot Street, Canton, Cardiff (Cardiff 30492):

Frs Dominic Allen	Leo Caesar
Aldhelm Finniear	Kenneth Brennan
Kentigern Devlin	Joseph Carbery

Fr Leo is also the chaplain to the Catholic students at the university. The Chaplaincy is at 46A Park Place.

At Our Lady and St Michael's, Abergavenny, Monmouthshire (Abergavenny 370):

Fr Raymund Davies

Lastly, in our own diocese of Middlesbrough, we have six parishes, of which only one—St John's, Easingwold—has resident priests: Frs Vincent Wace and Illtyd Williams.

Fr Gregory O'Brien, who joined St Mary's, Leyland, in January, was parish priest of Gilling for some years. He has been succeeded by Fr Boniface Hunt.



WE congratulate Br Placid Spearritt, Br Ralph Wright, Br Joseph Slater and Br Christopher Rush, who made their solemn professions in September, and Br Matthew Burns, Br Timothy Wright and Br Laurence Kriegshauser, who made their simple profession in the same month, and Br Bonaventure Knollys, who made his in December.



WE recommend without reserve Fr Clifford Howell's translation of the Council's 'Constitution on the Sacred Liturgy', promulgated in December by the Holy Father. It is a truly splendid document, and it is hard to imagine a text better suited for discussion by Catholic study groups or for private reading by all interested in any way in the revival of the liturgy. It deserves the widest possible circulation, and nothing could better prepare the way for the immense amount that is to be done. It costs 2s. from Whitegate Publications, 26A Castle Street, Cirencester, Gloucestershire.



WHAT with one thing and another, it looks as though a Golden Age of Catholic translation is about to dawn. If that be so, one hopes it will not be only from the Latin, much as one would like to see good English versions of very much that is in that language, such as the hymns of St Thomas Aquinas. But there are many other sources from which splendid

material could be drawn, and it would be a great pity if the present movement of liturgical renewal passed them by; particularly is this true in the matter of singable hymns, of which we are in short supply.

It is to encourage such an effort that, for example's sake, we draw attention to the poetry of Anne Griffiths (1776-1805). It is an acknowledged treasure of Welsh literature, full of the most genuine religious feeling, and many of her poems are used as hymns in her own country.

What follows is a translation by Mr R. O. F. Wynne of the poem on pp. 343-5 of the *Oxford Book of Welsh Verse*, widely used in Wales as a hymn and sung to the tune *Blaenwern*, itself a splendid tune.

Wonder that excels all wonders,  
Marvel in the angels' sight,  
Creation's Lord, the World's Provider,  
Ruling all in power and might,  
Lies all swaddled in a manger,  
Lacks a pillow for his head,  
Yet a shining host in glory  
Worships him with holy dread.

Gratitude that never ceases  
Whilst I breathe I'll ever raise  
To the object of my worship,  
A theme for everlasting praise.  
In my nature he was tempted,  
As a man the earth he trod,  
Weak as I am and defenceless,  
The Infinite, Eternal God.

When the smoke ascends on Sinai  
And the trumpet sounds on high,  
I shall feast beyond the frontier  
In Christ the Word and shall not die;  
In him dwells eternal fullness,  
He fills the void of our great loss,  
In the breach 'twixt Man and Godhead,  
Reconciling through the Cross.



FR HUGH AVELING, who some years ago published a most valuable study on Catholic Recusancy in the East Riding of Yorkshire, has now shifted his ground and has produced an even more detailed study on the same subject in the West Riding. Under the forbidding cover page,



'Proceedings of the Leeds Philosophical and Literary Society', he has written some 115 pages on *The Catholic Recusants of the West Riding of Yorkshire, 1558-1790* (obtainable at Ampleforth, 7s. 6s.). As in his former study he has made wide use of manuscript sources, many of which have not previously been used. What emerges from the detailed study is a picture of a substantial community of hereditary stock, whose roots are not in Irish or foreign immigrations, but in its own country throughout the centuries of persecution. As a community it counted as one of the largest, most productive of martyrs and vocations, and wealthiest in England. But for all its influence, it remained compact, close-knit and constant in number (never a great number) throughout its time of persecution. It retained its vigour and tenacity not in spite of, but because of, persecution; and because it was led by its natural leaders, the nobility and landed gentry, one in four of whom in the West Riding was a Catholic Recusant.



WE would like to give unqualified welcome to the appearance of an English edition of *Herder Correspondence*. At last current, lively and informed discussion of problems and developments in the Church will be available to the English reader. The first issue (January 1964) contains the following articles: 'A New View of the Church' (a discussion of the Vatican Council's schema 'De Ecclesia'); 'Restoring the Diaconate'; 'The Church and the Churches' (Protestant reactions to the Council); and 'Catholics and Buddhists in South Vietnam'. Also included are a series of 'News Reports' and a summary of the most important articles in various journals of interest to educated Catholics. The review appears monthly, and is remarkably cheap at 30s. a year. It is distributed by Herder Correspondence, 15 Wellesley Mansions, North End Road, London, W.14.

## OLD BOYS' NEWS

WE ask prayers for Christopher James Young (1948) who died in an aeroplane accident on 16th October; and for Nicholas Loftus (1934) who died in a car accident on 20th December.



WE offer congratulations to the following on their marriage:

Kevin Ryan to Jane Heather Adcock at the Church of Our Lady of Mount Carmel, Corby Glen, Lincolnshire, on 29th December 1962.

Stephen Keppel O'Malley to Frances Mary Ryan at the Church of the Sacred Heart, Henley-on-Thames, on 25th May 1963.

Robert Blake James to Rowan Leeper at the Church of the Holy Name, Esher, on 29th June.

Andrew Dobrzynski to Audrey O'Brien, on 6th July.

Peter Byrne-Quinn to Gillian Anne Martin at St Patrick's, Wolverhampton, on 27th July.

Patrick Ryan to Diane Brittorous at the Church of St John the Baptist, Andover, on 31st August.

Christopher Brown to Brenda Rugeroni at St Mary's, Cadogan Street, on 14th September.

James Rafferty to Mary Eileen Hawthornthwaite at the Church of the Austin Friars, Carlisle, on 23rd September.

The Hon. Anthony Edward Barnewall to Lorna Margaret Marion Ramsay at St Mary's, Cadogan Street, on 28th September.

John Remers to Philippa Roberts at St Pancras Catholic Church, Lewes, on 12th October.

Lieutenant Michael A. King, R.N., to Margaret Mary Durack at St Benet's, Kemerton, on 26th October.

Michael Leonard to Margaret Tressidder at the Church of the Sacred Heart, Wimbledon, on 9th November.

Jeremy David King to Christine Leah at St Augustine's, Matson, on 28th November.

David Lee to Gillian Mary Cluett at Portsmouth Cathedral on 30th November.

David Morton Mansel-Pleydell to Elisabeth Susan Luard at St Mary's, Cadogan Street, on 5th December.

Michael Agar Freeman to Carolyn Lawson Clarke at the Church of Our Lady of Mount Carmel and St George, Enfield, on 7th December.

David Philip Jeffcock to Josephine Anne Warde-Norbury at St Peter's, Doncaster, on 14th December.



Michael John Dunkerly to Marianna Christina Chryssicopoulo at the Church of St Edward, Sutton Park, Guildford, on 21st December.  
 Anthony Howard Osborne to Ann Elizabeth Harrison at St Margaret's, Twickenham, on 28th December.

Cyril Seymour-Newton to Carol Birts at St Mary's, Cadogan Street, on 31st January 1964.

Dr Robert John Irvine to Lesley Marian Urquhart at the Church of the Assumption, Torquay, on 18th January.

Brian Read Peerless to Caroline Margaret Leather at St Mary's, Cadogan Street, on 1st February.

Adrian Cave to Felicity Cooper at St Patrick's, Soho Square, on 1st February.



AND to the following on their engagement :

Paul King to Colleen McCabe.

David Smith to Paula Kathryn Black.

Anthony McCausland to Priscilla Vernon Jones.

Ian Edward Johnson-Ferguson to Rosemary Teresa Whitehead.

Martin Joseph Crossley to Eileen Prickett.

Timothy John Cullen to Mary Buckmaster.

Charles Alexander Luke Clennell to Joanna Mary Cuthbert.

Julek Komarnicki to Hania Dobranski.

Peter Gilbert Brodie Peart to Mary Virginia Williamson-Jones.

Captain Robert Graham Binny, 16/5th The Queen's Royal Lancers, to Diana Mary Mitchell.

Thomas Hugh Farrell to the Hon. Clodagh Mary Morris.

William Anthony Angelo Sparling to Josefa Maria Beale.

Richard Grey to Hilary Ogilvie Forbes.

Fredrik John Patrick Crichton-Stuart to Elizabeth Jane Douglas Whitson.

Desmond Leon Corcoran to Judith Cynthia Aline Keppel.



#### BIRTHS

##### Sons

William and Gillian Gilchrist, a brother for Mark.

Charles and Krystyna Sulimirski, a brother for Roger.

Hugh and Dawn Reynolds, a brother for Catharine and Laurence.

John Sheridan.

William Charlton.

##### Daughters

Desmond and Agnes Leslie, a sister for Shaun and Mark.

Michael and Gea Collins, a sister for Peter and Robert.

Christopher Irven.

Kevin Ryan.

Dr A. Porter.



THE REV. A. GRIFFITHS (1943) has been appointed Parish Priest of St Augustine's, High Wycombe; his curate is the Rev. J. D. Harris (1948).



BRIGADIER THE HON. MILES FITZALAN HOWARD (1934) has been appointed G.O.C. 1st Division, and granted the temporary rank of Major-General.



R. H. R. BERTIE (1949) has succeeded his cousin as Earl of Lindsey and Abingdon.



C. N. SHERIDAN (1942) has been honoured by the Head of the Malaysian Federation with the decoration Panglima Mangku Negara, which carries the style 'Dato'.



LAWRENCE TOYNBEE (1941) has been appointed Senior Lecturer in painting at the Regional College of Art, Bradford.



THE Edinburgh Firm of Brown Brothers have announced that they are to develop the new oil drilling rig invented by H. D. Fanshawe (1945), and the first part will be tested at B.P.'s English oilfield at Eskring in Nottinghamshire.



AMONG books recently published are Dr N. P. Moray's (1953) *Cybernetics: Machines with Intelligence* in the 'Faith and Fact' series; Professor M. P. Fogarty's (1934) *The Rules of Work*; Aidan Reynolds (1952) and William Charlton's (1953) *Arthur Machen*; Vincent Cronin's (1939) *A Calendar of Saints*; and H. A. V. Bulleid's (1930) *Master Builders of Steam*.



A. MURPHY (1957), M. Wright (1955), both of Guy's Hospital, and W. C. Smith (1957), Charing Cross Hospital, qualified M.B., B.S., in October.

C. T. ALLMAND (1955) has been awarded his D.Phil. at Oxford, and is now lecturing at University College, Bangor.

W. E. O. CHARLTON (1953) obtained his B.Phil. in Philosophy at Oxford last July, and is now a junior lecturer in Philosophy at Trinity College, Dublin.

IN the New Year's Honours D. J. M. Carvill (1939) received the O.B.E.: he is State Engineer in the Public Works Department, Malaysia.

A. B. YATES, K.S.G. (1941), is Chief Engineer to the Department of Northern Affairs and Natural Resources in Canada.

SQUADRON-LEADER C. H. BIDIE (1940) is half-way through a two-year attachment to the U.S.A.F. in Alaska. He wrote recently: 'I was most fortunate in being able to be airborne in a F.102 fighter during the total eclipse of the sun. The actual path of the visible eclipse was about a hundred miles North of here (Anchorage), and we arranged to fly eastwards with the sun so that we could film the passage of the moon.' His brother Kenneth, Queen's Own Irish Hussars, has been in Germany where he formed a Special Reconnaissance Squadron for the R.A.C. He has now returned to this country to re-form the R.A.C. Parachute Squadron.

THE new Secretary of the Yorkshire and North-East Area of the Ampleforth Society is J. A. Rafferty, St Martin's, 13 Elveley Drive, Westella, E. Yorks. The Irish Area Dinner on 6th November attracted a record number of over sixty guests. Similar numbers attended the Yorkshire Area Dinner in York on 9th November and the Midlands Area Dinner in Birmingham on 15th November. About one hundred and twenty were present at the London Area Dinner on 6th January, and ninety at the Liverpool Dinner on 13th January.

AMONG the freshmen at the Universities were the following:

OXFORD. N. R. Balfour, J. A. Carroll *University*; F. E. T. Sanders *Exeter*; A. G. H. Brunner, P. K. Poland, B. W. Read, K. R. Studer *Queen's*; A. C. Davey *Lincoln*; O. M. Bailey, D. X. Cooper *Magdalen*; M. Hailey, P. A. Knapton *Corpus Christi*; The Earl of Ancram, the Hon. P. E. Howard, M. F. M. Wright *Christ Church*; B. M. C. Fogarty, P. J. Pender-Cudlip, R. S. G. Thompson *Worcester*; M. C. Adams *Keble*; A. C. Chambers, C. J. Freeman *St Catherine's*; D. Alberic Stacpoole, D. Andrew Beck *St Benet's Hall*.

CAMBRIDGE. M. G. Tugendhat *Caius*; G. A. Whitworth *Pembroke*; T. W. Milroy *Christ's*; P. S. Carroll, M. A. Gormley, J. C. C. Tyler *Trinity*.

LONDON. A. P. F. Kinross *University College*; C. S. T. Ebrill, D. J. Pearson *St George's*; A. W. P. du Vivier, C. D. Jardine *St Bartholomew's*; H. M. Bishop *Middlesex*; D. Abbott.

BIRMINGHAM. F. J. Birks, J. C. Gray.

BRISTOL. J. J. J. T. Cerny, H. M. A. Crosby.

DURHAM. J. Dove.

LEEDS. B. W. Scotson.

LIVERPOOL. J. A. Stephenson.

MANCHESTER. B. M. Lewis.

NEWCASTLE. R. A. Coia, P. J. Smith.

NOTTINGHAM. P. Hickman, A. H. Stewart.

YORK. A. B. B. Capes.

LOUGHBOROUGH. S. J. Flavel.

EDINBURGH. S. B. Dowling.

TRINITY COLLEGE, DUBLIN. P. Morrogh.

UNIVERSITY COLLEGE, DUBLIN. C. D. F. Coghlan, M. G. Kennedy.

MCGILL UNIVERSITY. R. B. C. de Hoghton, M. Hickman.

C. J. VICKERS is working for a year in the explosives factory at Bishopton, with a War Ministry Student Apprenticeship, before entering Manchester University.



## SCHOOL NOTES

THE SCHOOL OFFICIALS were:

Head Monitor	...	...	...	J. P. G. Jephcott
School Monitors	T. P. Connery, T. T. Ferriss, R. J. Badenoch, K. M. Fraser, J. A. F. Baer, P. R. E. McFarland, J. B. P. Squire, M. R. G. Simpkin, C. J. Coverdale, S. F. P. Halliday, N. Dove, O. J. Field, T. J. Price, A. L. Bucknall, M. P. A. Carter, J. D. K. Cavanagh, M. F. Holmes, R. W. Goslett			
Captain of Rugby	...	...	...	P. R. E. McFarland
Captain of Shooting	...	...	...	C. J. M. Langley
Captain of Boxing	...	...	...	A. L. Bucknall
Captain of Swimming	...	...	...	A. L. Bucknall
Master of Hounds	...	...	...	P. T. L. Leach
Office Men	C. J. Coverdale, R. W. Goslett, P. F. G. W. Sich, R. D. Bramely, S. R. Brennan, M. Henry, T. A. S. Pearson, A. J. Plummer			
Librarians	C. G. Wagstaff, P. D. Savill, L. Marcellin Rice, St J. A. Flaherty, K. I. Milne, D. P. Murphy, M. H. Somervell, J. D. Stevenson, J. M. J. Brockhurst-Leacock, C. P. A. Stitt			
Senior Bookroom Official	...			Hon. H. A. J. Fraser

THE following left the School in December 1963:

D. L. A. Avery, R. J. Badenoch, J. A. F. Baer, N. W. Bagshawe, C. J. Bird, A. L. Bucknall, P. A. Cain, J. D. K. Cavanagh, T. P. Connery, J. F. Cunliffe, C. M. Davies, S. F. de BERN, C. E. T. Fawcett, J. H. Feilding, T. T. Ferriss, Hon. K. M. Fraser, D. Goldin, S. F. P. Halliday, J. P. G. Jephcott, T. Lennon, S. P. D. Loftus, A. Magauran, S. H. Norman, P. B. O'Reilly, J. D. Poloniecki, T. J. Price, G. P. Roche, R. C. C. Rowan, R. D. Shersby-Harvie, M. R. G. Simpkin, J. B. P. Squire, G. O. C. Swayne, J. J. Sykes, F. J. P. Thompson, T. H. F. Tully, C. P. Walsh, I. Witter, D. H. Woods.

THE following boys entered the School in January 1964:

C. Clark, M. A. J. Comyn, F. D. Cummings, P. H. Dagnall, J. H. Darnton, P. M. Dessain, J. F. M. Dufort, R. F. Harris, J. L. Hill, R. P. J. Lacy, M. A. B. Lamb, A. B. Lloyd-Williams, W. R. MacDonald, D. C. A. Mathias, M. J. W. Morrison, P. H. Nevill, M. A. H. O'Neill, R. M. Ruck Keene, M. G. Smith, G. Swietlicki, A. G. West, R. I. Windsor Clive, R. W. Woodcock.

WE congratulate the following on their election to awards at Oxford and Cambridge in the recent examinations:

M. R. G. Simpkin, Open Scholarship in Classics at New College, Oxford.  
S. P. D. Loftus, Open Scholarship in History at Trinity College, Cambridge.  
C. P. Walsh, Open Exhibition in History at Christ Church, Oxford.  
J. B. P. Squire, Stearns Exhibition in History at Lincoln College, Oxford.  
J. D. K. Cavanagh, Hastings Scholarships in Modern Languages at The Queen's College, Oxford.  
J. F. Smith, Open Smith Exhibition in Science at Christ Church, Oxford.

WE also congratulate the following on obtaining admission to colleges at Oxford and Cambridge:

*Oxford.* J. F. Cunliffe, University College; M. P. A. Carter, Merton College; A. Magauran, Exeter College; C. E. T. Fawcett, S. F. P. Halliday, Queen's College; J. A. F. Baer, New College; N. F. Bagshawe, C. J. Bird, T. P. Connery, Christ Church; J. P. G. Jephcott, Jesus College; T. T. Ferriss, Wadham College; A. L. Bucknall, P. R. E. McFarland, St Edmund's Hall; S. H. Norman, Lincoln College.

*Cambridge.* D. L. A. Avery, G. O. C. Swayne, Trinity College; C. M. Davies, Jesus College; I. Witter, Downing College; A. P. M. Teissier, Trinity College; T. J. Price, Magdalene College.

ON 7th December, Mr A. D. Kinnear, Senior National Technical Officer of the A.S.A., coached about twenty swimmers in the indoor bath and was encouraging about potential talent. Let us hope that it can be developed.

### THE LIBRARY

SINCE the summer there has been a large number of accessions, not all of them of course new books. We were able to work in a good many second-hand books and can report a total of about five hundred volumes added during the year 1963.

There have been some notable gifts—Austin Singer, *Birds of the World*, Rashdall's *Universities in the Middle Ages*, Justinian's *Institutes*



and Salmond on Torts together with several other law books, the gift of Professor Wortley of Manchester; the Letters of Mme de Sévigné, the Diaries of Pepys, and a quantity of books in Portuguese, Russian and French. We are very grateful indeed to all the generous benefactors.

Since 1947 there has been a classified index to the Library: this year we have been converting it to a card system as this is likely to be easier to operate. There have been many helpers, not least the nuns of our Congregation at Stanbrook and Talacre. We would here like to draw public attention to their good works; this is but one among many. As it is no small task to write nearly ten thousand cards (let alone keep them in right order), the operation is still in progress.

During the summer a survey of periodical reading was made. Its results (which have not yet been fully 'processed') were not altogether conclusive but should make it possible to make better use of the funds which can be allocated to periodical subscriptions.



### THE CINEMA

THIS may not have been one of the best of recent programmes (300 *Spartans* and *F.B.I. Code 98* were scarcely amongst the world's most memorable films), but it would surely be churlish to condemn too readily a list which included *Rear Window*, *Counterfeit Traitor*, *Gigot*, *The Bridge on the River Kwai*, *Harold Lloyd's World of Comedy*, and the admirable Czech tragedy, *Romeo, Juliet and Darkness*.



### THE QUINTET ANONYMOUS

NOTICE of the term's activities would not be complete without a mention of the first public appearance of The Quintet Anonymous, under the auspices of the Potrzebie Society. This gifted five-piece jazz group has, to quote *The Sunday Express*, been 'shattering the cloistered peace of our Yorkshire Abbey' for quite some time now, but this was the first occasion on which a substantial audience had a chance to appreciate its talents. Its members are: J. A. Stirling (trumpet), D. C. P. de Sousa Pernes (clarinet), D. C. Marchmont (guitar), W. R. Marriner (piano) and J. R. Smith (tympani). Specialising in a blend of traditional and mainstream jazz, the group was at its best in its own arrangements of well-known blues. Marked by an excellent ensemble, faultless technique and an infectious and unpretentious vigour and gaiety, the group was without any of the uncertainty and discordance to be expected from amateurs.

### AMPLEFORTH VISIT TO FATHER BORELLI

HAVING met Fr Borelli whilst he was at Ampleforth and having heard him talk about his work, a group of nine of us with Fr Jerome decided that we would like to go to Naples in order to find out on the spot how we could best help and at the same time actually to work with Fr Borelli in his Casa dello Scugnizzo. That this idea was the pervading theme throughout the trip did not however prevent us from seeing and experiencing a great deal of new and exhilarating experiences in Milan, Florence, Siena, Pisa culminating with an audience with Pope Paul at Castel Gandolfo. This account is however of our visit to Naples and what we saw and heard whilst we were there.

Our party of ten arrived at Naples on 2nd September late in the evening. Not all newcomers to Naples but all quite new to the conditions of life we were to experience with Fr Borelli at his Casa. We fed and worked at the Casa, and slept in the Oratory, an enormous building in the middle of the town where Fr Borelli houses the older of his boys who are attending schools or University in the town. Each morning we worked in the courtyard breaking up old furniture, sorting scrap-iron and generally cleaning up the place; in the afternoon we had time to see round Naples and to look about us. It was quite amazing how small was the speech barrier, and how well one was able to express oneself by gesture and pantomime, so much beloved in any case by the Neapolitan. It was during the afternoons and evenings that we came into contact with the inhabitants of the 'bassi' slums, or the inhabitants of the shanty towns, and with the occasional scugnizzo in the streets. One evening in particular we were having drinks in a beautiful villa on the heights above Naples at seven o'clock, at eight we had supper with our Scugnizzi in the Casa and at ten we were in Shanty Town where there are five hundred families living or rather existing in tiny little shanties built of sacking and bits of corrugated iron. The only sanitation, a large hole in the middle of the settlement, and the place literally alive with rats, who co-exist peacefully, side by side with dogs and human beings. The number of children in each family is the most staggering thing, as is their apparent health and appearance of being well-fed, the opposite to their parents, who would obviously starve to death rather than stint their children's food. The problem of course is when the family gets too large, and the elder children begin to seek their own life in the streets and alleys; when, at the age of eleven, there are ten other brothers and sisters all requiring to be fed, then it is, that a scugnizzo is born; what Fr Borelli calls an amateur scugnizzo, as opposed to the orphans and illegitimates, whom he calls the professional. Is it to be wondered at that, with all this before us, we came away from Naples with very definite and lasting impressions?



Of the poorer inhabitants of Naples (and here we include the inhabitants of the swarming bassi, and of the shanty towns), the majority are, at least outwardly, happy and certainly very proud. Passage to an alley or to Shanty Town is grudging or even prevented, sometimes with savage force, but, once contact is made within, one is greeted with open arms and treated as a dear friend. Contact is made through that of which they are most proud, and which they love more than their own life, their children; for it is a young world. Life is lived to the full—young girls, considering their very limited means, dress amazingly well and are very attractive, young boys play games demanding those qualities of speed and perception which are two of the characteristics of a Neapolitan, and everybody sings with beautiful voices. Children are the centre of life, love is abundant, youth is abundant but in the struggle for survival, love and ingenuity are prostituted and youth has to earn a living at too early an age, his ingenuity is used to make crime more lucrative, and love has no real meaning. This is the problem which faces Fr Borelli, and surely if anyone can solve it, Fr Borelli himself, a native of the bassi, will know how to do it.

It was not long before we saw quite clearly how Fr Borelli was coping, and we realised that we were seeing the problem tackled as our Lord Himself would have done. Love first and all else will follow. We ourselves saw and experienced how much these children love and want to be loved, and in an atmosphere such as exists in the Casa, it is not difficult to love, to want fiercely to help in some way, in any way. His first aim is to give them a home where they can rely on good food, on a bed, and most important of all, where they will have someone who is interested in them. Then he starts to educate them in his school situated in the Casa, whence they go later to the Oratory, where they are trained up to what we might call good middle-class standard.

There are many people in Naples who have not even heard of Fr Borelli, or perhaps, they have deafened their ears and stifled their consciences, but it is clear that all the poor know him and love him dearly; most of all the boys for whom he cares are deeply appreciative of what he has done for them and what he is doing for others; one has only to speak to some of his Old Boys to realise this truth.

The seed has been sown but there remains a lot to do before the problem is solved and we left our friends in the Casa with truly heavy hearts.

NOTE.—Since this article was written it has been arranged that twelve of Fr Borelli's boys are to come to Ampleforth in July. That the boys here have made this possible by being so generous was acknowledged by Fr Borelli in a letter to the School.





## MICHAEL BRAUNFELS

MOST of us, at some early stage, suffer, actively or passively, from a violent attack of Beethoven. Either we agonize at the pianoforte, banging out passionately and inaccurately the thick chords of the Pathetic Sonata or swooning over the Moonlight, or we have to listen to some sibling or schoolfellow agonizing at the pianoforte, banging out passionately and inaccurately, etc. Sometimes we emerge permanently scarred, shuddering at the very name of Beethoven; but occasionally there comes a chance of a more objective reassessment, and such a chance was the second visit to Ampleforth of the German pianist Michael Braunfels who played an all-Beethoven programme, and included several lesser known and highly characteristic compositions such as the capriccio 'Anger over the lost Penny', as well as the second last sonata, op. 110. After half a century of listening to Beethoven one is struck by the brilliance of his invention, the harshness of his almost expressionistic defiance of the laws of euphony, the brutal fragmentation of his themes, the immense scale that reaches almost beyond the limitations of the keyboard, and in op. 110 a sublimity that reminded Tovey of Palestrina. In sculpture one thinks of Bernini's ecstatic Saint Teresa and Henry Moore's powerful, fragmented female figures. Herr Braunfels's virtuosic performance came as no surprise to those who heard him play Schubert a year ago; his controlled passion and impeccable finger work make him an ideal Beethoven exponent; I can only quote of his playing what Peter Stadlen wrote of another pianist's performance of Beethoven. 'This important artist has the gift of reaching the limits of expressiveness without a hint of sweetness. He said all that can or need be said about these astonishing utterances of a human mind. It was a merit of his profound interpretations to remind one that full justice cannot be done to this greatest music, and that only approximations are possible.' The School showed its gratitude to a pianist who made a special journey to Yorkshire for the sole purpose of playing to them.

M.R.



## VOLUNTARY SERVICE OVERSEAS

DURING the past year a number of boys on leaving the School have gone out to Africa to do a period of Voluntary Service before going up to University. In January 1963 G. A. Whitworth, Hon. P. E. Howard, J. P. M. Pender-Cudlip and M. Hailey went out for nine months to teach in missions schools in Nigeria and Uganda. In September 1963 J. G. Fox and F. C. Medlicott went out for a full year which is the normal period for which V.S.O. likes to send out candidates.



Although V.S.O. decided that they would not in fact send out any candidates for nine months during 1963-64, they did accept M. G. Simpkin and T. P. Connery to go out in January 1964. In the absence of any further openings through V.S.O., Mrs Fox of Catholic Overseas Appointments (a voluntary organisation of which she is the Executive Officer) has managed to arrange jobs in mission schools in Nigeria for R. J. Badenoch, T. T. Ferriss and B. P. Blackden and they will be going out for nine months in January 1964. Mrs Fox had already in May 1963 arranged a similar voluntary job in Nigeria for C. X. S. Fenwick to last eighteen months and she is actively helping in some other applications which are pending. We owe her a great debt of gratitude for the time and trouble she has spent on these projects.

It should be emphasised, for the sake of any intending candidates for V.S.O., that a very high standard is required in those who apply. It is unlikely that any who merely had the intention of filling in time or seeing a bit of the world would get past the interviewing board; if they did get past the board they would be unlikely to make a success of their assignment. The emphasis is very strongly on a willingness to serve and, although this is an inspiring ideal, the context in which it becomes a reality is not often very inspiring; it can call for considerable resources of perseverance.

The academic standard called for is also high, but those who have not achieved a high academic standard may be helped by an Outward Bound course or something of that nature.

In 1962 there were 1,000 applicants to V.S.O. for 300 places. Seventy per cent of the projects are educational, involving classroom work of some kind. The rest vary from jobs helping District Officers or Game Wardens to helping in Community Development. M. G. Simpkin has been offered a job of assisting in the Nigerian Department of Antiquities. The personal qualities called for are: 'common sense, flexibility, imagination, ability to weather frustration and hard conditions. Perseverance and inner toughness are essential'.

For those who have the necessary qualifications V.S.O. is very strongly to be recommended. It may sometimes be worth postponing University entrance for a year, and some Colleges and Universities look upon this with favour, because they find that undergraduates who have done a year of V.S.O. have gained much in maturity and experience. There is also a graduate section of V.S.O. for those who have just finished University, but both for graduates and school leavers V.S.O. is limited by the funds available, which are not as large as the scheme really calls for. They are not subsidised by the Government directly and are dependent upon voluntary contributions.

[There is a full article on V.S.O. on page 7—Ed.]

## CHRISTMAS PLAY

## THE BUSINESS OF GOOD GOVERNMENT

by

JOHN ARDEN

Friday, 13th December

<i>Angel</i>	.	.	C. H. Hetherington
<i>Herod</i>	.	.	J. A. Fellowes
<i>His Secretary</i>	.	.	W. E. C. Gubbins
<i>The Wise Men</i>	.	.	J. R. Le Fanu
			F. K. Friel
			M. J. Loftus
<i>The Shepherds</i>	.	.	M. Bevan
			D. J. Lintin
			S. E. J. Knock
<i>Hostess of the Inn</i>	.	.	P. M. S. Emerson Baker
<i>Joseph</i>	.	.	A. T. J. Cape
<i>Mary</i>	.	.	M. W. S. Knapton
<i>Midwife</i>	.	.	R. J. Bradshaw
<i>Farm-Girl</i>	.	.	P. H. P. Mayne
<i>Guitarist</i>	.	.	D. C. Marchment

Lighting: A. Bromovsky

THIS nativity play was written for inexperienced actors and for a very informal production in a Somerset church. This production likewise was informal with an almost bare stage and with the actors, when not actually taking part, sitting on benches at the back of the stage. As for the actors, one presumes they were inexperienced as they were in their first or second year in the school: yet many of them gave a most accomplished performance. That of P. M. S. Emerson Baker was indeed memorable and moving. C. H. Hetherington and J. A. Fellowes were outstanding for phrasing and diction in a cast in which these attained a very high standard. Lastly, the author would have been delighted to have seen the performance of the three shepherds whose personalities were in no sense hidden and who sang their Shepherds' Round with the greatest gusto.

The simplicity of the production proved surprisingly effective, and instinctively drew greater attention to the spoken word. The lighting, in the charge of A. Bromovsky, was subtle and contributed much. One most successful alteration of the original production was the substitution of a guitarist for carol singers. D. C. Marchment performed his task quite admirably. Finally, let us hope that the success of this production will encourage the more frequent performance of short plays on the Ampleforth stage.



## SOCIETIES AND CLUBS

### THE SENIOR DEBATING SOCIETY

THE elections at the beginning of the term gave the House Mr M. G. Tintner as the expected leader of the Government ; as one of the members of the School team which brought back the *Observer* Mace, he was an obvious choice. The other, Mr S. F. P. Halliday, withdrew into an honourable retirement under pressure of exams. The leadership of the Opposition was more closely contested, Mr T. A. S. Pearson finally emerging as the one to oppose Mr Tintner. Mr A. J. B. Blackwell was elected Secretary.

For many terms a satisfactory means of dealing with the great increase in the number of applications to speak has been sought. At last, on a proposal of the Vice-President, it was unanimously decided to experiment later in the term with a temporary division of the House ; that a twin-House should be tried. The experiment was carried out. In the Upper House, meeting in St Oswald's House Common Room, there was a lively, interesting debate, encouraged by the smallness of the room. The Lower House, however, suffered, as had been expected, from the lack of experienced speakers : the debate there consequently lacked meat and direction. But many valuable lessons were learnt from the experiment and, now that the ice has been broken, no doubt an improved version will be attempted again.

The standard of speaking this term was very high, in spite of the Secretary's comparative silence. Clearly, whenever Mr S. F. P. Halliday ventured forth to speak, a powerful speech was confidently expected, one which almost visibly swayed the voting of the House. The occasional weak debate found, as contributory cause, Bench speaking which lacked punch, and which therefore did not encourage others to strive for a high standard. Mr Tintner, however, was often powerful, showing very great ability.

After the Dissolution for the St Peter's match, Mr Tintner was re-elected, while Mr R. O. Fellowes replaced Mr Pearson as Leader of the Opposition. He lacked experience for such a post, but quickly grew acclimatised, treating the House to competent and amusing speeches.

Messrs Holmes, Bussy, Murphy, Pakenham, Raftery and Emerson-Baker, often made good speeches. Mr Park made one outstanding speech as did Mr Simpkin. Mr Blount could usually be relied upon to view the motion from an original angle, but his approach did win the understanding sympathy of all members. Lord Ramsay was perhaps the best maiden speaker, demonstrating in his confident delivery a flair for speaking : he should, however, speed up. Messrs O'Toole, Freeman and

MacWilliam also spoke well as maidens. Mr Wagstaff on occasion spoke well, but he was inclined to monotony and overseriousness.

Mr T. D. J. Fenwick made a lasting impression on the House with his well-nigh whispered soliloquies. Mr Fawcett, whose last season this was, also made two good speeches. Somehow, though, one has the impression of never having heard him at full power. His delivery is usually monotonous and he depends too much on his notes—a great pity, since his ideas are first rate. He could be an outstanding speaker.

The match with St Peter's suffered from a low attendance. When, earlier in the term, a team came from the Pickering Young Conservatives, the mention of support from the fairer sex brought a large attendance. In fact, attendance during the term was high, although it was regrettable that a serious debate drew noticeably fewer numbers. As might be expected, attendance dropped towards the end of the term. But the last debate provided a suitable climax to the term, in the shape of a formal vote of thanks to Mr Halliday, moved by Mr Tintner at the end of the debate, for the great services that he had rendered to the Society in an exceptional career that ended with the winning of the Mace. He received the unique tribute of what was practically a standing ovation. It was an astonishing compliment. The Society will miss him badly.

In short, the term was a very successful one, with a high standard of speaking ; this was clearly helped by the Friday Afternoon Speaking Course run by the President and Vice-President. We all offer our thanks to the President for being so tolerant and helpful, and to the Vice-President, who has been of great help to speakers. We all look forward to a very good term's debating next term.

#### The motions were :

This House, though not accepting the characterisation of Pius XII put out by 'The Representative', deeply regrets that he could not see his way to an outright condemnation of Hitler's Jewish Policy. Ayes 26, Noes 28, Abstentions 1.

This House thinks that a Labour Government's return to power would be a disaster for the Country. (Against the Pickering Young Conservatives.) Ayes 69, Noes 60, Abstentions 3.

This House digs fashion. Ayes 79, Noes 29, Abstentions 2.

This House will never consent to be ruled by a world Government as opposed to an English Government. Ayes 28, Noes 34, Abstentions 10.

This House is violently in favour of coeducation. Ayes 48, Noes 44, Abstentions 7.

In the opinion of this House, the Church should take a more direct part in politics, even to the extent of forming a Catholic Party. Ayes 20, Noes 51, Abstentions 2.



In the opinion of this House, government by the people is not good for the people. (Against St Peter's.) Ayes 28, Noes 58, Abstentions 2.

This House deplores the present lowering of TV standards to keep pace with the demands of advertising, pop-singers and TW3. (Debated in two Houses.) Upper House: Ayes 15, Noes 10, Abstentions 1. Lower House: Ayes 17, Noes 31, Abstentions 2.

In the opinion of this House, the Cold War will be with us all our lives. Ayes 33, Noes 36, Abstentions 1.

A.J.B.

#### THE JUNIOR DEBATING SOCIETY

This was not amongst the Society's best sessions. In the early part of the term, a noticeable dearth of really strong speakers was accentuated by the premature departure of such worthies as Messrs Fellowes, Wickham and Emerson Baker, who decided to cast their pearls before the rather more eminent swine of the Senior Society. For a while the Society felt its way with a series of rather light debates, in which Messrs Bevan, Gubbins and others provided a good deal of entertainment in various languages, and which gave the Secretary several opportunities to indulge his taste for bad poetry and the Anglo-Saxon Chronicle. It was not until the last three debates, all of them challenging and controversial ones, that the House really found its feet and started unearthing the best first-year speakers. In the meanwhile, one of the most notable features of the session had been the presence of a large number of members from St Edward's, who threatened at one point to become a pressure group but who ended by making a solid contribution to the term's debating; for this they had mainly to thank Mr Walsh, who recovered well from his bout of Beatlemania, Mr Masraff, who proved himself the equal of his many friendly hecklers, and Mr Ruck Keene, whose championship of many admirable causes, such as the Royal Navy, won him a well-deserved reputation as one of the House's most persuasive speakers.

Mr Murphy, speaking from his lofty eminence, made many good speeches. He shared with the Secretary a great liking for the 'contemptuous' method, by which is meant an approach which is designed to make the opposition feel small: a task easier, no doubt, for Mr Murphy than for Mr Durack. In this they offered a contrast with such friendly and urbane speakers as Messrs Mayne, Nairac, Blake and Howard (D. or J., according to taste).

Amongst a growingly impressive list of maiden speakers, the most promising were Messrs Spencer, Schicht, Larkin, Rodger and the Le Fanu twins, not to mention Mr Lintin, who had the great virtue of being audible. Messrs Sich, Kilkelly, Cape and Carton were also worthy of notice.

The officials were, *Secretary*: J. F. Durack; *Committee*: A. C. Walsh, R. J. Murphy, P. H. P. Mayne and B. C. Ruck Keene. Fr Colin and Br Miles kindly deputised in the unavoidable absence of Fr Dominic.

The following motions were debated:

This House sympathises with those who argue in favour of Racial Segregation. Ayes 41, Noes 41, Abstentions 8.

This House believes that the influence of the United States of America has increased, is increasing and ought to be diminished. Ayes 20, Noes 55, Abstentions 0.

This House considers it a matter for regret that a University Degree in Science should be more highly prized than a similar degree in Classics. Ayes 30, Noes 30, Abstentions 8.

This House can see no future for the present Conservative Government. Ayes 29, Noes 38, Abstentions 4.

This House considers that 'It' is not worth being 'with'. Ayes 22, Noes 34, Abstentions 2.

This House considers that Great Britain and France should accept the status of minor powers and aim in the long run at unarmed neutrality. Ayes 21, Noes 35, Abstentions 6.

This House does not trust the Russians. Ayes 20, Noes 21, Abstentions 5.

This House can see no point in maintaining the distinction between the three armed Services. Ayes 20, Noes 21, Abstentions 4.

In a mock by-election, Mr Murphy's Liberal Moderate Party was returned, in a debate in which Mr J. Le Fanu did well, under the circumstances, to obtain 15 votes for the Conservatives, and in which the bottom position was held jointly by Mr Durack's Fascists (deservedly) and Mr D. Howard's 'De Rebus Reipublicae' Party (which deserved better of the electorate).

It is noteworthy that, according to the Secretary's minutes, two debates were tied and two others settled by one vote.

The Society would like to place on record its great pleasure at the successes achieved during recent years by the School Debating teams, particularly at last year's victory in the P.S.D.A. competition. All these speakers started their debating career in the J.D.S., and it has been gratifying to see their talents being so well exploited and developed in the Senior Society.

D.L.M.

#### THE FORUM

The Society had an interesting, if not overcrowded, term. Fr Dominic, the President, opened a discussion on *Philistinism, or Beauty and the Beast with a New Ending*. Mr Smiley, the Vice-President,



commented on the B.B.C. production of Dylan Thomas' *Under Milk Wood* and provoked much discussion. T. C. Rochford spoke on *The Symbolism of William Blake*. The Secretary and D. P. Murphy contested the thesis that *Great Art is the prerogative of an intellectual minority*. In many ways the highlight of the term was C. E. T. Fawcett's illustrated lecture on Lawrence Ferlinghetti.

The Secretary was S. P. D. Loftus. The Committee, which never met, consisted of himself, J. D. K. Cavanagh and T. T. Ferriss.

S.P.D.L.



### THE MUSICAL SOCIETY

At the first meeting of the term G. O. C. Swayne was re-elected Secretary and Treasurer. Thanks to the great generosity of Fr Bernard McElligott, the founder of the Society in 1918, and his friends, we now have a magnificent Stereo set up, with two electrostatic Quad speakers, and Quad amplifiers and pre-amplifier, and the results have to be heard to be believed; but not content with that he has also given us close on a hundred long-playing records to supplement our present collection, and by great good fortune very few of them duplicated what we already had, so that as a result we now have a very comprehensive collection of about 250 long-playing records. We also owe a great debt to Mr Vazquez who presented us with a stereophonic recording of the Britten War Requiem, and to R. A. Ford for a splendid recording of Bach's Coffee and Peasant Cantatas.

The term saw a fair amount of musical activity of one sort or another, and the A.M.S. concerts were of a high standard and well attended. Michael Braunfels very kindly came once again and gave us an outstandingly fine piano recital of works by Beethoven, an account of which appears elsewhere in this Journal. We are most grateful to him, and also to Sir Francis Cassel who motored up from the South one Sunday especially to play for us; his playing and his programme were immensely appreciated. Two of the regular A.M.S. evenings consisted of concerts given by the boys, and particularly outstanding was one given by Swayne, whose last term this was, and Dinkel. Together they played a Handel Sonata for 'cello and piano, and the remainder of the Concert was devoted to a piano recital by Swayne himself, whose programme ranged from Bach (5th French Suite) through Beethoven (Allegro assai from the Appassionata) to Swayne (the First Piano Suite which he played at the Exhibition, and a Second, of which this was the first performance). He is a most talented musician, and his departure will be a great loss to Ampleforth music. The meeting for 28th November was devoted to an Organ Recital in the Abbey Church given by Gordon

Thorne, who played a most stimulating programme of music by Bach, Sweelinck, Vivaldi, Messiaen, Hindemith and Dupré superbly well.

### CHRISTMAS CONCERT 1963

#### NATIONAL ANTHEM

March from Die Meistersinger *Wagner—Carse*  
Suite from the Water Music *Handel—Harty*

*Allegro Air Bourrée Hornpipe Andante Allegro deciso*  
Sonata in G minor for 'Cello and Clavier *Handel*

*Grave Allegro Sarabande Allegro*

P. C. C. DINKEL and MR DORE

Fugue for Five Instruments *Bach*

F. N. C. SCHLEGELMILCH (*violin*) J. B. P. Ogilvie-Forbes (*oboe*)

R. J. LEONARD (*clarinet*) MR KERSHAW (*horn*)

P. C. C. DINKEL (*'cello*)

Aria from the St Matthew Passion *Bach*

'With Jesus I will watch' arranged for Oboe, Clavier and Continuo

J. B. P. OGILVIE-FORBES, MR DORE, P. C. C. DINKEL

Sonata for Flute and Clavier in E major *Bach*

*Adagio Allegro Siciliano Allegro assai*

G. O. C. SWAYNE, MR DORE

Trio in D major for Violin, Clarinet and Piano *Darius Milhaud*

*Ouverture Divertissement Jeu Final*

MR MORTIMER, MR KERSHAW, MR DOWLING

Songs from Coloured People *Traditional*

Go down, Moses

Massa's in de cold, cold ground

'Tis me, O Lord

THE ST WILFRID'S SINGERS

Suite : L'Arlésienne No. 2 *Bizet*

*Andante sostenuto Intermezzo Menuet Farandole*

THE ORCHESTRA

Leader : MR MORTIMER, Conductor : MR DORE

The end of term Concert showed that the Orchestra was again in good form. This time the laurels should go to the strings who played perhaps better than ever before. The loss of Connery will be difficult to make good. He has led the firsts now for a year and with notable skill and success. The woodwind and brass too were good, though not perhaps quite up to the high standard they set themselves at the Exhibition and Ordination concerts. Dinkel's playing of the Handel 'Cello sonata was, as we have now come to expect, an outstandingly musical performance. The arrangement of the Bach fugue from the '48' for a mixed assortment



of wind and string instruments was hard to bring off, and the players, all from St Wilfrid's, did very well indeed, though somehow even then it didn't quite knit. The versatile Swayne, whose last performance this was at a school concert, turned this time to the flute, and played the E major flute sonata of Bach, and though not in his best form, gave a very satisfying performance.

It was a pleasure to hear Mr Mortimer, Mr Kershaw and Mr Dowling in the Milhaud trio. One gathers that they were only given it about four days before the concert, but one would never have guessed, and they played excellently, with beautiful tone and ensemble. It was a good idea to let us hear some members of the staff together. The ever enterprising St Wilfrid's followed this with some negro spirituals arranged for male voices, the first two in two parts with a piano accompaniment, and the third in four parts unaccompanied. They were very good and most enjoyable and received a deserved ovation and encore. Finally, the Orchestra finished with Bizet's *L'Arlesienne* No. 2 which they played with great verve and no little skill, even if, here and there, exposed solo passages occasionally went just a little awry; but never badly so, and the general effect was of great competence and thoroughly enjoyable, and it brought the evening to a fitting and spirited conclusion.

#### THE LEONARDO SOCIETY

Seven meetings were held this term, including a short business meeting. Fr James began the term with an interesting introduction to a film on Worcester porcelain, and Fr Louis gave an extremely well illustrated and carefully prepared talk on Portuguese architecture. The secretary introduced a film on the work of William Blake, and Mr Hammond of the New Churches Research Group gave a most stimulating lecture on 'Renewal in Christian Architecture'. The last lecture of the term and the best that the Secretary has heard delivered to the Society in the past few years, was that of Mr E. H. Cullinan, A.R.I.B.A., who talked on the new University of Norwich, with slides of the site, plans and model.

Fr Martin remained President of the Society and Mr Bunting Vice-President. S. P. D. Loftus was the term's Secretary. S.P.D.L.

#### THE HISTORICAL BENCH

Once again this term the membership of the Society had to be enlarged to accommodate some of the waiting list. During the course of the term the Society held nine meetings, of which seven were lectures, one was an outing and the other a meeting for the election of officials;

those elected were Mr T. A. S. Pearson (Secretary) and Mr A. N. H. Blake (Treasurer).

The first lecture was given by Fr Edward on 10th October and was entitled 'The Building and Designing of Medieval Abbey Churches'. Any romantic illusion which members may have held about monks building their own churches were quickly despatched and Fr Edward replaced them with some fascinating information about how they really were built, by whom and how the vast expense of their construction was defrayed.

Ten days later the President delivered a lecture on the part played by public opinion in the Crimean War which he referred to as the 'Crimean Crime'. He showed in a convincing way that this horrible and unnecessary war was largely caused by the influence of the misinformed and over-excited British public. He concluded by suggesting that this was not the action of public opinion but of public emotion.

On 31st October the Bench was invited to share with the Commonwealth Society in the benefits of a lecture given by Sir Roy Boucher on 'The History of the Emergence of the Modern States of Pakistan and India'. We could not have hoped for a better authority on this subject, and his memorable lecture was admirably illustrated with his own slides.

On 10th November Br Stephen gave a fascinating lecture on the part played by the family of Abram Darby in the history of the Industrial Revolution. This is an aspect of history which we had not considered in the Society for some time, and were lucky in having somebody who knew as much about his subject as Br Stephen to lecture to us.

Thursday, 21st November, was the 'dies memorabilis', made even more so for the Society by Mr Griffith's lecture entitled 'The Skull beneath the Grin'. He devoted his fascinating talk to the connection between the macabre writers of the early nineteenth century and the 'sick' authors of today.

Fr Francis gave a lecture on 3rd December which was called 'The Religious Background to Russian History'. This was a very interesting discussion of a region of history which is both unusual and absorbing.

The next meeting was held on 10th December. The Society heard a lecture by Fr Brendan whose title was 'The Buildings of Florence'. His excellent lecture was rendered even better by his slides which illustrated the very remarkable nature of Florentine architecture.

On the feast of All Monks, 13th November, some members of the Society went on an outing to Richmond. They visited the Castle and Firby Abbey. They then went to Ripon for tea and a visit to the Cathedral, in whose famous library they also were able to inspect some of the books.

The term was a successful and enjoyable one for the Society, and attendances were high. Our thanks go once again to the President to whom this success was largely due.

T.A.S.P.



## THE NATURAL HISTORY SOCIETY

The Society had a very successful term, enjoying a higher average attendance at meetings than it has for a long time. At the business meeting Mr C. J. Wright was elected Secretary and Mr S. R. Brennan Treasurer, while Mr J. Morris and Mr D. T. Price were elected Sixth Form Committee Members, Mr Henry having stood down, and Mr H. Rosenvinge Fifth Form Committee Member.

Mr J. Davies gave the first lecture, on 'Butterflies and Test Tubes', which set the Society off to a good start of the term. We had two more outside lecturers during it, Mr R. Bell and Dr P. R. Evans. Mr Bell enlightened us about the North York Moors National Park of which he is Warden, and Dr Evans spoke on 'Agriculture, Chemicals and Nature Conservation'.

We also had some extremely good lectures from Mr S. R. Brennan, Mr D. T. Price and Mr T. C. Rochford who gave a joint lecture on 'Some Aspects of the Botany and Geology of Ampleforth and its Environs', and last but not least, from Mr R. C. Rowan and Mr M. A. Scott who gave us a very entertaining evening. As well as these, we had a Film Meeting and an outing to Scarborough on 1st November, which proved quite successful.

C.J.W.



## THE COMMONWEAL

The Society began the year in a most promising way when over forty people turned up for the first meeting at which Fr Fabian gave a talk entitled 'The Present Situation' which was followed by a lively discussion on Britain's future role in the world. Dr Karl Abshagen was our first visitor from outside. Although he was from the German Embassy he took an independent and unofficial line in his account of how Germany looked upon Britain. He explained why it was that nearly all Germans were very anxious that Britain should play a very full part in Europe's future development. An illustrated talk on the partition of India and life there before the partition by General Sir Roy Boucher who was the first C-in-C. of the army of the new independent India, proved most popular and we very much hope that he will visit us again. We were most fortunate in having a visit from the Rt Hon. Kenneth Younger who, with his years of service in the House of Commons behind him, was able to give a penetrating account of how the procedure in that place, especially when it comes to the organisation of Committees, is now inadequate to cope with government while at the same time providing that necessary check on the men in power. The Secretary, T. J. Price, was the next to address the Society on 'The Parties and the next General Election'. The discussion that followed and in which most

present took part showed that there are many thinkers as well as well-read people in the school when it comes to politics. Finally, a visit from Mr A. W. Lyon, the prospective Parliamentary Labour Candidate for York, was unfortunately so short that we hardly had time for questions which was particularly frustrating in view of the fact that Mr Lyon made it quite clear that the Labour Party was determined this time to integrate the Public Schools into the State system of education if they are returned to power next year. At all events we were very pleased to have the opportunity of meeting him, and all our other visitors as well, and are most grateful to them for coming.

T.J.P.



## THE YOUNG FARMERS' CLUB

At the Annual General Meeting D. Dodd was elected Treasurer and H. Bennetts, D. Howard and A. Pastore, Members of the Committee. The membership during this term stands at 123.

At the second meeting two films were shown; the first an account of the agricultural revolution currently taking place in Italy, as exemplified by a small group of hamlets 'Borgo a Mozzano', and the second a film on the proper management of grass. Then on 25th October Fr Rupert told us about the 'Bad Lands of Britain', which was a most interesting and well illustrated talk. Mr Calvert, the most successful trainer from Hambleton, talked to the Club on the 'Training of Racehorses', and for those who asked for tips gave the advice, 'don't'. Other meetings this term included two film shows, to one of which we invited the Natural History Society. The films included one on the Desert Locust and others on diverse subjects, from the harvesting of the raw materials for chocolate manufacture from all over the world, to the harvesting of game on the farm.

The Club had an outing on All Monks. We visited the Northern Dairies Factory at Holme-on-Spalding Moor where a great variety of milk products is manufactured, cream, butter, condensed milk, dried milk and a very delicious substance called chocolate crumb, which is the starting point for all milk chocolate. Lunch was paid for out of the profits of the pig project last summer, and members had an hour in Selby on the way.

It has always been the policy of the Club to try to create informed opinion on all matters to do with Agriculture (still by far the largest British Industry in terms of manpower, output, or finance), and so we are pleased to have a record number of members. We are also pleased that despite never making attendance at meetings a point of honour or obligation we have had an average of eighty-two this term.

M. E. HOWARD.



## THE ATHENIAN SOCIETY

The Society met nine times during the Christmas term. The President says that attendances were greater than ever before; the Secretary would probably be able to corroborate this if he had attended more than one meeting before this term. The topics discussed ranged from Yoga to the condition of the Church behind the Iron Curtain, from Flying Saucers to Public Schools, from pottery to the van Megeren forgeries. At one meeting the President adopted his now habitual gambit of defending some outrageously impossible cause and inviting us to knock down his arguments if we could; on this occasion he chose to defend the views of a Deep South anti-Negro Governor; at another a poetry-reading session was held. The term was an immensely successful one, with the standard of discussion at the highest level yet and with everyone contributing. The only mishap of the term was our failure to arrange a Society dinner at which the standard of discussion and the volume of contributions might have risen yet higher.

J. LE FANU.

▲  
POTRZEBIE

Out of the Amplefordian morass there has risen a new and sparkling Society. Under the proud title of 'Potrzebie' it was formed in November 1962. Its purpose is to discuss and criticize modern art-forms.

The Society has enjoyed many interesting and varied lectures, ranging from a film on Jazz to a lecture on Musique concrète, to a film on the construction of the Kariba Dam, to an evening of Brechtian cabaret.

The Committee, a self-elected autocratic oligarchy, consists of Mr K. Fogarty (Hon. Sec.), Mr S. Leslie (Treasurer), Mr R. Fellowes (Notary), Mr N. Brown and Mr R. McNab, the whole structure being tolerantly supported by Mr A. Haughton to whom we shall all be eternally grateful.

The Society has aimed at being moderately exclusive, but owing to the nature of our meeting we have opened it up to a large membership. And despite dire predictions of doom the Society has survived to see the second spring of its existence; we have every hope that, under its proud motto 'Floreat Potrzebie', it will continued to prosper indefinitely.

R.O.F.

▲  
THE ORACLE

The Oracle begins each weekly meeting by reading the minutes; what to do at the next meeting is then decided by a majority vote; then that particular week's activity begins. This may be a play reading; sketches written and produced by members; miming; discussion, 'Do Ghosts Exist?' was well introduced by P. Carter; lecture, a very interesting one on 'Australia' by Br Gilbert Whitfield who hails from 'down under'; brains trust, or quizzes. In short, what you will.

R.F.S.

## RUGBY FOOTBALL

1963's 1st XV played nine school matches, won five of them, drew two and lost the other two. This was a good record for a team which contained no stars and which had been written off by some critics before the season had begun. Much of the credit for its success must go to P. R. E. McFarland who captained the side and inspired it with immense enthusiasm. He was a good centre three-quarter and made himself into a surprisingly accurate place-kicker. His confederates behind the scrum were competent without being brilliant. The man who caught the eye on occasions was M. D. Gray on the left-wing who was quick and elusive. Mention must be made of H. A. W. O'Brien's defence at centre; he brought many an attack to a full stop, and was sorely missed in the Dulwich match which he had to forgo owing to injury. N. F. Butcher also played centre three-quarter late on in the season and soon established himself as a dependable player. R. W. Goslett could be excellent at times on the right-wing, though he was unable to hold his place in all matches. P. D. Savill took over as full-back half-way through the term and is obviously going to be very good indeed next year. As for the halves, J. G. P. Jephcott was a safe fly-half, quick, and intelligent in his use of the blind side, whilst C. A. James improved with every match as Jephcott's partner. He has, however, much to learn as a scrum-half, and his pass from the scrum was too short.

As for the pack, the outstanding player was A. L. Bucknall at blind-side wing-forward. He was everywhere and tireless both in attack and defence. N. C. Morris filled the open-side position originally as a substitute, but became so good that he held it in his own right straight away. G. F. Williams completed the back row at No. 8 and did it well, though without the fire of the wing-forwards. Of the two lock-forwards, Hon. K. M. Fraser was the better. C. N. Robertson, however, was not far behind by the end of the term, and the two of them got through some really solid work. D. E. Miller and N. M. Robinson were the prop forwards. Miller was strong and fit from the start whilst Robinson matured later. Another late developer was J. E. C. Lovegrove, the hooker. By the time the team went to London he, too, had become a force to be reckoned with. This was the pack, then, which formed the main strength of the team. It worked and trained hard, and got results.

The main fault of the team was its inability to finish off good work with a score. Not many points were scored this year and there were far too many near-misses. Certainly one of the lost matches, and one of those drawn, could have been won if the chances offered had been taken. The fact remains, however, that this XV did far better than expected, and for this, each single player deserves congratulations.

The following were in the XV: P. D. Savill, R. W. Goslett, P. R. E. McFarland (Captain), N. F. Butcher, H. A. W. O'Brien, M. D. Gray, J. G. P. Jephcott, C. A. James, D. E. Miller, J. E. C. Lovegrove, N. M. Robinson, C. N. Robertson, Hon. K. M. Fraser, A. L. Bucknall, G. F. Williams, N. C. Morris.

McFarland awarded colours to: Hon. K. M. Fraser, J. G. P. Jephcott, M. D. Gray and C. N. Robertson.

v.  
MOUNT ST MARY'S  
Won 14-5

The first school match of the season took place on 19th October at Ampleforth. It was a fast, open game but one that was marred every so often by simple mistakes; it was obviously an early season game. Ampleforth won it by a goal and three penalty goals to a goal.

Ampleforth started well and were in the Mount half for the first ten minutes. With plenty of possession coming from a good tight scrum, the three-quarters were



soon in action and Jephcott got Goslett going twice on the blind side. Both of these attacks could have produced a try but in fact it was Jephcott who opened the scoring with a competent penalty goal from half-way out.

Encouraged by an excellent kick-off which made a long touch, Mount now exerted considerable pressure for some time. From a scrum in the Ampleforth twenty-five they gained a good ball, executed a beautiful scissors to wrongfoot the defence, and scored an excellent try near the posts. It was an easy conversion, and Mount led 5-3.

Straight away Ampleforth hit back. Bucknall broke blind from a midfield position, handed on to McFarland, and away went Gray on the left-wing; checked by the covering defence, Gray passed inside to Bucknall, who put O'Brien in for a straight run to the posts. A simple conversion by Jephcott meant that Ampleforth's lead had been restored, with the score at 8-5. There was no further score in the first half, though both sides had their chances.

The second half produced plenty of good rugby and plenty of mistakes. Ampleforth created scoring chances with a charged-down kick, a dummy scissors which produced a gain of fifty yards, and a bout of close passing between the forwards. No points came, however, until Jephcott got his second penalty goal from an easy position after twenty minutes to make the score 11-5. The Mount too were well in the game. Their wing-forward nearly intercepted; and they put in a strong attack on the left-wing which had the Ampleforth defence rocking. The game then swung back into the Mount half. McFarland and O'Brien combined well and McFarland was all but in for a try in the left corner. Ampleforth pressure continued with a boot through to the Mount line which only just survived intact. Back came the Mount, and now it was the Ampleforth line which took the battering.

So the struggle continued. Before the final whistle, however, the Mount three-quarters dropped the ball; through it went to their twenty-five, and there it was, under the Mount posts, when Jephcott kicked his third penalty goal to make his personal total eleven points.

v.  
GIGGLESWICK  
Won 13-3

This match was played on 26th October and *The Sunday Times* reporter had this to say about it:

'In a fast open game at Giggleswick, Ampleforth won by two goals and a penalty goal to a penalty goal. Giggleswick kicked off against the wind, but the immediate pressure came from Ampleforth. The heeling was mainly with the loose head, and it was the extra speed and finesse of the Ampleforth three-quarters and the intelligent use of the blind side that threatened a score more than once.

After twenty minutes Giggleswick were passing inside the Ampleforth half when a quick tackle forced the ball into the air, but McFarland caught it and broke through. On being tackled he slipped the ball to Gray, who scored close in; Jephcott converted.

Giggleswick now had more of the game territorially until play was held up whilst a player from each team went off to receive attention. Immediately afterwards Ampleforth heeled in their own half and good passing gave McFarland a chance to make a break before passing to Goslett on the right-wing. He beat the Giggleswick full-back by a clever change of pace and scored at the posts, where McFarland converted.

The Giggleswick forwards were holding their own well in the scrums and line-outs, where Cartwright was particularly effective but they were not as quick on the loose ball as the opposition. The advantage in handling and running remained with the Ampleforth three-quarters and play was mostly in the home half.

The only scores after half-time, however, were a penalty goal to each side. Mordy had reduced the Giggleswick arrears to 10-3 and Giggleswick exerted heavy pressure on the Ampleforth line. Once this was relieved play reverted mainly to the Giggleswick end. McFarland scored Ampleforth's last points and then the game ended.

v.  
DENSTONE  
Won 9-6

This was, as usual, a very exciting game. After threatening to take a firm grip on the match, Ampleforth came off at the end very glad to have kept their noses just in front.

Denstone were quick to realise that their best form of attack lay in the straight or diagonal kick. If they attempted a passing movement they found, almost invariably, that they ended by losing ground, so intense was the Ampleforth covering. Ampleforth, on the other hand, confined their attacking largely to the blind-side, and gained a lot of ground through Jephcott's use of the touch-line and through the very swift play of the forwards in the loose. In theory, the result of the match ought to have depended on which side gained more possession from the set pieces but, by the time that Denstone had begun to demonstrate their superiority both in the tight scrum and in the line-out, Ampleforth had already snatched two tries, the first by James from a penalty on the Denstone line, the second by Jephcott who rather surprisingly found his way through on the open side with a good jinking run. The covering and the midfield defence seemed so solid that this promised to be a winning lead, but before half-time the good scrummaging of Denstone and the careless positioning of the Ampleforth backs had led to two easy penalties for off-side, neither of which was missed. A good position had been thrown away.

The second half was extremely tense. In general, Ampleforth looked more dangerous. A good blind-side break by James nearly led to a score, and Bucknall's magnificent foraging harassed Denstone ruthlessly. But the finishing was inadequate and it was only a long, low penalty goal by McFarland which regained the lead. In the closing stages Ampleforth had some very bad moments indeed. A scissors movement in midfield was muffed and intercepted, and when a kick by Garrett was charged down on his own line it was only by the skin of his teeth that Bucknall, arriving from nowhere, got the touch-down.

In many ways the credit for victory belonged to the defence in which O'Brien, at centre, was quite outstanding. Jephcott played neatly in spite of a slow service which limited his chances to open the game up. Gray had his best match yet on the left-wing and was difficult to stop. The pack impressed in the loose, but their failure to get steady possession was not a good omen. The game went at a great pace, and Ampleforth's off-side errors made it an uncomfortably tense affair.

v.  
THE KING'S SCHOOL,  
CANTERBURY  
Lost 5-11

The following account appeared in *The Times*: 'King's, Canterbury, who continue their Yorkshire tour with a match at Sedburgh, had a stirring exciting battle which nearly ended in a freak result at Ampleforth. It was only by the skin of their teeth, and

in the last five minutes, that King's made a comeback to win by a goal and two tries to a goal.

King's had all the skills behind the scrum but were hampered by the slippery surface and wet ball, whereas Ampleforth had a magnificent pack who revelled in the difficult conditions. With their greater speed outside, King's were always playing to their three-quarters, but throughout the match Ampleforth did not produce a single three-quarter movement. They relied on their forwards to play the opposing pack into the ground, and it nearly happened.



After only five minutes King's scored from straightforward, orthodox rugby. The ball was heeled out of a loose scrummage and went across the three-quarter line for a try in the corner by Bragg. This had come so easily that King's must have thought others would be scored with equal ease. So with misplaced self-confidence they went in for clever stunts which never quite came off. Meanwhile, with no further score against them forthcoming before half-time, Ampleforth were steadily building up their forward advantage.

It was not until the second half that Ampleforth let King's have the full weight of their onslaught. For many minutes on end King's were pinned down on their own line and eventually Williams, with the rest of the pack behind him, forced his way over for a try. McFarland converted, so Ampleforth were leading by two points. The match followed the same pattern and, with only five minutes left, Ampleforth were still in front.

At last, a long kick downfield broke Ampleforth's fierce assault and for the first time during the second half King's were given a chance to use their three-quarters. The ball came out of a scrummage, and King's, using their skill, switched direction and Heyland went over for a try. Barker converted, so King's led 8-5.

The remaining time was measured in seconds rather than minutes, but King's contrived one more try. Heslop kicked high to the right-wing, and the ball could hardly have been better placed for Ridley, who, without seeming to hurry, gathered it for a try near the corner flag. Late though it was, justice was done, for King's were always the more clever side.

v.  
STONYHURST      Under the headline 'Ampleforth do enough', the  
Won 6-3      Sunday Telegraph reporter wrote as follows:

'Ampleforth, although hard pressed for much of the game, narrowly deserved their victory. Stonyhurst, with the heavier pack, had decided on the enterprising tactics of playing seven forwards and a defensive five-eighths. But they were unwise in that Fraser, the player in question, did not pack down in the tight scrummages even when his scrum-half was inserting the ball. Consequently much of Leicester's excellent hooking for Stonyhurst was largely wasted as his pack slid backwards in the face of the impressive Ampleforth shove. This unfortunate omission apart, Fraser had a good game for Stonyhurst, and one side-stepping run was surprising, to say the least, coming from a forward.

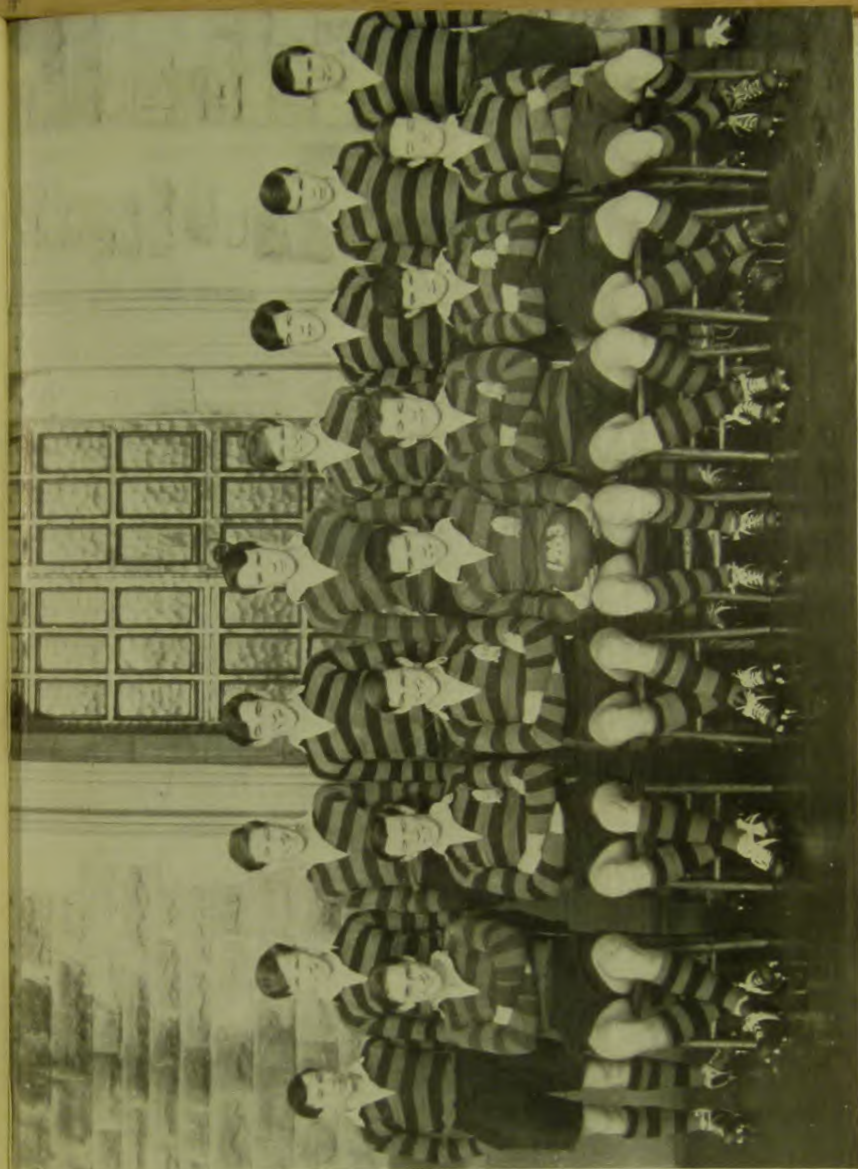
Ampleforth, after a long initial period of scrappy and indecisive play, started to function more competently, and prolonged pressure in the Stonyhurst twenty-five gave Bucknall a chance to get a lively opportunist try after a defensive kick had been charged down. Just before half-time Jephcott scored a fine try from a neat scissors move with James, his scrum-half, to give Ampleforth a 6-0 interval lead.

Stonyhurst had the better of the second half but only one try, again an opportunist affair following loose play on the Ampleforth line, resulted, Brenninkmeyer going over. Perhaps their backs trusted too much to the tactical kick and not enough to speed in handling and backing up. Certainly they appeared to have no player in their three-quarters of comparable thrust to McFarland, the Ampleforth centre and captain.

Generally the game disappointed and the handling of both sides was rather laboured and uncertain.

v.  
SEDBERGH      The Sunday Times published the following account  
Lost 3-6      of this match played at Sedburgh on 16th November:

'After a first half in which neither side produced very impressive form but with the balance slightly in favour of the visitors, Sedburgh gained a well-deserved victory by a try and a penalty goal to nil.



Standing (l. to r.)

N. E. Butcher  
P. D. Savill  
N. M. Robinson  
G. F. Williams  
C. N. Robertson  
H. A. W. O'Brien  
R. W. Goslett  
J. E. C. Lovegrove  
C. A. James

Sitting (l. to r.)

D. E. Miller  
J. G. P. Jephcott  
A. L. Bucknall  
P. R. E. McFarland  
(Captain)  
Hon. K. M. Fraser  
M. D. Gray  
N. C. Morris



*Standing (l. to r.)*

N. F. Butcher  
P. D. Savill  
N. M. Robinson  
G. F. Williams  
C. N. Robertson  
H. A. W. O'Brien  
R. W. Goslett  
J. E. C. Lovegrove  
C. A. James

*Sitting (l. to r.)*

D. E. Miller  
J. G. P. Jephcott  
A. L. Bucknall  
P. R. E. McFarland  
(Captain)  
Hon. K. M. Fraser  
M. D. Gray  
N. C. Morris





The game, if never very skilful, increased in excitement and interest as it proceeded. Conditions were far from good due to recent heavy rain, the hardest frost of the winter overnight, and a bright sinking sun, and both sides found handling difficult.

Ampleforth might have scored twice early on but judicious touch-kicking by Donald, in his second game with the Sedbergh 1st XV, kept them at bay. MacPherson and Jeffray produced the most dangerous Sedbergh movements before the interval when they broke away down the left-wing, but it came to nothing against keen and effective Ampleforth covering. Shortly before the end of the first half, in which there was no score, Ampleforth seemed to be getting a grip on the game.

The opening of the second half brought a complete transformation. Sedbergh attacked down the centre from the outset, tackled more vigorously, and used the up-and-under method to such effect that their opponents were reeling under the pressure. Sedbergh concentrated their thrusts chiefly down the left-wing where Jeffray produced outstanding form. It was following one of his runs that Sedbergh took the lead from a loose scrum five yards out. They pushed Ampleforth over the line and Mellanby touched down while under a heap of players. Smith's kick went just outside the post.

It was then twelve minutes from the end and the score triggered off a series of raids by Ampleforth which came near to success, Jephcott just failing with a penalty kick after the Sedbergh line had had a charmed life. The issue was sealed when Smith kicked a penalty for Sedbergh within a minute of time.

v.  
ST PETER'S  
Won 6—3

Rain did not fall until it was time for the kick-off.

It did not stop falling until the final whistle went. Here, then, was the first wet-ball match of the season and it made life as difficult for the players as it was uncomfortable for

the spectators. On the whole we were fortunate to play the match at all, considering the weather conditions, but these made it a rather dull, dour battle which Ampleforth won by two penalty goals to a try.

Ampleforth scored first with an excellent penalty goal kicked from near the touch line by Jephcott. For the first ten minutes or so, Ampleforth had the better of the game and played some creditable open rugby. As the ball got more and more difficult to handle, however, it was the St Peter's team which adapted its play better. The St Peter's pack was in good form and soon began to break away from scrummage and line-out with some fine foot rushes. It was not long before Ampleforth had conceded two twenty-fives.

Ampleforth's mistaken tactics nevertheless nearly paid dividends. McFarland put a long kick into the St Peter's twenty-five and not long afterwards Jephcott was away on the blind side. Pressure continued, and only a knock-on saved the St Peter's line from a certain try. Then the St Peter's full-back was caught in in-goal. Next, Jephcott hit the post with a good penalty kick and later muffed one from straight in front only thirty yards out. St Peter's naturally took heart from all this. They swung the game down to the other end, got the better of a line-out and a loose scrummage, and had the pleasure of seeing their wing-forward, Cossins, break open for an unconverted try. The score at half-time was thus 3—3.

The second half provided little of note. For the first ten minutes the Ampleforth team pressed hard, and later on, Bucknall made an exciting break on the open side. This apart, however, the match became a struggle between two well-matched packs desperately trying to make something of the slippery ball. When it did come out, both fly-halves went in for the kick ahead. More often than not, the ball simply skidded into touch. With fifteen minutes to go, McFarland kicked the all-important penalty goal which restored Ampleforth's slender lead. The last word, however, came from St Peter's who were pressing hard when the game came to an end.



v.  
DURHAM  
Drawn 3—3

This was an exciting game played on the Old Match Ground at the end of November. It started dramatically with Butcher making the half-break, McFarland drawing the Durham full-back, and O'Brien being tackled into touch by the fast-covering Durham scrum-half a bare couple of yards from the corner flag. Not long afterwards, Durham were penalised and McFarland kicked a long, tall penalty goal to put Ampleforth three points up. It was soon Durham's time to go on to the offensive. They went through in the middle and very nearly scored with the ball bouncing about under the Ampleforth posts. Then came Gray's moments. A good ball was heeled, the three-quarters handled well, Gray dodged about for forty yards and handed the ball on to Bucknall. But the final pass to Robertson did not go quite to hand and the possibility of five points was lost. Again it was Gray who went off on another run for forty yards; but this time there was no support and very little chance of a score.

Durham now had a shot at the Ampleforth posts with a penalty kick, and for a time had the defence rattled with Savill having to mark an up-and-under on his own line. The Durham scrummage was efficient and was getting its fair share of possession especially from the loose. By now, moreover, the pattern of the game was becoming apparent. Durham were content to keep the ball close and use the kick ahead or the forward rush; Ampleforth were mistakenly convinced that the wet ball was still dry and were vainly trying to score by getting it out to their backs.

Leading 3—0 at half-time, Ampleforth had to cope with an immediate Durham threat at the beginning of the second half. The home line was severely tested but somehow survived. Durham missed an easy penalty but they were soon back again, with Ampleforth needing a couple of penalty kicks to get out of the danger area. For a time Ampleforth now threatened with an effective boot through to the Durham line. A little later Savill surprised everyone with a fifty yards run and a cross-kick, and then Jephcott was nearly through the Dunelmian defence on the open side. But Durham were not to be denied. They charged down Savill's defensive kick, got a good ball from the tight scrummage, and over went Bower, their scrum-half, for an unconverted try.

With ten minutes to go the game went backwards and forwards as each team tried to get the vital points. None were forthcoming, however, and the game ended with Ampleforth attacking without much success on the Durham twenty-five.

v.  
A.A.R.U.F.C.  
Lost 16—20

As the score would suggest, this was a fast-moving game with the issue hanging in the balance until the end. The 1st XV were without Jephcott and Bucknall so Butcher and Price deputised, with Goslett coming into the line again. The Old Boys won by one goal and five tries to two goals and two penalty goals.

The 1st XV scored first, Gray just getting the touch-down in the left corner, and McFarland making an excellent conversion. Then Cant retaliated for the Old Boys with the first of his excellent runs on the left-wing to make the score 5—3. Unfortunately, O'Brien was damaged in the process and he had to retire from the game altogether. The School XV was thus reduced to fourteen men and the writing was already on the wall. The visiting team was far too proficient for a depleted 1st XV to hold. Yet to its credit the School team held the half-time score to 8—8, thanks to a McFarland penalty goal after the Old Boys had forced a forward try and a conversion.

There were six scored in the second half. Four tries came from the Old Boys, with Cant in splendid form and Butcher finding an easy way through twice on the blind side. For the School, Gray intercepted to score under the posts, and McFarland kicked a penalty goal.

Once more we thank the Old Boys for bringing their side to play the School each December. In particular we are grateful to F. C. H. Wadsworth who continues to organise the side with such enthusiasm.

The Old Boys' team consisted of: Rev. M. E. Corbould, M. F. Yearsley, M. E. Tate, P. R. F. Butcher, A. P. Cant, J. A. Bianchi, A. E. W. H. Butcher, H. Pattinson, J. H. R. Butcher, J. Moor, A. Kassapian, P. F. Corley, A. F. Green (Capt.), B. R. Peerless, A. R. Umney.

v.  
DULWICH  
Drawn 6—6

At the end of term the 1st XV travelled to London for a two-match tour. The second match, against Whitgift School, never took place owing to frost. The first, against Dulwich College, was only just played before the frost could get a real grip on the ground, and this is how *The Times* reporter saw it:

'With the ground hard and still frost-covered, the two coaches were given a problem in deciding whether it was safe to play. Their decision that the risk was worthwhile was proved to be right as there were no injuries and a fine game ended fairly enough in a draw, each side scoring a penalty goal and a try.'

The condition of the ground, which was always difficult and slippery enough to make quick turning hazardous, limited the movements of the outsides and the game became a keen struggle between two good packs. But it was a game devoid of any real incident.

Dulwich generally had more possession and they made better use than Ampleforth of the high kick ahead. The ball was liable to bounce anywhere but in the expected direction and this made life difficult for the man waiting at the receiving end.

Ampleforth seemed to prefer a gamble on the activities of their three-quarters and both Gray and Bucher made good runs.

Ampleforth, working as a pack, did well in footing the loose ball, but when a heel was wanted they were slower than Dulwich, which did not help James to get the ball away. In the line-outs Dulwich had an advantage in Gatrell and Langmead, who, already tall, added good jumping to their height.

Both sides took time to settle down, and, wary of letting the ball out, the two packs battled against each other with little to show for their energies. After ten minutes Dulwich got a lead of three points when Ampleforth were penalised and Gatrell kicked a long distance goal.

The first high kick ahead by Ampleforth nearly had a try. Jephcott put the ball into the centre and just over the Dulwich line and it was only by inches that he was beaten for the touchdown. Dulwich were a little lucky to be on level terms at half-time. They were penalised and McFarland missed his kick at goal. But Dulwich, with an excess of zeal, had mistakenly charged and when he took the kick again McFarland made no mistakes and Ampleforth had three points.

Early in the second half Ampleforth went ahead when their forwards, in good loose scrummaging, hustled the ball to the Dulwich line and Fraser forced his way over for a try. Dulwich used the advantage of the quick heel out of the loose to score again. From that quick heel, Brownlee threw a long pass to Liddle on the left-wing and, with this move deceiving the Ampleforth defence, he ran in for a try.



## THE SECOND FIFTEEN

The 2nd XV was of good average standard this year. The team played competently, but one felt that they might have achieved more than this if they had developed into a really unified force. This lack of complete coordination was evident in the pack, in the backs and in the combination between the two. The forwards were strong and played well individually, but they were less formidable as a pack. Amongst the backs there was no lack of determined runners, but they did not often work smoothly as a line. When they did so, they looked a good attacking force.

During the term the following were awarded their colours: P. D. Savill, N. F. Butcher, R. A. J. O'Ferrall, M. R. G. Simpkin, R. F. Poole, M. G. McCann, T. J. P. Ryan.

The team was: K. A. Garrett; H. D. Bennetts, H. G. Cochrane, R. F. Poole, N. Dove; N. F. Butcher, R. A. J. O'Ferrall; J. F. Cunliffe, M. G. McCann, T. J. P. Ryan, R. G. S. Freeland, D. H. Woods, M. R. G. Simpkin, P. J. Carroll, T. J. Price (*Captain*).

## RESULTS

v. Barnard Castle	Won	9—0
v. Sir William Turner's School 'A' XV	Lost	3—9
v. Leeds G.S.	Draw	11—11
v. Archbishop Holgate's G.S. 1st XV	Lost	11—25
v. Ripon G.S. 1st XV	Lost	3—20
v. Sedbergh	Won	13—0
v. St Peter's	Won	14—0
v. Durham	Won	6—3

## THE COLTS

The Colts had an unbeaten season and matured into a very good side. It was unfortunate that after an impressive win against Pocklington, the ball was never dry enough to let the three-quarters show what they were capable of doing. S. J. Mitchell at fly-half, was the outstanding player with an instinctive sense of good rugby. The forwards, led by J. E. H. Grieve who gave them a fine example, were as good a pack as we have had for some time. They were the foundation of success together with the captain, D. R. H. Tufnell, whose calm and most effective leadership contributed greatly to an enjoyable season.

The team: D. C. P. de Sousa Pernes; P. B. Poloniecki, G. L. de Chazal, D. N. B. West, M. G. Tintner; S. J. Mitchell, P. A. Blackiston; C. M. G. Sarll, D. R. H. Tufnell (*Captain*), R. T. M. Ahern, J. E. H. Grieve, W. B. G. Wakely, J. F. Holt, D. J. A. Craig, F. N. C. Schlegelmilch.

## RESULTS

v. Pocklington	Won	24—3
v. Barnard Castle	Won	16—6
v. Stonyhurst	Won	11—0
v. Sedbergh	Won	6—3
v. St Peter's	Won	3—0
v. Giggleswick	Won	8—3

## THE HOUSE MATCHES

This turned out to be a surprisingly open tournament. Opinion was divided on the question of who the favourites were. Certainly, St Hugh's were in the top three, and St Hugh's did in fact win; but only by the skin of their teeth. Those Houses given no chance at all of winning by the prophets, usually lived to fight another day. In the case of St Wilfrid's, they lived to fight on two more days. The issue was further complicated by the fact that in the second round there were at least two clashes of giants.

In the first round St Bede's were expected to beat St Wilfrid's. At the end of much extra time, however, both teams had kicked a penalty goal and there had to be a replay. In this, there was no doubt about the winner once St Wilfrid's scented victory, and they duly progressed into the second round to take on St Thomas's. Once more, it was thought, St Wilfrid's would be unable to give their opponents much of a game. In the other first round match, St Cuthbert's had a fairly comfortable passage in defeating St Oswald's, but thanks only to the accurate goal-kicking boot of A. J. B. Blackwell.

Back to St Wilfrid's in their second round. St Thomas's had the forwards and the backs to win this match, but on the eve of it they lost their scrum-half owing to sickness. This dislocated their team to such an extent that they allowed St Wilfrid's to gain the crucial score. St Cuthbert's also won their second match. They scored an early goal against St Edward's but then found them a hard nut to crack. St Edward's got a penalty goal, and it was only in the last minute that St Cuthbert's scored again to win 8—3.

The match between St Hugh's and St John's cleared the air a bit, for St John's were thought to be possible finalists. On a windy day they turned round three points up on St Hugh's, but it was not enough. St Hugh's scored two goals, winning 10—3, and they should have scored more. On a neighbouring pitch, giant met giant when St Dunstan's were just pipped by St Aidan's. Once more the losers led at half-time, but St Aidan's scored twice in the second half to settle the issue.

So in the semi-final round St Wilfrid's were still in the hunt. St Hugh's had all the possession they wanted, but the covering defence of St Wilfrid's was extremely effective as usual and they restricted St Hugh's to a 3—0 score at half-time. In the second half St Wilfrid's scored with only two minutes to go, so once more they forced their opponents to play extra time. St Hugh's just managed it with an unconverted try. Next door, St Cuthbert's surprised St Aidan's by playing them to a draw, with neither side scoring. This game too went into extra time and T. J. Price went over in the first five minutes. Blackwell converted and St Aidan's could do little about it.

The final was played on the Match Ground between St Hugh's and St Cuthbert's. St Cuthbert's were a little unfortunate to lose this game, for in the first half alone they had half-a-dozen chances of scoring. J. G. P. Jephcott's boot seemed to be the only attacking weapon in St Hugh's armoury, whereas St Cuthbert's were able to move the ball along their line with real competence. On a number of occasions P. A. Cain had a good run. In the end, two penalty goals by D. J. A. Craig won the cup for St Hugh's despite real pressure from St Cuthbert's in the last five minutes.



## BOXING

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

THIS match took place at Ampleforth on Wednesday, 4th December, and resulted in a win for Ampleforth by 5 bouts to 4. Results:

<i>Ampleforth</i>		<i>Newcastle R.G.S.</i>
Sienkowski	beat	Simpson
Masraff	lost to	Gordon
Shepherd	beat	Thompson
Burns J. A.	beat	Cromar
Spencer	lost to	Purkis
Tilleard D. M.	beat	Dickinson
Armstrong	beat	Gibson
Forbes	lost to	Jackson
Leslie M. J.	lost to	Kinghorn

In this match there were several bouts of especial merit. Outstanding for Ampleforth were: Shepherd, who boxed with a stylish grace rarely seen in junior matches; Armstrong, who showed just how effective a good straight left can be; and Tilleard D. M., who maintained the high standard set by his brother last year. The following were selected but did not box owing to matching difficulties: Grzybowski J., Penno, Poole H. C., Nairac, and Donnell P. O.

## NOVICES' BOXING COMPETITION

The Novices' Boxing Competition was held on Monday, 9th and Tuesday, 10th December.

The Competition resulted in a win for St Oswald's with 14 points; St Bede's and St Edward's shared second place with 13 points; and St Cuthbert's were fourth with 11 points.

The cup for the Best Boxer was awarded to Shepherd of St Bede's and the cup for the runner-up was awarded to Tilleard D. M. The following were awarded points for performances of especial merit: Shepherd, Burns J., Satterthwaite (St Bede's); Penno, Tilleard D. M. (St Edward's); Sienkowski (St Dunstan's); Grzybowski J., Whitehead (St Oswald's); Hammond (St Thomas's); Forbes (St Wilfrid's).

Grzybowski J. beat Sienkowski.  
Grzybowski S. beat Wright N.  
Whitehead beat Wetherell.  
Hammond beat Lloyd.  
McIlvenna beat Freeman.  
Reid beat Fresson.  
Cape beat West.  
Honeywill beat Rush.  
Penno beat Murphy.  
Howden beat Richmond.

Horsley beat Mounsey.  
de Trafford beat Heddy.  
Dewe-Mathews D. beat de Fresnes.  
Lintin beat Kilkelly.  
Friel beat Cuppage.  
Forbes-Winslow beat Dawson W.  
Umney beat Dalglish.  
Carter beat Poole H. C.  
Shepherd beat Prescott J. F.  
Tilleard D. M. beat Burns J. A.  
Crichton-Stuart beat Hunter.  
Forbes beat Peet.  
Heaton-Armstrong beat Walker.  
Howard J. N. beat Wakely.  
Sich beat Nihill.  
Ryan C. J. beat Ward.  
Anthony beat Bramley.  
McCausland beat Campbell.  
Satterthwaite beat Petit.

## THE SEA SCOUTS

SEVENTEEN recruits signed on this term: R. M. Davey was elected Troop Leader; R. Gastrell, P. Rhys Evans, B. Walker, A. MacWilliam, P. Swietlicki and C. Bell were appointed Patrol Leaders.

The 'pledged earnings' scheme undertaken by the Troop during the summer holidays raised £31 which is being split between Fr Borrelli's *scugnizzi* in Naples and a destitute village in India.

The wind at the lakes was virtually non-existent this term, except on two days. The highlight of the term was thus our visit to British Ropes, Doncaster, on All Monks Day. We were royally entertained to a most interesting tour, including lunch and a film. The happy relations throughout this now enormous company were clearly evident and much appreciated. The day was most worthwhile.

Trousers now replace shorts; a new (and brighter) coat of paint is gradually replacing its chipped predecessor in the troop room, being applied by the Troop as time permits; at the lakes, the amazing lifting of a concrete weir by sheer legs, a good deal of forestry, a new bridge, a round of pulling and sailing races, have filled our Wednesdays; and on Sunday evenings, Br Anselm's course in survival swimming expanded into something most worthwhile for the second year scouts.

The Troop's sincere thanks go to Watson and Parker for their work on the back wall of the turbine house which is now ready for the new generator from English Electric.

Enjoyable as our many activities are, they are not the Troop's sole aim and it is our constant prayer that God may uphold the Troop's tradition of generosity and service of others.



## COMBINED CADET FORCE

It seemed desirable after the experience of the camp in Germany to initiate a similar project. It is hoped, therefore, that a hundred boys of the Army Section will go to Norway for the Summer Camp and undertake arduous training. With the assistance of the Norwegian Army and continued support from parents this should prove worthwhile. The expedition will start on 20th July and return to England on 31st July.

We take this opportunity of thanking Major G. Scrope of the Green Howards for the help and interest he has taken as our liaison officer with the Yorkshire Brigade and congratulate him on his promotion and wish him happiness and success in his new command.

During the term the Sections have followed the training programmes uninterrupted by weather and the one long parade each week in the place of the two shorter ones appears to have been of some advantage, though the standard of smartness and general bearing could decline with the absence of a second weekly parade. The general advantages of this arrangement are obvious and in the light of its particular advantage to the Corps, the policy for the future will be decided.

The following promotions to Senior ranks in the three sections were made:

*To be Under-Officers:* L/S J. G. Jephcott, C.S.M. R. J. Badenoch, A. L. Bucknall, Sgts T. J. Price, N. Dove, C.Q.M.S. The Hon. K. M. Fraser, D/Major J. P. Squire, W.O. O. J. Woods.

*To be C.S.M.s:* Sgt M. F. Holmes, C.Q.M.S. A. Magauran, Sgt P. R. McFarland, Sgt S. J. Roseninge, Sgt C. N. Robertson.

*To be W.O.s:* Sgt J. D. Poloniecki, Sgt J. F. Smith.

*To be L/S.s:* A/Bs H. A. O'Brien, C. J. Coverdale, D. P. Murphy, H. J. Rooke, W. M. Barton, W. A. Pollock.

*To be C.Q.M.S.s:* Sgts D. L. Avery, J. A. Baer, N. W. Bagshawe, J. D. Cavanagh, K. A. Garrett, P. T. Leach, T. O'M. Sherrard.

### ROYAL NAVY SECTION

With forty-eight recruits at the beginning of the year the strength of the Section rose to ninety-two. Leading Seaman Gretton having gone to the R.N.C., Dartmouth, the Section was run by Leading Seaman Jephcott. With the senior cadets now in their third term in the Section they were able to play the major part in the training of the recruits. We are indebted to the R.N. Section at Linton-on-Ouse for the continued help they give us and for the amount of time they spare a G.I. to assist us in training. C.P.O. Gregory has now retired from the Service and we are glad to welcome his relief, C.P.O. Attree.

### ARMY SECTION

Last term the four companies were replaced by three training companies, each of which dealt with different stages of training. This term the original four companies were reformed under the same commanders as before, except that Capt. R. C. Gilman is now O.C. No. 2 Company in place of Capt. P. H. Trafford who commands the Section.

The one long training day per week is used as follows:

1345—1410 hrs Parade under company arrangements.

1410—1530 hrs Training.

1530—1545 hrs Final parade of the whole Section under the Section Commander.

The time available for training is slightly less than it was when we had two short parades, but there are advantages in being able to arrange longer schemes than could previously be fitted into an afternoon. A final parade at the end of training giving a definite end to the day's work also seems to be an improvement. We have been very lucky with the weather and have not been kept indoors at all. How a long corps afternoon will work when there is snow on the ground is not so easy to say. We are planning now and hope to cope with the situation when it arises next term. The idea of progressive training has been maintained. The progression is as follows:

Initial Training on joining the Section—Lt. M. E. Corbould.

Pre-Army Proficiency Certificate Training—Capt. P. H. Trafford.

One-term Post A.P.C. courses:

Platoon Tactics—Capt. A. M. Haigh.

Basic Signalling—Capt. M. R. Everest.

Advanced Training—Capt. R. C. Gilman.

In addition to these there is still a small Signals Section run by Capt. Everest and we have had assistance from the Yorkshire Brigade at Strensall who ran a Method of Instruction Course, and the Royal Engineers at Ripon who provided a course on Engineering.

Although we are still equipped with No. 4 rifles we have had to learn a new arms drill to conform to that now used in the army with Self-Loading Rifles. This has given company commanders plenty to do during the company parades, and they have had the assistance of C.S.M. Baxter who has gone to each company in turn teaching the new movements. A good start has been made but there is a lot still to be done.

*To be Sergeants:* Cpls J. P. J. Bellasis, J. W. Blake James, P. E. G. Cary Elwes, J. R. Chisholm, J. F. Cunliffe, J. A. Donnell, J. M. G. Freeland, S. H. J. Hayhoe, F. P. Howarth, D. Lacy, C. J. Langley, A. R. Lis, M. R. McLaughlin, R. D. McNab, M. G. C. Moorhouse, R. A. J. O'Ferrall, A. J. Plummer, R. D. Shersby Harvie, P. F. G. W. Sich, J. D. Stevenson, R. C. Vaughan, G. P. Walsh, B. J. Watterson, I. Witter, P. Bossey, F. E. Hawe, W. A. Lochee Bayne, J. H. Feilding, S. H. Norman, J. E. C. Lovegrove, G. F. Williams, J. D. Park, M. H. Rhodes, Lt.-Cpl R. W. Goslett.

*To be Corporals:* Lt.-Cpls A. J. B. Blackwell, S. M. Broadhead, R. G. Goodman, I. H. L. Greenlees, Hon. M. E. Howard, P. N. S. Kinross, T. P. Marks, D. Masupha, A. V. Morris, J. A. Nuttall, D. T. Price, C. S. Tubbs, E. A. Windsor-Clive, J. D. Bryan, P. J. Corrigan, R. O. Fellows, D. Goldin, M. H. Somervell, N. H. Gordon, R. S. O'Callaghan.

*To be Lance-Corporals:* Cdts F. T. Ahern, J. M. Bishop, J. M. Brockhurst Leacock, C. H. V. Collins, D. A. Cowper, A. P. de Guigand, D. C. P. de Sousa Pernes, T. A. Day, M. C. Haigh, C. A. James, S. B. H. Herbert, H. M. W. Kerr,



T. B. Knight, A. J. Lentaigie, P. F. J. Hardcastle, J. E. H. Grieve, P. M. A. Loftus, A. H. L. MacEwen, J. P. McGing, T. P. C. McKelvey, J. Morris, G. S. Ogilvie, K. J. T. Pakenham, K. O. Pugh, P. A. C. Rietchel, J. A. Stirling, M. E. C. Taylor, D. R. H. Tufnell, R. C. C. Rowan, M. A. van Zeller, D. Worsley.



#### SIGNALS CLASSIFICATION TEST—NOVEMBER 1963

At the Signals Classification Test held on 18th November 1963, by 49 Signal Regiment, the following were successful.

*Passed with Credit:* Cpl Clarke C. V., L.A.C. Davies J., Cpl Fitzgerald-Lombard P. J. F., Sgt Stevenson J. D., Sgt Watterson B. J.

*Passed:* Cpl Dorman C. M., Cpl Morris A. V., Sgt Sich P. F. G. W.



#### THE ROYAL AIR FORCE SECTION

The Royal Air Force Section has expanded still further, because of the re-organisation of the Contingent, and now has reached its probable maximum of one hundred. It is organised into four flights and all forms of training are carried out within each flight. Because of a very large intake and also because of a complete change in the syllabus of training imposed on us, we have decided to take rather longer in preparing for the examinations and so there were no candidates for the Proficiency or Advanced Tests. We hope that our change will result in a higher standard of pass in the examinations. We were visited during the term by Squadron Leader W. J. Bishop, M.B.E., who looks after our interests at H.Q. Air Cadets and who has been most helpful to us. We offer him our thanks on the occasion of his being posted and also to Group Captain J. Miller, D.F.C., A.F.C., who has relinquished Command of Royal Air Force, Finningley, to take up an important post at Headquarters, Bomber Command.

## THE JUNIOR HOUSE

THE House assembled with 101 boys of whom the following came from Gilling: R. D. Balme, M. E. W. Studer, P. H. Ryan, Hon. A. R. M. Fraser, P. J. Williams, A. M. Dufort, S. H. Barton, D. C. N. Ogilvie, P. J. Stilliard, H. C. Hornoyold-Strickland, J. Seilern-Aspang, J. P. Rochford, S. J. Dowling, D. B. Dees, F. C. Williams, J. C. Rapp, P. M. Horsley, T. C. Devas, C. C. G. Trevor, J. H. Leeming, M. J. Poole, A. N. Kennedy, M. A. Grieve, E. A. Blackledge, J. C. Gaynor, M. A. Fresson, D. G. Marsden, M. J. Waddilove, T. M. Fitzalan-Howard, S. W. Ryan, A. R. Windle, D. A. Potez, H. L. Lukas, M. C. R. Monteith, P. B. Conan, P. J. Viner, P. A. O'Callaghan, T. M. Kane, J. F. A. Heagney, C. S. Dixon, D. A. Callaghan. The remainder from other preparatory schools: M. J. Pearce, G. V. B. Thompson, J. M. Kentish, T. N. Gilbey, M. Shaw, S. R. Heywood, J. Sherley-Dale, P. J. B. Rooney, Hon. J. M. Morris, Hon. M. F. L. Morris, N. S. Roche.

P. HADOW was appointed Head Monitor and N. C. Pender-Cudlip Captain of Rugby.

ALTHOUGH middle-aged (in its forty-third year) the House enjoyed excellent health, except for a bout of dyspepsia and enteritis which kept nurse busy for a week or so and its cause was rightly diagnosed! The new entry soon appreciated its new environment and the Second Year boys took their place as responsible for carrying on the traditions.

FR SIMON TRAFFORD joined the resident staff. We welcome him and wish him health and happiness.

MATRON and her Staff have, as usual, been the backbone of the House and Cook fully appreciated that there is no such thing as an appetite in the normal meaning of that word. She with the Staff excelled all expectations with the Christmas dinner after the usual Carol Service

at which the Head Master presided and after which he enjoyed the fare.

THE Orchestra entertained the House and visitors for a merry hour and many who know praised the accuracy with which the following programme was executed.

#### CHRISTMAS CONCERT, 1963

Suite for Orchestra	Jill Conway
March	Con moto
Courtly Dance	Valsette
Violin Duets	
Andante	Bruni
Ballad	Lowe
Allegro	Straub
E. J. S. Greenlees, M. K. James	
Violin Solo	
Rondo	Pleyel
J. R. D. Tufnell	
Cello Solo	
Gavotte	Trowel
P. Hadow	
Flute Solo	
A Dance Measure	Carse
P. W. James	
Piano Solo	
Allegro from Sonata in G minor	Beethoven
C. M. P. Magill	
Minuet in G	Bach
N. H. S. Armour	
Sarabande and Bourree for Orchestra	Handel
Violin Duet	
In double harness	Carse
J. R. D. Tufnell, C. C. F. McCann	
Carols, sung by the House with Orchestra	
The First Nowell	
Good King Wenceslas	
National Anthem	
Conductor: Mr Mortimer	
Accompanist: Mr Dore	



GROUP-CAPTAIN D. RIXSON stayed a few days with the Head Master and managed to find time to play bridge with the keen unskilful as well as with the pundits in the House. He has been appointed to command an important Royal Air Force Station in Germany. We wish him every success.

BR PIERS has had a full Carpenter's shop and the standard of workmanship continues to rise.

WE thank Fr Julian for the interest he takes in the newly-formed Natural History Society and hope that none of the 'things' in his tank escape towards the kitchen.

THE Retreat was given by Rev. R. Bacon, S.J. We thank him for his inspiring discourses.

THESE contemporary notes would be incomplete if they did not record the clandestine departure in September of Fr Edmund Hatton after he had spent ten years in the Junior House. Departure conjures up demise, but Fr Edmund is very much alive and continues his connection officially in the classrooms and, we are glad to say, willingly with the third rugby set.

Who knows! he may even in the Summer Term extend his country walks for us, for they were always enjoyable and sometimes physically exhausting. We thank him for everything and are hopeful for his future kindness.

## RUGBY

THE season has been a very successful one. With the exception of the first match which was played with only seven forwards for practically the whole game, the team won all its matches, scoring 135 points and conceding only 31 in return. A measure of the success of the covering of the forwards and the tackling of the backs can be estimated when it is realised that 16 of the 31 points were scored in the first match and that no other side scored more than 3 points in any subsequent game.

The covering of the field by the back row of Pender-Cudlip, McCann and Price was a feature of every match and the loose play of the forwards was always of a high order. This reached its peak in the second match against St Martin's where the ground was very muddy and the tactic of foot rushes and inter-passing was most exciting to watch.

It was fortunate that there were two good pairs of second-row forwards, Rochford and Stillard, Mineyko and Donlan. They gave the hooker, Ogilvie, all the push that he could want. Indeed the push was so good that in the later matches the team was able to score push-over tries with some confidence.

Outside the pack Grieve, Tufnell and Pahlabod were a trio which many sides found difficult to hold. Grieve played a mature game behind the pack and his pass was both long and fast. Pahlabod was too fast and elusive for many opposition centres and he had many successes both in individual breaks and in making openings for his wings. We were well served at full-back by the younger Grieve as well as by Horsley and Poole who played as centre and scrum-half in many of our matches.

The weakness of the side was in its place kicking. Although Pender-Cudlip had some success, especially in the return match with Pocklington, we missed many points by not converting the tries.

Altogether the season has been one of the best for some years and the team spirit has been very good indeed, thanks to the excellent leadership of the Captain, M. C. A. Pender-Cudlip.

The following were awarded their colours: M. C. A. Pender-Cudlip, C. F. Grieve, P. Hadow, J. R. D. Tufnell, J. A. Callaghan, M. J. F. Pahlabod, C. C. McCann, S. A. C. Price, J. P. Rochford, P. J. Stillard.

The following also played in the team: M. A. Grieve, J. P. Cahill, N. W. Judd, D. C. N. Ogilvie, P. M. Horsley, M. J. Poole, W. A. Mineyko, C. Donlan, L. H. Robertson, D. P. J. George, P. W. M. Ramsay, B. P. F. Houghton, J. C. Rapp, A. N. Kennedy, R. D. Balme.

## THE PREPARATORY SCHOOL

THE OFFICIALS for the term were:

*Head Captain:* E. A. Lewis.

*Captain of Rugby:* P. Redmond.

*Captains:* M. C. Lorigan, P. Ford, P. B. Newsom, C. G. Leonard.

*Secretaries:* S. C. Ryder, M. D. Birtwistle, C. R. Lochrane, N. G. Gaynor.

*Sacristans:* S. P. Barton, C. B. Dalglish, P. Seilern, D. P. McKenna, J. T. Prendiville.

*Ante-room:* F. A. Cape, M. S. L. Waide.

*Bookmen:* I. D. Bowie, N. D. Blane, S. A. Maclaren, J. P. Clayton, T. P. Gadd.

*Art Room:* B. A. McGrath, J. D. Dowling, C. M. Brennan.

*Librarians:* D. J. Kerr, R. S. G. Watson.

*Carpentry:* C. G. Goss, A. P. Coghlan.

*Office Men:* D. Spence, C. A. Campbell.



THE following boys entered the School in September:

C. H. Ainscough, C. Barker-Benfield, T. C. Bidie, J. D. A. Birtwistle, P. J. Brady, N. R. Cape, S. M. Clayton, P. O'K. Craven, J. H. Deedes, J. A. Durkin, N. O. Fresson, P. S. Gaynor, J. K. Glaister, J. P. Guiver, R. F. Hornyold-Strickland, N. B. Herdon, N. J. Leeming, M. C. Liddell, M. A. Lloyd, J. R. Lochrane, D. J. G. Loftus, A. F. Loring, F. G. Lukas, S. C. G. Murphy, B. Peacock, J. A. A. Potez, C. A. B. Ratcliffe, J. S. M. Robinson, A. W. Ryan, A. M. Ryan, C. J. V. Ryan, R. J. Ryan, P. J. N. Ryan, P. F. Sutherland, J. A. Stillard, M. A. G. Viner, P. G. Westmacott, P. D. B. Wright, S. E. Wright, E. J. Young.



FOR any New Boy arriving this term the first day must have been one of considerable shock and surprise. On seeing the main entrance framed in

scaffolding, and most of one of the wings looking in much the same dilapidated state, he might be excused if he did not recognise the fine, ancient monument as the one he had seen on the prospectus. However, after getting over the first shock and being careful not to trip over the unflagged steps, or hit his head on various pieces of metal, seemingly erected for that purpose, he would not fail, we hope, to be struck by the magnificent sight within. For, whereas the dreary work of reconstruction outside may well have depressed him (and many others), the redecoration of the Hall, with its gilded pillars and freshly painted coat of arms above the roaring fire-place, must surely have helped to raise his spirits and make him think that it really wasn't quite such a bad place after all. If he was lucky, he might also find himself in one of the three or four newly-decorated dormitories; so that when he finally came to sit down in the Great Chamber for supper, he might well have expressed himself in that well-known Yorkshire phrase: 'It's all right'. Perhaps, too, his opinion would be confirmed by learning that there would be a film on the following afternoon; a list of films, funny or thrilling to be looked forward to on innumerable Wednesdays, not to mention those on the 'Whole Holidays'; a roller-skating rink to career about on during the 'breaks'; and acres of soft turf where he could do battle with his companions to his heart's content at least three times a week.

THE weather during the first half of the term was fine and mild, and a great deal of the time was spent out of doors. This, together with the ever-careful watch kept by Nurse and Matron on the general health of the School, may well have been responsible for the absence of any epidemic, apart from a few chills and a mild type of 'gastric flu' which struck a number of boys towards the end of the term. All the rugby matches, except one,



were played, and that was postponed to next term because it happened to coincide with a deep depression which flooded our opponents' ground. In a surprisingly short time the accommodation in the chapel on Sunday mornings began to feel the strain of visiting parents—a sign that half-term was near—and from then onwards the weeks flew by, till the arrangements of such important events as Officials' Teas, Plum Pudding Sunday and The Feast heralded the end of the term. For the Feast, with the beautifully decorated Great Chamber and superb array of delicious things to eat, Matron, Nurse, Miss Bonugli, Miss Ward and the whole domestic staff worked untiringly. Due tribute to their efforts was paid by the Head Captain, Lewis, in an excellently clear speech on behalf of the boys, and by Fr Hilary for the whole School. All the traditional carols were sung: Good King Wenceslaus, with Blane as the Page and Lewis the King; The Holly and the Ivy; Once in Royal David's City, and many others, including a charming Polish carol which Mr Lorigan had managed to secure from America. The following day about a third of the School left by car and snow began to fall. Inevitably, thoughts went back to that fateful day, not many years ago, when the snow on the last morning lay so 'deep, and crisp and even' that cars couldn't take to the roads or engines leave their sheds. But this time British Railways rose to the occasion, and the two Specials left Gilling Station, on what may well be the last occasion, only half-an-hour late.

At the end of the term we record with regret the departure of Miss Ursula Ward to an appointment in London. We would like to thank her for all the excellent work she has done at Gilling, and wish her every success for the future.

#### ♣ CHESS

SINCE fifty-one entered for the Chess Championship early in October, they were split by forms into three sectional

tournaments, which would produce six players for a final All-Play-All Championship tournament.

In the Third Form section Newsom, the favourite, played so unsteadily that first place was taken by A. P. Coghlan, with F. A. Cape third. The IIA Section was won by Hubbard, with Craven second, and Stourton was the strongest in IIB. These six then played each other, and this time Newsom made no mistake and won the Champion's title and prizes with five straight wins. A. P. Coghlan was second, F. A. Cape third followed by the less experienced players from the Second Form.

The Championships over, the older stars faded out of sight, except for Watson and Ryder. These two held their own against the younger players whose experience was growing rapidly. There are many promising players who should do well next term, and of them Craven ranked as the strongest when this term's tournaments ended.

The First Form have made a good beginning in the Chess world this term. During the last few weeks of the term no less than three separate competitions were in being, the usual Chess Ladder, a Tournament and a Knock-out competition, and about half the form can now be accurately described as competent players for their age group. Herdon, Ainscough, Loring and Sutherland distinguished themselves in the Tournament and Knock-out competitions while Leeming and P. J. Ryan slowly fought their way to the top of the Ladder and remained there. Amongst the beginners, P. S. Gaynor and S. E. Wright deserve special mention. Lack of space prevents the inclusion of many other deserving names, but the Form as a whole is to be congratulated on having helped by their enthusiasm to make the running of the Chess organisation so smooth and enjoyable.

#### ♣ ART REPORT

THE Senior artists decorated a screen this term. It will certainly brighten the

rather dull passage for which it is intended, and the boys should feel well rewarded for their trouble. Orders of a like nature are welcome, and they hope to have some more! Lately they have been making the crib which has a place of honour in the ante-room each year, so it has been a busy term. Some of the more notable artists were: Seilern, McGrath, Maclaren, Ford, Ryder, Lewis, Birtwistle M., Barton, Goss, McKenna, Dowling J., Sutcliffe, Lochrane C., Ratcliffe, Clayton, Brennan and Blake.

The Intermediate set has enjoyed pattern-making, and that developed into some gay and original Christmas paper as the term drew on. Chief among the artists were: Gretton, Dalglish R., Reid, Fitzalan Howard R., Bird, Birtwistle J., Ritchie, Guiver M., Glaister T., Morris, Stourton, Craston, Williams, Lintin, Barker-Benfield and Robinson.

L.P.

#### ♣ JUNIOR ART

It was encouraging to find that many of the new boys show artistic promise and together with last year's students have produced some commendable work. 'Mischief Night' provided a subject for a collective frieze with lively figures removing gates, setting off crackers and tying string to door knockers.

Outstanding pictures were painted by Herdon, Gaynor P., Ratcliffe C., Clayton S., Hornyold-Strickland, Glaister J. and Walker.

In handwork I made a section of a coal mine and then turned to paper sculpture, the result being ten little choir boys to add to the Christmas decorations in the ante-room.

W.M.

#### ♣ MUSIC

A CHANCE visitor, abandoned among the random conglomeration of corridors and staircases of Gilling Castle would, unless tragically losing himself in the murky depths of the Dungeon, be

cheered by the friendly sounds of music, emanating from various corners of the building. Whilst the College can boast of a Music School with concert hall, practice rooms and even a club room, Gilling has to content itself with effecting its work in dormitories, a minute music room, the Gallery filled with lockers for a concert hall, and times for practice snatched from lessons and breaks by an ingenious scheme of a complexity beyond unravelling, calculated to steal as much time for music in as inconspicuous a manner as possible! Under these challenging conditions a successful performance can only be achieved by a real sense of purpose and sheer determination; such is found in a number of boys who feel, however dimly, the hidden value of expressing themselves through music, not as a means to outward success but to inner fulfilment.

In our occasional Thursday Concerts this spirit has been perceptible in an increased measure, and we hope that in the near future, a further stimulus will be given by means of short performances given by members of the College. St Cecilia's Concert, the programme of which is shown below, gives a particularly clear glimpse of the kind of musical activity pursued at Gilling. Apart from the spoken Harmonic Verse, now a traditional and dear feature in our programmes, the purely musical side of that afternoon, represented by the Gilling Singers and instrumental solos, was pleasing in its variety and the spirit in which it was presented. The singing was clear and the parts sung with great assurance; moreover, the choir really followed their conductor! In the instrumental solos Dalglish R. and Lorigan stood out as accomplished players, Newsom as one who is adept at playing two difficult instruments, whilst Pickin proved that even two terms are sufficient to a determined boy to stand up and play a very presentable piece well.

In conclusion I must mention the fine singing of Carols during our Christmas Party, sung in parts and with great verve;



Good King Wenceslas' Page, sung by Blane, was indeed a moving experience.

O.G.

# CONCERT IN HONOUR OF ST CECILIA

## Solos

Gavotte

Handel

March

C. Dalglish

Perceval

Study

J. M. Pickin

Le Couppé

Prelude

Lloyd Webber

M. C. A. Lorigan

## Harmonic Verse

I Saw Three Witches

W. de la Mare

The Sage's Pigtail

W. Thackeray

Form IA

## Solos

Romance

Beethoven

Duet

P. Seilern

Diabelli

Mikrokosmos Bk I (2 pieces)

Bartok

Fanfare

P. B. Newsom

Telemann

Mazurka

Tschaikowsky

R. Dalglish

## Choir

Never Weather Beaten Sail

Thomas Campion

Quick We Have but a Second

C. V. Stanford

## Solos

Sonata Movement

Mozart

Brazilera

Milhaud

Mr and Mrs O. Grunfeld

played both these pieces

## Choir II

An Acre of Land

R. Vaughan Williams

Fiat Cor Meum

Bishop Hedley

## RUGBY

### 1ST XV RESULTS

v. St Martin's 'A'	A	L	0-26
v. Glenhow 'A'	H	W	12-0
v. Malsis Hall 'A'	H	D	3-3
v. Glenhow 'A'	A	L	0-3
v. St Olave's	H	W	30-0
v. St Martin's 'A'	H	D	0-0

### JUNIOR UNDER 11 XV

v. Glenhow	H	W	26-0
v. Glenhow	A	W	28-0

THANKS to reasonable August weather and the unremitting labours of the groundsman, George Pearson, the fields were in perfect condition for the traditional 'Kicking Game' on the first day of the term. As usual it showed quite clearly the need for constant practice in the basic skills—kicking, catching, passing, etc.—for even those who had seemed quite reliable last year looked rather as though they were making the acquaintance of the ball for the first time. But with the fine weather set games were soon in full swing and one couldn't help noticing a wealth of talent among the new arrivals. Each set had matches to look forward to: seven for the 1st XV—weather and infectious diseases permitting; two for the Junior XV; and the highlight of the season, the Harlequin-Barbarian match.

In the 1st set only two members of the 1st XV were left, and of the rest only three or four had been members of last year's 1st set. It was to be expected, therefore, that anything might happen in the opening match against St Martin's. In the event, the faster and older St Martin's backs took full advantage of an opposing three-quarter line which failed to move up quickly in defence, and scored eight tries without reply. Though well beaten by a cleverer side, the team had been taught several valuable lessons: the backs would have to be very much more alive to the direction the ball took in the tight scrums: the forwards quicker at breaking and covering: more

use would have to be made of the blind side, to keep the opposition guessing and present the problem of dealing with something more than a stereotyped attack on the open side.

Fortunately a spell of fine weather allowed a great deal of valuable practice to be put in, so that by the time the match against Glenhow came to be played the team had undergone a minor transformation. Every member of it now knew his job and did it with confidence and zest. Particularly noticeable in this match were the sure tackling, quick moving to the ball and clean heeling from the loose scrums of the forwards. With their captain, Redmond, giving an excellent lead the pack took control in the first few minutes. Well-timed shoving in the tight scrums enabled Cape to hook the ball against much heavier opposition, and quick heeling from the loose scrums gave many opportunities to the backs. Judd's pass from the scrum, if not very long, was always accurate, and his backing up and covering were first-rate. Waide had a busy afternoon. Besides handling the ball extremely well and judiciously changing the direction of the attack, he ran with great determination to score two tries, and still had the energy to bring off crushing, last-minute tackles at certain critical moments. The three-quarters, Gaynor, McKenna, Barton and Coghlan, came up quickly on their opponents and took full advantage of their handling mistakes. They also handled well, though without seeming to have the necessary speed and confidence to make full use of their opportunities. At full-back Maclaren had little to do but showed that he was settling down quickly to his new position.

Of the rest of the matches two were drawn, one ended in an easy win by 30 points and one was lost by 3 points. Undoubtedly the most exciting of these was that against Malsis Hall. Ideally matched in weight and age, both teams threw all they had into the game. Several times in the second half a try to Malsis looked certain, only to be stopped

by a devastating tackle by Maclaren or Waide. Among the forwards none worked harder than Redmond, Lewis, Dalglish and Dowling, but the Malsis forwards knew a thing or two about preventing their opponents getting a quick heel from the loose scrums. On one of the few occasions when we were able to outwit them Waide took a pass from Judd on the blind side, put in a tremendous run down the touchline and finally hurled himself over the line for the equalizing try. After that both the forwards and backs were fully occupied in holding an extremely determined set of forwards who were playing all out to get the winning try.

The final match of the term, against a slightly weakened St Martin's XV, revealed how much the team had improved since its heavy defeat early in the season.

Although hardly a strong team, and certainly not an outstanding one, all, or nearly all, could tackle hard and low, run hard, and handle the ball well. A lack of speed in the three-quarters made it difficult for them to use the powerful thrusts of Waide to advantage. Even so, with better positioning and more alert and confident backing up the final pass would have been given and the try scored. Though the forwards played well as a pack, and improved greatly as the season progressed, there were often one or two who did not use their full weight in the loose scrums and so ensure the quick heel to the backs which, virtually, gives them their only opportunity of scoring tries against well-trained opponents. For the excellent refereeing of the Home matches we are indebted to Fathers Dominic, Rupert, Simon and Geoffrey.

First XV Colours were awarded to: Redmond, Waide, J. Dowling, C. Dalglish and Maclaren.

The Junior Under 11 XV won its two matches against Glenhow quite easily. The chief strength of the team lay in the forwards, though in the first encounter Lintin, at scrum-half, found himself unmarked by wing-forwards and was able



to slip over the line almost at will. R. Fitzalan-Howard led the pack well from the second row, while the hard tackling of the wing-forwards, Hubbard and Ritchie, often forced the ball loose and started strong forward rushes. Sandeman, Richmond and R. Dalglish made a formidable front row and were also very prominent in the loose.

A word of explanation is due to those who may be puzzled at seeing such illustrious names as Harlequins and Barbarians in this review. A week or two after the beginning of each Christmas term, when the new boys have got some idea of what the game is all about, two parallel sets called Harlequins and Barbarians are picked. These are trained by Sgt Callaghan and Mr Lorigan respectively to do battle sometime towards the end of the term. From the day on which the sets are picked to the day of the final clash, excitement rises steadily to a final crescendo as the two teams take the field and strive for victory with all their might. Wild scenes reminiscent of Cup ties greet the final whistle as supporters of the winning side swarm on to the field to congratulate the heroes on their victory. This year the score at half-time was nil all. But the Barbarian forwards managed to get the upper hand in the second half and they eventually won by 9 points to nil. Tries were scored for the

Barbarians by R. Lewis, Fresson and J. Birtwistle.

The following represented Gilling in school matches:

1st XV: Maclaren, Barton, A. Coghlan, McKenna, N. Gaynor, Leonard, Ritchie, Waide, Judd, E. Lewis, Cape, Forsythe, Richmond, Redmond (Capt.), Goss, Bowie, J. Dowling, C. Dalglish, Hubbard, J. Spence.

2nd XV: N. Cape, R. Coghlan, Bidie, Hooke, Reid, R. J. Ryan, Meares, Westmacott, Lintin, Hubbard, Sandeman, Richmond, J. Spence, R. Dalglish, R. Fitzalan-Howard (Capt.), M. H. Ryan, Ritchie, Stourton.

ON days when the weather made set games impossible there was often a cross-country race for those who wished to take part, similar to those held last winter. Red jerseys were worn by the team who were reigning champions. This honour was usually held by the Romans, but the Athenians occasionally ousted them, and the Trojans and Spartans, though weaker as teams, contained some notable talent. The outstanding runner was McKenna, who was never beaten, and others who distinguished themselves were F. A. Cape, Stourton, Hardy, Sutcliffe and Judd.

Fresson, Liddell and Durkin proved themselves to be the best in the First Form.



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# THE AMPLEFORTH JOURNAL

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Part II

## IN MEMORIAM

### C. S. LEWIS

1898—1964

Homo dives in virtute,  
pulchritudinis studium habens,  
in generatione sua gloriam adeptus est.  
(Ecclesiasticus XLIV)

*By kind permission of Major W. H. Lewis,  
the University of Durham and  
the Oxford University Press*

## THE ABOLITION OF MAN

OR

REFLECTIONS ON EDUCATION WITH SPECIAL  
REFERENCE TO THE TEACHING OF ENGLISH  
IN THE UPPER FORMS OF SCHOOLS

THE RIDDELL MEMORIAL LECTURES  
1943

PART I: MEN WITHOUT CHESTS. PART II: THE WAY.

PART III: THE ABOLITION OF MAN



## PART I

## MEN WITHOUT CHESTS

So he sent the word to slay  
and slew the little childer.

Carol

I DOUBT whether we are sufficiently attentive to the importance of elementary text-books. That is why I have chosen as the starting-point for these lectures a little book on English intended for 'boys and girls in the upper forms of schools'. I do not think the authors of this book (there were two of them) intended any harm, and I owe them, or their publisher, good language for sending me a complimentary copy. At the same time I shall have nothing good to say of them. Here is a pretty predicament. I do not want to pillory two modest practising schoolmasters who were doing the best they knew: but I cannot be silent about what I think the actual tendency of their work. I therefore propose to conceal their names. I shall refer to these gentlemen as Gaius and Titius and to their book as *The Green Book*. But I promise you there is such a book and I have it on my shelves.

In their second chapter Gaius and Titius quote the well-known story of Coleridge at the waterfall. You remember that there were two tourists present: that one called it 'sublime' and the other 'pretty': and that Coleridge mentally endorsed the first judgement and rejected the second with disgust. Gaius and Titius comment as follows: 'When the man said *That is sublime*, he appeared to be making a remark about the waterfall... Actually... he was not making a remark about the waterfall, but a remark about his own feelings. What he was saying was really *I have feelings associated in my mind with the word "Sublime"*, or shortly, *I have sublime feelings*.' Here are a good many deep questions settled in a pretty summary fashion. But the authors are not yet finished. They add: 'This confusion is continually present in language as we use it. We appear to be saying something very important about something: and actually we are only saying something about our own feelings.'

Before considering the issues really raised by this momentous little paragraph (designed, you will remember, for 'the upper forms in schools') we must eliminate one mere confusion into which Gaius and Titius have fallen. Even on their own view—on any conceivable view—the man who says *This is sublime* cannot mean *I have sublime feelings*. Even if it were granted that such qualities as sublimity were simply and solely projected into things from our own emotions, yet the emotions which prompt the projection are the correlatives, and therefore almost the opposites, of the qualities projected. The feelings which make a

<sup>1</sup> *The Green Book*, pp. 19, 20.

man call an object sublime are not sublime feelings but feelings of veneration. If *This is sublime* is to be reduced at all to a statement about the speaker's feelings, the proper translation would be *I have humble feelings*. If the view held to Gaius and Titius were consistently applied it would lead to obvious absurdities. It would force them to maintain that *You are contemptible* means *I have contemptible feelings*: in fact that *Your feelings are contemptible* means *My feelings are contemptible*. But we need not delay over this which is the very *pons asinorum* of our subject. It would be unjust to Gaius and Titius themselves to emphasize what was doubtless a mere inadvertence.

The schoolboy who reads this passage in *The Green Book* will believe two propositions: firstly, that all sentences containing a predicate of value are statements about the emotional state of the speaker, and, secondly, that all such statements are unimportant. It is true that Gaius and Titius have said neither of these things in so many words. They have treated only one particular predicate of value (*sublime*) as a word descriptive of the speaker's emotions. The pupils are left to do for themselves the work of extending the same treatment to all predicates of value: and no slightest obstacle to such extension is placed in their way. The authors may or may not desire the extension: they may never have given the question five minutes' serious thought in their lives. I am not concerned with what they desired but with the effect their book will certainly have on the schoolboy's mind. In the same way, they have not said that judgements of value are unimportant. Their words are that we '*appear*' to be saying something very important' when in reality we are '*only*' saying something about our own feelings'. No schoolboy will be able to resist the suggestion brought to bear upon him by that word *only*. I do not mean, of course, that he will make any conscious inference from what he reads to a general philosophical theory that all values are subjective and trivial. The very power of Gaius and Titius depends on the fact that they are dealing with a boy: a boy who thinks he is 'doing' his 'English prep' and has no notion that ethics, theology, and politics are all at stake. It is not a theory they put into his mind, but an assumption, which ten years hence, its origin forgotten and its presence unconscious, will condition him to take one side in a controversy which he has never recognized as a controversy at all. The authors themselves, I suspect, hardly know what they are doing to the boy, and he cannot know what is being done to him.

Before considering the philosophical credentials of the position which Gaius and Titius have adopted about value, I should like to show its practical results on their educational procedure. In their fourth chapter they quote a silly advertisement of a pleasure cruise and proceed to inoculate their pupils against the sort of writing it exhibits.<sup>2</sup> The advertise-

<sup>2</sup> *Ibid.*, p. 53.



ment tells us that those who buy tickets for this cruise will go 'across the Western Ocean where Drake of Devon sailed', 'adventuring after the treasures of the Indies', and bringing home themselves also a 'treasure' of 'golden hours' and 'glowing colours'. It is a bad bit of writing, of course: a venal and bathetic exploitation of those emotions of awe and pleasure which men feel in visiting places that have striking associations with history or legend. If Gaius and Titius were to stick to their last and teach their readers (as they promised to do) the art of English composition, it was their business to put this advertisement side by side with passages from great writers in which the very same emotion is well expressed, and then show where the difference lies. They might have used Johnson's famous passage from the *Western Islands*, which concludes: 'That man is little to be envied, whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona.'<sup>3</sup> They might have taken that place in *The Prelude* where Wordsworth describes how the antiquity of London first descended on his mind with 'Weight and power, Power growing under weight'.<sup>4</sup> A lesson which had laid such literature beside the advertisement and really discriminated the good from the bad would have been a lesson worth teaching. There would have been some blood and sap in it—the trees of knowledge and of life growing together. It would also have had the merit of being a lesson in literature: a subject of which Gaius and Titius, despite their professed purpose, are uncommonly shy. What they actually do is to point out that the luxurious motor-vessel won't really sail where Drake did, that the tourists will not have any adventures, that the treasures they bring home will be of a purely metaphorical nature, and that a trip to Margate might provide 'all the pleasure and rest' they required.<sup>5</sup> All this is very true: talents inferior to those of Gaius and Titius would have sufficed to discover it. What they have not noticed, or not cared about, is that a very similar treatment could be applied to much good literature which treats the same emotion. What, after all, can the history of early British Christianity, in pure reason, add to the motives for piety as they exist in the eighteenth century? Why should Mr Wordsworth's inn be more comfortable or the air of London more healthy because London has existed for a long time? Or, if there is indeed any obstacle which will prevent a critic from 'debunking' Johnson and Wordsworth (and Lamb, and Virgil, and Thomas Browne, and Mr de la Mare) as *The Green Book* debunks the advertisement, Gaius and Titius have given their schoolboy readers no faintest help to its discovery. From this passage the schoolboy will learn about literature precisely nothing. What he will learn quickly enough, and perhaps indelibly, is

<sup>3</sup> *Journey to the Western Islands. Inch Kenneth.*

<sup>4</sup> *The Prelude*, viii, ll. 549–59.

<sup>5</sup> *The Green Book*, pp. 53–55.

the belief that all emotions aroused by local association are in themselves contrary to reason and contemptible. He will have no notion that there are two ways of being immune to such an advertisement—that it falls equally flat on those who are above it and those who are below it, on the man of real sensibility and on the mere trousered ape who has never been able to conceive the Atlantic as anything more than so many million tons of cold salt water. There are two men to whom we offer in vain a false leading article on patriotism and honour: one is the coward, the other is the honourable and patriotic man. None of this is brought before the schoolboy's mind. On the contrary, he is encouraged to reject the lure of the 'Western Ocean' on the very dangerous ground that in so doing he will prove himself a knowing fellow who can't be bubbled out of his cash. Gaius and Titius, while teaching him nothing about letters, have cut out of his soul, long before he is old enough to choose, the possibility of having certain experiences which thinkers of more authority than they have held to be generous, fruitful, and humane.

But it is not only Gaius and Titius. In another little book, whose author I will call Orbilius, I find that the same operation, under the same general anaesthetic, is being carried out. Orbilius chooses for 'debunking' a silly bit of writing on horses, where these animals are praised as the 'willing servants' of the early colonists in Australia.<sup>6</sup> And he falls into the same trap as Gaius and Titius. Of Ruksh and Sleipnir and the weeping horses of Achilles and the charger in the Book of Job—nay even of Brer Rabbit and of Peter Rabbit—of man's prehistoric piety to 'our brother the ox'—of all that this semi-anthropomorphic treatment of beasts has meant in human history and of the literature where it finds noble or piquant expression—he has not a word to say.<sup>7</sup> Even of the problems of animal psychology as they exist for science he says nothing. He contents himself with explaining that horses are not, *secundum litteram*, interested in colonial expansion.<sup>8</sup> This piece of information is really all that his pupils get from him. Why the composition before them is bad, when others that lie open to the same charge are good, they do not hear. Much less do they learn of the two classes of men who are, respectively, above and below the danger of such writing—the man who really knows horses and really loves them, not with anthropomorphic illusions, but

<sup>6</sup> Orbilius' book, p. 5.

<sup>7</sup> Orbilius is so far superior to Gaius and Titius that he does (pp. 19–22) contrast a piece of good writing on animals with the piece condemned. Unfortunately, however, the only superiority he really demonstrates in the second extract is its superiority in factual truth. The specifically literary problem (the use and abuse of expressions which are false *secundum litteram*) is not tackled. Orbilius indeed tells us (p. 97) that we must 'learn to distinguish between legitimate and illegitimate figurative statement', but he gives us very little help in doing so. At the same time it is fair to record my opinion that his work is on quite a different level from *The Green Book*.

<sup>8</sup> *Ibid.*, p. 9.



with ordinate love, and the irredeemable urban blockhead to whom a horse is merely an old-fashioned means of transport. Some pleasure in their own ponies and dogs they will have lost: some incentive to cruelty or neglect they will have received: some pleasure in their own knowingness will have entered their minds. That is their day's lesson in English, though of English they have learned nothing. Another little portion of the human heritage has been quietly taken from them before they were old enough to understand.

I have hitherto been assuming that such teachers as Gaius and Titius do not fully realize what they are doing and do not intend the far-reaching consequences it will actually have. There is, of course, another possibility. What I have called (presuming on their concurrence in a certain traditional system of values) the 'trouserer ape' and the 'urban blockhead' may be precisely the kind of man they really wish to produce. The differences between us may go all the way down. They may really hold that the ordinary human feelings about the past or animals or large waterfalls are contrary to reason and contemptible and ought to be eradicated. They may be intending to make a clean sweep of traditional values and start with a new set. That position will be discussed later. If it is the position which Gaius and Titius are holding, I must, for the moment, content myself with pointing out that it is a philosophical and not a literary position. In filling their book with it they have been unjust to the parent or headmaster who buys it and who has got the work of amateur philosophers where he expected the work of professional grammarians. A man would be annoyed if his son returned from the dentist with his teeth untouched and his head crammed with the dentist's *obiter dicta* on bimetalism or the Baconian theory.

But I doubt whether Gaius and Titius have really planned, under cover of teaching English, to propagate their philosophy. I think they have slipped into it for the following reasons. In the first place, literary criticism is difficult, and what they actually do is very much easier. To explain why a bad treatment of some basic human emotion is bad literature is, if we exclude all question-begging attacks on the emotion itself, a very hard thing to do. Even Dr Richards, who first seriously tackled the problem of badness in literature, failed, I think, to do it. To 'debunk' the emotion, on the basis of a commonplace rationalism, is within almost anyone's capacity. In the second place, I think Gaius and Titius may have honestly misunderstood the pressing educational need of the moment. They see the world around them swayed by emotional propaganda—they have learned from tradition that youth is sentimental—and they conclude that the best thing they can do is to fortify the minds of young people against emotion. My own experience as a teacher tells an opposite tale. For every one pupil who needs to be guarded from a weak excess of sensibility there are three who need to be awakened from

the slumber of cold vulgarity. The task of the modern educator is not to cut down jungles but to irrigate deserts. The right defence against false sentiments is to inculcate just sentiments. By starving the sensibility of our pupils we only make them easier prey to the propagandist when he comes. For famished nature will be avenged and a hard heart is no infallible protection against a soft head.

But there is a third, and a profounder, reason for the procedure which Gaius and Titius adopt. They may be perfectly ready to admit that a good education should build some sentiments while destroying others. They may endeavour to do so. But it is impossible that they should succeed. Do what they will, it is the 'debunking' side of their work, and this side alone, which will really tell. In order to grasp this necessity clearly I must digress for a moment to show that what may be called the educational predicament of Gaius and Titius is different from that of all their predecessors.

Until quite modern times all teachers and even all men believed the universe to be such that certain emotional reactions on our part could be either congruous or incongruous to it—believed, in fact, that objects did not merely receive, but could *merit*, our approval or disapproval, our reverence, or our contempt. The reason why Coleridge agreed with the tourist who called the cataract sublime and disagreed with the one who called it pretty was of course that he believed inanimate nature to be such that certain responses could be more 'just' or 'ordinate' or 'appropriate' to it than others. And he believed (correctly) that the tourists thought the same. The man who called the cataract sublime was not intending simply to describe his own emotions about it: he was also claiming that the object was one which *merited* those emotions. But for this claim there would be nothing to agree or disagree about. To disagree with *This is pretty* if those words simply described the lady's feelings, would be absurd: if she had said *I feel sick* Coleridge would hardly have replied *No; I feel quite well*. When Shelley, having compared the human sensibility to an Aeolian lyre, goes on to add that it differs from a lyre in having a power of 'internal adjustment' whereby it can 'accommodate its chords to the motions of that which strikes them',<sup>9</sup> he is assuming the same belief. 'Can you be righteous', asks Traherne, 'unless you be just in rendering to things their due esteem? All things were made to be yours and you were made to prize them according to their value.'<sup>10</sup> St Augustine defines virtue as *ordo amoris*, the ordinate condition of the affections in which every object is accorded that kind and degree of love which is appropriate to it.<sup>11</sup> Aristotle says that the aim of education is to make the pupil like and dislike what he ought.<sup>12</sup> When the age for

<sup>9</sup> *Defence of Poetry*.

<sup>10</sup> *Centuries of Meditations*, i, 12.

<sup>11</sup> *De Civ. Dei*, xv, 22. Cf. *ibid.*, ix, 5, xi, 28.

<sup>12</sup> *Eth. Nic.* 1104 b.



reflective thought comes, the pupil who has been thus trained in 'ordinate affections' or 'just sentiments' will easily find the first principles in Ethics: but to corrupt man they will never be visible at all and he can make no progress in that science.<sup>13</sup> Plato before him had said the same. The little human animal will not at first have the right responses. It must be trained to feel pleasure, liking, disgust, and hatred at those things which really are pleasant, likeable, disgusting, and hateful.<sup>14</sup> In the *Republic*, the well-nurtured youth is one 'who would see most clearly whatever was amiss in ill-made works of man or ill-grown works of nature, and with a just distaste would blame and hate the ugly even from his earliest years and would give delighted praise to beauty, receiving it into his soul and being nourished by it, so that he becomes a man of gentle heart. All this before he is of an age to reason; so that when Reason at length comes to him, then, bred as he has been, he will hold out his hands in welcome and recognize her because of the affinity he bears to her.'<sup>15</sup> In early Hinduism that conduct in men which can be called good consists in conformity to, or almost participation in, the *Rta*—that great ritual or pattern of nature and supernature which is revealed alike in the cosmic order, the moral virtues, and the ceremonial of the temple. Righteousness, correctness, order, the *Rta*, is constantly identified with *satya* or truth, correspondence to reality. As Plato said that the Good was 'beyond existence' and Wordsworth that through virtue the stars were strong, so the Indian masters say that the gods themselves are born of the *Rta* and obey it.<sup>16</sup> The Chinese also speak of a great thing (the greatest thing) called the *Tao*. It is the reality beyond all predicates, the abyss that was before the Creator Himself. It is Nature, it is the Way, the Road. It is the Way in which the universe goes on, the Way in which things everlastingly emerge, stilly and tranquilly, into space and time. It is also the Way which every man should tread in imitation of that cosmic and supercosmic progression, conforming all activities to that great exemplar.<sup>17</sup> 'In ritual', say the Analects, 'it is harmony with Nature that is prized.'<sup>18</sup> The ancient Jews likewise praise the Law as being 'true'.<sup>19</sup>

<sup>13</sup> Ibid., 1095 B.

<sup>14</sup> *Laws*, 653.

<sup>15</sup> *Republic*, 402 A.

<sup>16</sup> A. B. Keith, sv. 'Righteousness (Hindu)'. *Enc. Religion and Ethics*, Vol. X.

<sup>17</sup> Ibid., Vol. II, p. 454 B; IV, 12 B; IX, 87 A.

<sup>18</sup> *The Analects of Confucius*, trans. Arthur Waley, London, 1938, i, 12.

<sup>19</sup> Psalm cix, 151. The word is *emet*, 'truth'. Where the *Satya* of the Indian sources emphasizes truth as 'correspondence', *emet* (connected with a verb that means 'to be firm') emphasizes rather the reliability or trustworthiness of truth. *Faithfulness* and *permanence* are suggested by Hebraists as alternative renderings. *Emet* is that which does not deceive, does not give, does not change, that which holds water. (See T. K. Cheyne in *Encyclopedia Biblica*, 1914, s.v. 'Truth'.)

This conception in all its forms, Platonic, Aristotelian, Stoic, Christian, and Oriental alike, I shall henceforth refer to for brevity simply as 'the *Tao*'. Some of the accounts of it which I have quoted will seem, perhaps, to many of you merely quaint or even magical. But what is common to them all is something we cannot neglect. It is the doctrine of objective value, the belief that certain attitudes are really true, and others really false, to the kind of thing the universe is and the kind of things we are. Those who know the *Tao* can hold that to call children delightful or old men venerable is not simply to record a psychological fact about our own parental or filial emotions at the moment, but to recognize a quality which *demand*s a certain response from us whether we make it or not. I myself do not enjoy the society of small children: because I speak from within the *Tao* I recognize this as a defect in myself—just as a man may have to recognize that he is tone deaf or colour blind. And because our approvals and disapprovals are thus recognitions of objective value or responses to an objective order, therefore emotional states can be in harmony with reason (when we feel liking for what ought to be approved) or out of harmony with reason (when we perceive that liking is due but cannot feel it). No emotion is, in itself, a judgement: in that sense all emotions and sentiments are allogical. But they can be reasonable or unreasonable as they conform to Reason or fail to conform. The heart never takes the place of the head: but it can, and should, obey it.

Over against this stands the world of *The Green Book*. In it the very possibility of a sentiment being reasonable—or even unreasonable—has been excluded from the outset. It can be reasonable or unreasonable only if it conforms or fails to conform to something else. To say that the cataract is sublime means saying that our emotion of humility is appropriate or ordinate to the reality, and thus to speak of something else besides the emotion: just as to say that a shoe fits is to speak not only of shoes but of feet. But this reference to something beyond the emotion is what Gaius and Titius exclude from every sentence containing a predicate of value. Such statements, for them, refer solely to the emotion. Now the emotion, thus considered by itself, cannot be either in agreement or disagreement with Reason. It is irrational not as a paralogism is irrational, but as a physical event is irrational: it does not rise even to the dignity of error. On this view, the world of facts, without one trace of value, and the world of feelings without one trace of truth or falsehood, justice or injustice, confront one another, and no *rapprochement* is possible.

Hence the educational problem is wholly different according as you stand within or without the *Tao*. For those within, the task is to train in the pupil those responses which are in themselves appropriate, whether anyone is making them or not, and in making which the very nature of man consists. Those without, if they are logical, must regard



all sentiments as equally non-rational, as mere mists between us and the real objects. As a result, they must decide to remove all sentiments, as far as possible, from the pupil's mind: or else to encourage some sentiments for reasons that have nothing to do with their intrinsic 'justness' or 'ordinacy'. The latter course involves them in the questionable process of creating in others by 'suggestion' or incantation a mirage which their own reason has successfully penetrated.

Perhaps this will become clearer if we take a concrete instance. When a Roman father told his son that it was a sweet and seemly thing to die for his country, he believed what he said. He was communicating to the son an emotion which he himself shared and which he believed to be in accord with the value which his judgement discerned in noble death. He was giving the boy the best he had, giving of his spirit to humanize him as he had given of his body to beget him. But Gaius and Titius cannot believe that in calling such a death sweet and seemly they would be saying 'something important about something'. Their own method of debunking would cry out against them if they attempted to do so. For death is not something to eat and therefore cannot be *dulce* in the literal sense, and it is unlikely that the real sensations preceding it will be *dulce* even by analogy. And as for *decorum*—that is only a word describing how some other people will feel about your death when they happen to think of it, which won't be often, and will certainly do you no good. There are only two courses open to Gaius and Titius. Either they must go the whole way and debunk this sentiment like any other, or must set themselves to work to produce, from outside, a sentiment which they believe to be of no value to the pupil and which may cost him his life, because it is useful to us (the survivors) that our young men should feel it. If they embark on this course the difference between the old and new education will be an important one. Where the old initiated, the new merely 'conditions'. The old dealt with its pupils as grown birds deal with young birds when they teach them to fly: the new deals with them more as the poultry-keeper deals with young birds—making them thus or thus for purposes of which the birds know nothing. In a word, the old was a kind of propagation—men transmitting manhood to men: the new is merely propaganda.

It is to their credit that Gaius and Titius embrace the first alternative. Propaganda is their abomination: not because their own philosophy gives a ground for condemning it (or anything else) but because they are better than their principles. They probably have some vague notion (I will examine it in my next lecture) that valour and good faith and justice could be sufficiently commended to the pupil on what they would call 'rational' or 'biological' or 'modern' grounds, if it should ever become necessary. In the meantime, they leave the matter alone and get on with the business of debunking.

But this course, though less inhuman, is not less disastrous than the opposite alternative of cynical propaganda. Let us suppose for a moment that the harder virtues could really be theoretically justified with no appeal to objective value. It still remains true that no justification of virtue will enable a man to be virtuous. Without the aid of trained emotions the intellect is powerless against the animal organism. I had sooner play cards against a man who was quite sceptical about ethics, but bred to believe that 'a gentleman does not cheat', than against an irreproachable moral philosopher who had been brought up among sharpeners. In battle it is not syllogisms that will keep the reluctant nerves and muscles to their post in the third hour of the bombardment. The crudest sentimentalism (such as Gaius and Titius would wince at) about a flag or a country or a regiment will be of more use. We were told it all long ago by Plato. As the king governs by his executive, so Reason in man must rule the mere appetites by means of the 'spirited element'.<sup>20</sup> The head rules the belly through the chest—the seat, as Alanus tells us, of Magnanimity,<sup>21</sup> of emotions organized by trained habit into stable sentiments. The Chest—Magnanimity—Sentiment—these are the indispensable liaison officers between cerebral man and visceral man. It may even be said that it is by this middle element that man is man: for by his intellect he is mere spirit and by his appetite mere animal. The operation of *The Green Book* and its kind is to produce what may be called Men without Chests. It is an outrage that they should be commonly spoken of as Intellectuals. This gives them the chance to say that he who attacks them attacks Intelligence. It is not so. They are not distinguished from other men by any unusual skill in finding truth nor any virginal ardour to pursue her. Indeed it would be strange if they were: a persevering devotion to truth, a nice sense of intellectual honour, cannot be long maintained without the aid of a sentiment which Gaius and Titius could debunk as easily as any other. It is not excess of thought but defect of fertile and generous emotion that marks them out. Their heads are no bigger than the ordinary: it is the atrophy of the chest beneath that makes them seem so.

And all the time—such is the tragi-comedy of our situation—we continue to clamour for those very qualities we are rendering impossible. You can hardly open a periodical without coming across the statement that what our civilization needs is more 'drive', or dynamism, or self-sacrifice, or 'creativity'. In a sort of ghastly simplicity we remove the organ and demand the function. We make men without chests and expect of them virtue and enterprise. We laugh at honour and are shocked to find traitors in our midst. We castrate and bid the geldings be fruitful.

*To be continued.*

<sup>20</sup> *Republic*, 442 B.C.

<sup>21</sup> Alanus ab Insulis. *De Planctu Naturae* Prosa, iii.



## CATHOLICS AS SUPER-PHARISEES

THE prominence of Pharisaism in the Gospels—the sustained energy of our Lord's denunciation of it, his use of it as a sort of dark background against which to illustrate his own religious teaching, should alone be enough to convince us, since we believe in the divine *praeparatio evangelii*, that the Pharisees are for all time a supremely important type of religious corruption. Whereas we generally look on them as a type of such imbecile religious hypocrisy as could hardly be reproduced, and without a qualm we continue to spit upon their gaberdines. One thing that helps us to regard their miserable failings as something quite foreign to us is the false notion we have that their general religious position was essentially Protestant, or rather, Puritan in spirit. The truth is that Pharisees were more akin to Catholics than to Protestants; and they seem to have been far removed from Puritanism. Their multiplying of religious observances upon which we look with great disapproval was at its best an attempt to carry devotion to the Law, that is, to the Will of God, to everyday life: and not out of any hatred or suspicion of life, but simply in order to sanctify it. For far from being Manichees, they were not even passable ascetics. The famous rabbinical saying: 'A man will have to give account on the judgement day of every good thing which his eyes saw and he did not eat' probably reflects their general mood. Apart from the New Testament, what evidence there is would seem to show that their religious programme was not regarded as burdensome to the people; rather one would gather that it was welcomed by them, only too gladly accepted as a very satisfying way of fulfilling their duties. It was a weight on their souls, but probably in a more profound and subtle sense than we could easily gather. We cannot safely suppose that the majority *felt* themselves any more burdened by their sabbath rules and the purification rites than we do by our Friday abstinence and Lenten fasts and Sunday Mass. And then again, the Pharisees were Catholic-minded in their belief in oral tradition as a principle of authority to be used along with the code of the Law. Their man-made traditions were not essentially evil, they were only Catholic abuses. Further, it is altogether probable that they had a Catholic grasp of the principle of the development of dogma (whereas we commonly think of them as Fundamentalists and obscurantists). For it is to the Pharisaic party of the last century of the old era that the honour belongs of having guided the Jewish faith through a most important stage of doctrinal development. The obtuseness, then, with which they resisted the personal claims of Christ, we may suppose to have co-existed with a quite respectably enlightened theological mind.

But there is another consideration which should be brought to bear upon our prejudice against the Pharisees; it is this, that within recent years through our research into the Pharisaical Rabbinical writings of the early centuries A.D., a body of indirect evidence has been formed which makes it unsafe to suppose (any longer) that the Pharisees in the time of our Lord taught and lived their religion with anything less of sincerity and faithfulness to its highest available principles than what would appear to be the average among Christians. The argument cannot be gone through here. But this must be pointed out: that there is no evidence to be had from the Gospels with which to challenge its conclusions. For we should not dare to say: they must have been highly corrupt, these Pharisees—far more than we have ever been at our worst—for Christ to have denounced them as he did. That would be too crude a piece of Pharisaism on our part.

It would be a mistake then to suppose that our Catholicism is immune as such from Pharisaism—as though that were a germ which would only thrive in the atmosphere of a narrow puritanical sectarianism. But it is true that your Catholic, if he does fall to Pharisaism, will be no ordinary Pharisee, he will be a Super-Pharisee. He will have succeeded in formalizing not only prayer and the Ten Commandments and the rest, but also the Mass and Holy Communion. To get your perfect post-Incarnation Pharisee, you precisely need a Catholic; he alone can achieve the requisite *corruptio optimi*.

But having suggested that the Pharisees of the Gospels are a quite intelligent and cultured and sacramentally-minded religious body with whom, in their failings, therefore, we Catholics should not be shocked to find we have something in common (though on a higher grade), it remains to point to some of the forms that vicious affinity may take. For clearly we are safe from the gross self-complacency of the Pharisee who thanked God in so many words that he was a better man than the other fellow. Should we ever have such a thought, we should not voice it, even to God. Or again we are never so much as tempted to get publicity value out of prayer. Normally it no longer has any, of a sort we could covet. But this only means that with changing conditions and fashions the technique of Pharisaism has changed; the spirit of it remains constant. To discover what that spirit is one must go behind our Lord's portrayal of certain of the unlovely contemporary manifestations of the thing (in which moreover it is only reasonable to see a touch of symbolic caricature)—go behind the trumpet-blowing and the face-disfiguring—to consider the deep and essential indictment that is to be found in the Sermon on the Mount and in certain of the parables and, as further applied and systematized, in the epistles of St Paul.

The root of this evil tree is pride, the common root of all sin. Pharisaism begins in a culpable blindness to the fact—and to all its



implications—that man's relationship to God, alike in the order of nature and of grace, is that of creature to Creator. This fundamental relationship being adequately ignored, the whole spirit of any religion that may then be practised is pure and supreme hypocrisy. 'Blessed are the poor in spirit', the first beatitude, is also the first shaft of our Lord's denunciation of Pharisaism; and what it proclaims (its full meaning can only be gathered from the context of the whole New Testament) is the happiness of the man who recognizes his own nothingness apart from God, knowing that it is only in God (and in Christ)—that is, as being drawn to share in, as being kept in, and further drawn into the being of God—that he lives at all and that he can be enriched in his life. Such a man is humble and suppliant before God, has the spirit of worship, and he has at least the rudiments of a mystic gift of wonder and awe that pays homage to the majesty of God and His immediate living and life-giving presence. On the other hand, opposed to this spiritual poverty you have a vulgar opulence of spirit as of the self-made man, or a patronizing arrogance as of the man of independent means; you have in fact all the various forms that pride takes, whether in a strutting or a stupid or a defiant or a lazy or a cynical ignoring of the basic reality of creatureship. And opposed to the quality of a religious wonder you have the dullness, the earthy-mindedness of the blatant materialist or of the bourgeois religious spirit.

To get the specific character of Pharisaism it is necessary that this false attitude towards God *should* find expression in and be furthered by a corresponding abuse of religion. The technique lies in this, that the means of religion be treated as the End, and the End be neglected. According to St Paul's summary, religion to be a classic version of Pharisaism must be a religion of works as distinct from a religion of grace. To describe the perfect thing (in practice it can never be perfect; but this is the ideal to which one approximates): it is a system which looks to obtain and to increase righteousness not primarily and principally, as it should do, through God's free self-giving, but by virtue of the performance of good works, by the keeping of the commandments and the observance of a code of worship and ritual: that is to say in the first instance by virtue of what would amount to a relationship to creature things. It is only orthodox to consider the commandments and the religious observances prescribed by reason and authority as a condition to be fulfilled in order to enjoy God's favour, and also as a means of grace. The falsity lies in supposing that righteousness, or let us say the state of grace, is in the first instance achieved by the fulfilling of these laws—whereas it is achieved through the sheer bounty of God; and (or) that it *consists* primarily in the standing before Him vindicated as to them—whereas it consists primarily in the active immediate union with Him. Well, what we regard (in effect) as the source and sustaining principle

of our life, we thereby inevitably regard (in effect) as its End too. Source and End *are* the same in reality.

Before we ever congratulate ourselves on being quite free from the leaven of the Pharisees, therefore, we must consider what a glorious state of soul we are daring to find in ourselves. Such freedom implies that *we* do realize more or less that in baptism God's love took possession of us, the love and mercy of Christ embraced us, gratuitously, flashingly, as newly and originally as in the beginning light was made with a *fiat lux*. It means further that we look upon our natural and supernatural life as a living in God, dependent upon Him as directly, as momentarily as the light depends on the shining of the sun; that we look upon progress in the spiritual life not as a jejune affair of acquiring virtues and shedding vices, fulfilling commandments and avoiding sin, but as the deepening of communion with God. It means that we keep the commandments of God and of the Church, not in a negative spirit of avoiding what would land us in a dangerous position, but in a positive spirit of love—eager to obey because we find in what is commanded the means of expressing our acceptance of and our further desire of God's giving of Himself. Then again it means that our prayer tends to be what is called contemplative prayer, that is to say prayer flighted so as to aim at personal communion with God as its highest and proper end: rising above the attitude that *characterizes* prayer as a duty that must be performed lest we be found wanting or—on a high plane of moralism—as an exercise to strengthen the will in its moral purpose or (even) as a petitioning for grace to enable us to lead a good life. It means that we at least powerfully tend in this direction.

The evil we are considering can be described as the neglect of the Personal love of God; just as the final guilt of the Pharisees in the Gospels lay in their rejecting the Person of Christ. The mind and the will, instead of moving steadily towards active communion with God are taken up in, so as to be bounded by, the business of establishing a situation, a harmony or a balance. At the lowest, this is the business of accumulating good works that should (outweigh the bad ones and) tip the scales of judgement in our favour. 'The Rabbis teach: Let a man always regard himself as half-guilty and half-meritorious. Then if he executes one (more) command, happy is he, for he has inclined himself to the side of merit; if he commit one more sin, woe to him, for he has inclined himself to the side of guilt.' Very crude it seems; yet it is only too psychologically easy to think of merit in terms of quantitative measure. Then there will be no hunger and thirst after righteousness, no suppliant wooing of the love of God in and through the good works we do, but a businesslike storing and scoring of them up, as though to balance a budget. 'Thou fool, this night do they require thy soul of thee.' It is quite probable that the parable of the labourers in Matthew xx was



intended to exclude a material-minded measure-for-measure interpretation of the promise in Chapter xix, 28: 'Behold we have left all things and have followed thee: what therefore shall we have? And Jesus said to them: Amen, I say to you that you . . . shall sit on twelve seats judging the twelve tribes. And every one who hath left house or brethren or sisters . . .' The danger being that the correspondence implied between good deed and reward should encourage an impersonal view of merit, that the external measure should dominate. 'Ah well! It is all a purchase, all a prize. Buy then! Bid then! What? Prayer, patience, alms, vows.' Yes, but we must recognize that it is God who gives us the purchasing power by making us lovable to Himself; that it is He who enables us to exercise that power in good works: our activity, our self-important bustle and industry is in reality but an accepting of and a co-operation with His quickening and driving influence. 'Or who hath first given to Him, and it shall (i.e. in such wise that it should) be repaid unto him? For of Him or by Him and in Him are all things.' And the prize, the reward, the End—even the relative or here-and-now End—is 'in heaven', which does not mean far away above, but 'with God', and therefore present: namely, in God's greater, more active love of us which our heightened loveliness to Him connotes. (Supposing that through good works we *have* become more lovable to Him. And we can never know that. We can never know that we merit before God.) If our eyes are set upon that reward, our intention in effect directed to that, then all is well. There is the only real reward or treasure: there then our hearts must be.

To ascend to a higher level, you can have instead of the business-like multiplying of good deeds a self-centred acquiring of good dispositions, pursuit of the virtues, striving after perfection, which can be just as effective a conversion of means into end. 'They sewed together fig-leaves and made themselves aprons'; which was very well for their bodies. And they learned to be ashamedly self-conscious; which again was well enough for the body. But Pharisaism means the muffling up of the soul; and such blame as belongs to Pharisaism, its inferiority complex, arises from a spiritual self-concern and self-dissatisfaction that is morbid. It is morbid because it rests on the essentially proud assumption, imagination, that the self has to be decked out *for* God, the temple prepared—and then the *Shekinah* will come; as though the clothing itself were not by God, and so part of His coming, or as though the building of the temple were not His doing, and so part of His loving, active presence. There is such a deferring and relegating of the intention of active union with God that it is in effect ruled out of real life. The spirit of the Canticle of Canticles is ruled out, and that sense ignored according to which the acquiring of virtues means stripping rather than clothing the soul. 'He that will save his life will lose it': this self-regarding desire and pursuit

of moral well-being has in it a good deal of a sort of ultimate snobbery, in so far as what inspires it is a fear of being out of the swim, an anxiety to cut a good figure. The Pharisee's love of the first place in the synagogue, his concern for the fringes, etc., can be taken as symbolic of this stultifying self-assertion, pathetic effort of self-preservation and self-cultivation. The only way to save the life of the soul is really to live it. And that is precisely what the Pharisee does not do. He is like the athlete who is more concerned to keep in form than to know the joy of his limbs in action. He is like the servant who kept his talent wrapped in a napkin; to whom it was not said, 'Enter into the joy of the Lord', inasmuch as he had been too morbidly self-regarding to have entered on that way of joy already. For the Pharisee is the man of religion who practises his religion, but never goes into the action of the love of God. 'Come to me, all ye that labour and are heavy-burdened': if the common interpretation is right and this is an invitation addressed in particular to those groaning under the system of Pharisaism, then the yoke here from which the love of Christ releases is not primarily that outward system itself—'all things whatsoever they shall say to you, observe and do'; it can be said to be the yoke of a gallant pursuit of introverted self-culture, which turns the law—the law of Moses, or now the law of Christ—into a means of death.

It may somewhat unite these scattered reflections to lead them to the conclusion that it is in a Catholic life which has in it nothing of what may vaguely be called mysticism, but remains on a level of 'plain Tommy', or on such a 'sound' basis as it would be accurate and not merely modest to describe as a keeping of one's Catholic duties—it is in a Catholic life of that sort that the eight returning devils of Post-Incarnation Pharisaism can hope to find their lost home, an ideal house *empty*, swept and garnished. There is no pessimism in this conclusion, as though an explicit, cultured mysticism were called for, or as though the immediate love of God meant the incessant awareness of God. What is needed is the right mastering intention, the right direction and drive and concentration/consecration. 'The light of thy body is thy eye . . .' 'Where thy treasure is, there is thy heart also'—and the reverse. The lukewarmness which God has declared He cannot endure is presumably not the mediocrity of feeble performance—for 'the bruised reed He will not break'; but the mediocrity of a debased hope and intention. 'I have brought up children and exalted them: but they have despised Me.' The diseased state of soul which is Pharisaism, rooted in pride, branching out into formalism, flowering in a moral Narcissism, can be kept out of Catholic life by the central liturgical living of it and in no other way. The danger is not seeing the Tree for the trees: thus missing the only valid way of worship, of losing one's life to God, of having access to God in and through all



the prosody of ceremony: 'Child of Light! Thy limbs are burning through the veil which seems to hide them.'

P.S.—In practice there was the choice of allowing a certain tone of superiority to creep into these jottings or of committing the worse offence of a public confession. No fresh accusations are intended against the brotherhood. Only, taking for granted the justice of certain stock accusations of our preachers from Sunday to Sunday, or of our prophets from century to century—the suggestion is offered that a large part of the evil they find in us is authentic Pharisaism. It is very dearly bought, that comforting hiatus we allow between the Gospel warning: 'Unless your justice abound more than that of the Scribes and Pharisees you shall not enter into the kingdom of heaven', and the indictment of the sermon, if it means that we are missing a divine diagnosis of our own condition.

DOMINIC SHEPHERD.

#### THE LAYMAN'S WAY

It is not your business to imitate priests and religious. You are lay-people, young workers, engaged couples—tomorrow, fathers, wives, mothers . . . The worker's tool stands in his hand as the chalice and the paten in the hands of the priest. Just as the priest offers the Body and Blood of Christ on the paten and in the chalice, so the worker-apostle must learn to offer with Christ, in and with his tools, the sufferings of Christ, the tiredness and weariness of Christ with which he is united as part of the Mystical Body . . . It is not a question in the factory of having a rosary or missal in one's hands. You have to work; but you have also to learn a spirituality in which one's work becomes one's prayer. Our work should be a continuous Mass in union with the priest at the altar. The hosts are the millions upon millions of workers in the workshops, the offices, the factories, and they are all placed on that paten by the side of the great Host which is Christ . . . There is no religion to one side of life—no prayer to one side of life. Such prayer, such religion, would be false. Prayer and religion must transform life, make life divine, re-link the lives of men to the life of God.

MONSIGNOR JOSEPH CARDIJN.

## THE TIME HAS COME?

Of all the many acute problems facing modern Catholics, that of birth control is certainly one of the most urgent and painful. Yet although Catholic writing on this problem has very recently begun to improve greatly in quantity and quality—as it needed to do<sup>1</sup>—we still lack a really satisfactory treatment of the subject. Thus when Dr Rock's book<sup>2</sup> was published in England, it was greeted with intense interest. Yet that interest has faded. Whatever the qualities of the book, it still is not that ideal one for which we are looking. But in trying to analyse its limitations, perhaps we may come to see more clearly what we expect of the ideal book.

In the first place it must be a book addressed to the average married Catholic everywhere. Dr Rock's is, in a very narrow sense, a *livre de circonstance*, almost a political manifesto for American Catholic consumption. Whatever its wider interest, the book has a narrow and local immediate purpose. At least a third of it describes the stubborn and bitter marshalling of the mass Catholic vote by the hierarchy of the U.S.A. to block, at both State and Federal levels, all government aid to the dissemination of contraceptives and knowledge of contraceptive methods. Dr Rock is both a devout Catholic and a research worker in the biology of human reproduction. He and his colleagues have played a leading part in the perfecting of the now famous 'contraceptive pill'—though at every point hindered financially by this same Catholic resistance. He therefore wrote his book as a direct effort to persuade many educated Catholic voters to detach themselves from the resistance and to back Federal subsidies for further research on 'the pill'. Fascinating as this may be as giving us an insight into the realities of American politics and the power therein of organized Catholicism, it is remote

<sup>1</sup> One might mention, in roughly graded order of difficulty, the following: *Christian Marriage*, from the Catholic Marriage Advisory Council, 15 Landsdowne Road, Holland Park, London, W.11, 2s. 6d.; *The Image of God in Sex*, V. Wilkins, s.j. (Sheed and Ward, c. 7s. 6d.); *Preparing for Marriage*, Dr John Marshall (Sheed and Ward, 6s.); *Catholic Youth's Guide to Sex, Love and Marriage*, 12s. 6d.; the works of F. von Gagern, notably *Difficulties in Married Life*, c. 2s. 6d.; *Love and Control*, Cardinal Suenens; *The Theology of Sex in Marriage*, D. Planque; the works of Marc Oraison, a priest-psychiatrist, notably *Man and Wife and Love or Constraint?*; the works of Stanislas de Lestapis, s.j.; John Ryan's *Marriage* (Darton, Longman and Todd, 1963); *Family Limitation* (Sheed and Ward, 1961); *Medical Aspects of Marriage* (Burns and Oates, 1957); Dr Sacha Geller, *The Temperature Guide for Women* (Burns and Oates, 1964); Dr Holt, *Marriage and Periodic Abstinence* (adapted by Dr John Marshall); *The Meaning of Christian Marriage*, a symposium edited by Enda McDonagh (Gill and Sons, Dublin, 1963, 18s.).

<sup>2</sup> *The Time Has Come: A Catholic Doctor's Proposals to end the Battle over Birth Control* by John Rock, M.D. (Longmans, 1963) 18s.



indeed from the situation of Catholics in most of the rest of the world. Indeed, in England in the House of Commons two years ago, the few Catholic M.P.s could not even get a fair hearing when contraception policy was under discussion.

Secondly, we may legitimately feel that Dr Rock constantly assumes as valid positions which would seem solid to many Americans but questionable to most of the rest of the Catholic world. So, for instance, he assumes that the political resistance by Catholics to contraception is wrong because religious beliefs are a private matter and hence that no religious group, however large, has any right to impose its beliefs, however negatively, on others. The problem of liberty of belief is indeed, acute in most parts of the world and high on the agenda of Vatican II. But Dr Rock's reflections on the problem and his solutions are rooted solidly in the peculiar American situation—he is part and parcel of it and his thoughts are more expressions of it than critical considerations of universal application. Again, he takes it for granted that a married couple are not bound in conscience to have more children if they judge that their children would thereby be deprived of a 'start in life' less good than that had by themselves. The whole context clearly interprets 'start in life' in a material way. Such a viewpoint is surely much more itself the expression of a mind conditioned by an affluent society than a critical judgement. Again, to Dr Rock there is a pretty exact analogy between contraception and usury. In both cases, he thinks, practices which, in primitive social and economic conditions were anathema, are now, in modern life, very widely regarded as blessings and foundations of social security. Once more, we cannot fail to detect the bluff and naïve optimism of a member of an affluent society.

In the third place, Dr Rock's underlying attitude to contraception—quite apart from these Americanisms—seems disappointingly limited and myopic. He begins with an attempted diagnosis of the modern situation, created, he thinks, mainly by two revolutionary factors—the tremendous fall in the death-rate and the great increase in scientific knowledge of human reproduction. His description of the fall in the death-rate and its extraordinary consequences is graphic and has hardly been bettered. Up to the later eighteenth century, men had to fight very hard merely to replace their kind, in the face of a tremendous death-rate. Since then modern medicine and technology, all over the world, have brought the death-rate tumbling down. The result is a startlingly rapid increase in population and the need, if catastrophe is to be avoided, to reverse the whole human reproductive habit of mind and put a severe brake on reproduction. Similarly, until the nineteenth century, the biological processes of reproduction were in fact a closed book; now, although much about them remains a mystery, we have a pretty clear knowledge of the outlines of the process. Also, in general, moderns no

longer regard nature as something inexplicable and utterly 'given'—but as a field open to our conquest and radical adaptation. From this point Dr Rock's diagnosis of us becomes sketchy in the extreme. He maintains that past generations, conditioned by their vital necessity of overcoming death and by their total ignorance of, and inability to master, defects and ailments which today yield comparatively easily to treatment, regarded marriage solely as a breeding ground. To them absorption in, or direct seeking of, physical pleasure in the marriage act, fornication, adultery, perversions, avoidance of parenthood in any way or degree, were blows at this supreme social duty, and, as such, abominable and directly dangerous to the race. Indeed, they became so single-minded as breeders, that all else—health included—was sacrificed to the duty. They generally regarded any direct acceptance of the physical pleasure as a dereliction of duty and so *de facto* came to think that the marriage act could not normally be performed without sin. In violent contrast to that is modern man, regarding the marriage act as primarily a personal fulfilment which will occasionally, when deliberately willed to do so, issue in conception also. Dr Rock does not describe the many other factors which have created this mentality—for instance, the decline of religious sense, the freeing of the individual from family and local ties of a very strait kind, the impact of popular psychology, the decline in sheer physical and sexual vigour.

In fact the very broad outlines of his diagnosis are unexceptionable. A great change—a unique change—has come about in the setting of married life and in the mentality towards it of modern spouses. But we suspect that Dr Rock's view of the details of the picture and his judgement that the changes are all for the best are doubtful. Thus has the change of situation and outlook been *quite* so simple? *Were* our ancestors so impersonal in their marital relationships, so 'stud-farm' in their outlook, so ignorant and undiscerning? *Was* Pauline and Augustinian teaching on marriage so inhumane and one-sided? If we abandon a conventional selection of sentences from old writers taken out of their context, for a reading of all their literature, we emerge still convinced of a real change in outlook, but aware of a complexity, variety and balance in their writings. The context of St Paul's and St Augustine's lives was a paganism which exalted sexual licence in a way quite outside our modern experience. They both used perforce mental categories—as we do—which were mostly not created by Christians, and which need to be used with much criticism, hesitation and modification. Birth control was not infrequently a real issue in peasant societies living close to starvation, with a fine balance of economic factors which changes in population could easily and catastrophically upset. Langland, in the fourteenth century, knew of English contemporaries who tried to make use of the infertile period.



In fact then, our ideal book on birth control must be written by an author who has a good historical sense, a sense of the relativities of human life here below, who can explain our present position to us without making the past, Victorian or medieval, a scapegoat for our own failings, or canonising our modern limitations of outlook, our Pelagianism and materialism.

Fourthly Dr Rock passes from his diagnosis to considering the Catholic answer to our dilemma. This is obviously the core of the book. Put briefly his answer is this: limitation of conception is vitally necessary to avoid great social evils and sufferings. Voluntary continence and the Rhythm method cannot achieve this on any adequate scale. The Church forbids the use of contraceptives. In faith he accepts this ban, but conscientiously states his many reasons for finding the arguments usually produced to justify it not persuasive. He is inclined to think that, as in the case of usury, so in this case, we have a moral situation where a line once taken justifiably no longer holds in vastly changed circumstances. In any case, he holds that Catholics should withdraw their public opposition to state aid for contraceptive supply and information—partly because they have no right to force their views on those who do not accept them; partly because mechanical contraceptives are anyway rapidly becoming outdated, to be replaced by 'the pill', which, he holds, is much less easily objectionable to Catholics and which, used to regularise periods, can help the Rhythm method considerably.

Such a line of argument is bound to appeal to our modern minds. He is only putting on paper with simplicity and force what very many already feel in a confused way. Simplicity and force . . . suiting a modern outlook; but are these qualities sufficient to ensure the *truth* of an argument? Let us look at his argument critically.

The first thing about it, which is evident is that it stands solely on the level of *utility*, medical utility, social utility; it (in the manner of lawyers, administrators, doctors in the hurry of maintaining ordinary life) appeals to the letter of the law and to verbal analysis of it only. That is to say his argument keeps to the surface of things; it does not descend to the deeper levels of philosophy or theology. When Dr Rock verges on theology, he excuses himself as no theologian and resorts to the letter of the law or to batteries of the more obvious and publicist pronouncements of Popes, priests and seminary professors. In philosophy he keeps to the shallows of terms like 'instincts', 'emotional fulfilment'. It is not surprising therefore that he picks and chooses from the theologians and philosophers sentences which seem to lie on his own level only. Thus his favourite philosopher is a Dr Flynn (pp. 58 ff.)—apparently a sort of seminary professor Dewey—who blandly fathers on St Thomas Aquinas the pragmatist view that there are no 'natures' in things themselves; 'natural law' consists simply in what seems reasonable to us—

*i.e.* there is no law but immediate utility. To put it brutally simply, our lives should be directed to securing the maximum happiness of the greatest number of people; in securing this good end, no holds are barred, no means in themselves wrong. The given 'natures' of things are simply facts there to be manipulated by us at will—nature is there to be 'frustrated'. The 'Brave New World' is with us. We are not therefore surprised to find that poor St Thomas is twisted into a pragmatist-nominalist, and the late Fr D. J. B. Hawkins is pulled into his company by judicious quotation out of context, with a wrong reference (p. 60 n.).

There are two other examples of Dr Rock's own complete misunderstanding of theological arguments. One is his peculiar treatment of "Vatican theologians," arguments against the directly contraceptive use of 'the pill'—where, instead of trying to analyse and understand what they mean by sterilisation, he reduces what they say to obvious absurdity by imposing his own meaning on the word. The other example is his perverse treatment of an opinion that a nun in Africa, in danger of rape, might morally use contraceptive pills—a perfect example of a merely verbal argument.<sup>3</sup>

The moral of all this is surely that truths of Faith and morals are not common-sense truisms; they are judgements about God and the nature of man made out of the light of grace and the Word of God—out of the Church's sharing by grace in 'the mind of Christ' the creator. It is true that there is a natural law in morals—that our reason can, unaided, arrive at some grasp of the moral law of God. But without grace fallen man cannot see this natural law clearly and certainly not appreciate its depths of meaning and the horror of perversions of it. That lying and theft are wrong is part of the natural moral law, discernible by every man of goodwill; but it is a fact of experience that only the religious man will have a real conscience about these things and only the mature Christian will see the real horror of perversion of truth, and of uncharitable exploitation of others.

In the same way, it is a naturally perceptible moral truth that the marriage act is something crucial, to be respected and performed responsibly; that it is creative and also part of a personal relationship.

<sup>3</sup> This argument was employed in the January issue of *Search* (p. 345) that reviewed Dr Rock. Its logic was as follows: We used to be told that the Natural Law forbade *all* contraception. But this theological opinion allows the use of contraceptive pills to a nun in danger of rape. Therefore the Natural Law is discredited. Therefore the whole question of contraception is open again. Clearly the force of this argument rests on a shift in the sense of 'contraception'. In the first proposition it means the mutilation of the marriage act, an act that arises out of mutual rights as the expression of married love. In the second proposition it means the forestalling of the possible effects of a possible act arising from no sort of right at all, and the expression of violence and lust. In the conclusion we return to the original sense of the term. This is the logical fault of equivocation, the permanent risk of purely verbal arguments.



But apart from grace and a living Faith as a Christian these truths will only make a shallow impact on one's mind. A Christian begins gradually to realise the immeasurable greatness and holiness of the marriage act, as he realises the greatness of a soul and so of the value of a human being; as he realises then that procreation is concreation with God, that the act brings the spouses into a direct contact with God. Then slowly he should come to see what marriage is as a Sacrament—a joining to God through another human person.

How wrong-headed and shallow is it, therefore, to imagine that the Church's teaching on morals consists of a few obvious precepts, either immediately and fully self-evident to all, or the conclusions of a simple syllogism! How odd to imagine that they should be easy to see, that they will offer no offence to the ordinary sensual man! How odd to imagine that they should be easy to keep!

HUGH AVELING.

#### THE VOCATION OF THE LAITY

A WHOLE lay world of science, of technology, of economics, of finance and commerce, of literature, of art, of civic life, of politics is becoming a world closed to the Church's influence. Religion may be thought a good thing in church, in its worship and sacraments; but religion no longer enters into life itself, into the living, temporal, scientific, technical world, and the Church no longer exerts its influence on the world of work or, above all, on the world of the workers... Against this 'laicism', the Pope, the bishops, the priests and religious cannot immediately react. They cannot directly influence that lay world simply because they themselves are not lay people. They can and must give to the world the Person of Christ, his doctrine and his grace, but they cannot themselves spread these wherever the people live. It is the laity that must help the Pope, the bishops and the priests to save the lay world, to penetrate into and rechristianise the world of work. We have reached the providentially destined hour of the laity in the Church, the hour of the apostolate of the lay people in the Church.

MONSIGNOR JOSEPH CARDIJN.

## SOME IMPRESSIONS OF THE CHURCH IN AMERICA

As soon as one returns from the United States, one is asked 'What is the liturgical movement like in America?' and to this question one has to give the same answer as for every other country: 'Where the movement has had official support and encouragement, it flourishes. Where it hasn't, it doesn't.' Broadly, the eastern sea-board of America, with some happy exceptions, shows little signs of activity; in the Middle West the liturgical movement is lively and has made good headway. The situation in the far West (where this writer did not penetrate) is harder to assess.

Whatever may be the geographical spread (and it is considerable) of the modern liturgical movement, the general impression one receives is that it is more closely related to European practice, and it is bolder in the use it makes of all lawful methods. Thirdly, it would be an unworthy calumny to say that it lacks depth or scholarship.

To take these three matters in order, it may be said first that the pattern of what are commonly called 'participated' Masses (the term dialogue is rightly avoided) is much more like what one sees in France and Germany. Hymns that are for the most part good and often of Anglican provenance (there is no official hymn book) are much used and the people sing them heartily and well. With these Gelineau psalms are used though perhaps not so widely. Four chants is the usual number though there are in addition one or two others that are used of considerable interest. They are short chants to welcome the proclamation of God's word in the gospel and another to mark its end. In fairly common use are musical settings, one of great beauty, for the great *Amen* at the end of the Canon. But the most striking feature is the litany of intercession which is sung by one or two cantors at the offertory, to each petition of which the people reply in song 'Lord, have mercy'. There are one or two musical settings for these litanies, the petitions of which vary from day to day, and one of a Byzantine type is very attractive. Unfortunately, the words are not always worthy of the music. These litanies are widely used in Europe and examples of them will be found in the *Bible Missal* (St André, Belgium) now available in an American version. It is from here that the texts are often drawn and it is to be regretted that greater care was not taken over the translations.

Another feature that strikes one is that much care is now being given to the physical setting of the liturgy. Vestments, vessels and ceremonial are all receiving attention and the results are gratifying. For one thing the Americans, who on some occasions are more formal than we are, seem to find it difficult to make a procession in a dignified way. Priests and servers tend to amble to the sanctuary. This is being corrected.



Methods. A careful examination of the Instruction of 1958 has shown that for indirect participation, the use of Latin is not obligatory for the people. So you get in America something that has been quite familiar in Germany for some long time: the people pray the *Gloria in excelsis*, the *Credo*, the *Sanctus*, the *Pater noster* and the *Agnus Dei* in English while the priest says these texts in Latin. An interim solution if you like, but there is no doubt at all that it makes participation much more lively and meaningful. The obvious enthusiasm of the people can be felt and there are no hesitations and draggings, such as seem to be the inevitable accompaniment of prayer in Latin with people who do not understand it. The translations are direct and unaffected and 'Thou' and 'thee' are nowhere to be found in them. Ordinary American people have a real feeling *against* the use of Latin in prayer and feel almost affronted if they are asked to use it. They are developing a new style, the expression 'our Lord' has been replaced often enough by 'the Lord' and if the preachers are a trifle over-solemn, both they and the people are acquiring a sense of sincerity and genuineness in worship that is new and important. One feels that now there can be no looking back.

At the same time, there is a real anxiety on the part of the leaders of the liturgical movement not to stay on the surface of participation but to take the people a stage further to see the deep implications of it for their Christian lives. Both the lectures and the daily homilies at the Philadelphia Liturgical Week in August showed that there was a determination to give sound and living doctrine and to relate the whole matter of worship to life. It is significant that a large number of priests and people at the Conference were wearing the badge of the Washington March to plead for the civil rights of Negroes and went almost immediately from Philadelphia to join in the march. The importance of God's word in the Bible was strongly emphasised and it was obvious from this and other contacts that America is now blessed with a great number of scripture scholars of the highest competence and a keen pastoral outlook.

A few experiences will serve to illustrate these matters. During the summer session at the Catholic University of America at Washington, there was a daily community Mass along the lines described above. On the occasions when this Mass was at midday, as it was on Saturdays, the great chapel of the sisters of Notre Dame de Namur was filled to capacity with nuns, students, clerical and lay of all kinds. The large numbers of young priests and clerical students with a variety of gifts made possible the splendid arrangement of the singing and ceremonial. Each morning there was a long procession, during which the entrance hymn or psalm was sung. The celebrant faced the people and ranged behind in a half circle were the servers, readers, cantors and other clerical assistants. The church was packed to capacity, the attention was intense and the singing and the praying was full-voiced and firm. Two or three priests gave com-

munion but even so it took quite a long time. The giving of communion was accompanied by a psalm or hymn and all sang as they approached the altar. Every morning there was a short homily. It was an inspiring experience and it was interesting to note that as people came to know of the Mass they came in great numbers to take part in it.

America is a surprising country and you never know what you are going to run up against. Among other things the most surprising encounter was with Dom Bede Griffiths at St John's Abbey, Collegeville. But of that more later. There is a church in Baltimore (a city with a large Negro population) dedicated to St Gregory the Great where the Mass on Sunday mornings is most moving. Whites and Negroes gather together naturally and without affectation and before the Mass begins a Negro leader appears on the sanctuary. For a minute or two he rehearsed the congregation in the chants to be sung. His smile, beautiful voice and expressive hands gave him an almost unfair advantage in taking the people with him. On the other side of the sanctuary appeared in due course another Negro, the reader and commentator. He too was the happy possessor of one of those deep and musical voices with which his race seems blessed. It was almost a surprise to see that the priest and servers were white (though the latter are not always so). The Mass proceeded with full-voiced and very lovely singing, all in English. Hymns, Gelineau psalms and other chants accompanied the action of the Mass. The sermon was on the racial question, delivered in a calm almost matter of fact way but containing a long quotation from the Reverend Martin Luther King's statement on the matter. It is hardly possible to think of this happening even a year or two ago. Catholics in America are taking their full part in the fight for social equality for the Negroes. When the Mass drew to its close, the final hymn brought tears to one's eyes. Here expressed in community was a divine *agape*, the union of love between Negroes and whites. After Mass all gathered together in the basement hall (without which no American church is regarded as complete) and drank soft drinks and chattered about this and that. The liturgical work done in this church has a genuine radiation over the poor and Negro district around it. The Negro regards this parish as his home and if he is in trouble, whether he is a Catholic or not, it is here he knows he can get help.

St John's Abbey, Collegeville, Minnesota, the largest Benedictine monastery in the world, has what is the most satisfactory modern church in the world. It is a building of great subtlety and yet of great simplicity. It is uncompromisingly contemporary even in the methods of its construction. It makes no concessions to the past or to sentimentality. And yet, as a church, as the place for the assembly of God's people, it is a complete success. Large though it is, holding at least a thousand people when necessary, it never loses the intimacy that is so necessary in worship. The focal point is the altar which is just off centre. The monks



stalls are arranged in a half-circle behind it and the seats for the people are played out in front of it. Wherever you are in the church the altar seems to be near you. One must say that this church is the complete justification of what may be called the liturgical plan. There are no distracting points, there are no statues visible, the chapels are tucked away and are truly places of private prayer. The font (it is parish church too) is in a spacious narthex and surrounded by running water.

But the church really comes alive when it is used. For the Divine Office the arrangement of the stalls produces a brotherly unity that is most helpful. When the people are there for the High Mass on Sunday mornings (and even in August there were some nine hundred of them) in spite of the size and the great numbers all feel they are part of the one worshipping community. For communion there are three 'stations', blocks of stone placed in the forepart of the sanctuary, and to these the people come in three processions. Three priests give holy communion and although the number of those receiving was considerable, the operation did not take very long.

Dom Bede Griffiths who has founded a 'Hindu' community in South India had been talking in the United States and by a happy chance we coincided at St John's. His liturgy, the Syro-Malankar, is now wholly in the language of the people, except the words of institution, and he told me that it is the best liturgy in the world for participation. This is important, for the people by force of circumstances cannot always be very well instructed but they learn some of the most fundamental lessons of the Christian life through their worship.

The crown of one's liturgical experiences was the national Liturgical Week held at Philadelphia in August. Some 13,500 registered members converged on the Convention Hall (which holds 15,000!) for the lectures and for the daily community Mass at noon. One noticed that this brought people in as nothing else and it is estimated that some days there must have been 15,000 people at the Mass. This was celebrated with great dignity and the committee had gone to great lengths to make the setting for the liturgy as beautiful as possible. The vestments, the altar furniture, the processional cross which was set up at the altar (facing the people) were made for this occasion. The Mass followed the pattern already described and an excellent booklet with all the chants and main texts of the Masses was available to the people. The singing was led by a choir assembled partly from the locality and partly from members of the Conference. It was conducted by Mr A. Peloquin of Providence, Rhode Island. The people's singing was led by Father Eugene Walsh of St Mary's Seminary, Baltimore. During the whole week the singing of this vast congregation never faltered and the common praying of the prayers of the Mass went smoothly and without hesitation.

If the daily Masses were the high point of the week (and that is

only right and proper), it must be said that the lectures were of consistently high quality. It is difficult to talk to an audience of some 13,000 people but it would be true to say that there was no watering down of doctrine and no failure to communicate. That alone is a remarkable achievement. The theme was 'The Renewal of Christian Education' and it was exploited from the scriptural, catechetical and liturgical points of view. The Editor of *Liturgy* had the honour of presiding at a series of demonstrations and the formidable task of addressing this vast audience with a spot-light of dazzling power playing on him. It proved however to be an enjoyable experience.

This brief account in no way exhausts the riches of the Week. There were sectional lectures, there was an interesting exhibition of liturgical art and a great gathering of publishers who displayed their books on a series of stalls. If there was one disadvantage it was that in this immense concourse it is just an accident if one ran against anyone one knew. Yet the whole effort is proof that the leaders of the liturgical movement in America are deeply serious and are doing a work of the greatest importance.

A brief visit to St Louis, Mo., enabled one to see the now famous priory church of St Louis, founded from Ampleforth a few years ago. It is one of the most exciting buildings in the world and may be described as a poem in concrete. It, too, is a circular church with the altar under a lantern in the centre. Beautiful as it is, it is less subtle than St John's and the liturgical arrangement is not so thoughtful. None the less, it is a great triumph and both this church and St John's show what can be achieved by really bold liturgical and architectural thinking.

J. D. CRICHTON.

This article is reprinted from the January number of *Liturgy*, the Quarterly of the Society of St Gregory, by kind permission of the Rev. J. D. Crichton, Editor and author. The Society, founded by Fr Bernard McElligott, exists to promote interest in the liturgy and sacred music, with the holding of Schools at least once a year as its principal instrument to this end; these are open to all Catholics, members or otherwise.

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Recent articles have included, 'A Restored Diaconate' by A. Stenzel, S.J., 'Vatican II: the Second Session' by the Rev. J. D. Crichton, 'The Presence of Christ in the Soul after Communion' by Dom Idesbald Ryelandt, 'Anglican Liturgy and Devotions' by Ronald Pilkington, 'The Liturgy of the Eastern Orthodox Churches' by Helle Georgiadis.



## SAINT MARY'S PRIORY CHURCH, LEYLAND

As in so many parishes in this country, the Catholic population of Leyland in Lancashire has grown very considerably since the beginning of the century. Sixty years ago there were about five hundred Catholics in the parish, now there are well over four thousand. The old church, built in 1854 to seat five hundred, was clearly too small.

In 1959 the priest in charge of the parish, Fr Edmund FitzSimons, determined to build a new church; a church which would be functional and meaningful, and which would bring the people to a better understanding of the liturgy so that they would take a fuller part in it. After a tour of new churches in Switzerland and France in the early summer of 1959, he worked out a rough plan of the type of church he envisaged for Leyland, and made a model of it. Most of the successful continental churches by Schwarz, Böhm, Metzger and others were for much smaller congregations than the one thousand two hundred which had to be accommodated at Leyland, and gave no satisfactory solution for this large congregation. The model he constructed was an octagon with a central altar and a wide ambulatory lit by a 'dalle-de-verre' wall. A photograph and plan of this were circulated among all members of the Ampleforth community and a number of liturgists, theologians and architects who were concerned with problems of modern church design: and their opinions were sought. Rather surprisingly there was almost universal approval of the general plan with only small criticisms. Messrs Weightman and Bullen of Liverpool were then appointed as architects. The work was entrusted by the partner-in-charge, Mr S. Pater, to Mr J. Faczynski.

Faczynski's first design was based closely on that of Fr Edmund FitzSimons. This the firm of architects found difficult to accept as being too unconventional, and seventeen further designs had to be sketched out. These were unsuitable and were rejected, and the final design returned to the initial idea with which both Fr Edmund FitzSimons and Mr Faczynski were in sympathy. The plan received approval in July 1961, and work on the site began in January 1962. The church was consecrated and opened on 4th and 5th April 1964.

The whole project is remarkable for the close harmony in which patron, architect, artists and craftsmen worked right from the beginning. It is an object-lesson in how a church should be designed and furnished. The artists were brought in at an early stage and their work was closely supervised by both patron and architect. The result is that the church is an artistic unity with decoration, fixtures and fittings well balanced.

The church is planned from the inside. This may sound obvious, but so often the reverse takes place and the exterior of the building is considered to be of greater importance, so that in order not to infringe exterior symmetry or consonance, necessary adjuncts—side chapels, confessionals, baptistry, narthex and so on—are made to fit into a preconceived exterior shape. This is a bad mistake and, indeed, misunderstands the nature of a Christian Church. It is the pagan temple which concentrates on the exterior: it must attract people to the shrine and impress the world outside. The Christian church is a building with a practical purpose: it is the meeting place of the assembly of Christians, met to celebrate the liturgy; it is the place where a person is received through baptism into the Church, or has his sins forgiven; it is a place where a Christian prays. Its exterior is only of subsidiary importance. It is a building for *doing*, not an ornament. Early Christian basilicas, Gothic cathedrals and Baroque churches made no mistake about this: perhaps classical Renaissance churches did err in this respect. Leyland church, however, clearly is designed for what should occur inside; and the exterior does give the impression that here is a building in which something does happen.

The circular central space contains the nave, sanctuary and altar alone: no side chapels impinge on it (Plate 1). The sanctuary and the altar are at the very centre and the seating is slightly raised around it. The unity of this central space is excellent and expresses very clearly the unity of purpose. The whole congregation has a fine view of the altar and although there is seating for twelve hundred nobody is more than 40 ft from the altar. This was the principal reason for placing the altar at the very centre and having a circular nave: any other shape, or the placing of the altar in any other position, would necessitate the congregation being placed farther from the altar, and with a large congregation this was a very real problem. A central altar has some drawbacks. First, although in plan it is the focus of attention, in elevation it is normally not so for the eye tends to push beyond it. In the Leyland church this problem has been overcome very successfully. The raising of the seating has the effect of concentrating attention down on the altar. Also the use of white marble for the altar and sanctuary lit by direct natural lighting from the central lantern, and artificially when dark by a corona of lights, contrasts with the grey flooring and brown mahogany benches and again focuses attention on the altar and successfully overcomes the tendency to look beyond. The result is that for the whole congregation the altar is made most intimate. The altar itself both in size and shape was influenced by that designed by Fritz Metzger for his church of SS. Felix and Regula, Zurich. It is of plain white Grecian marble and entirely unencumbered. It is perhaps a pity that the sanctuary, being in the same material, offers no contrast with it. The crucifix, a fine ceramic of Christ the King made



by Adam Kossowski, is suspended above the altar. The candles are placed on the steps (Plate 2b). This bare altar was the normal arrangement in the early Church and as late as the eleventh century the cross and candles were normally placed off the altar. It certainly enhances its significance as a place of sacrifice as well as a table.

Certain problems of the central altar and sanctuary, however, cannot be fully solved. There are bound to be confusions over direction if the congregation is on both sides of the altar. There is the considerable difficulty over the position of the sedilia for solemn celebrations: this may become more pronounced if ritual changes emphasize the importance of the minister's seat as seems likely. Unless it is raised, and there is little room for this, the ministers will be hidden behind the altar for a section of the congregation. To place the throne or sedilia on the perimeter of the nave at the top of one of the aisles, for both practical and liturgical reasons is obviously unsatisfactory. But the greatest problem of all concerns the place for preaching. Preaching, the ministry of the word, should not be dissociated from the Mass and therefore the pulpit should be related to the altar and be placed near it. But if the church is full this is clearly impracticable. The placing of the pulpit on the perimeter of the nave, as has been done in this church, is the only possible solution: but even here many of the congregation have their backs to the preacher. These are drawbacks, but they have to be weighed against the advantages of the central altar, and here at Leyland, the solution is surely correct. One further point, the raised seating may be thought to make the congregation mere spectators. This is certainly not so, and short experience has shown that the involvement of the congregation in the Mass is not only unquestionable but truly remarkable.

Aesthetically, the central space is very pleasing. The 'dalle-de-verre' provides restrained colour and this, together with the solid ring of brick walling over the Y-shaped pillars, focuses attention on the altar and conveys a sense of the church as 'a place set apart'. This is a fact which is not unimportant and cannot be taken for granted in these days of plate glass and concrete. The folded slab concrete roof, 95 ft in diameter, although weighing over 400 tons appears to rest very lightly on sixteen points (Plate 1). It is finely conceived as well as being a considerable engineering achievement. The resulting triangular clerestory lights are perhaps a little too strong with their plain plate glass, but these can always be quietened down.

The ambulatory is wide and clearly defined (Plate 3a). It is continuous and completely unimpeded, and lies under its own coffered concrete roof. It makes a good processional path, and has the additional advantage of not being sufficiently cut off by the Y-pillars to prevent the full feeling of participation by a large overflow congregation of a thousand or more which could pack into it if necessary.

The main entrance is also admirably defined both inside and outside. Externally, it is dominated by a large and powerful coloured ceramic tympanum of the Last Judgement, more than 30 ft in length and 6 ft high, by Adam Kossowski (Plate 4a), reminiscent of many a bas-relief over the entrance of French Romanesque churches. Internally, there is a sizeable narthex which forms a good place of transition between the outside world and the church. In it is placed the baptistry (Plate 5a). Its place is obvious and significant as baptism is the means of entry into the Church. There are three light marble steps down on to the black granite floor of the baptistry, significant of the descent into the waters of baptism. It is a pity that the baptistry is not set away from the entrance so that there would be steps either side of the font, one set for the descent and the other for the ascent, as in the excellent baptistry at St John's, Collegeville, Minnesota. There is of course a problem of space for any larger narthex would be disproportionate. There is one other entrance to the church through the link into the sacristies, but this is not for the congregation. There is perhaps a need for a small public side entrance; but the one defined entrance does ensure that its significance is not lost.

At the opposite end of the building and planned axially with the entrance and the main altar is the Blessed Sacrament Chapel (Plate 3b). It is successfully linked to the main body of the church by heightening its entrance, and yet it does not impinge on the central space. It is used as a week-day chapel and can seat about one hundred and twenty. This is an excellent arrangement. It is, however, rather narrow and in its arrangement of seating is in strong contrast to the idea of grouping the congregation round the altar which obtains in the main church. A tapestry of the Trinity, designed by the architect, J. Facynski, hangs behind the altar. It was made by the Edinburgh Tapestry Company under the direction of H. Jefferson Barnes and A. O. Brennan. Fortunately, their interpretation makes no attempt to hide the fact that it is anything but a tapestry. The subject is one which is eminently suitable for an altarpiece, and one only wishes that it were more common. The natural lighting of the altar is very strong and in daytime the predominant scarlet of the tapestry is perhaps too bright. In artificial lighting it is quite admirable. The rising curved concrete roof is successful in making a graceful transition from a low entrance to a properly proportioned wall space behind the altar. Four confessionals are placed in this chapel. This is certainly the most practical position for them as there are pews close by, but if one is looking for theological significance a position nearer to the baptistry and entrance would be preferable. There has been little constructive thinking in modern church architecture on the designing of confessionals, and the tendency has been to hide them away and make them as inconspicuous as possible. This is done at Leyland by merging



them into a wooden screen. The pendulum has indeed swung to the opposite extreme from public penance. Perhaps the continental baroque confessionals were on the right lines.

There are four other side altars. Those of St Benedict and All Souls, which will be used as a mortuary chapel, are the main side altars: the other two, dedicated to St Joseph and St Anne, are primarily intended to be devotional shrines and meditation chapels. As yet the decoration of the latter is incomplete, but their altars do seem to be in too restricted a position, and one wonders anyway whether these chapels are not superfluous.

The external design of the church is workmanlike. The entrance façade, with steps leading on to a paved piazza and with the priory and sacristies standing up on the right, is quite excellent (Plate 2a). The Corbusiesque meditation chapels, however, seem fussy and inconsistent with the machine-like design of the rest of the building. The central drum is emphasised by rusticated brickwork and will look less heavy when the copper covering of the roof oxidises and becomes a light green (Plate 4b). The large wall spaces are relieved by the use of a variety of materials; concrete for the meditation chapels, random stone walling for the ends of the other chapels and brick for the rest.

Circular buildings are not renowned for their good acoustics, but the problem here has been dealt with very satisfactorily. The whole of the brick drum inside is faced with acoustic bricks and the church is equipped with an excellent loudspeaker system. Each light fitting in the main part of the church ingeniously conceals a loudspeaker. The heating system is also concealed. One problem does seem to be ventilation: there are only two small windows in the whole church which open, otherwise all the ventilation is done by a hard-worked fan in the lantern.

The church is remarkable for the quality of its subsidiary works of art. As has been said already the artists did not work *in vacuo* but discussed their problems with Fr Edmund FitzSimons and the architect, J. Faczynski. There is no intention here to discuss their works in detail. Particular mention, however, should be made of the 'dalle-de-verre' of Patrick Reyntiens, Arthur Dooley's Stations of the Cross and the various pieces of metal work designed by Robin McGhie. The thirty-six panels of 'dalle-de-verre', which total 233 ft in length, are well adapted to the church. Their sobriety and low literary interest do not distract the eye from focusing on the central place of ceremony, the altar. Yet they give plenty of colour and just the right amount of light to the ambulatory. It is not without meaning, though a certain amount of initiation is required.

Patrick Reyntiens himself has written this description of the glass.

"The problem was to design a continuous series of windows round the ambulatory so that they would form a background to the liturgical celebration in the centre of the church and would be interesting, but none

so individually interesting as to hold the eye's attention. At the same time there must be no repeat—every panel had to be unique. I chose the theme of the first day of creation and the passage of the Bible applied to Our Lady on the feast of the Immaculate Conception (*Proverbs*, chap. viii).

I wanted the windows to add together into a total unity of flowing design to give a feeling of the world in the process of formation—the centre of which is the sacrifice of Calvary, enacted daily at the altar. The contrast was one of remoteness (the glass) and temporal immediacy (the altar). The connotations with water and the womb (Baptism and rebirth—the virgin birth) were also not far from my mind—hence the soft colours chosen, especially the greens and the blues, and the general non-figurative treatment. From the point of view of the formal quality of the work, I feel that the design is perhaps too crystalline, too divided into boxes for the essential fluidity of the theme. I was much influenced by the work of Léger and Manessier at Audincourt and elsewhere in France, but at the same time was trying to escape from it, because I had something totally different to express.

Technically, this was the first time such large panels have been successfully cast either inside England or out of it—a considerable technical breakthrough. The internal coffering was partly utilitarian (the panels would have been quite untransportable had they been just one inch thick), partly aesthetic (the light reflecting off the sides did a lot to soften the edges in the areas of light and therefore contributed to the artistic unity of the whole thing)—partly acoustic too, for the coffering broke up any tendency to create a "whispering gallery" because the smooth reverberating internal wall is broken up by the interruptions of the coffering.

In conclusion, I would say that as all art is the unfolding of an experience for the spectator, it is the unfolding of a vision from the point of view of the artist. The Leyland windows should be seen in context—along with my other (subsequent) church of the Good Shepherd, Woodthorpe, Nottingham, where the window over the entrance door is the nearest thing I have got in my search for spontaneity, fluidity and yet colour and tone discipline, all coalescing into a unified experience.

The Stations of the Cross by Arthur Dooley are a *tour de force*, and themselves are responsible for Faczynski's idea of the fourteen Y-shaped pillars supporting the main drum. Being placed in the split of the pillars they are designed to be viewed from both sides. The problem of overcoming the limitations of a narrow base has been very successfully dealt with by raising them on stilted platforms. They are made of cast bronze, a material for which the artist has a fine feeling, and are of striking power as well as of considerable theological perception. It is perhaps worth mentioning that Mr Dooley, who worked on these stations continuously for two years, grew convinced that they made nonsense



without finishing with the Resurrection. This, it is hoped, will be made and placed at the end of the sequence on the pillar at the entrance to the Blessed Sacrament Chapel. He has also made two crucifixes, one of the suffering Christ for St Benedict's chapel and the other of Christ triumphant for All Souls' chapel. The latter shows something of the originality and freshness of Dooley's thought (Plate 5b).

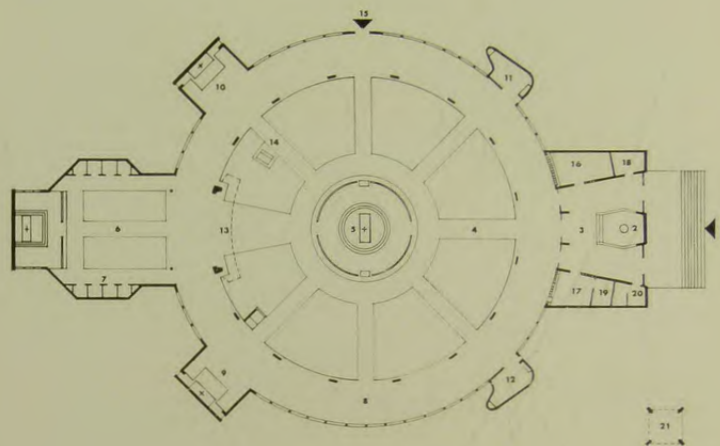
The foundry of the Bagnall brothers of Kirkby was not only responsible for helping Arthur Dooley in casting his stations, but also for making a fine series of candlesticks, tabernacles and other furnishings for the chapels designed by Robin McGhie. This partnership deserves a wide patronage.

Some of the other works of art undoubtedly suffer by comparison with the work of Arthur Dooley. The bronze plaque of the Baptism of Christ (Plate 5a) and the fibre-glass bust of Christ receiving the souls by David John are a little timid, although an advance on much modernistic ecclesiastical art. The statue of Our Lady of the Assumption, patroness of the church and therefore placed in front of the organ at the entrance to the Blessed Sacrament Chapel, which is by Ian Stuart and clearly based on Epstein's madonna, lacks the power and definition necessary for a statue placed at that height.

There is much fine craftsmanship in various places in the church. The metal ambos, sanctuary stools and coats of arms over the entrance to the church by Alan Roberts, the inscription in the Blessed Sacrament Chapel by George Thomas as well as the Thompson woodwork, are all of a high quality and are typical of the lack of meanness in the furnishing of the church.

The whole enterprise is a notable and heartening confirmation of the fact that if there is an informed and active patronage as well as artists and craftsmen who are willing to co-operate, there is a future for genuine sacred art. The new church itself, with certain hazards inherent in the placing of the altar in the very centre of the nave, is undoubtedly a magnificent setting for the liturgy, and very short experience by a wide cross-section of people confirms that not only has the Mass been made more meaningful for them in a remarkable way, but that the church is a building in which they can pray. There is a warmth and intimacy about it which is often lacking in many finely planned churches. For the people of Leyland their new church is truly 'the tabernacle of God among men'.

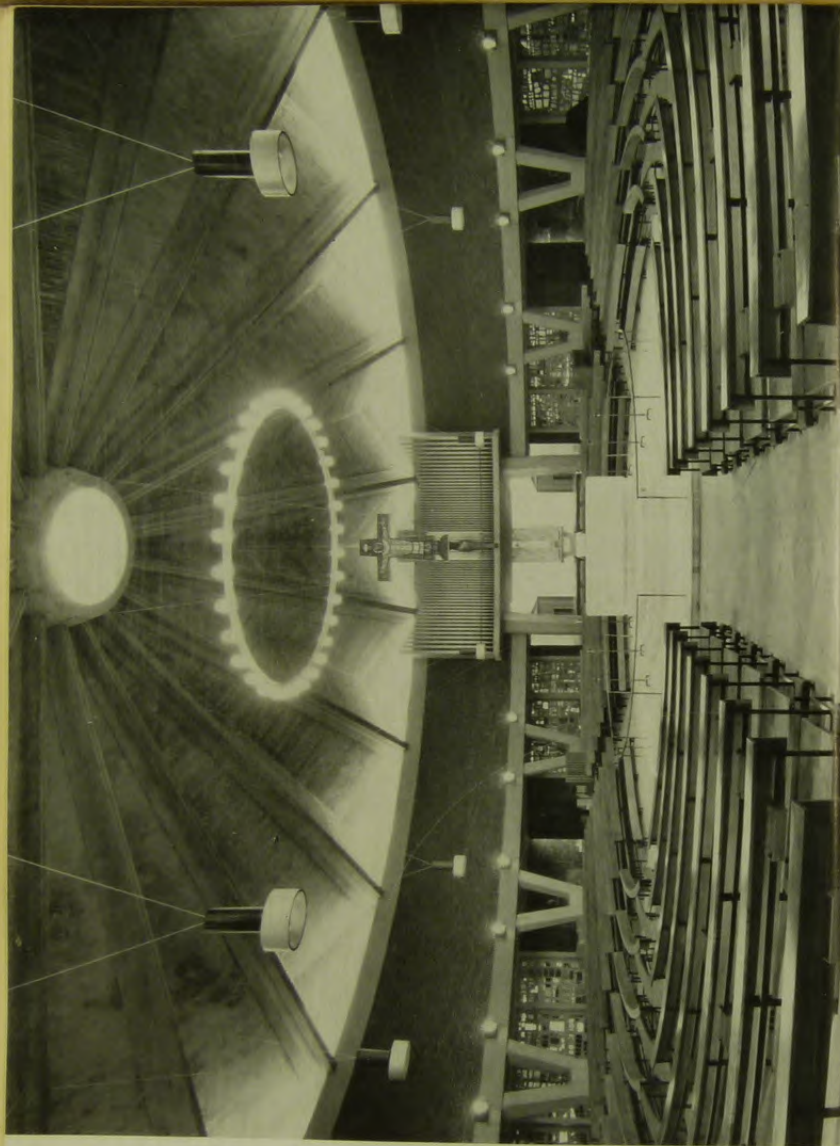
EDWARD CORBOULD, O.S.B.



Key Plan

- |                                     |  |
|-------------------------------------|--|
| 1. Main entrance.                   | 12. St. Anne's Meditation Chapel.      |
| 2. Baptistry.                       | 13. Organ over.                        |
| 3. Narthex.                         | 14. Organ console.                     |
| 4. Nave.                            | 15. Entrance from Sacristy and Priory. |
| 5. High Altar.                      | 16. Childrens' Room.                   |
| 6. Blessed Sacrament Chapel.        | 17. Warden's Room.                     |
| 7. Confessionals.                   | 18. Book Shop.                         |
| 8. Ambulatory.                      | 19. Store.                             |
| 9. All Souls Chapel.                | 20. Toilet.                            |
| 10. St. Benedict's Chapel.          | 21. Bell Tower.                        |
| 11. St. Joseph's Meditation Chapel. |  |





1. Nave and Sanctuary. Blessed Sacrament Chapel beyond

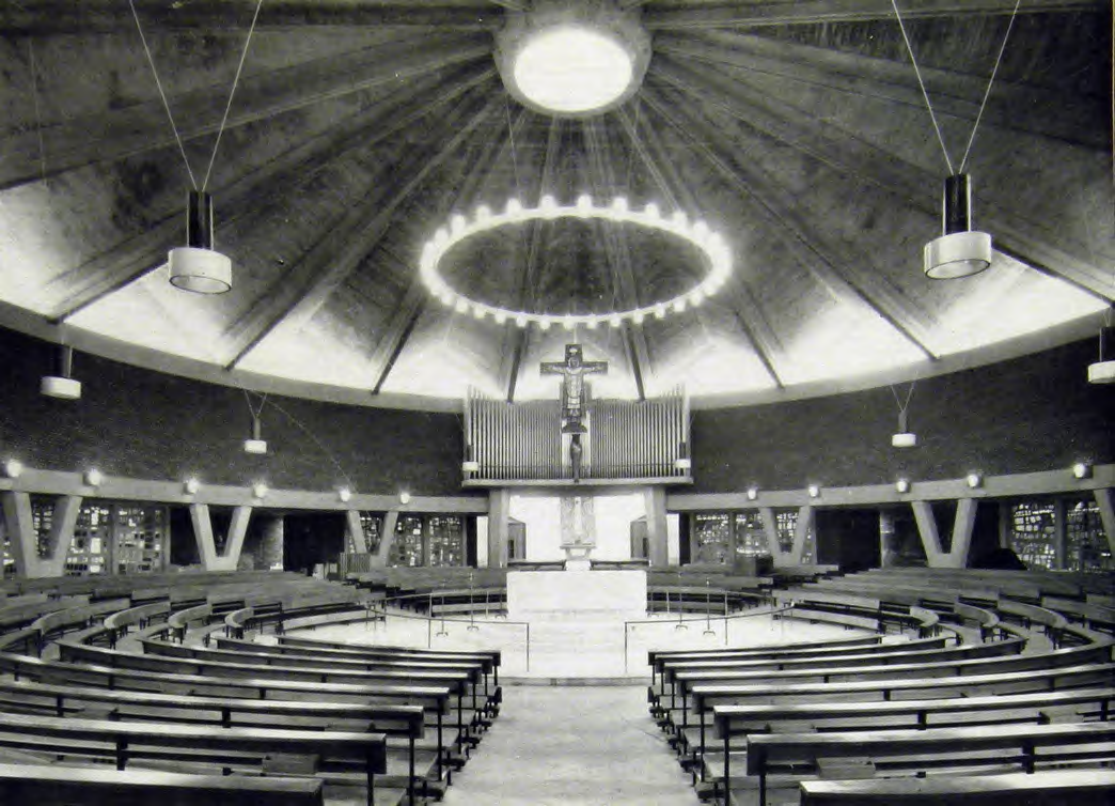


2a. Entrance and Piazza



2b. Altar and Sanctuary



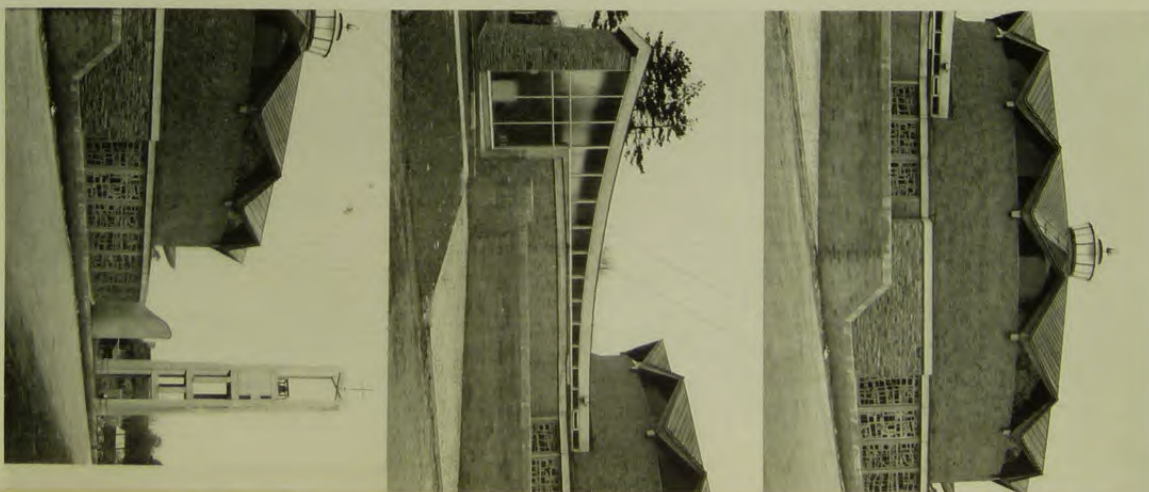






(Top) 3a. Ambulatory

(Bottom) 3b. Blessed Sacrament Chapel



4b. View from North-East

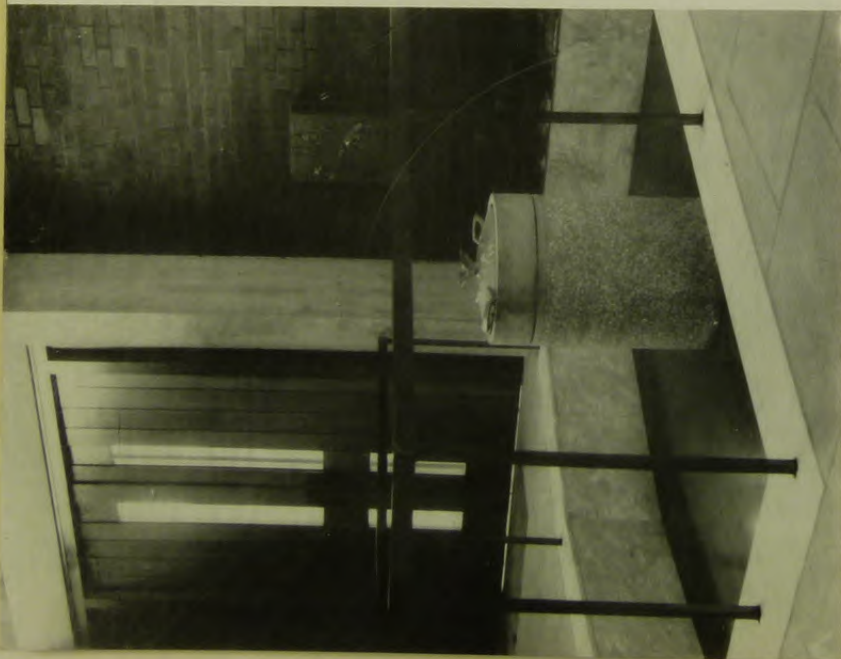
4a. Ceramic Tympanum by Adam Kosowski





+ HE SHALL COME AGAIN WITH GLORY TO JUDGE BOTH THE LIVING AND THE DEAD + OF HIS KINGDOM THERE SHALL BE NO END +





5a.  
Baptistry

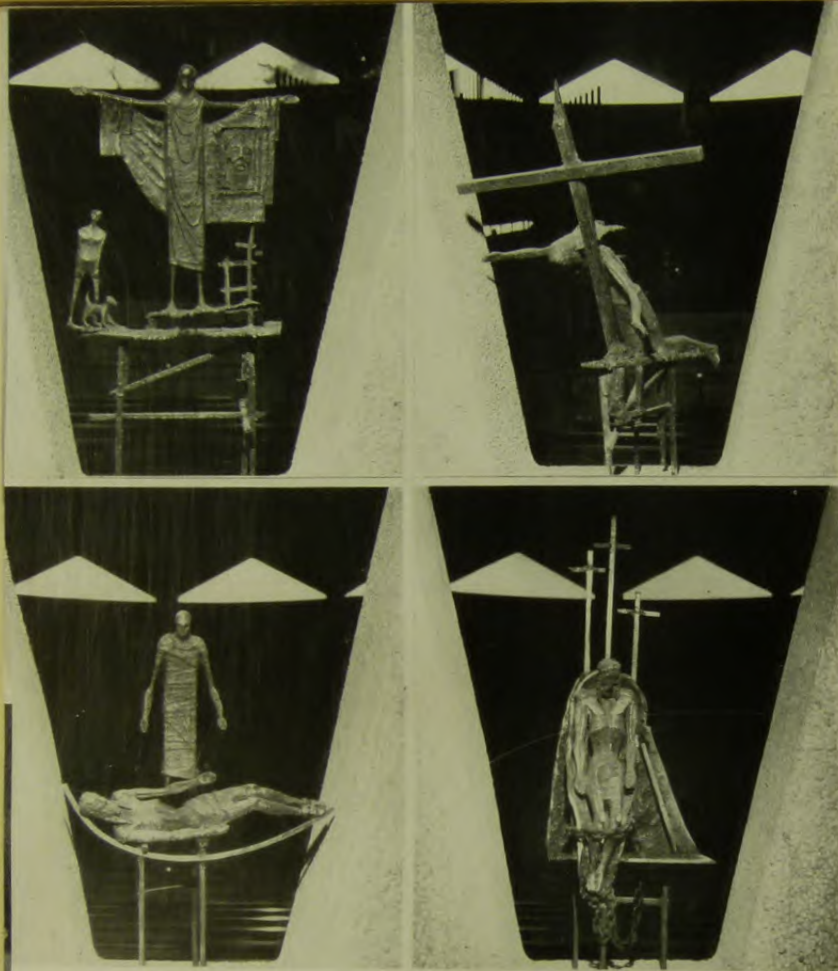


5b.  
Crucifix of Christ  
Triumphant by  
Arthur Dooley



6. Detail of the Entombment by Arthur Dooley





7. Stations of the Cross by Arthur Dooley

## CORRESPONDENCE

UNIVERSITY OF SHEFFIELD,  
DEPARTMENT OF PSYCHOLOGY,  
SHEFFIELD, 10.

12th March 1964.

DEAR SIR,

I was very pleased to see the reports in all the papers to the effect that Ampleforth was the leader of all the public schools as far as its scholastic achievements at 'A' Level are concerned. But in the original report in the Sunday papers, there was also a short note about the character of the School, and the contents of this seemed to me most worrying.

In particular, apparently the only characteristic which was thought typical of the School (at least it was the only one mentioned), was that it had 'a fine military tradition'.

In an age when religion is fighting an extremely hard battle for the minds and the hearts of men, it seems to me most unfortunate that 'a fine military tradition' is all that a school which would boast of being one of the best Catholic schools in Britain can find to laud in its traditions. It may be true that Catholicism has never said that military careers are wrong. But in an age when a Pope has said that 'it is almost inconceivable' that war should be used as a means of settling disputes between nations; in an age when there is a vast movement among irreligious people to serve the poor and the needy; in an age when the alternatives are love or annihilation; in such an age it seems to me that for a leading Christian school to boast of its 'fine military tradition' is a mockery of the Gospel commands to the followers of Christ.

The education which Ampleforth provides is in many ways brilliant, and I shall be eternally thankful for what I received from the School. It is because of this that I can only say that I do not think that the School has reason to be really proud until the day when under the heading of 'Characteristics of the School' there is written, 'A fine tradition of service in the underdeveloped countries, of love and self-sacrifice in the service of man', rather than a boast that many Old Boys of the School are among the most efficient of their contemporaries in the killing of others when necessary.

Yours sincerely,

NEVILLE MORAY.

[This letter was written before its author received the last issue of the JOURNAL which must have given him great satisfaction with its V.S.O. article and the account in 'School Notes' of the twelve boys who



have already worked in this or similar enterprises. Doubtless this aspect of the School's work will continue to develop and so continue to satisfy Dr Moray's entirely legitimate desires.

That this aspect, together with many others, was not mentioned in the Sunday papers, let alone on TV, ought to give no grounds for worry. Such sources will not often make the effort to discover the essentials of such a community as is composed by the monks and boys of Ampleforth.

That we have, among other things, 'a fine military tradition' we may accept with faith and gratitude from the mouth of the Lords of Communication. If so, is it a mockery of the commands of Our Lord? And is it adequately summarised as the possession of Old Boys who are among the most efficient of their contemporaries in the killing of others when necessary?

The former point is based on Pope John and the needs of the underdeveloped countries. However one takes the words of Pope John, it is hard to see them ruling out the admirable work done by British troops within the last year, for example, in East Africa and Cyprus. Public order is as vital to an underdeveloped country as bread, witness the Congo—and not only to an underdeveloped one, either, since every Government must have the ultimate sanction of armed force for its authority. It is surely no wonder that 'Catholicism has never said that military careers are wrong'; the profession of arms is an honourable and indispensable one, and, as Bacon pointed out, no human society that despises the military virtues will survive.

This suggests a possible answer to the latter point. Is there not something 'to boast of' in producing men who are willing to risk and give their lives in the defence of public order, the rule of law and the legitimate interests of their country? Ruskin once wrote: 'The consent of mankind has always, in spite of philosophers, given precedence to the soldier. And this is right, for the soldier's trade, verily and essentially, is not slaying but being slain.' To which one might add the words of an Amplefordian soldier, Hugh Dormer: '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'. This might be true of warfare.—But the correspondence is still open. EDITOR.]

AMPLEFORTH ABBEY,  
YORK.

3rd April 1964.

To the Editor, THE AMPLEFORTH JOURNAL

SIR,

Dr Moray's letter embodies a complex of thought now much in favour, which harbours within itself several concealed premises. These, when brought to the surface, are not entirely defensible. Beneath

high moralism may lurk unconscious resignation of responsibility. However, this is no place for such an analysis: yet it might be useful to state in bald terms the briefest 'case for Armed Forces'.

General Sir John Hackett has written: 'There has never been a time in the recorded history of man when there has been no resort to physical force, or the threat of it in the resolution of SOCIAL problems. Force remains an essential element in the social pattern. History only suggests that as a society of men grows more orderly, the application of force tends to become better ordered.' This is an argument not from theory or ideals, but from experience. It has been demonstrated in every year since the war, by the armies of most of the major powers in most of the world's continents. These armies have sought to wrest order from chaos (not from another kind of order); peace from violence (not from peace administered by others); justice from arbitrary wilfulness; freedom from mass constraint; and Law from coercion. They have acted in acknowledgement of Pascal's dictum, that 'Law without force is impotent'.

A state has the DUTY to its citizens to provide for itself armed forces, and to use them in these circumstances:

(i) When the government of the day considers it necessary to employ them to avoid the breakdown of its functions, and a surrender of its responsibilities.

(ii) When a group (within or without) act in a manner which the community has previously identified as intolerable.

Then, in these circumstances, restraining or preventative force must be brought to bear; and to surrender this responsibility is to surrender something of the very substance of Society.

I am, Sir, your obedient servant,

ALBERIC STACPOOLE, O.S.B.

[Given that four months elapse between one JOURNAL and the next, I have taken the liberty of giving Dr Moray's letter a private circulation before its appearance in print. Hence the above letter.—This will be the normal policy of the JOURNAL with correspondence.—EDITOR.]

LANGLEY,

NR MACCLESFIELD.

3rd April 1964.

SIR,

I am sure that many of your readers who love their Orthodox brothers and their ancient and holy Churches will have found the—doubtless unconsciously—rather polemical note of Fr Hugh Aveling's article in your February number out of place, at a time when a distant view at last begins to open up of the return into communion of Catholic West and Orthodox East.



Can one really believe that the Orthodox developed the idea of Sobornost'—the Staroslav translation for Catholic—in order to find common ground (for political reasons) with the Anglicans? Or that the latter's orders could, on any conceivable interpretation of the doctrine of Economy, become 'more and more valid' by virtue of a shared outlook? Surely the Orthodox teach that only the Church herself can validate a Sacrament by the exercise of Economy? 'God does not work sacramentally outside the Church.'

It is above all in the contrasts between Catholic and Orthodox that Fr Hugh grieves one. Who can say that the imposition of Greek Popes compares in iniquity with the defilement of Hagia Sofia and blasphemies committed against the Blessed Sacrament? Indeed, who can contemplate the looted treasures of the East, cherished in the strongrooms of churches up and down Italy, without shame? What Latin Catholic attends the Divine Liturgy in a Byzantine church without saying with those legates of the Prince of Kiev, 'we did not know whether we were in Heaven or on Earth, so beautiful was their worship'—primitive or not?

If the Orthodox clergy are untrained, let us not complain but, with Cardinal Cushing as our example, support their seminaries with alms. If they have joined the World Council of Churches, let us rejoice that Catholic truth and the doctrine of the indivisible Church are defended there, not question motives. If Orthodox philosophers 'accept stale amalgams on ecclesiastical authority', who are we to grumble? Kyr Maximos IV and his bishops have warned us of the scandal and false teaching spread by some Latin theologians in the very book commended so warmly by Fr Hugh.

Mr Timothy Ware's book is a delight, and although it contains inaccuracies, Fr Hugh should hardly stigmatise it as controversial; while the vigour and clarity of the stand taken by the Melkite bishops might well be called by other names if they spoke from without the fold.

Finally, if four theologians from the East apply themselves to writing on Peter's Primacy, they are at least attempting to come to grips with the problem, even if they fail.

Sir, I can assure Fr Hugh, from frequent contact with Orthodox clergy and laity and with Catholics who work in this field, that the barriers are falling on their side too. It may take generations for them to work out a satisfactory theory of the Primacy, and we can all help them with our prayers. Meanwhile may I, through your columns, plead for an end to polemics and hard words, so that in love and sincerity we may come at last, in the words of Patriarch Athenagoras, to 'mingle wine and water in the same chalice' with our Orthodox brothers, who have held through all vicissitudes—not only at the hands of the Turks—to the Faith of Chalcedon and to the Sacraments of God.

I have the honour to be,

Sir,

Your obedient servant,

TIMOTHY DUFORT.

LONDON.

DEAR SIR,

I wish to comment on J. B. O'Leary's letter in the October issue 1963. He is of course correct in his practical application of the lay apostolate in the material administration of the Church's affairs. He must not, however, underestimate the extent to which this is already done informally. The real question arises when this work becomes formalised—as for example in the Anglican Parochial Church Council—and I wonder for how long the laity will be content to discuss school building or church decoration but not the wisdom of separate education or the effect of canon law on sacred vessels or vestments. Many a Parson has been afraid to preach as his conscience urged him to do for fear of offending the patron of his living from whose views his own might differ. If a Parish Priest is saddled with a difficult body of lay apostles who control the purse strings (or dare one write it, vice versa), who is to resolve the difficulty?

Personally I am sick of supporting our five-year-old 'New Building Fund' and horrified by my Parish Priest's idea of lighting and decoration. Whom did he consult other than his ecclesiastical superiors when he decided to extend his presbytery and spring-clean the Lady Chapel? Even Ampleforth Abbey has its critics, but we had no excuse for resentment as the plans had been on view for generations of boys to see.

The vocation we learnt most about at Ampleforth was the priesthood; the one that matters most to those of us who were not called to turn our collars round is that of the laity. How many of us confine this to our families? The active Catholics in most parishes—yes, the humble collection-takers in particular—come from the secondary schools. The local school managers, councillors and voluntary workers come from the same background. At a time when Catholics, for understandable reasons, seem to comprise a large proportion of the nation's misfits, there are few Catholics properly equipped to help them. How many of our co-religionists get to the divorce courts, to family planning clinics or on to the streets or their children 'into care' because no Catholic was available to help them early in their troubles? The Legion of Mary and the St Vincent de Paul groups are well-wishing amateurs but their enthusiasm hides the paucity of the organisation available in the great majority of parishes to help the needy. The Newman Society and the Catenians suit the intellectual and the middle-class respectively but are externally little different from their non-Catholic equivalents and equally self-centred.

This is a two-way exercise. The clergy have to learn to trust their parishioners and to off-load some of their administrative work on to them. We have to make an effort to support the Church even in its humblest activities. My wife—a non-Catholic—is surprised at the lack



of parochial activity outside Sunday Mass. The majority of Sunday sermons do not inspire the average parishioner to do more than the Commandments require. The Church has a corporate existence but no corporate spirit—who is going to take the lead? Why not one of the Ampleforth parishes?

Yours faithfully,

MARTIN MORTON.

SIR,

With reference to Fr Hugh Aveling's just and able article on Dr Rock, which I have read in proof, may I take the liberty of reproducing the substance of an excellent letter in the *Clergy Review* of April 1964, under the heading 'Oral Contraceptives', written by a Mr J. O'Reilly? His views are an admirable summary of what many Catholics are thinking about 'the pill'.

He writes: 'A contraceptive pill would undoubtedly be as morally objectionable as any other contraceptive device. But the artificial steroids now used as birth-control pills are not contraceptives. They do not, *per se*, prevent conception; they defer ovulation—something very different. Nor do they temporarily sterilise; they prolong the infertile period. You cannot call a woman sterile during her safe period.'

Is a woman morally obliged to ovulate every month? If it is lawful to adjust the times of intercourse to the safe period, may it not be lawful to adjust the safe period to the times of intercourse? Would it be wrong to use the pill to make sure the safe period really is safe?

The control of ovulation is a tremendous scientific achievement. Can we reasonably expect the Church to have a neat Noldin-like answer ready-wrapped to meet a situation so new in the history of mankind?

One of the many advantages of this statement of the problem is that it side-steps the extremely dangerous assault on the concept of Natural Law, to which many have resorted in their entirely comprehensible desire to get out of the pastoral difficulties caused by the Church's teaching on Birth Control. Certain recent issues of *Search* are a case in point. But this is to burn down the forest with the tree. The concept of Natural Law, with all its corollaries, is not less but more necessary today than ever; those who doubt this might care to read 'Pacem in Terris', so universally praised, and consider how unequivocally it is based on the demands of the Natural Law. The Natural Law is the ultimate foundation of all moral judgment, and it does indeed condemn contraception. But there are good grounds for suggesting, at any rate for the time being, that 'the pill' is not contraceptive.—Please God, the Council will give us the guidance we need.

I am, Sir, your obedient servant,

Ampleforth College,  
April 28th.

GRAHAM SASSE.

## BOOK REVIEWS

THE BIBLICAL DOCTRINE OF VIRGINITY by Lucien Legrand. Pp. 167 (Geoffrey Chapman) 15s.

In these days when the whole teaching body of the Church shows a deeper appreciation of marriage and its sanctity, the dedicated virginity of men and women needs a 'new look' also, and this book very fully supplies it. As Fr Worden points out in his introduction, we too often explain Christian celibacy simply as reasonable and practical, given Christian standards, but there is far more to it than that. Only when linked to the death and resurrection of Christ does it have its full meaning. Thus the author sets out the meaning of Christian virginity as given or implied in the Scriptures. He opens with its prophetic character, illuminating the meaning of St Paul's emphasis on virginity because of 'the present necessity' (1 Cor. vii, 26) by the only case of significant celibacy in the Old Testament—that of Jeremias, a prophetic action or gesture indicating the futility of marriage and begetting of a family in view of the approaching doom and judgement of Jerusalem. In the New Testament this takes a positive aspect as the 'last times' have come (irrespective of whatever St Paul thought of the Second Coming date); while in relation to the Kingdom of God virginity is a sign of the time—just as our Lord's miracles are a sign that the Kingdom has come. He makes the good point that the disciples' first reaction to our Lord's words about 'eunuchs for the Kingdom of Heaven' would be to think of John the Baptist and our Lord Himself. Virginity is one of the new values of the Kingdom like the poor and the childlike, reversing worldly values, for the Kingdom does not depend on the flesh (ordinary human nature) for its life but on the Spirit of God, as 'children of the Resurrection'.

There follows an excellent section on the sacrificial value of virginity, showing how it forms part of St Luke's emphasis on the cross and renunciation in Christian life, being part of the total following of Christ and of 'life in Christ'. A good exposé of temporary continence in the Old Testament as a consecration to Yahweh during war etc. drives home the point that for St Paul the 'holiness' of virginity is primarily that of dedication and consecration rather than moral goodness, a sense that we see in our Lord's words: 'for them do I sanctify myself' (John xvii, 18). The next section on the spiritual value of virginity argues that this liberty and freedom of spirit is not from the flesh in a platonic sense but the freeing of the Christian from this world for the world of Christ and so is a spiritual marriage in the Biblical sense of allowing the transformation of the whole man by the power of the Spirit of God. The last thirty pages on Virginal Fecundity (what ugly words we use, wouldn't fruitfulness be better?) is rather more complicated and difficult reading. It is a question of our Lady and her begetting of Christ, underlined by St Luke as the work of the Spirit of God, fecundity in flesh but of the Spirit. The author then deals with the fecundity of the Church—the Virgin-Bride of Christ as presented by St Paul and the Apocalypse. He concludes with a good summary that it is Paul and Luke who have drawn out the implications of Christian virginity. There are three good indices, general, Scripture references and Greek words. A most valuable book with many good notes and in the text many excellent assessments of key texts.

C.B.D.

MYTHS AND REALITIES by J. L. McKenzie, S.J. Pp. 285 (Geoffrey Chapman) 30s.

Scripture students and scholars will welcome the collection of papers and essays that make up this book, and be glad to see them rescued from inaccessible journals. Most of them make stiffer reading than the well-known *Two-Edged Sword* but are



valuable contributions to Catholic biblical thought. The first two papers on intellectual liberty in the Church are thoughtful and well-balanced reflections, but to say there is no tension between the teaching authority of the Church and intellectuals rather begs the question of disciplinary authorities who deal with doctrine, such as the Holy Office and the Biblical Commission. The author soft-pedals also the whole negative attitude of such bodies in the post-Modernist period. He attacks vigorously the attitude of mind of some unenlightened teachers who assert the right to perpetuate error in the name of traditional teaching. In the next section, entitled 'Inspiration and Revelation', though the essays on the Word of God and Pastoral Apologetics are good, the most interesting is the short ten-page essay on the Social Character of Inspiration. He points out that little advance has been made in the last forty years in the theory of inspiration since Franzelin's 'words and ideas' and Lagrange's instrumental and verbal inspiration. The latter he finds far too bookish, assuming unjustifiably that the compilations of the Bible have a single author as a modern book does, and so very inadequate as regards the Old Testament, especially the Pentateuch. Picking up a line from Rahner and Benoit he sees inspiration as a social charisma of the Old Testament community and of the Church. His exposition of this view and oral tradition is very convincing.

The hundred-odd pages on Myth and Old Testament form the most difficult part of the book but are very rewarding, especially the section on God and Nature where in a closely-reasoned analysis he shows the Hebrews conceived of God as behind Nature rather than as identified with it as in other Semitic milieus. Here, too, one finds the American habit of putting all notes at the back of the book instead of at the foot of the relevant page, most frustrating. In the final section the main paper on Royal Messianism works steadily through an examination of texts from Nathan's oracle in II Sam. vii, through the Psalms and the prophets to a masterly summary where at last one sees the wood after looking closely at the trees. It is in the speculative and still undefined territory of this subject that the author's balance and courtesy when considering views other than his own, even if only to dismiss them, are most marked. Three good indices complete the book and enhance its value, of names, subjects and Scriptural references. This is a book which a student cannot read once but must return to.

C.B.D.

DEATH AND LIFE HAVE CONTENDED by H. A. Hodges. Pp. 94 (S.C.M. Press) 6s.

THE MAKING OF A CHRISTIAN by Charles Davis. Pp. 184 (Sheed and Ward, a Stagbook) 8s. 6d.

Dr Hodges is an Anglican, the Professor of Philosophy at the University of Reading, well known in his own communion for such books as *The Pattern of the Atonement*, *Anglicanism and Orthodoxy*, *Christianity and the Modern World View*, etc. This new book is a revised version of a series of Lenten lectures, first delivered at the Theological College of Cuddesdon in 1960.

The first two lectures, 'The Martyred Prophet and His Message' and 'The Martyred Prophet's Victory', are meditations on the Cross from the standpoint of a benevolent agnostic, and he works from this minimal insight up to the full Christian vision of his last two chapters. It is a valuable, albeit sometimes rather confusing, approach since 'there is an unbeliever hidden in every one of us, and it does us no harm if from time to time we turn and look him in the face'.

But anyone who has read F. X. Durrwell's masterpiece *The Resurrection* (now reprinted by Sheed and Ward in a 15s. edition), will note how constantly handicapped Professor Hodges appears by a defective doctrine of the Resurrection. It is this, for

example, that makes him overlook the aspect of defeat in the Cross of which St Paul was so conscious that he could write, 'If Christ be not risen, your faith is vain'. Ultimately there is no victorious element in that death which is not present solely by virtue of that death's being ordered to Christ's glorification and therefore to the Resurrection. 'Christ died for our sins, and rose for our justification.' That death, considered in isolation, is a victory only for 'the flesh' and Satan; for Christ it was the nadir. And the significance of the Resurrection for us, namely, that Christ is now glorified, now full of the Holy Spirit and the source of the Holy Spirit for us, is in consequence neglected. A single paragraph (p. 62) tells us that we are to become sons of God by being filled with Christ's life, one sentence (p. 66) calls this 'a power supplied by his Passion and death', one further paragraph (p. 83) identifies this life and power with the Holy Spirit. That is all. The whole supernatural dimension of the Christian life goes almost untouched on. The word 'grace' does not seem to occur. It is drastic to see so plainly illustrated what can be the theological consequences of under-valuing the Resurrection, in spite of all the real insights of this book. It can lead one by little and little unawares to a presentation of the Christian faith that makes it seem to be essentially no more than the highest possible, because divinely instituted, ethical system.

No such attitude is found in Fr Charles Davis' new book. 'There is a temptation to think of the work of atonement as something which Christ did in our stead, so that all we do is to benefit from it. That is not so. Christ acted as our representative. He did what we could not do alone. But he acted as our leader, opening for us the way along which we must follow him. What took place in Christ when he died and rose again must take place in us too. We do not become Christians simply by accepting the teaching of Christ and receiving from him graces that he merited in a redemptive work in which we have no part. We become Christians only by sharing in the redemptive work itself. We have to relive in our own experience the death and resurrection of Christ. Our identification with Christ is the reproduction in ourselves of what he underwent. We, as sinners, could not achieve a death and resurrection of ourselves. But Christ has gone before us, and his death and resurrection is the power by which we die and rise again. In brief, we die with Christ and rise again with him... We are made part of that community of love which unites Father, Son and Holy Spirit. We enter this community by taking our place with God the Son as sons in him. We become sons of God the Father, related to him in his only-begotten Son and joined to both by the Spirit. This is the grace given by baptism. It is a share in the life of the risen Christ, the bestowal of adopted sonship and the gift of the Spirit' (pp. 91 and 107).

These 'five lectures on Christian initiation' deal principally with Baptism and Confirmation. They are entitled Symbol and Promise, The Church and Her Rites, Death and Resurrection, Anointed with the Spirit, Witnesses of Christ. Of particular value are the first, on the symbolism of Baptism, and the third, on the *transitus Domini*, our Lord's passover from death to life. But the whole book really needs only Fr Davis' name to recommend it.

J-F.S.

S. G. F. BRANDON: CREATION LEGENDS OF THE ANCIENT NEAR EAST. Pp. xiv + 241 (Hodder and Stoughton, 1963) 35s.

This book is an account of the creation legends of Egypt, Mesopotamia, Israel, Greece and Iran. An introductory chapter tries to show how the idea arose that the world had a beginning and an epilogue gives Professor Brandon's views on the effects of these legends on us today. This is an ambitious programme. It is not made less so by the publishers' blurb: this book 'is a first class contribution to scholarship, which



should also command a wide readership amongst intelligent lay people'. This reviewer's first glance led him to contest both assertions: the lay reader will be annoyed by footnotes in several foreign languages and by the appearance of words like 'bradysism' in the text, while the scholar will surely find little here that he does not know already. This book is impressive in appearance, but not always so in content.

Comparisons between texts are often made on a superficial level, and sometimes only to be discounted, for instance, that of Eve and Pandora. The possible connection of Egyptian and Israelite ideas is too readily discounted. The comment that some view is 'more noble' than another is occasionally made, with no criteria of nobility given; in a book dealing purely with exegesis of texts, such a comment is out of place.

The effect of environment is assessed unsatisfactorily, above all in the opening chapter on the dawning concept of creativity, where Professor Brandon's admittedly *a priori* consideration of what might have been carries no conviction. Possibly, men naturally assume the permanence of the physical world; yet as he himself contends, Greece's rising coastline may have made the Greeks think that the world had a beginning. It is possible to put anything down to environment and never be proved wrong; to move from the position that the climate was hot and men got angry easily to the position that it was hot and therefore men got angry easily. As for the Nile in flood being the source of the Egyptian idea of Nun, or chaos, this is quite plausible but the relationship is insufficiently discussed, both here and in the other cases where it is asserted. Further, as he himself points out in the interesting chapter on Greek legend before the first philosophers, there were within the same Greek environment two conflicting views both of the nature of the world (eternal or in flux) and of man's past (Golden Age or primeval brutishness).

Our feeling is that Professor Brandon has not thought out the bases of his study. This becomes most clear in the distinctions he draws or fails to draw in the central but least satisfactory chapter, that dealing with the Hebrew account. We are perfectly content to see him make a purely scientific comparison between the word of God and contemporary legends; our theological attitude to the former is not relevant to his purpose. To say 'we believe in the truth of Genesis' is to say we believe that the society which produced it experienced God and used imagery to teach the lesson of the historical fact of evil and of God's fidelity, and that the experience was a true one. That this assertion entails no belief in Genesis' scientific accuracy is a commonplace of Christian tradition. No very advanced science is needed to notice there is no light without the sun, witness the pagans of the early centuries who tried to use against the Church the verse on the creation of light. But inspiration means that an account is true to what it is meant to be, and Genesis is not meant to answer the scientific question 'How?' The uniqueness of Genesis lies in its theology, not in its imagery and sources which it shares with other cosmogonies proceeding from the same cultural milieu.

An objective comparison of imagery, sources and theology is desirable, and our quarrel with Professor Brandon concerns only the inadequacy with which he handles imagery and sources, both in themselves and as the grounds for theological conclusions.

Professor Brandon considers mainly the Yahvist account, so-called because in it God is called 'Yahveh', which begins at Genesis ii, 4. (The first chapter is probably a different, later tradition.) His account of its doctrine of man is entirely unsatisfactory. He holds that it specifically excludes the possibility of man's survival after death. In this connection he compares Adam to Enkidu, a figure of Mesopotamian myth, and to the animals of Genesis. The former comparison does not get us far; the Hebrews could have known the myth, but Enkidu was not the first man and was brutish while Adam is Lord and, sin apart, a man such as the Hebrews could have recognized. Of Adam Professor Brandon says: the animals were given life in the same way, made of clay in the same way, and 'it is important to notice this similarity, for it

surely indicates that in the Yahvist's mind the nature of man differed in no essential way from that of the animals'. To this primitive exegesis the text itself is contrary. Of Adam alone it is said that he was in the image and likeness of God; among all the animals no mate could be found for him, while he showed his superiority and authority over them by his naming them, an act of unmistakable character to any who know the significance of names to the Semites.

Generally, Professor Brandon makes no attempt to unravel the very complicated question of the possible conflation of several sources for Genesis ii-iii, and this failure leads him into some minor embarrassments even in his account of the text, as well as into confusions on the nature of the Serpent and the two Trees. The Serpent he considers to be essentially an animal. He does not adequately refute the established view that it is a phallic symbol and also the symbol of chaos. He provides no explanation for its ability to talk. He takes the tree of life simply as a duplication of the tree of knowledge, and fails again to provide enough evidence. He does not consider the possibility of a dovetailing of two independent sources.

Professor Brandon thinks that the sin of Adam and Eve was simply that of procreation without permission, thus making man like God. He cannot produce any satisfactory evidence to support this point (he adduces two late texts from Ezra and Ecclesiastes, one apocryphal, both irrelevant). The result of sin is death, thus providing the solution of the problem of what to do with the old, a 'Malthusian exigency'. While admitting that the Hebrews had a philosophy of history in the Bible such as no other race had, Professor Brandon says that the purpose of Genesis was simply 'to set forth an account of human nature which would accord with Yahvist theology'—that is, to deny any possibility of a life after death. On these *a priori* grounds, the sin is taken to be that of learning how to pass on life. This is indeed the 'exégèse de l'opéra comique' against which the great Dominican, Lagrange, so rightly protested. Milton got it right: 'For understanding ruled not'; the sin was not in the knowledge of sex but in the abuse of it. Genesis itself says: 'Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh'. This comes not from the account of life after the fall, but from the account of the creation of woman, the helper fit for man. Whether the imagery is sexual at all is open to discussion, but our view is that it was, and that Genesis was indeed a polemic, but against that unlicensed sexuality which the Hebrews saw in the Semitic world all around them. The sin refers to the cult of the fertility goddess, that deification of woman contrary to nature which actually resulted in her social depression. 'Your desire shall be for your husband and he shall rule over you' (Gen. iii, 16). The knowledge of nakedness is the slavery of sex, because the fertility cult debases the power of procreation. Eve, in Milton's 'Paradise Lost', bows to the tree after she has eaten of it. All this the Hebrews could see in the world around them, and all of it they saw to be wrong.

The rest of the Yahvist account—Abel, Cain, Noah and so on—clearly owes details to the Mesopotamian accounts of the flood, but, once again, Professor Brandon has no evidence to bring up once again the supposed fear of the overcrowded earth as the real motivation of the Yahvist. The real point of these chapters is to show the results of sin: murder, turning away from God, the disorder of nature. Since nature is made for man, sin becomes a disorder of the whole of the universe: to Adam, God said: 'Cursed is the ground because of you'. The theme is reiterated throughout the Old Testament: the picture of the redeemed world is that of the lion lying down with the lamb.

Thus this book, claiming to show the true uniqueness of the Hebrew account, after a passing acknowledgement of the Bible's great theme of Yahveh's destiny for Israel, makes an incomprehensible transition to the thesis that the real part of Genesis in this philosophy was the exclusion of an after-life—apparently because the Canaanites believed in one. We then come to the minimal conclusion that 'The Hebrew



account at once impresses by its greater lucidity, its comparative freedom from the more primitive mythological imagery, and the high quality of its drama'. This reduces Genesis to an Exhibition garden party. Already fifty years ago Lagrange, commenting on the relation of Genesis to other Semitic accounts, remarked that: 'on se meut dans le même cercle de symboles': it is not in aesthetics that we can see the difference. J. L. McKenzie puts the true difference well in his book *The Two-Edged Sword*: 'His (the Yahvist's) imagery we can trace in the literature of the ancient Near East; his God we cannot'. Professor Brandon does not make this clear. He emphasises the dualism in the polytheistic struggle with a primeval monster of chaos, which was the typical version of the story of creation, and merely notes that the editor of Genesis, although it was a firm part of Hebrew tradition, rejected it. In fact this rejection of dualism, the struggle of God with a monster, was the foundation of Hebraic thought. Those references in the Bible (in the Book of Job, for instance) to such a monster of Chaos always show its relationship to God as one of utter prostration before a transcendent God, of subjugation by His mere word. In Genesis i, 1, the chaos which God made into the earth is, unlike the Babylonian word from which it is taken, a masculine noun. The Babylonian 'T'amat' is feminine. The significance of this is that the masculine noun in Hebrew leaves no room for the fertility symbolism of dualism. The story of Genesis is of creation by a transcendent God, of man's sin and its consequences in creation, and of God's continuing providence. The question of an after-life is not dealt with, and for this reason most of the chapter on Israel in this book is irrelevant.

The conclusion of the book returns to the more normal view of a Hebrew philosophy of history of God's providence for man, although according to Professor Brandon we cannot see this specifically in Genesis. He says truly that the modern idea of progress is simply this view secularised, and goes on to say that in general our legacy of these creation legends is our sense of time. This is an unhappy conclusion. There are other things closer to us than ancient Egypt from which we can draw our sense of time. This looking backwards is not the true value of the study of any period of history. In this case, the real value is in the enlightening comparison of different legends, and it is this which Professor Brandon so lamentably fails to produce.

The book is well produced, with a fullish bibliography and a number of good illustrations. Much of it has already appeared in articles in the pages of 'History To-day', which has a wide circulation in schools. It is thus especially regrettable that Professor Brandon's scholarship falls so far below its imposing appearance.

G.F.L.C.

THE CAMBRIDGE HISTORY OF THE BIBLE: The West from the Reformation to the present day. Edited by S. L. Greenslade. Pp. x + 590 (Cambridge University Press, 1963) 45s.

Originally this work was planned to be in two volumes, of which this is to be the second, but as the work was prepared it became clear that more would be necessary: '... and further volumes may take up other aspects of the story'.

This volume is substantial, but it is in some ways skimpy. It will be a surprise to many readers to find how much there is to be said about the History of the Bible merely in post-Reformation Europe, but so much is there that the many contributors have been forced to exercise self-restraint (on which Professor Greenslade congratulates them) perhaps to too great an extent. 'Edelman, who attacked the concept of inspiration, and Bahrdt whose *Letters on the Bible* followed the normal rationalist pattern, ought to be mentioned in this connection, together with Herder, Reimarus and Lessing, who were pioneers of the later and more scientific critical approach'.

(pp. 252-3). One sympathises with Dr Neil in his 'self-restraint', but what is the point of mere 'mention'? It scarcely adds more depth (for those who do not know these learned critics) than the mere information that 'there were others', and (for those who do) it seems little more than a precaution against reviewers' sniping.

But this is a small point. The book is mainly concerned with the history of versions in various European languages, contributions being drawn from experts in the various languages, and with the history of the Bible in contemporary thought, so that, *ex parte nostra*, it is in great part a history of Protestant Theology, and as such not something one would expect to find by every Catholic's bedside. Indeed, it brings shame to our heads to see how much others have done and how little we. But on this score the Cambridge History falls a little short of what we might expect: turning to Fr Crehan's chapter—the only specifically Catholic section—on 'The Bible in the Roman Catholic Church from Trent to the present day', we find a good deal (rightly) about Trent and Sixtus V, theories of inspiration (seventeenth-century theories) and the Modernist crisis, but the section on 'Recent developments' seems to stop with *Divino Afflante* and the letter to Cardinal Suhard. There is no mention of the flowering of biblical theology within the bark of Peter, and the *Bible de Jerusalem* only appears under 'Continental Versions', where, admittedly, Dr Sayce calls it 'possibly the best of all French translations'. It would however be as well for us to remember that in the general context of learning such a revival is both recent and relatively small—more so at least than the keener Catholics think. In this respect the *Cambridge History* is good for one's humility.

By surrendering to 'self-restraint', the various authors have managed to cover a good deal of ground, and their work should take its place as a valuable work of reference. It should certainly find a place in the library of every seminary and religious house, to which it will add quite a lot of incidental information about the history of Protestant thought. And it concludes with nearly a hundred pages of book-lists and similar information, together with forty-eight plates showing various early editions—a typographer's feast.

We can also find various details mentioned among the more solid matter which contrive to throw unusual lights on historical situations, as for example in 1697 one Thomas Aikenhead 'an able student (was) hanged in Edinburgh at the age of eighteen' for saying that Ezra was the author of the Pentateuch, or the story in Bishop Smalbrooke of the Christian in Persia who by faith was able to move a mountain 'at a very critical juncture'. Other examples are John Lightfoot's calculation in 1642 that the creation of man occurred at 9 a.m. on 23rd October 4004 B.C., or Dr Neil's remark (p. 285) that 'the path of higher criticism in England was not littered with the debris of untenable hypotheses and erratic conjectures, as it was in Germany'.

The book is really more than its title suggests. It is more than a history of the Bible, for to Protestants there has always been little theology that was not more or less related to the Bible: it is a history of Protestant theology in which there is no trace of sectarian bias. If the pre-Reformation volume is as good as this, then we are in for a feast indeed.

A.C.

A HISTORY OF ISRAEL by Leonard Johnston. Pp. vii + 244, 2 maps, 1 date chart (Sheed and Ward, a Stagbook) 12s. 6d.

'Ignorance of Scripture is ignorance of Christ', wrote St Jerome, and the modern biblical movement in the Church has made us keenly aware of this. The scholars and the experts have brought to light so many hidden, forgotten or neglected treasures that it is a joy to learn and live by. But a problem is raised by all this new life, the



problem of how to communicate it. Few people are going to read the scholars and experts, few are able to undergo a systematic biblical course. So what, for example, is the ordinary R.I. master to do? He cannot resign himself to saying, 'It's wonderful stuff, but there's too much of it to give you chaps'. The work of the scholars and experts is largely wasted unless it can be communicated to the people, like an ever increasing food production without any eaters. So the answer is that there must be popularisers, summarising simply and clearly and attractively what would otherwise remain in the inaccessibility of the learned tome.

For this reason we give a very warm welcome to this book. Here at last is a pocket-sized history of the Chosen People from Abraham to Herod the Great, which gives to what the *Daily Mail* would call 'a busy thinker' just that intelligent and uncluttered access to the modern scholar's view which he needs. It will be a valuable instrument in the teaching of R.I., not so much as a textbook but rather as background reading that can safely be recommended to any sixth former.

This is not to say that the book is perfect; two principal weaknesses may be discerned. The first concerns the beginning of the book, the second its end. The first is that Fr Johnston allows too little for the fact that many approach the Bible with the deeply rooted suspicion that as history it has been discredited. It may have all sorts of beautiful doctrines in it but you cannot accept its facts. Now it is perfectly true that this suspicion is partly justified; nobody would now expect that same kind of historiography from the Book of Judges as from the Cambridge Medieval History. The Bible is not so much history as a theological commentary on history; facts are less important than their meaning. So it does not surprise us to learn, for example, that the problem of Joshua's sun miracle is one of literary form and not of astronomy. But some facts there must be for there to be a commentary on, and the problem of just what they are is most acute in the patriarchal and Mosaic periods. So it would have helped his audience if Fr Johnston had suggested a reconstruction, however tentative, of what actually happened. But of Abraham we are offered no facts at all beyond the single one that he was joined in a 'covenant' relationship with God, and of the Exodus only that Moses 'returned and extracted from Pharaoh an agreement to free the slaves, and led them into the desert to Mount Sinai', and that this deliverance was, for a reason not explained, due to the power of God and not theirs, while two footnotes on p. 38 tell us that the ten plagues are natural phenomena and the Red Sea should be the Reed Sea, presumably a marsh they crossed in their flight. Of Sinai we learn that 'here they encamped for some time; and this period was an opportunity for reflection and organisation—for reflection on the implications of their experience and for working out the organisation that suited this event', while a footnote on p. 44 suggests that 'the covenant form' was simply 'used to express a relationship already realised on other grounds, the grounds of the Exodus itself'. I suggest that the failure to give any help whatsoever to the imagination of the reader as to 'what actually happened' will tend to perpetuate this dim uneasy feeling that, when you look closely enough, it's all doctrine and no facts. Very unjust this may be, but that is the way a lot will in fact be affected. (And the footnote on p. 36 where they are told, without any explanation at all, that the story of Moses' being found in the bulrushes is also told of King Sargon of Akkad, c. 2300 B.C., will not help them either.) To regret all this is by no means to ask for the re-writing of the book; simply two or three extra pages here and there would be quite sufficient.

The second criticism concerns the rather abrupt ending, leaving a curious impression of anti-climax, 'the impression of a community that is strangely lost, groping and uncertain of its way'. An extremely sketchy one and half pages (241-2) on the Messianic hope, with not a word on 'the poor of Yahweh', does nothing to suggest the development whose term was Simeon, Anna the prophetess and all those others 'that patiently waited for the deliverance of Israel' (Luke ii, 39), supremely

our Lady; nothing to suggest that surging energy of expectation that held the Jews perpetually on the edge of revolt, that prompted the crowds to try and make Jesus king, that lay behind the Samaritan woman's matter-of-fact remark, 'I know that the Messiah is to come and that when he does, he will teach us everything'. In other words, it would have helped to be a little more explicit on the shape, so to say, into which the Lord had got His People so as to welcome the Christ, on what made them live, on what it felt like to be a Jew just before the Messiah's coming. And, indeed, a little more such help on 'what it felt like' would have been welcome at other stages of the book too. It is so easy for a scholar to forget this need for assistance specifically to the imagination of the lay reader who has so much fewer facts than the scholar on which to base that imaginative reconstruction of the past that is indispensable to making it his own. And once again, it would not take too much space, perhaps another twenty pages.

J.F.S.

CORNELIA CONNELLY by Mother Moire Thérèse, S.H.C.J. Pp. 326 (Burns and Oates) 35s.

This biography is by far the best account of the well-known and extraordinary story of Mother Cornelia Connelly, the foundress of the Holy Child nuns. For the first time a fuller account of her childhood and origins is given and the tangled web of the 'Connelly case', her relations with the clergy and the sad dissensions in the Order properly set out. Inevitably the cliché 'mulier fortis' comes to one's mind as one reads how this strong-charactered American convert faces one crisis after another. The first and greatest was her husband's decision to become a priest and therefore her necessity to become a nun, then came the separation from her children and the growing knowledge that her wayward and erratic husband needed her care. There followed the appalling blows of Pierce Connolly's loss of faith, the public trial and demand for the return of his wife, and the loss of her children to him and of their Catholic faith. These trials are unique in the history of the saints. The others, the difficulties of foundations, of the acceptance of the Rule by Rome, the ambiguous and even hostile attitude of bishops and priests and lay-folk, the dissensions among her companions, these are commonplaces in the lives of foundresses. It is a moving and impressive story and yet it leaves one dissatisfied. We never get very close to the person herself. Perhaps this is due to the absence of personal papers, but cannot be explained entirely by that. Like all holy people, she suffered from the effects of original sin and her life ought to show the struggle of natural temperament and defects and their transformation by grace. This does not appear. Surely she cannot have acted rightly every time, nor always wisely? May not part of the trouble with clerics and others have been due to a naturally independent and even authoritarian temperament? Was she prudent in the American foundation? To ask these questions is in no way to detract from her greatness but to reveal her true greatness in overcoming them. But the biographer never questions the rightness of all her decisions, especially the major one of her children's fate, though much can be explained by the outlook of time and place. Nor are we given any picture of the daily life of the nuns, or of the schools, and her companions are very shadowy figures never clearly delineated.

St Francis' greatness made a villain out of Br. Elias and only time rehabilitated him. Perhaps some of the opposition of the nuns—certainly not all—may be seen in a different perspective later too. Perhaps this book, like the earlier ones on St Thérèse, will lead to the kind of balanced analysis and penetrating appreciation of a new 'Hidden Face'. Certainly to know Cornelia Connelly one must read this book and there is none so accurate and full, especially on the facts.

C.B.D.



NEW HORIZONS IN CATHOLIC THOUGHT: A Symposium by P. Scharper and others. Pp. xxvi + 86 (Sheed and Ward, 1964) 9s.

The symposium which Mr Scharper introduces in *New Horizons in Catholic Thought* was held recently in Chicago, at which seven laymen and priests (among whom perhaps only the name of Fr Gerald Vann will be familiar to readers of this review) read papers on the new ideas prevalent in Scripture, Liturgy, Moral Theology and related systems such as sociology and psychology. It is a very interesting and stimulating little book, and despite its compass (86 pp.) it manages to consider a surprising quantity of matter without shallowness.

One is put into the right mood by Mr Scharper's Introduction, which, if one was expected to name an order of merit, would tie for first place with Fr Vann's essay 'Psychology and Religion' (fruit of the tree 'God and the Unconscious'). Mr Scharper's prose has the same nobility and rhythm as the late President Kennedy's and a similar desire to penetrate beyond the commonly accepted dress of words to some real thinking. It is therefore a doubly attractive opening.

It is good to read an essay on moral theology which is written by a Bishop (O'Dwyer, of Reno, Nevada), who confesses with zest that in this professional science he is 'a rank amateur' but who approaches it with an amateur's balance and sense of relevance to real souls and real sinners. He has the further advantage of offering to criticise or to comment on existing (somewhat juridical) moral theology without growing heated. This seems—to judge from what one hears—to be something of an achievement. He points out that 'the horizons I shall deal with have been known for a long time, though perhaps not fully explored', and how historical crises have forced Morals into a defensive (and so rigid) attitude without there being opportunities for the natural development of the teaching which flowed from the Sermon on the Mount during the patristic age. His historical emphasis is perhaps uneven in laying the blame chiefly on the Reformation, Jansenism and Rousseauism: you have only to read Langland to see how the dissociation between *Lex Christi* and the Doctors was already a scandalum of large proportions in the fourteenth century.

Bishop Dwyer is enthusiastic in support of Fr Häring's *The Law of Christ* (although he refers to the English edition, from which omissions have been made) and explicitly judges it by results. Nor is it surprising to hear him draw attention to the importance of realising man's independent, individual responsibility—he speaks in terms ethical, not metaphysical—showing how it conflicts with the very basis of 'Situations Ethics'.

This will appear to some an *apertura a sinistra*, and this impression will be reinforced among those prone to it by the subsequent essays which to some extent flow from the Bishop's position: it is perhaps significant that his essay occupies a central position in the book. Here in quick succession are brought forward for our enlightenment the importance of psychology (and especially of the unconscious), the layman's attitudes and importance, and the sociologists' view of (American) Catholicism. This last essay contains some surprises—as when Fr Greeley uses sociological techniques to 'debunk myths'. He also has some penetrating questions to ask about the relation between occupation and profession of religious: there is conflict—usually unadmitted—but need there be? And he suggests that Church organisations might have something to learn about authority and obedience from the discoveries made by those who have investigated the workings of corporations.

This is a good book. It is also rather expensive: nine shillings for about ninety pages of paperback. It is a *Stagbook* but physically behaves somewhat better than most of this series: the explanation lies in this, that it was printed and, I suspect, bound in all but its cover by Gill of Dublin. It does seem regrettable that Sheed and Ward, who are producing quite a number of enterprising books, should fall so low in their paper-

back standards, relative to other publishers, for what are rather high prices. *New Horizons*, however, is above par, and its contents are worth having even if expensive.

A.C.

THE WORLD OF TEILHARD DE CHARDIN. Edited by R. T. Francoeur. Pp. 208 (Helicon Press, Baltimore, 1961) 35s.

In recent years no book has occasioned more heated discussion and acrimonious disputes amongst both scientists and theologians than 'the Phenomenon of Man' by Pierre Teilhard de Chardin. It has been rejected by some as pseudo-scientific and incompatible with orthodox Catholicism; by others it has been hailed as the Summa of the twentieth century which offers a new world vision uniting the findings of modern science and the truths of traditional Christianity. It is obvious that some mean must be found between these two extremes of total scepticism and uncritical adoration and it is the aim of the book under review to achieve such a balance. It is the work of various American scientists and theologians, clerical and lay, and the editor of the symposium, R. T. Francoeur, claims that it both explains Teilhard's theory of man in relation to science and theology and makes additions and corrections where necessary. Unfortunately it succeeds in neither of these objectives.

To begin with, the essays are too short to be of much value. The average length is twelve pages, and brevity and conciseness are not common virtues amongst the contributors. Secondly, the essays are repetitive: each writer finds it necessary to summarize, more or less adequately, Teilhard's main ideas before attempting to deal with the problems they raise. Sometimes, too, the same subject is covered by different essays while other subjects are not dealt with at all. There seems to be no unifying principle running through the whole book, a failing common to many such symposia. But the greatest weakness is the tendency to use complex technical phraseology or even to invent new words where simpler ones would fit equally well. The result is that no clear picture emerges of the author's meaning. Important words such as matter, energy, consciousness are used ambiguously and no attempt is made to define them. Too often the rules of logic and grammar give way to what is at best vague poetic imagery and at worst meaningless waffle. Such remarks as, 'around the mammal an aura of freedom begins to float, a glimmer of personality', introduce a note of unreality which does nothing to clarify Teilhard's ideas. After reading this book one is left with the general impression that a dichotomy exists between the concrete facts of human experience and the realm of abstract theory, which none of the writers succeeds in bridging.

Though the book as a whole is hardly a notable contribution either to science or theology, and will do little to lessen criticism of Teilhard's own ideas, nevertheless individual writers have some valuable suggestions to make. For instance the notion that 'The Phenomenon of Man' should be understood as the modern equivalent of Plato's myth of creation, is enlightening and helpful. It is interesting, too, to learn that Teilhard's explanation of the mechanics of evolution in terms of the inheritance of acquired characteristics would not be accepted by most modern biologists who prefer the theory of random genetic mutation and natural selection.

In the last essay, entitled 'Cosmogony and Theology', J. Edgar Bruns tries to prove the basic orthodoxy of Teilhard's evolutionary theory in relation to traditional Christian teaching. In the main the attempt is successful: Bruns shows that Teilhard's description of the material world as an integrated and dynamic whole with man as its apex is closer to the biblical concept of creation than the static and fragmentary view of the Greeks and medievals. Teilhard's refusal to make an absolute dichotomy between matter and spirit as distinct entities in the world of human experience is also



shown to be supported by the Bible. Indeed it is perhaps Teilhard's greatest achievement to have revived in an evolutionary context the classical notion of form as the link between matter and the human soul and the attendant concept of final causality. Unfortunately, however, this essay does little to answer the basic criticism made against Teilhard's evolutionary synthesis of science and Christianity, namely that he neglects free will as the determining factor in human history and refuses to face the problem of evil.

W.D.M.

MONASTIC ARCHITECTURE IN FRANCE by Joan Evans. Pp. 187, 822 plates (C.U.P.) 168s.

The history of monastic building in France in the Middle Ages has a substantial literature and in this Miss Evans' works have an important place. The same cannot be said for the buildings of other religious orders after the Reformation, indeed no general survey has previously existed. P. Moisy's *Les Eglises Jesuites de l'ancienne Assistance de France* (1938) deals with but one order: the buildings of the other orders have to be looked up in monographs and these, of course, deal only with the major buildings. There are comparatively few that merit such consideration. Miss Evans' book therefore, fills an important gap, perhaps not so important from an architectural point of view, for the buildings for the most part were of only minor architectural merit, but from the point of view of the historian of the religious orders. This work has appeared none too soon for each year more of these buildings must disappear altogether, as few of them are now the property of the religious orders. Already large numbers have gone.

Although the text is short, much information is packed into it, and a clear picture does emerge. Miss Evans, as in her other works, rightly lays much stress on the importance of patronage. This certainly explains the very different character of monastic buildings after the Reformation in France. If it could be summed up in one word, we would call it more secular. This was so not only because architects planning monastic buildings had contemporary secular architecture as their main source of inspiration, but also because the emphasis was laid on domestic building rather than the building or reconstruction of churches. Abbots 'in commendam' were very common for Benedictine, Cistercian and Premonstratensian houses and these, if they did not use monastic revenues to build their chateaux, used it for building more or less lavish Abbot's lodgings, a large number of which survive. The residential quarters of the religious houses received much attention owing to the almost universal practice of dividing the common dormitory into individual cells. The churches, if they survived damage in the various religious wars, were little altered for there was no liturgical revolution. But among the new churches built a number call attention to themselves by their unusual planning. Antoine Lepautre's church of the Cistercian nuns of Port Royal, Paris, has the nave between the nuns' choir and the altar like a Spanish 'coro'; and the placing of the choir in a transept became quite common. Monastic building rarely entered the front rank of buildings in lavishness or architectural importance. The older orders lacked money; the new orders were either poor or largely utilitarian in outlook, like the Ursulines with their teaching or the Sisters of Charity with their nursing. The Jesuits, on the other hand, had colleges built for them by town authorities who rarely were tempted to be lavish in their expenditure. In the few cases where elaborate enterprises were undertaken, this was more often than not due to Royal patronage. It is surprising how often this concerned convents of nuns. Queen Anne of Austria's famous Benedictine convent of Le Val-de-Grace, near Paris, built in honour of the birth of her son, the future Louis XIV, or Madame de Maintenon's Augustinian

convent school of Saint-Cyr with its magnificent buildings designed by J. H. Mansart, are but two examples.

If the scale of building among the religious orders was small, Miss Evans shows the same to be true of its architectural importance. There is something decidedly provincial about it. Only rarely were the leading architects employed: very frequently the religious themselves designed the buildings. The Maurists, like the early Cistercians, had their own architects. The Benedictine, Dom Guillaume de la Tremblaye, became quite famous and had a wide influence not only in his own order but in others as well. The Jesuits likewise frequently used their own architects. Etienne Martellange dominated Jesuit architecture in France in the first half of the seventeenth century, and held the position of Architect-General of the Society of Jesus. But inevitably this resulted in a provincialism which was condemned by the strict classicists.

The religious orders were not slow to take up Renaissance ideas of classical architecture, but Miss Evans does show signs of a Gothic survival into the late sixteenth century. Perhaps more important she points to a very real Gothic revival emanating from the Maurists in the seventeenth and eighteenth centuries which spread to secular professional architects in the eighteenth century.

Miss Evans has done her work very thoroughly, not only in the text but in the very large collection of over 800 plates, many of which are from photographs taken by herself. It is a unique collection. For those interested in the buildings of the exiled English communities there will be a disappointment. There are three plates of the church and monastery of St Edmund's, Paris. The English Recollets (Franciscans) at Douai also find a place in the text and plates; but there is no mention of St Gregory's, Douai or of St Laurence's, Dieulouard, although some of these buildings were put up in this period when they were in French territory. These are small criticisms of a work which was a very bold undertaking and which has been carried out so well. Finally, the Cambridge University Press are to be congratulated on a fine piece of book production.

M.E.C.

THE MONASTIC ORDER IN ENGLAND, Second Edition by David Knowles. Pp. xxi + 780 (C.U.P.) 70s.

When Abbot Justin McCann died in 1958, an obituary letter appeared in *The Times* which spoke of his mantlepiece at Warrington, over which hung three pictures: Giffart's engraving of Dom Jean Mabillon, the 'vera effigies' of Dom Augustine Baker, and a Medici print of the disciples at Emmaus with its inscription 'mane nobiscum Domine'. Dom Justin and Dom David Knowles were companions in scholarship in many fields of pursuit, not least Maurism and English mysticism, and those same pictures might well be above the Knowles fireplace too. Both have seriously examined Baker's spirituality, Professor Knowles most recently in his 'English Mystical Tradition'. Maurism and Mabillon have been for him the subject of two separate studies, recently reprinted; and the love of their ways of life warm the heart of 'one who has had experience of the variety of talent and temperament, enthusiasm and discouragement, occupations and hopes, that every monastic family harbours in its midst'. Of Mabillon he wrote that 'he stands next to the Venerable Bede, whom he resembles so closely in mind and character, as an embodiment of the ideal monk-scholar, whose type has reappeared, recognisable if less perfectly chiselled, in numberless figures from Alcuin to Aelfric to Dom Andre Wilmart . . . ce Mauriste de nos jours, whose vast erudition, borne so lightly and displayed so gracefully, alternatively stimulates and shames those who profit by its achievement'.



But one other picture would certainly be with the rest. It would depict the great monks of England, clustered round the feet of St Dunstan—Ethelwold, Wulfstan, Lanfranc and Anselm, Ailred of Rievaulx, Samson of Bury and Hugh of Lincoln. The world of Cuthbert and Bede, Wilfrid and Benet Biscop, Aldhelm and Boniface had been swept away by Vikings and Danes, so that by the tenth century nothing remained save a tale and a ruin. It was left to Dunstan to rebuild, using the Rule of St Benedict as his instrument of holiness. The date at which this book begins coincides with the outset of the great abbot's lifework. Between 1937 (first edition) and 1962 (second edition), this date has been drawn back by three years to 940: for in the intervening time, a charter has come to light, issued by King Edmund to 'my faithful abbot Dunstan' in 940. This then was the year of the entry of Dunstan into his abbacy at Glastonbury, and the effective birth of monastic life in medieval England.

The photo-offset reprint process has given the author small scope for change, and he has adroitly made 150 adjustments. But certain issues have arisen between 1937-62 which are too large to incorporate into the body of such a book, republished by such a process. Consequently the author has decided to append ten pages of Additional Notes on eleven subjects, together with a reference to the principal scholarship, the decisive literature on each. With this is an Additional Bibliography of books, which almost without exception have appeared since 1937, and which bear directly on the history of monasticism in England. A few titles of earlier date, overlooked in the first edition are also included. One wonders how many of the books cited in this Bibliography owe their inspiration to the work under review.

These Additional Notes have an iconoclastic ring about them, which makes one feel that there is much more to be said than appears in them. Professor Knowles' own essays on the RM-RB controversy and on the Cistercian primitive documents (in the last two essays of 'Great Historical Enterprises') bears this out, that these notes are no more than the top of an iceberg—brought to light largely by continental scholarship (in which Dom K. Hallinger seems to be most proliferate and most germane). The iconoclasm starts with St Benedict, who is now believed to owe his Rule's text to the influences not only of Cassian, but also to that straggling pungent document, the Rule of the Master: no longer then can we attribute the nodal chapters on Obedience, Humility and the Abbot to the lawgiver of Monte Cassino—but passages of equal spiritual insight remain, and the Rule of St Benedict still stands as the code which won its way to supremacy in Western Europe.

Then Gregory the Great comes under scrutiny. The legend of the monks of Monte Cassino, driven out by the Lombards, finding their way to the Lateran monastery in c. 579, now becomes no more than venerable tradition. St Benedict and Gregory the Great do not stand to each other as cause and effect, but rather as two effects, deriving their inspiration from a common earlier source—though the Pope admired the Abbot's work and allowed it to colour his monastic thought. 'Benedictinism' is dismissed as an anachronism in a period when home-brewed Rules were mingled with venerable Rules from outside to compose a host of concoctions peculiar to each abbey alone. We may ask, then, what are we to make of the traditional Benedictinism of St Augustine of Canterbury, Paulinus, Mellitus and Justus, and the rest of the early English monks? Was Bede a Benedictine?

The traditional picture of an order, the Cistercians, springing fully fledged from the mind of Stephen Harding, coupled with the old assessment of its possessing a primitive history so clear and so simple, were both too good to last: and after eight centuries the scholars, notably J.-A. Lefèvre, have unfolded a truer pattern of trial, amendment, modification, retreat, augmentation, as a complex legislature grew up to deal with a whole new religious movement, sweeping across twelfth-century Europe. Stephen Harding's part, like St Benedict's, has been reduced from heroic to merely

distinguished proportions, and the emergence of the Cistercian tradition is spread more thinly over the years 1117-63.

This book first came from the press in the dark hours of 1940. To those upon whom it impinged, it gave salutary relief from a world which seemed itself about to be reduced to history. But none realised at the time that it was appearing within a few weeks of the millennial anniversary of the effective birth of the monastic life of medieval England.

A.J.S.

## SHORTER NOTICES

BALAAAM AND HIS ASS. ZACHAEUS THE PUBLICAN. DAVID, THE LAMB OF GOD. JONAS. JESUS BY THE LAKE. Text by J. M. Warbler and Harold Winstone (Dove Books, Geoffrey Chapman) 3s. 6d. each.

These six short books for children from about three to seven are the first really distinguished books for this age group that English religious publishers have produced. The text is straightforward, serious even when it's funny, and never draws morals, never talks down or underestimates the intelligence or religious capacity of a child. It shows respect for the small reader, and this is something quite new in religious books for children, which tend to be trivial in attitude if not in content, as if the souls of children were somehow only half-souls and needed only half-strength food. In these books children are offered the 'real thing', but in terms that they can assimilate. The same goes for the pictures, and indeed it is the pictures that 'make' the books. They vary in style from one book to another (there are different artists) but they have in common an ability to make an adult statement which is yet not outside a child's reach. They make no concessions, they are honest personal statements of the artist's vision, bold, original but lucid, because never 'gimmicky'. The colours are brilliant but controlled and never garish, the symbolism is effective because it is implied rather than shouted. A child of three can get a lot from them, the older children will get more, and, if this matters to you, they will help the development of aesthetic sensibility instead of violating it as most illustrated religious books so effectively do. Personally I am convinced that aesthetic sensibility is closely linked to moral, emotional and spiritual sensibility and that to debauch the one is to endanger the others, so I think it *does* matter.

The latter three books in this series (which I sincerely hope will be extended) contain a useful note for parents about the theme of the book. They suggest ideas that might well lead to some real religious education instead of the usual cramming with religious information which the child is unable to assimilate and which lies on his spirit like Christmas pudding and usually gives him a permanent distaste for religion, and no wonder.

SUNDAY MASS BOOK: a Missal in simple wording. Illustrated by Brother Placid, O.S.B. (Liturgical Press, Collegeville, Minnesota) 85 cents.

I suppose sometime soon (or is that wishful thinking?) it will dawn on Catholics that they are not going to need the present form of 'Missal' much longer. But Catholic publishers are busy making hay while the sun shines and are not anxious to encourage such a realisation. Anyway we still do need them, God help us, and Catholic parents still have the thankless and essentially impossible task of helping their children to feel themselves involved in an action they mostly can't see, can't hear and can't understand.



There are innumerable books designed to help them, some good, some bad and some blasphemous. This one is one of the better ones. The language certainly is 'simple'. The paraphrases of the parts of the 'Proper' are easy to understand, sometimes even *too* easy, and the Ordinary is well arranged and very clear, with little signs to show the gestures of the priest and help the child to 'find his place'. (I wonder what the earliest Christians would have thought if anyone had suggested that they might 'lose their place' in the Eucharistic Action.) But as long as we still have to put up with this sort of anachronism we shall need books to help us and our children to make it less painful. Which is no doubt an excellent thing for Catholic publishers. This book is as good as any and the drawings are decent and restrained. A few years ago I might have been more enthusiastic. When people are always undernourished they get used to it, but if they get a little more food they begin to want a decent diet, and get restless and rebellious. Very ungrateful of them.

ROSEMARY HAUGHTON.

THE NEW CREATION. Studies on living in the Church by *Herbert McCabe, O.P.* Pp. xvii + 216 (Sheed and Ward) 10s. 6d.

Here we have a book which speaks, in the sort of English which people can understand, of those ideas about the Church and the Sacraments which are being re-explored at the present time. For those who want 'something to read on religion' which will be at once something which they can get their teeth into and something digestible, here is the book. Moreover, many who have struggled with Rahner and similar megaton weapons will be glad to find the same ideas here in an easier form.

Fr McCabe has had a general plan in mind for some time and has collected essays and conferences to give it flesh. The result has the clarity and fluency of the preacher. It is alive with clear and pointed sayings, of which we hold out one or two as bait: 'Catholics . . . nervous of being mistaken for Protestants by the Inquisition'; 'the Church, as we shall see, is not a thing but a process in time'; 'the New Testament is the Old Testament taken literally'; 'the fertility of the barren is the Old Testament image for grace'; 'only the sacrament makes the Spirit visible to us'; 'sex, love and marriage are not three separate things which we are lucky if we find combined'.

A.C.

THE JOHANNINE COUNCIL: WITNESS TO UNITY by *Bernard Häring*. Pp. 153 (Gill and Son) 10s. 6d.

REPORT FROM ROME: THE FIRST SESSION OF THE VATICAN COUNCIL by *Yves Congar*. Pp. 132 (Geoffrey Chapman) 5s.

VATICAN II: THE STRUGGLE OF MINDS, AND OTHER ESSAYS by *E. H. Schillebeeckx*. Pp. 91 (Gill and Son) 6s.

These three works, all dealing principally with the first session of the Vatican Council, have been, to a greater or lesser extent, rendered quickly out of date. Fr Congar's book, presented in the form of a diary, is likely to retain a good deal of interest in the long run, especially as it contains a number of useful conciliar documents and statistics. The interest of Fr Häring's approach lies in its meditative and theological bias: he examines quite profoundly the theological undertones of the Council, with a refreshing absence of controversial tone. Fr Schillebeeckx's work is disappointingly superficial compared with his other distinguished publications. Of the three books, Fr Häring's is the only one likely to be of interest to the general reader.

D.L.M.



## BEEN AROUND... LEARNED A LOT

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15s. net

**BLES**

ADAM SCHALL by Rachel Attwater (Geoffrey Chapman) 18s.

At a time when the missions and liturgical adaptation are pressing issues it is most illuminating to study the achievement of a pioneer in this field. The importance and relevance of Adam Schall lie in his ability to fuse the Christian and the Chinese; it is always difficult to brush aside the purely national customs and ideas that surround our religion and perceive the basic practice and belief, and Schall as a European missionary in China had to make some very complex choices when deciding whether or not to abandon the European and adapt the Chinese practices.

Schall, born in Cologne, entered the Jesuit novitiate in Rome in 1611 and arrived at Macao, a Portuguese enclave on the Chinese coast, in 1619. There he stayed for three years and studied Chinese and learnt about the Chinese mind; in so doing he learnt the cardinal principle of all his activity: the enthusiasm and directness of the Western missionary only alienated the Chinese, who were loyal to their Emperor, ancestors and traditions and who regarded the foreigners as enemies of their country. So Schall learnt Chinese thoroughly, wore the clothes of a Chinese Mandarin and adopted a Chinese name, Tang Jo-wang.

When he finally settled at Peking in 1630 he gained official favour by his astronomical skill and his ability to forecast eclipses, to which the Chinese attached great significance. The Chinese calendar was an attempt, based on astrology, to ensure good fortune by fixing the days on which it was or was not auspicious to do things. The traditional calendar was in disrepute and Schall produced a newer and better one based on scientific method. But such success aroused the suspicion of his fellow missionaries and the jealousy of the Chinese; both forces plagued him throughout his life but the European opposition could not deny that Schall's influence was very beneficial in that he warded off the constant danger of persecution and Christianity made a significant dent in the Chinese capital.

The book deals more with Schall's relations with the Mandarins and the Emperor than with his activities among the common people but this may have been dictated by the source-material. Fr Brodrick in his introduction states that the book 'is true and historical in almost every detail' and this plus the lack of reference to sources casts some doubt on the value of the work as a biography. Furthermore the account of Schall's conflict with the Lamas is slightly distorted in that it gives him an importance he never had; the Lamas were trying to win the Emperor's support against a rival sect in Tibet, so the Dalai Lama's visit to Peking in 1651 was part of this campaign and was not concerned with Schall.

From 1712 until the very recent and partial relaxation the Chinese rites have been forbidden by papal decree and it was perhaps the European nature of the Chinese Church that limited its increase in the past three hundred years; but Schall's life, like that of Matthew Ricci, demonstrated the great potentialities and need for adaptation that face the Chinese missions.

S.F.P.H.

WITH CHRIST THROUGH THE YEAR by Bernard Strasser, O.S.B. Pp. 381 (Challoner Publications) 25s.

LITURGY FOR THE PEOPLE, Essays in Honour of Gerald Ellard, S.J. Edited by W. J. Leonard, S.J. Pp. 254 (Bruce Publishing Co.) 44s.

If the liturgical renewal which has been inaugurated by the Liturgical Constitution of the Second Vatican Council is going to succeed, it will be necessary for both the laity and the clergy to inform themselves of the Church's worship and how it should affect their lives. This can only be done thoroughly by books written especially for the purpose. A certain number of such books are beginning to appear.



Neither of the books under review are perhaps ideal examples, though the first does set out to give a simple and popular introduction to the Church's liturgical year.

*With Christ Through the Year* is an American book, first published in the States in 1957. It has chapters on all the chief periods of the Liturgical Cycle and sections on Saints' Days. It is reasonably priced, illustrated with diagrams and it provides much to make participation in the year's liturgy more fruitful. However, it must be admitted that it appears rather dull and turgid to an English reader and also rather dated.

*Liturgy for the People* is a collection of essays on liturgical matters written in honour of the noted American liturgist Fr Gerald Ellard, S.J. In general it is more scholarly than *With Christ Through the Year* and will appeal to a more clerical readership. However, it is not always easy to see quite for whom it is planned because of the very diverse character of the essays. Thus among its titles appear: 'The Ignatian Exercises and the Liturgical Kerygma', 'But What about the Chant?' 'Reflections on the Mass and Blessing of Christ', and 'The Pyrrhic Victory of Florus of Lyons'. Some would be of the greatest interest to a parish choirmaster, some to scholars and some to those engaged in pastoral work. Most of the authors are American as is to be expected, though both Fr Clifford Howell, S.J., and Fr Josef Jungmann, S.J., have contributed most interesting essays. It has perhaps not so much to appeal to an English reader as to an American, but there would be few who did not find at least one essay to interest and profit them. However, it is perhaps rather an expensive book to buy just for the occasional essay.

C.H.

A PASTOR'S POINT OF VIEW by Rev. J. H. O'Neill. Pp. 263 (Bruce) 5 dollars.

Fr O'Neill is a Canadian Pastor of long experience. It would be a delightful experience to sit with him round his fireside and have one's talk out. Maybe he is typical. One hopes so. He has opinions (who hasn't these mid-Council days?) and also prejudices. If his bibliography means what it usually means, he is very well read. His present book reads as if he recorded his ideas on tape. One wishes frequently for the chance of questioning him, of agreeing with him, of opposing him quite vehemently on occasion. In bulk, what he has written can be somewhat overpowering. It is too one-sided. He covers so many aspects of pastoral work—in its origins in the Seminary, in the pulpit, the confessional, the conference, the Liturgy, the approach to the modern laity. It is a book that might have been written (one intends this kindly) by any one of a hundred typical pastors: and perhaps that is its value. It sets one thinking: it angers one: it induces nods of agreement: it makes one thankful that parish clergy show themselves to be less than complacent. Maybe its effect on Seminary Professors (if they can be induced to read it) will be salutary. It makes one thankful for another obviously good Parish Priest. Those who are less than content with what we have so far achieved in our day will welcome this book. Those who need a course of re-thinking will (if they can be induced to buy this rather expensive book) be stirred. Surely this is why Fr O'Neill wrote it. There are many less satisfactory ways of spending five (Canadian) dollars.

L.A.R.

THE EMPIRE OF THE ARABS by John Bagot Glubb. Pp. 383, 43 maps (Hodder and Stoughton) 35s.

Glubb Pasha is a soldier of great distinction, and this book has all the merits that his past would lead one to expect from him. It also shows the unavoidable limitations; it is not the book of a professional historian with the professional's

research in depth that would give an idea of the whole of life among the Arabs of the eighth and ninth centuries. It is principally concerned with the political, and especially military, history of the period; the maps are excellent. There is only one chapter on culture, conceived of rather as art-history. In other words, this book has all the virtues and also the limitations of a chronicle. Those who wish to hear the story of great achievements by great men of action, well and clearly told by one who is himself a man of action and knows the land and the people, will greatly enjoy this book.

A.W.C.

WHITSUN RIOT by Roland Mathias. Pp. 153 (Bowes and Bowes, 1963) 21s.

Two sorts of reader will enjoy this excellent book, 'An account', as the subtitle puts it, 'of a commotion amongst Catholics in Herefordshire and Monmouthshire in 1605'. First, anyone who has any knowledge of those easternmost parts of Wales, Enias, Erging and eastern Gwent where the Wye and the Monnow both unite and divide a singularly beautiful countryside to the west of Offa's Dyke, and the tumbled hill-country merges into the English March. If you have stood on the summit of Garway Hill and tried to come to terms with the landscape, this is the book for you. Secondly, there is the man whose interest lies in the processes of History, in how one finds out, or tries to find out, 'what really happened'. Here is an admirable example of what 'work in progress' means for the writer of history, even—and, perhaps, especially—because that writer is a busy headmaster and his book is the result of twenty years of a necessarily intermittent pursuit of his problem.

The problem Mr Mathias has set himself is to find out what exactly was going on among the Catholics of the South Welsh Border in 1605. For six weeks there was an outbreak of violence, and in London where the Council met every day there were serious expectations of an open revolt. Take, for instance, Mr Mathias's attempt to find out who was William Morgan, the leader of the Catholics. Here you have a good example of that 'serendipity' with which such enterprises so often abound. William Morgan's identity remains a mystery but in the course of the hunt a lot of interesting information is elicited. Necessarily many questions remain at best half-answered, but a clear impression emerges of what it was like to be a Jacobean recusant in that 'Garden of Old Gallants and Paradise of the Backside of the Principallitie', to quote Rowland Vaughan's phrase in 1605. 'Unless thou meanest to see thy guts, let go the prisoner!' Dr William Eley, that most unecumenical survivor from Queen Mary's day, 'who now riddeth upp and downe the contrey as hee liste'; Edward and Gregory Havard, 'Most hott for the Jesuits, especially Gregorie'; Robert Jones, 'The Fyerbrandt of all'; Lady Bodenham, 'an imperious dame of high stomach and stirring humour, who countenances all priests and recusants'; Edward Somerset, fourth Earl of Worcester who does not hesitate to speak Welsh, and to cherish and magnify it in a dearly British manner'—what were they up to?

T. CHARLES EDWARDS.

HOW THEY LIVED, 1485-1700 by Molly Harrison and O. M. Royston. Pp. 324, 32 plates (Basil Blackwell) 35s.

This is an anthology of extracts from a wide variety of sources, which gives a picture of living conditions between 1485 and 1700. The extracts are well chosen, but the introductory passages are too superficial and sometimes misleading. The introduction to Religion gives the impression that religious intolerance was a characteristic of the late Medieval Church and not of the reformed churches. The passage introducing 'Education at Home' makes no mention of tutors or of the developing tendency to



send children away to school. In such a work one would also expect a full index; it is poor, and there is no index of sources. On the other hand, the illustrations, both text drawings and photographs, are well chosen and of good quality. In spite of its shortcomings, it is a book which can be warmly recommended and should encourage its readers to go to the actual sources themselves: and read Harrison's 'Description of England' or 'The Journeys of Celia Fiennes'.

M.E.C.

THE HONEST TO GOD DEBATE. Edited by David L. Edwards (S.C.M. Press, 1964). 6s.  
FOUR ANCHORS FROM THE STERN. Edited by Alan Richardson (S.C.M. Press, 1964) 2s. 6d.

In the modern manner, the Bishop of Woolwich has attempted to keep alive the debate started by his book *Honest to God* by printing this series of articles on it, reviews of it and comment on them by himself. In fact this book adds very little to *Honest to God*. It indicates once more that a group of Anglicans desires to make the work of German theologians the starting point for a thorough renewal of Anglican theology and evangelism. Once more it indicates that immense goodwill and industry are no substitute for a thorough critical faculty. The ambiguity lying latent in the Bishop of Woolwich's 'religionless theology' is unresolved. That is to say, is he a basically orthodox Anglican trying to express his faith in alien terms—or has he abandoned orthodox Anglicanism? In his comment, the Bishop indignantly denies that he meant to teach a 'situation-ethic' or a morality of 'love not law'. In an ill-judged footnote he accuses those who thought he did of coming into action against him only out of a blind panic when the Profumo case began. A re-reading of the chapter on morality in *Honest to God* makes it plain that he owes his critics a much better explanation.

In fact there was no need for this book to keep alive the debate, *Four Anchors from the Stern* is only one of a whole series of lively Anglican rejoinders to *Honest to God*. It consists of four short essays by members of the Theological Faculty at Nottingham University. Both in what they say and in the glimpses they give of the other pamphlet literature of the debate they show how much good the debate is doing. The essays in *Four Anchors* are extremely competent and balanced criticisms of 'religionless Christianity'—positive criticisms of a very healthy kind.

## BOOKS RECEIVED

B. Herder Book Company Ltd: THE SPIRITUAL DOCTRINE OF ST AUGUSTINE by I. M. Barrachina, O.C.D. Pp. xvi + 264. 38s.

THE NATURE OF THE MYSTICAL BODY by E. Mura. Pp. xxv + 293. 46s.

Burns and Oates: CHRISTIAN LIFE DAY BY DAY by Cardinal Suenens. Pp. 160. 8s. 6d.  
THE NOONDAY DEVIL: Spiritual Support in Middle Age by Bernard Basset, S.J. Pp. xi + 178. 15s.

Chapman: THE EUCHARIST IN THE NEW TESTAMENT: a symposium by J. Delorme et al. Pp. 160. 16s.

LET'S FACE IT (Divorce, contraception, materialism, over-population, civic responsibility, delinquency, cinema and television, your responsibility) by E. Simmons. Pp. 142. 5s.

THE TREE OF LIFE: Sexuality and the Growth of Personality by R. Trevett. Pp. 191. 21s.

ANNOUNCING CHRIST: through Scripture to the Church by F. Varillon. Pp. 503. 42s.

BRINGING YOUR CHILD TO GOD by X. Lefebvre and L. Perin. Pp. 178. 18s.

Darton, Longman and Todd: BEFORE OUR LORD by A. Pickering and L. Johnston. Pp. 167. 11s. 6d.

GOSPEL BACKGROUND by A. Pickering. Pp. 98. n.p.

Liturgical Press, St John's Abbey, Collegeville, Minnesota, U.S.A.

THE SIGNS OF THE NEW COVENANT by A. G. Martimort. Pp. 320. 4.75 dollars.

LEARNING TO READ THE BIBLE by P. Parsch. Pp. 20. 15 cents.

THE PARISH BIBLE CLASS by P. Parsch. Pp. 20. 15 cents.

SCRIPTURE SERVICES by J. Gallen. Pp. 20. 15 cents.

Sheed and Ward: THE QUEST FOR CHRISTIAN UNITY by G. Baum, O.S.A. Pp. ix + 285. 13s. 6d.

SENSE, NONSENSE AND CHRISTIANITY by Hugo Meynell. Pp. 281. 12s. 6d.

THE THEOLOGY OF HISTORY by Hans Urs von Balthasar. Pp. viii + 149. 10s. 6d.

KIERKEGAARD AS A THEOLOGIAN by L. Dupre. Pp. xx + 229. 12s. 6d.

CHRIST THE SACRAMENT by E. Schillebeeckx. Pp. xix + 276. 15s.

PAUL ON PREACHING by Jerome Murphy-O'Connor, O.P. Pp. xx + 311. 15s.

THE THEOLOGY OF WORK by M. D. Chenu, O.P. (Gill and Son, Dublin) 9s. 6d.

TOWARDS THE KNOWLEDGE OF GOD by C. Tresmontant. Pp. 130 (Helicon, Dublin) 18s.

THE GOOD NEWS by F. Somerville, S.J. Pp. 166 (Nelson, Edinburgh) n.p.

MODERN CATECHETICS by G. S. Sloyan. Pp. 381 (Collier-Macmillan) 5.95 dollars.

SEASONS OF GRACE by Pius Parsch (Challoner Publications) 42s.

PHILOSOPHERS AND RELIGIOUS TRUTH by Ninian Smart. Pp. 200 (S.C.M. Press) 6s.



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 American Benedictine Review,*

*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, Kearnsey College Chronicle, The Pentryn Review, The Belmont Abbey School Magazine, The Lorettonian, The Gordonstoun Record, The Ampleforth News.*



## NOTES

THE Right Reverend Monsignor Gordon Wheeler was consecrated Coadjutor-Bishop of Middlesbrough on 19th March. We offer him our congratulations.

HIS EXCELLENCY ARCHBISHOP CARDINALE, the Apostolic Delegate, honoured us with a visit on 20th and 21st March. He celebrated Pontifical High Mass on the feast of St Benedict.

THE consecration and opening of the new church of St Mary's, Leyland, took place on 4th and 5th April. An appreciation of this fine church occurs elsewhere in the JOURNAL. The church and high altar were consecrated by Archbishop Beck of Liverpool in the presence of Bishop Parker of Northampton, Fr Abbot and a congregation of about a thousand. On Sunday, 5th April, Fr Abbot sang Pontifical High Mass for the official opening of the church. In the afternoon there was a procession from the old church to the new church in which about seven thousand people took part: the procession was well over a mile in length. Bishop Parker of Northampton, a younger brother of Fr Anselm who served the parish for so long, then gave Benediction to a congregation of well over two thousand which packed the church. On the following day Abbot Herbert Byrne celebrated Pontifical High Mass for the clergy of the archdiocese of Liverpool and a number of the brethren of the Community who were able to be present. The events of these three days gave a striking manifestation of the faith of the parish as well as the impressive effects of a finely designed church. It is confidently expected that this church will have not only a profound effect on the parish community of Leyland but also on that most important subject of church-building throughout the Church in England. Fr Edmund FitzSimons, the parish priest, is to be congratulated on his fine work.

WE should like to draw attention to the Institute for the Study of Worship and Religious Architecture at Birmingham University, recently set up under the directorship of the Reverend J. G. Davies, Professor of Theology in the University. It is a remarkable and much needed undertaking and will carry out in this country something of the function of the German Liturgical Institute at Trier or the Centre de Pastorale Liturgique in Paris. Unlike them it is interdenominational. Its aims are to provide facilities for research, to promote research, to disseminate knowledge, to educate and to give advice and information upon request. A small group of candidates are being admitted for the diploma in Liturgy and Architecture. Those interested should write to Professor J. G. Davies, The University, Birmingham 15.

Also of interest in this connection is the recently founded periodical *Churchbuilding*, which is published three times a year by John Catt Ltd, 116a High Street, Billericay, Essex.

A COURSE in Catholic Theology, being run by the University of Leicester, was mentioned in a previous number of the JOURNAL. We hear that the course for fifty people was oversubscribed by twenty. It is hoped that a similar course will be run next academic year.

AN excellent periodical on the Bible and biblical theology is now available. It is *The Bible Today* published in America by the Benedictines of St John's, Collegeville, Minnesota; and it appears monthly. It is intended for the educated layman as well as the clergy. Its articles are short, clear and use only a minimum of technical language. They give an admirable survey of the developments in biblical studies and biblical theology. Each number has a definite theme: that for March 1963 had articles on 'The Exodus in the Life of Israel', 'The Passover in the Old Testament', 'The Eucharist—the New Passover Meal', 'The Eucharist: a Covenant Meal' and the Resurrection. The issue of December 1963 dealt with the Incarnation with articles on 'The Incarnational Aspects of Old Testament Wisdom', 'The Theology of the Incarnation in St John', 'Man's Response to God's Word', 'The Word became Flesh' and so on. It is to be highly recommended.

### ST GEORGE'S CLUB, POPLAR

A CORRESPONDENT writes:

'The pulsating certainty of the Beatles has replaced the indeterminate past at St George's over the last year. No longer is one confronted with the jungle of table tennis, weight lifting, chess and 'twist'. Each has its own place, proper equipment and allotted time. From a near chaos has come organization and consequent greater enjoyment for everyone.

The dam which held the total membership of around 100 has been blasted aside and the membership is leaping up, with the new accommodation already sometimes seeming insufficient.

When His Grace the Duke of Norfolk launched the Fund for the extensions to the premises, the target appeared as alarmingly large as the existing premises were frustratingly small. They then consisted of the main hall, a billiard room, a small canteen and, through the generosity of the resident staff, the use of their dining-room. Now there are added a substantial extension to the hall, a hobbies' room and a 'quiet games'



room. In the autumn the extensions were blessed by Fr Abbot and declared open.

Whilst the Old Girls of the Holy Child Convents contributed generously, the extensions are a reflection in the main of Ampleforth's contribution to the young life of Poplar. However, no one can run a large club without larger funds. We have raised the money to build the premises, which has reduced the queue for membership, but unfortunately we have not sufficient capital to provide the income with which to run it. A cheerful faith makes us hope that someone will send something to the Honorary Treasurer, 130 High Street, Poplar, E.14.

In the summer, once again Tom Curran took a group of boys to the Ampleforth lakes to camp. During the camp the boys were visited by Fr Borelli from Naples. As a consequence of this a new spirit has been enkindled in Poplar, a new appreciation and its reflection is to be found in a visit by some of Fr Borelli's boys from Naples to Poplar in the summer.

The Ampleforth Committee meets monthly in the Settlement. Rory Chisholm guides it firmly. Pat Stewart, M. Dalgleish, Bernard Henderson and Arthur French provide a constant flow of ideas, and these are knocked into shape with the help of the ladies of the Committee. A number of Ampleforth Old Boys come and go; all are welcomed'.

A CENTRE of the Catholic Marriage Advisory Council has been set up in our parish of St Mary's, Warrington, to serve all the Warrington and Widnes districts. The response has shown once again how immense is the good that the C.M.A.C. can do.

THE 'Where?' business demands some comment, so we give the letter of Fr Abbot and the Head Master which the Editor of *The Times* incorporated in an article:

21st February 1964.

SIR,

A good deal of publicity has been given to an article in the periodical *Where*, which dealt with *inter alia* the examination results at Advanced Level, General Certificate of Education, of a certain limited range of Public Schools. Some statistical tables accompanied the article and conclusions, not lacking in pungency and proceeding to the naming of names, were drawn from these tables in the body of the article. Since the school of which we are respectively Chairman of the Governors and Head Master appears at the top of the statistical table which seems to have attracted most attention and comment, we hope that we shall be absolved from any charge of pique or resentment if you, Sir, will allow us to say through the medium of your columns that we think that this table and the

conclusions drawn from it could be misleading and unfair to certain schools.

The Table in question purports to give for each of this limited range of schools the number of 'A' Level passes in one particular scholastic year per 100 boys in the school, counting only the Senior School of a school having a preparatory or junior department. It is obviously not for us to question the arithmetical correctness of this table, but the statistical method employed could, we think, be validly criticised on several grounds. For instance, schools may differ considerably in their policy of entering boys either for a wider range of 'A' Level subjects or more than once for the same 'A' Level subject, but a more general and important line of criticism is that to give a fair picture of scholastic standards the percentage of passes at 'A' Level should be based on the total number of 'A' Level candidates rather than the total number of boys in the school. Perhaps it would have been fairer if there had been two separate Tables: one giving the percentage of 'A' Level candidates to the numbers in the school, the other the percentage of passes to candidates. It is true that the school which manages to bring more of its less able boys up to a standard where they can at least attempt the 'A' Level examinations and perhaps be successful in one subject, should always be given credit for this not inconsiderable achievement; but it is more frequently true that the schools with the proportionately higher numbers of 'A' Level candidates have also a more—sometimes far more—selective method of entry. Many of the Public and Independent Schools with a relatively unselective entry can do and are doing an excellent work, as the 'O' Level G.C.E. tables show, with boys who in the State System would never be able to aspire to Grammar School entry or entry to the equivalent department at a Comprehensive School. These schools surely deserve praise from all those who are disinterestedly concerned with the scholastic and academic standards of our schools.

In writing this letter we should make it clear that there is much in the article in question with which we should in no way wish to dissent.

We are, Sir,

Your obedient Servants,

G. B. HUME, Abbot.

D. W. M. PRICE, Head Master.

The Editor,  
*The Times*.

RECENTLY we have been given a fine German primitive of the Deposition of Our Lord from the Cross, attributed to the Master of Frankfurt. It has been presented by Mr Peter Moores in memory of Fr Francis Stevenson's mother. We are most grateful to him for this generous and beautiful gift.



## OLD BOYS' NEWS

WE ask prayers for James Bamford (1946) and his brother Robin (1954) who were killed in the Britannia air crash at Innsbruck on 29th February; for T. Heyes (1906), who died in February; Lieut.-Col. W. H. M. O'Connor, T.D. (1907), on 4th March; Archie Colquhoun (1930) on 23rd March.



WE offer congratulations to the following on their marriage:

Juliusz Komarnicki to Hania Dobranski at Brompton Oratory, on 4th April.

Anthony Richard McCausland to Priscilla Cornwallis Vernon-Jones at St Aloysius Church, Oxford, on 4th April.

Captain Robert John Graham Binny, 16th/5th Queen's Royal Lancers, to Diana Mary Mitchell at St Teresa's, Dumfries, on 4th April.

Michael Price to Jennifer Jane Cabeldu at Our Lady of Victories, Kensington, on 11th April.

Geoffrey Stitt to Barbara Christian Fraser Laurie at the Church of St Teresa of Lisieux, Craigmillar, on 25th April.

Michael Thompson to Sally Burgess at St Robert's Church, Morpeth, on 25th April.



AND to the following on their engagement:

Richard Edmund Gore Lloyd to Anne Lindsay.

Philip Gould to Trina Thomas.

Charles Cazalet to Ann Macfadyen.

Francis Henry Quinlan to Janet Katharine Rickard Tilly.

Anthony Ryan to Pauline Whitley.

Captain John Morrogh-Bernard, Irish Guards, to Julia Calvert.

Major John Oliver Kirk, 17th/21st Lancers, to Penelope Anne Gradidge.

Anthony William Gilbey to Anne Walton.

Patrick Sheehy to Jill Patricia Tindall.

David Halliday to Gerti Nothhelfer.

## BIRTHS

### Sons

Iain and Barbara Stitt, a brother for Phillipa.

Paul and Heather Cumming, a brother for Jane, David, Claire, and Prudence.

Guy and Tania Lorrinan, a brother for Natalie, Sonia, Veronica and Benedict.

The Hon. Michael and Margaret Fitzalan Howard, a brother for Jean, Tom, Richard, Harry and Isabel.

Anthony and Dorothy Windsor, a brother for Richard.

Michael and Joan Clanchy.

Stephen and Frances O'Malley.

Michael and Fiona Lowsley-Williams.

Christopher Inman.

Colin and Elizabeth McDonald, a brother for Sophie.

Giles Plowden.

### Daughters

Patrick and Thyrza Gaynor, a sister for Jonathan, Patrick, James, Lucy, Sabina and Edward.

Anthony and Ann Fazackerley.

Anthony Corley.



HIS HOLINESS THE POPE has appointed Edward Fattorini (1926) a Knight of St Gregory; the investiture by the Bishop of Leeds took place in Bradford on 19th March.



THE LORD CHANCELLOR has appointed Mr E. J. T. G. Bagshawe (1921) of Lincoln's Inn to be a conveyancing counsel of the Supreme Court.



PROFESSOR E. O. G. TURVILLE-PETRE (1926), Professor of Ancient Icelandic at Oxford, has been elected to an ordinary studentship at Christ Church, Oxford.



PROFESSOR T. C. GRAY (1931) has been elected Dean of the Faculty of Anaesthetists.



LORD LOTHIAN (1940), who was Parliamentary Private Secretary to Sir Alec Douglas-Home from 1960 until he became Prime Minister, has been appointed Joint Parliamentary Secretary to the Minister of Health.

#### MILITARY APPOINTMENTS :

Major-General the Hon. Michael Fitzalan Howard, C.B.E., M.V.O., M.C. (1935), to be Commander, Allied Command Europe Mobile Land Force.

Major D. S. Grehan (1945) to be Regimental Adjutant, Irish Guards, vice Major J. N. Ghika (1946).

Major M. M. Bull (1951) to command Guards Company Infantry Junior Leaders' Battalion.

Capt. N. E. Corbally-Stourton (1955) to be Adjutant, Mons Officer Cadet School.

R. R. MARLIN (1955) is Visiting Lecturer in Philosophy at the Institute for American Universities at Aix-en-Provence. He informs us that a note in a recent JOURNAL that he obtained his B.Phil. was in error.

THE SIR JOHN RHYS prize for 1964 was awarded to T. M. O. Charles Edwards, Scholar of Corpus Christi College, for his essay on Giraldu Cambrensis. A. H. Bradshaw was successful in the Final School of Jurisprudence at Oxford last June. D. Harold-Barry, s.j., entered Champion Hall last October. G. K. King has been awarded his Boxing Blue.

M. J. FARRELL (1959) of the St Martin School of Art, has been awarded a Rome Scholarship for painting.

RECENT publications include Professor E. O. G. Turville-Petre's *Myth and Religion of the North*, and Harman Grisewood's (1924) second novel *The Last Cab on the Rank*.

DR J. C. O'SULLIVAN (1951) has been in Liberia as a member of the British Medical team, invited by the Government of Liberia to report on their medical services.

MARK LANGFORD (1955) is one of the few Royal Marines who have been trained as helicopter pilots. He has seen much service in the Near and Far East in Naval Air Commando Helicopter Squadrons based on the Commando carriers H.M.S. *Bulwark* and H.M.S. *Albion*.

A VERY successful Sherry Party was organized by the London Area of the Ampleforth Society at St George's Club, Poplar, on 5th March. Close on 140 were present to meet Fr Abbot and see the Club.

A Correspondent writes : It might be helpful briefly to report what was said during the evening, at this great gathering of Old Boys to meet the Abbot and see the extensions, first by an Old Boy who is a member of the executive committee and secondly by Fr Abbot in reply.

The former said : 'Everyone is most grateful for the generous support given to the Club by Old Boys and friends. With the money which was raised we have built a major extension to the main hall, a new hobbies room, a quiet room and changing rooms and showers for the boys. While we still need income to run a much larger club, what we now need so much is a fleet of helpers. We need men who will come regularly, say one evening per fortnight, and who can organise, lead and teach. Incidentally, we need their wives and sisters too to help with the girls' club. A larger club needs more leadership and greater supervision. Volunteers are asked to ring East 1660 and ask for the Warden or Youth Leader. They should report at about 6.30 p.m. for supper and a briefing.'

Fr Abbot, in his reply, echoed what had been said before and spoke about his interest in the youth work in the Lancashire parishes. He mentioned that St George's provided the perfect opportunity for a little quiet Catholic Action by Old Boys and he stressed the value of example. He was full of praise for the good work being done at St George's.



## SCHOOL NOTES

THE SCHOOL OFFICIALS were :

Head Monitor	...	...	...	N. P. Dove
School Monitors	P. R. E. McFarland, C. J. Coverdale, O. J. ffield, M. P. Carter, R. W. Goslett, P. T. Leach, H. A. O'Brien, R. A. O'Ferrall, D. M. Howden, M. F. Holmes, C. N. Robertson, R. G. Freeland, W. M. Barton, W. A. Lochee-Bayne, M. J. Thorniley-Walker, J. P. Bellasis, M. Henry	...	...	...
Captain of Rugby	...	...	...	P. R. E. McFarland
Captain of Athletics	...	...	...	P. R. E. McFarland
Captain of Cross Country	...	...	...	P. T. Leach
Captain of Shooting	...	...	...	C. J. M. Langley
Captain of Boxing	...	...	...	R. F. Poole
Master of Hounds	...	...	...	P. T. Leach
Office Men	M. P. Carter, M. F. Holmes, T. A. S. Pearson, A. J. Plummer, A. O. Barnes, R. D. Bramley, P. F. G. W. Sich, R. M. Wright, S. R. Brennan, C. G. Wagstaff, P. D. Savill, K. I. Milne, D. P. Murphy, M. H. Somervell, J. D. Stevenson, J. M. Brockhurst Leacock, C. P. A. Stitt, R. P. A. Hamilton, J. D. N. Home Robertson, D. P. Rush	...	...	...
Librarians				
Senior Bookroom Official	...	...	...	Hon. H. A. J. Fraser
Cinema Operators	Hon. G. R. F. Morris, N. J. de Hartog, G. J. Dewe Mathews, P. J. Ogilvie, M. A. H. O'Neill	...	...	...

THE following\*left the School in March :

M. P. A. Carter, N. Dove, M. F. Holmes, P. R. E. McFarland.

THE following boys joined the School in April :

M. Ezra, A. M. Gordon-Watson, M. M. Griffith-Jones, Lord Hesketh, T. R. Huws, N. M. I. Powell, A. B. J. Rayfield, A. E. J. Reichwald, D. E. Satterthwaite, J. P. G. Slater, N. R. M. Williams, D. R. B. M. Young.

F. J. P. THOMPSON got an entrance to Trinity College, Cambridge, last winter. Unfortunately, the news came through too late for inclusion in the February JOURNAL.

WE congratulate Mr and Mrs J. B. Davies on the birth of a daughter (20th February), Mr and Mrs G. J. Sasse on the birth of a second son (13th March), and Mr and Mrs John Bunting on the birth of a daughter (19th March).

THE spring retreat-givers were Fr Kevin O'Brien, C.M.S. (Senior Retreat), Fr Michael Fallon, C.M.S. (Junior Retreat) and Fr Francis Stevenson, O.S.B. (First Year Retreat).

### THE LIBRARY

THE LIBRARY continued to grow, and during the term increased by one hundred and twenty-five volumes. This included a copy of Fr Columba's edition of Dr Franck's Council Drawings which he presented to us. We have also acquired an incunabula leaf, one of several taken from a copy of St Augustine's Letters printed by Johan Mentelin in Strasbourg 'not after 1471' (Proctor). This is interesting because it is nearly a century earlier than anything else in the Library.

The number of languages represented in the Library has recently increased from about half-a-dozen (English, French, etc.) to about eight hundred and thirty by the gift of *The Gospel in Many Tongues*, a small book containing specimens of the languages into which the Bible has been translated, such as (for example) Ojibwa, Omo, Omyènè, Ongom, Onitsha, Ho and Gu.

### THE THEATRE

#### THE SHROVE MONDAY ENTERTAINMENT

EVEN if local intelligence had failed to warn us, the National Press left us in no doubt that the Quintet Anonymous was to top the bill at the Shrove Monday entertainment. In saying that at least two other offerings showed signs of displacing the Quintet from top honours, I can give some indication of the high standards reached.



The programme began with a performance by the Quintet, to their now mandatory enthusiastic reception. In fact, there was considerable tension in their playing, and the opening numbers were not completely successful. They were followed—in not nearly quick enough succession—by a mock James Bond sketch, a musical interlude and a collection of sick jokes. The musical offering provided one of the true highlights of the evening: a boy ostensibly playing a tuba, but in fact making ludicrous gurgling noises into it.

We still had to wait for the first major event of the evening: three different versions of a love scene and the announcement of bad news. The John Osborne scene was unfortunately beyond the scope of the actors, but the Wilde and Shakespeare scenes were brilliantly performed, and I still have a clear mental picture of M. G. Tintner's perfectly expressed performance in the latter. Professional stuff this.

Blackwell, Fogarty and R. Fellowes made excellent Beatles, especially when joined by J. Fellowes, whose gesticulations as a juvenile female Pop star quite rightly had the audience in thrall. And then the Quintet was back with us. It is, need I say it, remarkable that five school-boys can produce music of this calibre. Their intense feeling for their music is manifest, and there can be no doubt that they will soon be a force to reckon with in professional circles.

Some of the sketches were too long; in this type of entertainment it is perfectly permissible to stop after delivering the punch line. And the long waits between scenes were avoidable; there was not nearly enough use of the proscenium for entractes. Two boys deserve special mention: J. R. Smith, who appeared, to advantage, in no less than nine items, clearly has remarkable talent for this type of entertainment. And R. W. Goslett, who compèred the show with great panache, and who produced, quite unintentionally, the double entendre which was the surprise and delight of everyone present.

Far too much has been said already about this evening for any comments to be really objective. I can only suggest that since the object of the exercise is, presumably, to entertain the School, and since the programme on Shrove Monday palpably did just this, the return to this traditional festivity is welcome and wholly justified. Fr Dominic deserves great credit for this successful revival.

M.W.C.

## THE WAY OF THE CROSS

BY HENRI GHÉON

Last year a group of parishioners of St Mary's, Warrington (an Ampleforth parish), under the direction of Mr Richard Cooper, staged a production of this play in St Mary's Church. This was so successful that the production was revived this year, and Mr Cooper was kind enough to bring the production to Ampleforth, where it was presented, in the Theatre, on Passion Sunday. This was a type of religious drama—part mime, part dramatic, part choral—with which the varied audience was largely unfamiliar, and it is a tribute to the intense conviction of the players, as well as to Mr Cooper's brilliantly economical direction, that its success was never for a moment in doubt. Ghéon's aim in writing his script was twofold: to break through the barrier of familiarity and pious cliché surrounding a popular Church devotion, and, in doing so, to present in a genuinely artistic form the theological as well as the more obviously dramatic themes of Our Lord's Passion. It may be argued that the script is not entirely convincing, and that, in escaping from one set of clichés, Ghéon falls at times into another, to which French writers are only too prone: that belonging to the quasi-mystical poetic theology of the imitators of Péguy and Claudel. Be that as it may, the script was extremely well served by its interpreters. Using a stage that was bare except for an impressive central structure which supported the imagery of the text by serving simultaneously as the road to Calvary, the scaffold, the altar and the pulpit, and wearing effectively simple hieratic costumes, the five players moved from one tableau to another with such sureness of gesture and such unanimity of conviction that there was never any difficulty in deciphering the meaning of the action or the transference of roles. Mr Cooper wisely introduced a great deal of variety of tone into the production, in such a way that tableau and mime alternated with moments of swift and even violent movement. The natural breaks in the action were emphasised rather than concealed, by prolonging the tableaux to the accompaniment of the very fine Vittoria Holy Week responsories, sung in inimitable fashion by the monastic schola hidden on-stage.

Mr Cooper himself played the central part, speaking and moving with authority and dignity. To him must go most of the credit for a remarkable production, but he was greatly helped by the disciplined and effective support given him by the other members of the cast. A word, too, for the electricians: with several complex productions behind them, C. M. Dorman and his assistants are now handling stage lighting with a great sureness of touch, and on this occasion no one would have guessed that there had been virtually no opportunity for rehearsal.

To Mr Cooper and the rest of the cast, and to Fr Christopher Topping who brought them over from Warrington, go our thanks and



good wishes for all their subsequent ventures. It was fitting that the previous term's Christmas Play should be so effectively complemented in Passiontide.

### THE CINEMA

With some exceptions, this term's programme was generally reckoned to be a good one. The undisputed exceptions were the pretty disastrous *Fancy Pants*, a Bob Hope revival which revived few, and *Marco Polo*, which, however, had its moments for those who took it lightly. *Road to Hong Kong* had a better reception than it deserved, and, to be quite honest, the same goes for *The Wrong Arm of the Law*, which could not but disappoint admirers of the old Ealing Studios comedies which it attempted to emulate. The two thrillers, *The List of Adrian Messenger* and *The Manchurian Candidate*, were each in some way unusual and were very well received. The former would have gained by the omission of the corny make-up gimmick at the end, which added nothing to a very well-contrived climax, and the latter was slightly spoiled by an unconvincing brainwashing sequence and by a climax too reminiscent of the circumstances attending the assassination of President Kennedy (this, of course, through no fault of the producers). *The Ugly American* was, as far as the School audience was concerned, another Brando triumph. In fact the film failed to capture the impact of the book on which it was based, and it was indeed a tribute to Brando that the failure proved to be such an interesting one. Another film based on a best-seller, *To Kill a Mocking-Bird*, equally (and inevitably) failed to do justice to its original, but the fine acting and casting and the beautiful photography survived an obscure plot and a rather difficult sound-track. The breath-taking *Volcano* and the striking anti-Apartheid *Let My People Go* went far to dispel the assumption that documentaries are inevitably boring. Finally, there were two more Continental 'classics' for the limited audience brave enough to attempt them. Both were French, one recent, the other twenty years old. The first was Bresson's *Le Procès de Jeanne d'Arc*, a highly concentrated study of the atmosphere as well as of the dialogue which marked the contest between Joan and her inquisitors. The second was Carné's famous *Les Enfants du Paradis*, on which it would be idle for a partisan of this brilliantly directed and gorgeously acted poetic marathon to comment. Not many of those who came to these two films regretted their courage.

## SOCIETIES AND CLUBS

### THE SENIOR DEBATING SOCIETY

As is usually to be expected, attendances in the Easter term were not as high as in the Christmas term. With the absence through illness at the first election of the Society's undisputed leader, Mr Tintner, Messrs D. P. Murphy and T. C. Rochford were elected Leader of the Government and Opposition respectively. Both showed unexpected ability in their new offices, and their thoroughness in reading up their case and briefing their supporters should be a model to all succeeding Leaders. It showed to great advantage in the match against Ripon on 26th February. Both, however, mistrusted their memories and stuck too closely to their notes—a pity, as we realised on the few occasions when they were forced to speak extempore. At the half-term elections, held mainly in preparation for the North Regional Round of the National Competition, Mr Rochford did not stand and it was known that Mr Murphy's hard work on his speeches had got him into arrears with his essays. Thus Mr Tintner was returned unopposed as Leader of the Government and Mr T. A. S. Pearson became Leader of the Opposition. It may fairly be said that they maintained the standard of debating. Mr Tintner was usually capable of justifying the Society's confidence in him. But, as the President might put it, the impressiveness of his delivery was not always equalled by that of his logic, as we saw in the debate on marriage, and he seemed to have very little sensitivity to the mood of the House, as we saw in the Mock Election. In the field of logic, Mr Pearson often outshone him and in sensitivity to the House's mood, invariably did so, as we also saw in the two debates mentioned above. His speech at the latter was, in fact, something of a triumph.

The Regional Round was held on 12th March. Ten schools were competing and we had to propose the motion, 'Gaudeamus igitur, juvenes dum sumus'. The hospitality of St Peter's again allowed us to take eight supporters as well as the team (the President also came as chauffeur), and all agreed that our speakers did the Society proud. They had done a great deal of work on their speeches; Mr Pearson spoke with a force and fluency never seen in him before and Mr Tintner, speaking with his full Laurence Olivier charm, voice and confidence, had also a speech of genuine lyrical power, a sort of paean à la D.H.L. in praise of youth. But the competition this year was stiffer than ever before; friendship compels us to say that the dreaded Biddle of St Peter's produced a speech better even than we had feared, for example, and in the event the judges gave the victory to Queen Elizabeth's Grammar School, Darlington. With heavy hearts, stiff upper lips and whatever, we handed



over the Mace, a bauble we shall badly miss, and moved off to console ourselves at the Hong Kong. This we managed to do pretty well, and we sang all the way home to the sound of the Secretary's guitar.

As is usually to be expected, attendances in the Easter term were not as high as in the Christmas term, and the House's concentration did tend to flag a bit. This is perhaps the place in which to mention the subterranean constitution-changing of that most eminent of revisionists (after Mr K.), the President. Not long ago House Whips had a very simple job; they collected the signatures of would-be speakers and they formed the Committee. The first half is now done by that board in the President's locker, thus avoiding various injustices at a time when the demand for speaking-time is so fierce. The second half is now done by an elected committee of five which, together with Leaders and Secretary, replaces the former seventeen-member Pentagon outfit. So what is there left for Whips to do? They have become the most fearsome propaganda machine. They meet every week under Br Miles, the Vice-President, who first gives them an analysis of the previous week's debate with a criticism of every member who spoke, to be passed on with suitably encouraging noises. Then he briefs them on the next week's debate, showing its implications, giving points on both sides, recommending sources. He then sends them out to sell the subject of debate, to interest potential speakers, to suggest points, to slip the confidential word about useful sources, and generally to get people talking and thinking about whatever it is. In this way, it is hoped, the Senior Debate can act as a kind of intellectual gunpowder to awaken from torpor, stupor, sloth and tedium, apathy, inertia, sleep and inanition . . . those that need awakening. This highly ambitious view of the Senior Debate can be ditched, of course, by either of two things; the incompetence of the Whips (most are quite good) and the rottenness of the motions (not all are brilliant; cf. that frightful make-believe one about Russia. The Committee should realise that not everybody thinks they are good at their job.) So there we are back where we started, with a Committee of House Whips that is just as important as the elected one. It all reminds me of Parkinson's Law . . .

Although attendances and the House's concentration were not always good, in part due respectively to the motions, Whips' idleness and Amplefordian sloth, there were several regular speakers who week after week showed their abilities. Mr Fenwick, Mr Park and Lord Ramsay are good examples. A notable speaker was Mr Holmes who would emerge, guerilla-like, from dark back benches to savage all and sundry with force and eloquence. Mr Pakenham was a little disappointing; in spite of a good speech at Ripon, one feels he has never spoken at full power. Mr Wagstaff did well, though his humour was often too subtle for the House. Mr Fellowes could be an excellent speaker, but his extempore speeches tend to lack substance and clarity of diction, while his prepared

ones get spoiled by too great a dependence on his notes. Mr Flaherty made the occasional very promising speech, notably at Ripon, but it would have taken more frequent speaking to take him to the standard he could have achieved. Mr Emerson-Baker also spoke well occasionally but must abandon the tone of mildly hysterical protest that has served till now. An actor of his ability should have no difficulty in varying his approach. The names of Messrs Bussy, Richardson, Somervell, Plummer, Lorrimer, Lefanu and R. Blake must also be mentioned, with the last reference going to Mr Field, always deservedly popular and urbanely surviving the Secretary's vendetta.

Again the problem of increasing numbers of disappointed speakers became acute, but the President did not this term take advantage of the House's permission to divide the Society for one debate into two Houses. However acute, though, it is clearly the right sort of problem for a Debating Society to have; it demonstrates the keenness and enthusiasm which is being aroused alike by the new-look Whips and the Public Speaking Course run by Fr Francis and Br Miles, which was well attended, to say the least.

Our only match against another School was that held against Ripon. The hospitality of our hosts was staggering; they invited us to bring no less than twenty-five members. Ten of them spoke. We were then entertained to a noble tea, presided over by Form VI hostesses and much enjoyed. We returned, eating our supper in the bus, on top of the world—all this in spite of the fact that the voting was against us. We put this down to the fact that the wording of our motion was open to misinterpretations: 'This House considers that the conduct of R.A.F. Bomber Command during the last war called for the British equivalent of the Nuremberg trials'. This was taken to be a blanket condemnation, but we had in mind only such things as Dresden. In the record below, the wording is amended in order to avoid further misunderstandings.

The Quirke Debating Prize has been awarded to Mr Tintner. This was not unexpected.

The Debates were:

February 2nd. 'This House considers that Automation will be the source of more evil than good.' Ayes 17, Noes 25.

February 9th. 'This House has nothing but contempt and hatred for the views of those who oppose the liberation of the Black Race in U.S.A. and Africa.' Ayes 19, Noes 33, Abstentions 8.

(But on the following Wednesday the film *Let My People Go* was shown, and next Sunday a re-vote was pushed through by Mr Murphy, whose result was: Ayes 59, Noes 16, Abstentions 8.)

February 16th. 'This House considers that those responsible for R.A.F. acts of terror-bombing during the war should be brought to trial under the relevant section (Article VIb) of the Nuremberg Laws.' Ayes 49, Noes 26, Abstentions 2.\*



February 23rd. Given a hypothetical ultimatum from Russia about surrendering the equivalent of all England south of the Thames, the Government proposed surrender, the Opposition resistance. Ayes 22, Noes 34.

March 1st. 'This House would not censor anything that appears in the mass media.' Ayes 22, Noes 37, Abstentions 1.

March 8th. 'This House does not support the doctrine of "Kirche, Küche, Kinder" (a woman's place is the home).' Ayes 20, Noes 8, Abstentions 5.

March 16th. A Mock Election was held. Out of a House of 85, 38 votes went to the Manx Nationalists (Candidate: MacFelslie).

A.J.B.B.

\* Repeated at Ripon on 26th, the voting was approximately 50—35.



### THE JUNIOR DEBATING SOCIETY

This was a curious term, in which the Society seemed at times to be on the verge of collapse, but which in retrospect compares quite well with other seasons. Many of the best available speakers either entered the Senior Society or failed to persevere. From many Houses the representation was so small as to make one wonder whether Pick of the Pops had been transferred from 4 p.m. to 8 p.m., and it was only the serried ranks of St Edward's which kept the attendance at a respectable level. However, several good motions were debated well, and the better speakers maintained a consistently good standard. The wittiest and in some ways potentially the best speaker was Mr Sich, whose wry brand of 'sich' humour sometimes eluded the House altogether. He spoke less frequently, however, than Mr Nairac, whose direct manner and ability to appeal to principles made him probably the most persuasive speaker. Much the same qualities were possessed by Mr B. Ruck Keene, who should be a force to be reckoned with next year. Mr Young and Mr Henry made forceful speeches, and together with Mr Mayne and Mr Howard D. made a forceful Oswaldian quartet. The other Mr Howard J. N. B., could probably have been one of the best speakers in the House if he launched himself into bigger speeches. The same goes for Mr Rodger, who failed to fulfil his promise. Long speeches were no problem for Mr Gubbins; nor was Mr Durack often at a loss for a quotation from his beloved Anglo-Saxon Chronicle. Mr J. Le Fanu will certainly become a good debater, and Mr Lintin will always be a good man to have around when any good cause is at stake. Mr Walsh was another who failed to fulfil his promise: his arguments lacked the organisation and discipline necessary to turn an interesting point of view into a powerful plea.

Perhaps the most consistently popular speakers were the effervescent Mr Masraff and—a late arrival on the year's debating scene—the blimpish Mr McCausland, who successfully revived the 'gunboat' tradition of Tory oratory.

The Secretary, Mr Bevan, proved to be an admirable choice, and he was very well supported, in a difficult term, by the Committee consisting of Messrs Durack, Mayne, Henry, Ruck Keene, and Howard J.

Mr Tolkien and Mr Amos very kindly spoke as Guests in the debate on Right Wing policies.

Motions:

Recent political events indicate that Commonwealth countries have gained their independence too quickly. Ayes 31, Noes 29.

In view of recent medical pronouncements on smoking, more drastic steps should be taken to discourage it. Ayes 26, Noes 21, Abstentions 3.

This House feels it a duty to be enthusiastically Right Wing. Ayes 23, Noes 21.

'Oh to be in England . . . !' This House would rather be somewhere else. Ayes 20, Noes 19, Abstentions 4.

This House is opposed to the abolition of Boxing. Ayes 34, Noes 17.

There was also a jumble debate, the highlights of which were Mr Walsh's defence of cheese-and-onion crisps, the Secretary's plea for teddy-bears, and the extremely imaginative contest in commercial advertising between Mr Howard J. (Omo) and Mr Lintin (Daz). Mr Lintin won by offering his product in several different flavours.

D.L.M.



### THE FORUM

THE Society had five meetings this term on widely differing topics. Mr Smiley, the Vice-President, opened with a horrific lecture on 'Human Sacrifice and Cannibalism' which left little to the imagination. He concentrated on homeopathic magic, drawing his most lurid examples from the Aztecs. Fr Francis gave a talk on 'Teilhard de Chardin in his context', in which he dealt with the background to Teilhard's thought and gave a very lucid introduction to some of his ideas. He approached the subject from the angle of the Medieval and the Modern cosmic contexts. Fr Patrick spoke on 'Christian Morality and World Population' concentrating on the problems of birth control within the context of marriage. Fr Dominic played a tape-recording of the famous disputation between Fr Copleston, S.J., and Lord Russell on 'The Existence of God'. T. Rochford gave a very interesting lecture to a somewhat sceptical audience on 'Nostradamus', whose magic seems to have been neither white nor



black but an ominous tone of grey. The Society is now waiting for the world to end in the year 1999 and seven months.

The Officials of the Society this term were : J. Q. Balme (Secretary), B. Richardson and D. P. Murphy (Committee).

J.Q.B.

#### THE HISTORICAL BENCH

The Society held five meetings this term of which four were lectures and the other a film meeting.

The first meeting, on 6th February, was a lecture by the President on 'The Death of Amye Robsart'. During the course of this talk he made a number of very interesting historical observations ; one that struck the Secretary as being particularly important was that in the mind of Queen Elizabeth matrimony and sex were inseparably associated with disaster ; her mother was executed soon after her marriage with Henry VIII. It is said that in his dealings with Elizabeth, who was his ward, Thomas Seymour was not beyond reproach ; if this is the case it seems likely that this early affair had a profound psychological effect upon Elizabeth and may explain her refusal to marry in the face of the opinion of the whole country and the tradition of centuries.

The second meeting on 18th February was Fr William's lecture on current affairs. The Head Master's lecture was extremely good, its virtue was not that he told us any facts which we had not already read in the papers, but that with the wonderful breadth of his mind he knew all these facts together so that we could see their significance in relation to one another. It was an example of how historical technique can be applied to contemporary events to help bring them into perspective with the events of the past.

On 10th March the Society saw two films, one was called *The World United* and dealt with the part played by the U.N.O. The second was about the American Civil War and was called *A Nation Divided*.

On 20th March the Society heard a lecture by Fr Martin which he called 'The development of Style in Art'. Because it was so late in the term Fr Martin only got a rather small audience which was a pity because it was certainly one of the most absorbing and useful lectures of the year. He illustrated his discussion of how art styles change under the influence of political and economic events with examples and slides of cave art, early Christian art, Byzantine and Renaissance art.

Finally, the Society was invited by the Geography Society to a lecture by a member of the Cambridge University expedition to Egypt in 1963, called 'The Abu Simbel Temples'.

Membership and attendances were good again this term, although perhaps attendances were not as high as last term. I would like to thank

Mr Davidson, our president, on behalf of the whole Society for the enormous amount of work which he puts into the organisation of our meetings and the tremendous enthusiasm which he always shows towards the Society's activities.

T.A.S.P.

#### THE COMMONWEAL

The Easter term marked a significant change in the administration of the Society, due to the fact that Mr Anwyl took over the presidency from Fr Fabian. This took place because Fr Fabian could no longer spare us his time due to his parish work. He was the first president of the Society and under him the Society flourished very successfully as the only society at Ampleforth dealing specifically with current affairs. I feel sure that this will continue with an equal amount of success under the new president.

Due to the change in presidency and the comparative shortness of the term, not everything we hoped to do came off. However, four meetings were held, one of which was a very successful film meeting at the end of term. Our speakers were the new president who spoke on the Port Talbot dispute, Mr Cyril Carter, the Chief Constable of York, who gave a lecture on 'Police and Public', and Mr Tolkien who gave a most interesting talk on the influence of international finance on world affairs.

The Easter term has thus been a transitional period for the Society, but due to the efforts of the new president a most successful one.

J. R. CHISHOLM, *Secretary*.

#### NATURAL HISTORY SOCIETY

Owing to the short term, there was only time for five meetings. The first lecture was given by the President on Wild Life in East Africa, with special reference to the Nairobi and Tsavo National Parks which he visited in 1951. J. Morris gave some lurid details in his talk on Poisonous Plants. There were two outside speakers : Miss Catherine Rob, Vice-President of the Botanical Society of the British Isles, who gave a most interesting account of 'Some Rare Yorkshire Plants', illustrated by her own collection of slides. Mr G. Simpson, Assistant Forestry Officer for Newtondale, opened a discussion on migrant birds with the aid of the records which he has been keeping in his area for the last four years. For the last meeting, the Society saw *Edge of Britain*, a one-hour film, in Kodachrome, on the island of Foula off the west coast of the Shetlands with some striking shots of the bird life.



## THE ARCHAEOLOGICAL SOCIETY

The Society began the term with a change of President, and we are pleased to welcome Mr Edmunds who has taken over the reins from Mr Canovan. Mr Barton relinquished the Secretaryship which he had held for a year and was replaced by Mr Lis.

The first meeting of the Society was addressed by the President who provided most interesting suggestions for archaeological activities during holidays. This was followed by a fascinating paper on the Dead Sea Scrolls which was given with illustrations by Br Piers. We are most grateful to Mrs Gibbs-Smith who gave an intriguing and instructive talk on the African Bushman. This was followed by two films; and the last meeting consisted of a lecture entitled 'Wade's Causeway and the Roman Occupation of North East Yorkshire', by Mr R. H. Hayes.

Next term it is hoped to do some excavating with a view to uncovering a suspected Roman Road on Yearsley Ridge.

A. R. Lis.

## THE SCIENTIFIC CLUB

M. J. Gavel was Secretary for the past two terms. Membership stood at about forty, of whom varying numbers attended the nine meetings arranged during the session. Mr J. D. Park gave an excellent account of 'Leonardo da Vinci', relating his scientific and artistic achievements to the history of his times. Mr P. F. Hewitt's enthusiasm in explaining the dynamical theory of 'Gyroscopes' unfortunately left him no time for his carefully prepared demonstrations. Messrs J. R. Madden and J. F. Smith entertained the Club with their talk on 'Radioactivity and Nuclear Power'. Mr G. J. Moor's lecture on 'Cameras and Lenses' showed much knowledge, and was enlivened with a number of practical demonstrations. 'The Medical Uses of X-Rays' were competently explained by Mr S. R. Brennan. The Secretary spoke twice, on 'The Moon and how to get there', and on a number of topics under the general heading 'Science'. At the last meeting Mr S. G. Cox gave an account of the development of 'Civil Aviation', and showed an admirable film lent by Shell. A film meeting was also held. On Shrove Monday the Club visited the Distillers Company in Hull, and were shown the manufacture of various plastics and solvents. It wishes to express its thanks to Mr Musstet, the Chief Training Officer, for having made the visit possible.

M.J.G.

## THE CHESS CLUB

At the end of the Summer term, V. Tang was elected to succeed B. Lewis as Secretary. In the following term, the members met and practised regularly at this unattractive yet challenging game. The efforts spent and the experience gained at this very specialised contest culminated in a competition which was recently held. May I take this opportunity to congratulate M. G. Tintner, the winner for the second time, and also R. J. Wortley, the runner-up. J. D. Piercy deserves our congratulations for winning in his section.

The Chess Club is, to my observation, growing in popularity. Chess can be a fascinating game, where deep concentration is required and where luck never really exists. It is truly a game where the better man wins by his more subtle schemes.

V.T.

## CAMPANOLOGY SOCIETY

This Society has had a very slim existence for the past two years. It requires about twenty members, most of whom need not be musically-minded (at the start!). Unfortunately, its numbers have now fallen below the minimum number of eight. We have a set of thirty-one bells, and if only we had a few more members we could attempt something really ambitious.

Our first public performance was a short carol session which went down very well. Then, last Exhibition we played some very good music very well, but no one could hear it. Nearly all the members come from St Oswald's and we have performed in two House punches with some perfection. However, we must try to get more members from other parts of the School. It is hoped then, that those people who have the slightest interest in this Society will come and hear a bell ringing practice some time, everyone is always welcome.

S. R. BRENNAN.

## THE ORACLE

Unluckily there were only four meetings, due to the shortness of the term and the many intrusions of the Corps into the Friday afternoon times. However, in these four meetings the Oracle showed more talent than last term. This came to a peak in a reading of *The Rivals*. There was also a General Knowledge Quiz and a most interesting and instructive tour of the Green Room and stage, conducted by Fr Dominic. R. F. Satterthwaite was the term's Secretary.

R.F.S.



## RUGBY FOOTBALL

FORTUNATELY the weather was comparatively mild for this time of year, and only two games, the Leeds fixture and a last minute fixture with Pocklington School, had to be cancelled. This was a pity because by this time the Probable XV for next September was improving and showing great promise, particularly among the forwards.

At the start of the term, the reverse was the case, and for two or three weeks when the side played twice against Club sides, they performed rather depressingly.

By this time however the presence of the remaining members of last term's 1st XV was making itself felt, with Miller leading the forwards with much verve, and the younger newcomers were beginning to acquire the required pace and strength. This resulted in two games in both of which the pack played magnificently: the match against R.G.S., Newcastle, was won entirely by the forwards and though the Royal Signals fixture was lost 12—8, the pack gave their heavier and stronger opponents a lesson in forward play.\*

D. E. Miller was awarded his School Colours.

### 'A' XV v. HEADINGLEY

Lost 11—20. Sunday, 2nd February 1964

This game was by way of being an experiment with the new laws for next season, and the lesson learnt as a result, was that many phases of the game will benefit from a rethink. Because we were not yet in possession of the Laws themselves the game was played to their spirit by interpretation of the newspaper articles. The result was a fast open game which Headingley deserved to win. Their team consisted of a fair mixture of youth and experience, and they opened the scoring after five minutes on the right-wing, and repeated the dose five minutes later with another in the same spot. Both were unconverted. Ampleforth looked in trouble and seemed to be unable to take the play into their opponents' half. The pack was uncoordinated, while the backs dithered. However, after twenty minutes of the first half, the forwards began to get a fair possession of the ball, and first James and then Bennetts nearly scored for Ampleforth. Ampleforth remained on the offensive but could not score. Headingley started off the second half with the long kick and forced a twenty-five, but Ampleforth were soon attacking. McFarland landed a good penalty goal against the stiff wind. With ten minutes of the half gone, Donnell made an inside break and timed his pass to McFarland beautifully to send him over for a try. The score stood at 6—6. However, Headingley were getting more than their share of the ball, especially from the loose, and were soon on the attack again, replying with a dropped goal from under the posts. Ampleforth came back, but the issue was decided in a burst of scoring by Headingley in a period of five minutes, scoring three tries, and converting one of them. The secret of their success was simple, they had possession of the ball and could afford to swing it about from side to side of the field. Ampleforth's only consolation in the closing minutes was an opportunist interception by Bennetts inside his own half, followed by a nicely timed pass to McFarland who again went over for a try, which he duly converted in the dying moments of the game.

### 'A' XV v. HARROGATE COLTS

Lost 0—14. Sunday, 9th February 1964

The effect of playing the New Rules in this match was less apparent than on the previous Sunday, but it did show the importance of the quick heel from the loose. The game has been opened up considerably, but advantage cannot be taken of it unless quick possession of the ball is obtained. This was where the Ampleforth side

failed and which cost them the match. There were times when we took the ball into the loose and it emerged on the other side, and there were times when we had more men present at the loose scrum and still failed to get it back.

In general, however, the game was an exciting one with the play swinging quickly from one end of the field to the other. At first Ampleforth were on the defensive and being pushed in the tight scrum by a rather heavier pack. However, this situation did not last, and with more possession of the ball, play swung to the other end of the field and Ampleforth had a chance of scoring when McFarland missed a long penalty. This seemed to galvanise the Harrogate side, and they swung back into the attack and hammered at the line. The defence held out, with Langley doing some splendid covering, until the last moment of the half, when Harrogate pushed over for an unconverted try. Harrogate started off the second half with a concerted attack and scored two more tries, one of which was converted. With eleven points against them Ampleforth came back and forced Harrogate back to their line, but the nearest they came to scoring was when Schlegelmilch lost control of a dribble and forced a twenty-five. Harrogate replied to this challenge with a wonderful break on the blind side of the line-out which they linked up with the three-quarters and took them right up into the Ampleforth twenty-five. Then, from a very short line, the ball was thrown to their unmarked scrum-half, who scored what was to be the final try. Ampleforth replied with a last effort and Bennetts had a good run on the right-wing but was unable to get through. It was only in these last minutes of the game that the Ampleforth pack revealed a glimpse of their possibilities when in quick succession they produced a tidy line-out and a quick loose heel. The talent was there, but there was a lot to be done before the side really began to take shape, and the forwards to work as a unit.

### 'A' XV v. R.G.S., NEWCASTLE

Won 5—0

Owing to a spate of injuries at the last moment, McFarland, the captain of the previous term's XV, was invited to play at fly-half. Newcastle were informed and their wing-forward proceeded to play supremely well and gave McFarland no latitude whatever. This was just as well since the Ampleforth backs were extremely young and inexperienced, and were up against opponents who were bigger and faster, and who threatened every time they received the ball.

It was not so with the forwards. The Ampleforth side towered above their opponents, and although, in the first half, the Newcastle forwards played with fire and speed, they were gradually worn down by the greater weight of the Ampleforth eight. Thus in the first half Newcastle had a territorial advantage and spent most of the time in the Ampleforth half. They threatened to score on a number of occasions, but thanks to McFarland's tackling and encouragement the line was kept intact.

In spite of all their territorial advantage, however, the Newcastle forwards could not get on top and never managed to get a quick enough heel from set piece or loose to cause an overlap, and their backs were hampered by this lack of quick possession.

Towards the end of the first half, the bigger Ampleforth pack began to take charge, and in one thrilling movement between backs and forwards play surged down to the Newcastle line where a forward pass prevented a score. In the second half, Ampleforth started extremely fast and extremely well. McFarland kicked off, and the receiving Newcastle forward was mown down by a fast-following Ahern; the ball was taken on to the Newcastle line where, after a quick loose heel, James saw a gap, weaved round the breaking maul, and passed to Ahern who plunged over for a fine try. McFarland landed a good goal.



The game then became stereotyped and dull. Ampleforth could not afford to let the ball out to their backs and the picture never varied. From set piece or loose maul, Ampleforth invariably got the ball, back it would go to McFarland who would promptly bang it back into touch. Once or twice again, danger threatened when the Newcastle backs managed to get possession, but covering tackles from McFarland, or Ryan who played well at number eight, saved the day.

This was an interesting game, showing as it did, the potential of a heavy Ampleforth pack, the paucity of the backs available for this game, and the team spirit of the newly-welded side.

#### 'A' XV v. ROYAL SIGNALS

Lost 8—12

Let it be stated at the outset that this was a Catterick Services side, and not a Royal Signals side. It contained such players as Waquabaca and Rees, and a number of Club rugby players, all playing hard to win. The College responded magnificently and gave the Services a lesson—and indeed a thorough drubbing—in the arts of forward play. They pushed hard in the tight, hunted as a pack in the loose, and achieved any number of quick loose heels. They jumped well and bound tight in the line-out, and the only aspect of their performance that could have been better was their tackling in broken play. But for the second match in succession the Ampleforth pack gave more than a hint of the power they may well produce next September.

The Services in the first half played downwind and down the slope, but never gained any territorial domination. They scored two tries through their backs who broke through several Ampleforth tackles: neither try was converted. McFarland replied with a good penalty for Ampleforth from forty-five yards.

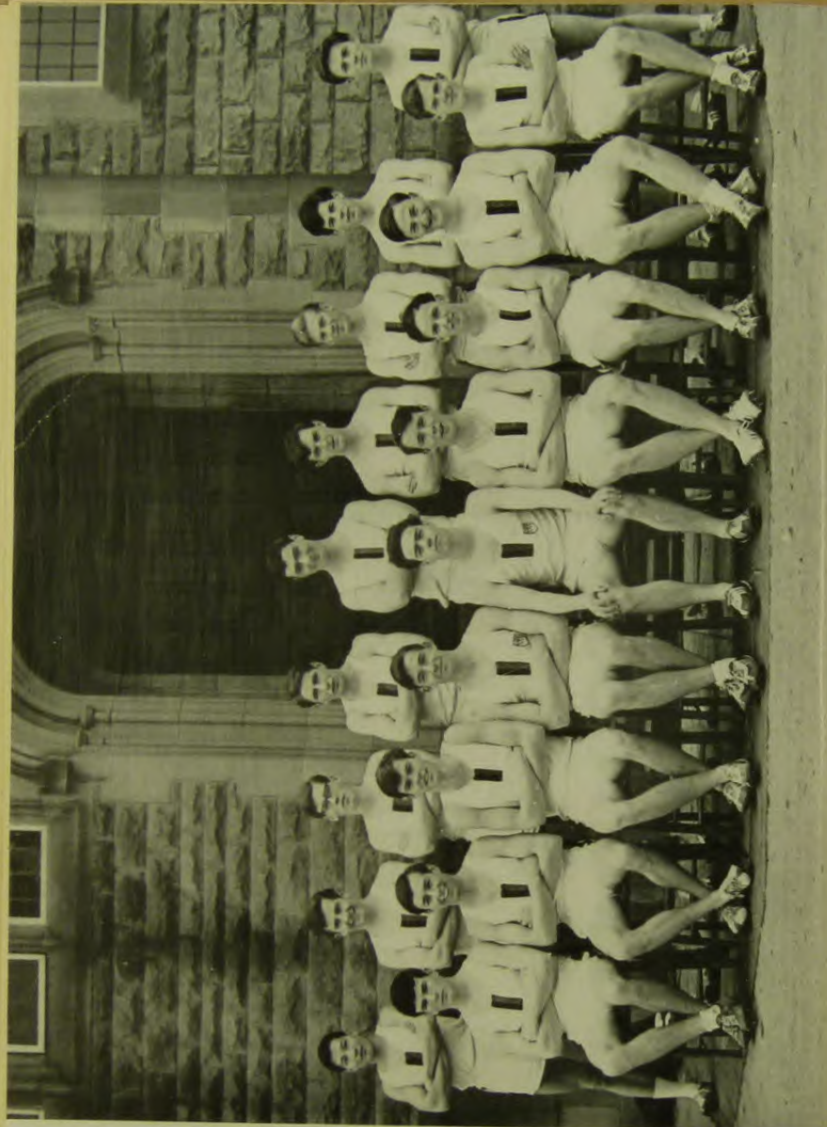
In the second half the Ampleforth pack, though tiring, were still on top and striving desperately to score. Once more they achieved the loose heel, the ball flashed out and Garrett scored with three men to spare outside him. The try was near the posts and McFarland converted easily. The Ampleforth pack, with the score at 9—8 tired, and the Services, forced to deal with it by strength alone, took play to the Ampleforth line where a dropped goal was scored. So the final score was 12—8, but the moral victory belonged to Ampleforth.

### JUNIOR HOUSE MATCHES

The competition this year went off in a singularly clear-cut way. In the first place, the conditions were excellent throughout, both in the air and on the ground. In the second place, both divisions of the competition were dominated by the same two Houses, St John's and St Oswald's, who fought out both finals on neighbouring pitches.

In the Junior A, St Oswald's had the misfortune to be reduced to fourteen men soon after the kick-off, and it was some sign of their strength that in spite of this they never looked like losing. St John's had a useful pair of halves in J. Lacy and J. Walker, but they found it hard to break a very steady defence. The best feature of a game which was too dominated by quick covering ever to become really open, was the play of the handicapped St Oswald's pack, which played excellently as a unit and time and again gained yards of ground in the loose by thinking and moving a couple of yards quicker than their opposite numbers. In this respect I. Russell and P. McCausland stood out. Behind them, the well-directed tactical kicking of J. Hillgarth and P. Forbes-Winslow completed the effective imitation of All Black strategy, and St John's were





*Back row, left to right:*

V. Tang  
C. A. James  
S. X. Cochemé  
T. H. N. O'Donnell  
R. G. S. Freeland  
T. A. S. Pearson  
J. A. Donnell  
R. W. Goslett  
R. F. Poole

*Front row, left to right:*

P. C. Karran  
S. J. Rosvinge  
H. G. Cochrane  
G. F. Williams  
P. R. E. McFarland  
C. N. Robertson  
C. J. M. Langley  
P. J. Carroll  
K. I. Milne

rarely allowed out of their own half. Forbes-Winslow took advantage of two defensive lapses by St John's, and scored two good tries, both of which he converted with fine kicks. The score of 10—0 brought St Oswald's tally to 127 points against 6 in five games.

In the Junior B final, St John's gained some consolation by winning 11—0, after getting thoroughly on top in the first half.

## ATHLETICS

ALL winters are crazy at Ampleforth, but perhaps one can say that this was the craziest of them all. The training period was probably the warmest that we have had for many years, but on the other hand, the School meeting was ruined by biting north-east winds and torrential rains. Three of the available days had to be scrubbed altogether and only a rather abbreviated meeting was therefore available. However, most were able to try for a Standard, and all the team events were able to be completed. The Senior contest was easily won by St Hugh's, but the Junior Cup was in the balance until the last moment when St Edward's managed to keep their neck in front of St Wilfrid's.

In spite of the weather, some good performances were recorded, notably that of Robertson in Jumping 5 ft 8 ins against Denstone, the second highest jump ever performed at Ampleforth. In Set II Karran also was outstanding, breaking two Set records in the Half Mile and Steeplechase. Freeland was unfortunate in the Shot, putting 45 ft in practice, but never managing to reproduce this form in competitive events. There was no doubt that on the whole the School was still short of sprinters, although continuing to produce excellent performers in the Middle and Long distances.

P. R. E. McFarland awarded Colours to H. G. Cochrane, C. N. Robertson, and P. C. Karran.



### STONYHURST v. AMPLEFORTH

Won 50—45

Heavy snow and rain had interrupted the training of both teams but the match was keenly fought and full of interest, with some encouraging individual performances from both teams. Erdozain took the short sprint for Stonyhurst and without any doubt he was the outstanding athlete of the afternoon, winning both sprints and the Long Jump, and running a vital anchor leg in the Relay. The Ampleforth sprinters were disappointing but once Goslett got into his stride he showed distinct promise and finished strongly. In the Half Mile, Ampleforth exceeded all hopes and took the first three places, with Karran snatching the lead from Milne at the tape, and the Captain, McFarland, running a fine race when one considers the training he missed through illness, coming third. Freeland showed encouraging form in the Shot and Long Jump, and Robertson jumped well within himself to win the High Jump. In the Mile, Rosvinge ran a soundly judged race to finish second, but it was the strong finish of Milroy which caught the eye. Although the Relay did not influence the result the race was interesting, and in doubt, until the tape. In spite of a strong third leg by Langley, Goslett was left with two yards to make up on Erdozain. Although he managed to reduce the lead by the tape, he lost by a yard. This was a creditable victory for the Ampleforth team against a strong Stonyhurst side.



*Back row, left to right :*

V. Tang  
C. A. James  
S. X. Cochemé  
T. H. N. O'Donnell  
R. G. S. Freeland  
T. A. S. Pearson  
J. A. Donnell  
R. W. Goslett  
R. F. Poole

*Front row, left to right :*

P. C. Karran  
S. J. Rosenvinge  
H. G. Cochran  
G. F. Williams  
P. R. E. McFarland  
C. N. Robertson  
C. J. M. Langley  
P. J. Carroll  
K. I. Milne





100 Yards.—1 A. Erdozain (S), 2 R. Goslett (A), 3 R. Poole (A). 10.7 secs.  
 880 Yards.—1 P. Karran (A), 2 K. Milne (A), 3 P. McFarland (A). 2 mins 6.8 secs.  
 Shot.—1 R. Freeland (A), 2 R. Calvert (S), 3 P. Carroll (A). 40 ft 3 ins.  
 Long Jump.—1 A. Erdozain (S), 2 R. Somerville (S), 3 R. Freeland (A). 20 ft 5 ins.  
 Hurdles.—1 H. Cochrane (A), 2 S. Cocheme (A), 3 D. Walmesley-Cotham (S). 18.2 secs.  
 440 Yards.—1 J. Whitton (S), 2 C. Langley (A), 3 J. Brenninkmeyer (S). 56.0 secs.  
 Javelin.—1 P. Carroll (A), 2 C. James (A), 3 M. O'Meara (S). 135 ft 4½ ins.  
 220 Yards.—1 A. Erdozain (S), 2 T. Miles (S), 3 R. Poole (A). 25.0 secs.  
 High Jump.—1 C. Robertson (A), 2 R. Somerville (S), 3 T. Pearson (A). 5 ft 4½ ins.  
 Mile.—1 J. Loden (S), 2 S. Rosenvinge (A), 3 A. Milroy (A). 4 mins 45 secs.  
 Relay.—1 Stonyhurst. 48.7 secs.

## AMPLEFORTH v. DENSTONE

Drawn 43—43

Torrential rain for nearly two days before this fixture made the track extremely heavy and slow. Despite this there were some fine performances on both track and field, and all events were keenly contested. Cochrane gave Ampleforth a fine start, winning the Hurdles in a fast time, and the Half Milers nearly repeated their Stonyhurst performance with Karran winning from McFarland. In the field events Denstone looked too strong and Newey and Farrington gave fine performances in the Shot and Javelin respectively. Robertson jumped magnificently in the High Jump to win from Newey at 5 ft 8 ins, and Freeland took the Long Jump with a good effort in a strong wind. In the 100 Yards Goslett ran strongly but was just beaten by Molyneux, who went on to win the 440 Yards from Milne, with Langley an unusually tired fourth. Once again the Ampleforth Milers did well: Rosenvinge judged his race beautifully, and Henry, on his first appearance in the team, was a strong-finishing second. The final result depended a great deal on the Relay: Ampleforth could not lose, but Denstone could force a tie. Cochrane ran an excellent first leg and gave Poole a slight lead. Langley however was still very tired from his Quarter and lost ground on the third leg. A slow change on the final leg virtually settled the issue, and despite the strenuous efforts of Goslett to pull back the deficit, Denstone were comfortable winners. A tie was a fitting end to an extremely enjoyable meeting, and great credit is due to all the athletes who managed to overcome the adverse conditions so well.

Hurdles.—1 Cochrane (A), 2 Beighton (D), 3 Robertson (A). 16.4 secs.  
 Half Mile.—1 Karran (A), 2 McFarland (A), 3 Hollings (D). 2 mins 9.4 secs.  
 Shot.—1 Newey (D), 2 Farrington (D), 3 Freeland (A). 43 ft 6 ins.  
 100 Yards.—1 Molyneux (D), 2 Goslett (A), 3 Beighton (D). 10.3 secs.  
 Javelin.—1 Farrington (D), 2 James (A), 3 Carroll (A). 162 ft 0 ins.  
 Long Jump.—1 Freeland (A), 2 Molyneux (D), 3 Zentar (D). 19 ft 3½ ins.  
 High Jump.—1 Robertson (A), 2 Newey (D), 3 Boden (D). 5 ft 8 ins.  
 440 Yards.—1 Molyneux (D), 2 Milne (A), 3 Newey (D). 55.0 secs.  
 Mile.—1 Rosenvinge (A), 2 Henry (A), 3 Atley (D). 4 mins 49.5 secs.  
 Relay.—1 Denstone. 47.5 secs.

## RESULTS OF THE SCHOOL MEETING

Cups were awarded to:

Best Athlete	C. N. Robertson
Set II	P. C. Karran
Set III	R. T. M. Ahern
Set IV	M. J. D. Robinson
Set V	C. B. de B. Madden

## SET I

100 Yards.—(10.3 secs, G. A. Belcher, 1957)  
 1 R. W. Goslett, 2 R. F. Poole, 3 H. G. Cochrane. 10.9 secs.  
 Quarter Mile.—(52.0 secs, J. J. Russell, 1954)  
 1 C. J. M. Langley, 2 K. I. Milne, 3 P. R. E. McFarland. 53.8 secs.  
 Half Mile.—(2 mins 3.1 secs, M. G. Tolkein, 1961)  
 1 P. R. E. McFarland, 2 K. I. Milne, 3 S. J. Rosenvinge. 2 mins 9.0 secs.  
 Mile.—(4 mins 35.4 secs, R. Whitfield, 1957)  
 1 S. J. Rosenvinge, 2 M. Henry, 3 G. F. Williams. 4 mins 45 secs.  
 Steeplechase.—(3 mins 42.8 secs, R. Channer, 1956 and S. E. Brewster, 1960)  
 1 G. F. Williams, 2 P. N. S. Kinross, 3 D. S. C. Gibson. 4 mins 0.1 secs.  
 Hurdles.—(15.4 secs, A. N. Stanton, 1960)  
 1 H. G. Cochrane, 2 C. N. Robertson, 3 S. X. Cocheme. 16.7 secs.  
 High Jump.—(5 ft 10 ins, J. G. Bamford, 1942)  
 1 T. A. S. Pearson, 2 C. N. Robertson, 3 J. A. Donnell. 5 ft 3 ins.  
 Long Jump.—(21 ft 10 ins, M. R. Leigh, 1958)  
 1 R. G. S. Freeland, 2 V. Tang, 3 M. G. C. Moorhouse. 19 ft 5 ins.  
 Shot.—(46 ft 11 ins, C. B. Crabbe, 1960)  
 1 R. G. S. Freeland, 2 P. J. Carroll, 3 C. J. Heath. 39 ft 11 ins.  
 Javelin.—(181 ft 3 ins, F. C. Wadsworth, 1948)  
 1 P. J. Carroll, 2 S. J. P. Pahlabod, 3 M. J. Thorniley-Walker. 139 ft 9 ins.

## SET II

100 Yards.—(10.7 secs, I. R. Scott-Lewis, 1956 and P. B. Czajkowski, 1957)  
 1 T. H. N. O'Donnell, 2 A. J. Plummer, 3 C. A. James. 11.3 secs.  
 Quarter Mile.—(54.6 secs, F. H. Quinlan, 1957)  
 1 M. C. E. Conaghan, 2 N. M. Robinson, 3 A. J. Plummer. 57.6 secs.  
 Half Mile.—(2 mins 9.0 secs, R. Whitfield, 1956)  
 1 P. C. Karran, 2 A. G. Milroy, 3 A. A. F. Kean. 2 mins 5.0 secs (Record).  
 Mile.—(4 mins 43.9 secs, C. G. Wojakowski, 1957)  
 1 A. G. Milroy, 2 A. A. F. Kean, 3 F. N. C. Schlegelmilch. 4 mins 45.0 secs.  
 Steeplechase.—(3 mins 52.4 secs, A. Sheldon, 1961)  
 1 P. C. Karran, 2 A. J. W. Powell, 3 F. N. C. Schlegelmilch. 3 mins 50.8 secs (Record).  
 Hurdles.—(15.7 secs, A. A. Stanton, 1958 and N. R. Balfour, 1961)  
 1 T. J. P. Ryan, 2 W. I. Whigham, 3 F. T. Ahern. 16.5 secs.  
 High Jump.—(5 ft 5 ins, D. B. Reynolds, 1943, and P. D. Kelly, 1952)  
 1 K. P. Fogarty, 2 B. A. Sampson, 3 J. A. Davies. 5 ft 2 ins.



*Long Jump*.—(20 ft 8½ ins, M. R. Leigh, 1957)

1 P. D. Savill, Equal 2 D. J. A. Craig and R. F. J. Howeson. 18 ft 1 in.

*Shot*.—(42 ft 5 ins, C. B. Crabbe, 1959)

1 B. A. Sampson, 2 T. J. P. Ryan, 3 A. J. B. Blackwell. 33 ft 9 ins.

*Javelin*.—(163 ft 8 ins, M. R. Rooke, 1946)

1 C. A. James, 2 J. J. Nelson, 3 D. C. P. de Sousa Pernes. 154 ft 10 ins.

## INTER-HOUSE EVENTS

### SENIOR

*400 Yards Relay*.—(43.9 secs, St Oswald's, 1958)

1 St Dunstan's, 2 St Aidan's, 3 St Wilfrid's. 44.8 secs.

*Half Mile Medley Relay*.—(1 min. 42.3 secs, St Cuthbert's, 1957)

1 St Edward's, 2 St Hugh's, 3 St Dunstan's. 1 min. 43.9 secs.

### SENIOR AND JUNIOR

*Four Miles Relay*.—(14 mins 33.8 secs, St Bede's, 1957)

1 St Hugh's, 2 St Oswald's, 3 St Aidan's. 15 mins 6.2 secs.

### JUNIOR

*400 Yards Relay*.—(47.6 secs, St Aidan's, 1947)

1 St Oswald's, 2 St Dunstan's, 3 St John's. 49.4 secs.

*Half Mile Medley Relay*.—(1 min. 50.9 secs, St Aidan's, 1957)

1 St Dunstan's, 2 St Thomas's, 3 St Wilfrid's. 1 min. 56.5 secs.

*One Mile Relay*.—(3 mins 58.4 secs, St Edward's, 1961)

1 St Edward's, 2 St John's, 3 St Thomas's. 4 mins 11.3 secs.

*Half Mile Team*.—(6 points, St Cuthbert's, 1931)

1 St Wilfrid's, 2 St Dunstan's, 3 St Cuthbert's. 27 points.

*Mile Team*.—(6 points, St Wilfrid's, 1935)

1 St Edward's, 2 St Wilfrid's, 3 St Cuthbert's. 20 points.

*High Jump Team*.—(14 ft 4½ ins, St Wilfrid's, 1939)

1 St Bede's, 2 St Wilfrid's, 3 St Thomas's. 13 ft 1 in.

*Long Jump Team*.—(51 ft 5½ ins, St Hugh's, 1962)

1 St Edward's, 2 St Cuthbert's, 3 St Thomas's. 42 ft 6 ins.

*Shot Team*.—(99 ft 2 ins, St Dunstan's, 1961)

1 St Wilfrid's, 2 St Thomas's, 3 St Bede's. 90 ft 0½ ins.

*Javelin Team*.—(355 ft 1 in., St Cuthbert's, 1953)

1 St Hugh's, 2 St Edward's, 3 St Bede's. 268 ft 7 ins.

## CROSS COUNTRY

This was a very successful season. Four matches were run and all were won by a handsome margin. The talent was perhaps above average. P. T. L. Leach was back after a season off with a broken leg; D. C. S. Gibson, S. J. Rosenvinge and A. G. Milroy were all available from last year; M. Henry and G. F. Williams were known

to be strong candidates, and finally, two of last year's juniors, P. C. Karran and A. A. F. Kean, did more than what was expected of them and proved to be very formidable runners. Inevitably much promising material had to be omitted, but P. N. S. Kinross did run in three of the matches. But more important than individual talent, the eight were welded into a team under the excellent captaincy of P. T. L. Leach. The packing in all the matches could hardly have been bettered. In the home matches against the Army Apprentices, Pocklington and Sedburgh the opposition had really been defeated by the top of Park House hill, and thereafter the advantage was consolidated. In all these matches the entire team was home in under thirty minutes. In the match against St Bees we ran on their course which, although interesting, was shorter by a mile and half than our own. Again our packing enabled us to get our eight runners home in the first ten with little more than a minute separating them.

Within the team it is perhaps invidious to make distinctions, for the order could and did change with every race. Gibson and Rosenvinge just had the edge on the others, but all produced very good times. In the race against Sedburgh, Rosenvinge was within seventeen seconds of the course record, and at St Bees Gibson was within nine seconds of their school record. Conditions were excellent until the match against Sedburgh when there was a good deal of mud and a nasty East wind; it is therefore all the more creditable that our six scorers were home in under twenty-nine minutes.

The results of the matches were as follows (the first six of each side scoring):

v. Army Apprentices School, Harrogate (first eight scoring). Won 50—87.

1 Leach (AAS), 2 Gibson (A), 3 Rosenvinge (A), 4 Williams (A), 5 Henry (A), 6 Milroy (A), 7 Leach (A), 8 Lee (AAS), 9 Hinxman (AAS), 10 Clark (AAS), 11 Karran (A), 12 Kinross (A), 13 Ross (AAS), 14 Goodyer (AAS), 15 Eldridge (AAS), 17 Wood (AAS). Time, 28 mins 35 secs.

v. Pocklington. Won 33—49.

1 Cross (P), 2 Owen (P), 3 Gibson (A), 4 Rosenvinge (A), 5 Leach (A), 6 Henry (A), 7 Milroy (A), 8 Karran (A), 9 Kinross (A), 10 Hoyle (P), 11 Myers (P), 12 Hawkridge (P), 13 Moody (P). Time, 27 mins 56 secs.

v. St Bees. Won 27—60.

1 Boucher (StB), 2 Gibson (A), 3 Rosenvinge (A), 4 Williams (A), 5 Henry (A), 6 Leach (A), 7 Karran (A), 8 Milroy (A), 9 Griffith (StB), 10 Kinross (A), 11 Harris (StB), 12 Curry (StB), 13 Jamison (StB), 14 Love (StB). Time, 18 mins 56 secs (Record).

v. Sedburgh. Won 29½—50½.

1 Rosenvinge (A), 2 Maingay (S), 3 Henry (A), Equal 4 Williams (A) and Wilson (S), 6 Gibson (A), 7 Milroy (A), 8 Leach (A), 9 Trainer (S), 10 Grierson (S), 11 Kean (A), 12 Owen (S), 13 Hall (S). Time, 28 mins 28 secs.

St Hugh's as expected won the Senior race. Gibson managed to beat Rosenvinge and P. R. McFarland came in sixth to break into the school team. In the Junior A race the record was broken by H. C. Poole who was home in 14 mins 28 secs. St Bede's won the team event. In the Junior B race, C. B. de B. Madden led a St Edward's team to an easy victory. Results:

Senior: St Hugh's 101 points, 2 St Oswald's 105 points, 3 St Edward's 108 points.

Junior A: 1 St Bede's 136 points, 2 St Oswald's 140 points, 3 St Wilfrid's 142 points.

Junior B: 1 St Edward's 21 points, 2 St Thomas's 50 points, 3 St Hugh's 52 points.



## BOXING

THE INTER-HOUSE Boxing Competition was held on Tuesday, 10th, Thursday, 12th, Friday, 13th, and Monday, 16th March. First place was shared by St Bede's, St Edward's, and St Oswald's with St Dunstan's fourth and St Wilfrid's in fifth place. Results :

## 7 st. and under

Semi-finals : Masraff beat Fresson ; Grzybowski beat Penno.  
Final : Grzybowski (O) beat Masraff (E).

## 7 st. 7 lb. and under

Semi-finals : Hammond beat McIlvenna ; Forbes beat Bradshaw.  
Final : Forbes (W) beat Hammond (T).

## 8 st. and under

Semi-finals : MacDonald beat Emerson-Baker ; Leslie beat West A. G.  
Final : MacDonald (E) beat Leslie (A).

## 8 st. 7 lb. and under

Semi-finals : Shepherd beat Mooney ; Nairac beat Polanski.  
Final : Nairac (E) beat Shepherd (B).

## 9 st. and under

Semi-finals : Anthony beat Blackledge ; Heddy beat Wakely.  
Final : Anthony (O) beat Heddy (D).

## 9 st. 8 lb. and under.

Semi-finals : Poole beat Hunter ; Burns beat O'Neill.  
Final : Burns (B) beat Poole (A).

## 10 st. 3 lb. and under

Semi-finals : Armstrong beat Dewe-Mathews ; Donnell beat Whitehead.  
Final : Armstrong (O) beat Donnell P. O. (D).

The cup for the Best Boxer was awarded to Shepherd (B) ; the runner-up was Nairac (E).

The final round of the competition took place on Monday, 16th March.

In the first bout Grzybowski hustled about the ring and seemed tireless in attack. Masraff boxed well but was unable to find an answer to Grzybowski's fast two-handed onslaughts.

In the following final Forbes surprised many of the spectators with an exceedingly skilful display against a strong opponent. He avoided and parried Hammond's hard right crosses, with which he had won his way to the final, and scored so frequently with his own left hand, that at the final bell there was little doubt that the decision would be in his favour. The next bout promised to be one of the best finals of the evening. Unfortunately, Leslie had to withdraw and conceded the bout to MacDonald.

However, the spectators were interested to see MacDonald actually 'walk over' to touch the opposite corner and claim the victory, according to the rules of the Competition.

At 8 st. 7 lb. and under came the bout that all had been waiting for, and no one was disappointed at what was to follow. Nairac, who in his previous bouts in the Competition had boxed below the standard of which he is capable, hit form with a vengeance. He left his corner in the first round as though he had determined to win no matter who his opponent was. Attacking continually he allowed Shepherd no room in which to manoeuvre and crowded his every move. Shepherd, who in his previous bouts, had shown himself to be without doubt the best boxer in the Competition, was taken out of his stride in the first round and conceded it to Nairac. In the second round he found a partial answer to Nairac's fast attack and boxing extremely cleverly scored frequently to both body and head, a sure sign of talent. The final round was extremely close, but a burst by Nairac in the closing stages just secured the victory for him.

Anthony boxed well to beat Heddy, here again the result was in doubt until the final bell. The bout between Poole and Burns promised to be a good one, both boxers were known to have a strong punch in either hand. Although Poole landed many hard rights to the body Burns, who boxed very strongly indeed, was able to gain the victory by virtue of his more accurate left hand. The final bout of the evening showed some extremely good left hand work by Armstrong, who was taller than his opponent and used his reach to great advantage, and some splendid work to the body with both hands by Donnell. Armstrong, who has improved with every bout that he has had, used the ring to greater advantage than his opponent and just gained the decision.

## AMPLEFORTH COLLEGE v. NEWCASTLE ROYAL GRAMMAR SCHOOL

The match with Newcastle R.G.S. was held on Saturday, 7th March, and resulted in a draw.

## Results :

<i>Ampleforth</i>		<i>Newcastle</i>
Grzybowski	lost to	du Plessis
Masraff	lost to	Gordon
MacDonald	beat	Jackson
Shepherd	beat	Burgess
McGing	lost to	Kinghorn
Nairac	beat	Dickinson
Poole, H. C.	lost to	Purkis
Conaghan	beat	Campbell
de Sousa Pernes	beat	Torney
Poole (Capt.)	lost to	Cheyne (Capt.)
Extra bout :		
Armstrong	beat	Hutchinson



## THE BEAGLES

AN apology should first be made for the fact that no account appeared in the preceding number of the JOURNAL. It is tempting to blame an over-impatient Editor for this, but that would not be placing the blame where it is properly due.

For the second year in succession a very late start was made, again owing to a much delayed harvest. P. T. Leach had taken over as Master, with T. J. Price as Whipper-in and S. W. Andrews Field Master. When Price left at Christmas, Andrews took his place, D. S. Gibson acting as Field Master. Jack Fox hunted hounds until the last few Wednesdays of the season when the Master carried the horn.

It took some time to get the pack and the fairly large entry of young hounds properly settled, and it was not till the meet at Ousegill Bridge on 1st November that the School were able to enjoy a really good day's hunting. Scent was not good, but hounds managed to hunt and kill a brace of hares on and around Moorhouses farm and the adjoining moor. There were not many boys out this day. By contrast, and not unexpectedly, a large field turned out on the following Wednesday to enjoy the great hospitality we have come to expect from Brigadier and Mrs Heathcote-Amory at Oswaldkirk. We are most grateful to them and to Mr Michael Foster for letting us spend the day on his land.

Good hunts followed on the two succeeding days, at Rudland Chapel and, surprisingly, Ampleforth Moor. On each day a hare was killed after a long run and good hound work. It should be recorded that the second of these good days was only made possible by the Master's tactful handling of a not over-enthusiastic farmer. With the weather breaking and a blank day at East Moors, the rest of the days when the School were out before Christmas were rather disappointing. There had been some good days on the Saturdays and several hares accounted for. Unusually open weather for the time of year led to sport being above average during the holidays.

The Easter term opened with one or two rather scrappy days from local meets before we were able to go to Levisham on Shrove Monday. We have to thank Captain Crossley for a most enjoyable day on this ideal bit of country for beagling. The Master, as Captain of the School Cross-Country team, had to miss some of the succeeding days, and the next notable day was 3rd March when the Point-to-Point was held. This was a great race, neck and neck, until the Master injured his leg, leaving D. S. Gibson, winner of the School Cross-Country race, to come in an easy and worthy winner. S. M. Leach was third. R. J. Murphy won the Junior race, with R. J. Blenkinsopp second and J. Thorburn-Muirhead third. There was a good entry.

After a difficult day in snow at Bonfield Ghyll, the Master again hunted hounds at East Moors. A hare found at the bottom end of Lund Ridge gave us a very interesting and enjoyable hunt with two wide circles between Hazel Ghyll, the Bonfield Beck and the Riccal. There was much good hound work to be seen, since the mistake was not made of trying to help hounds too much. Both the Master and his hounds were unlucky to lose this hare when scent gave out up the side of Beadlam Rigg where fresh hares abound. Typically (this place seems bewitched) the meet arranged for St Benedict's at Shaw Ridge, to finish the season, had to be abandoned owing to driving rain and dense fog. Hounds were never even let out of the van.

The Junior House Point-to-Point was run at the very end of the term and was won by S. A. Price in a close finish from C. C. McCann and J. P. Rochford. There were ten runners.

Finally, there will be a number of puppies to go out to walk this summer, rather more than our regular walkers can manage. It would be the greatest help and service to the Hunt if anyone able and willing to do so would take one, or a couple, even for only two or three months.

## COMBINED CADET FORCE

### ARMY SECTION

ONCE again we have been fortunate in the weather so that it has not been necessary to have a single indoor parade for two terms. The same pattern as last term was followed: Company parades at the beginning of the afternoon, training from 1415 to 1530 hours and a section parade at the end.

Training was carried out in the same groups as last term. The Advanced Training had the use of two assault boats which were used on the lower lake for amphibious operations. They ended the term by competing against the Royal Navy in a land and water training course. Over the land the Army showed themselves superior (even whilst carrying their boat), but in the water the Navy won easily—as perhaps was most fitting. The tactics course did schemes on Wood-clearing, Patrolling, Attack, Defence and Withdrawal. The A.P.C. candidates were mainly working indoors on the syllabus for the exam but the pre-A.P.C. candidates were out of doors most of the time, perfecting their section battle drills.

These latter two groups spent the Field Day at Strensall under Yorkshire Brigade Instructors. They spent the day on the square, the assault course, confidence area, miniature range and learning about the S.L.R. The rest of the section—the less the Engineers course who went to Ripon and were instructed by the Royal Engineers—went to the Catterick training area and carried out tactical training there.

Our thanks are due to the Royal Engineers and Yorkshire Brigade for running courses throughout the term.

### ROYAL NAVY SECTION

With the absence for the entire term of S.-Lieut. S. C. Brooks a greater burden has fallen on Leading Seaman Coverdale and his leading hands and they have responded to the challenge extremely well.

The longer parade has enabled more time to be spent in the vicinity of Temple Hill and the lakes for more ambitious evolutions and the assault craft have been of great value. The very open weather of the term enabled most of the time to be spent in the valley or on the parade ground and only on rare occasions were we driven into classrooms for more formal instruction.

On 9th March visits were paid to H.M.S. *Calliope*, H.Q. of Tyne Division R.N.R.; the R.A.F. Air-Sea Rescue Base at Bridlington and to the R.N. Section at Linton-on-Ouse. To all of our hosts on this occasion we are indebted for the trouble they took to make our visits interesting and valuable. We are particularly grateful to our parent establishment at Linton for their continued help and encouragement.

### ROYAL AIR FORCE SECTION

The activity of the Section during the term was dominated by work for the Advanced, Air and Military Proficiency Examinations. The training for the Advanced was supplemented by a visit to R.A.F. Topcliffe, where some of the work and instruments of the station were demonstrated by our host, Squadron Leader Grzybowski, R.A.F., to whom we are indebted for much help during the term.

The Field Day started for the Section on Sunday, 8th March, at 1430 hours. Before a night exercise and day's training at the R.A.F. Regiment Depot at Catterick, there was initial training in survival under the enthusiastic eye of Squadron Leader W. Turner, R.A.F. On Monday, 9th March, we saw some of the work of the Regiment at Catterick, including a fire-fighting sequence which was part of the training of Firemen in the R.A.F. The staff at Catterick have earned our thanks for a very successful day.



The Section's annual camp started this year on Wednesday in Easter Week at R.A.F. Ternhill, Shropshire. The programme included Chipmunk and Helicopter flying, dinghy drill practice and two exercises. The early days of the stay were cold, but on Sunday, 5th April, the weather changed in time for an expedition to Snowdon. This could have been arduous training of the first order since no weather conditions had yet been known to cancel the climb at this time of the year. In fact the weather was warm and sunny and the visibility superb. There will be few who will forget the view on that day from the summit. Squadron Leader Woodhouse, R.A.F., was responsible for this journey and Flight Lieutenant Sivewright, R.A.F., for the rest of the programme; to these and to all the others at Ternhill who worked to make this camp a success we offer our thanks.

## SHOOTING

During the first half of term forty members of the Club, more than half of whom were under sixteen, concentrated on grouping. Two teams with reserves were then selected and practice began for the 'Country Life' and 'Assegai' competitions. The latter was a new venture and confined to the Air Section of the C.C.F. Results, seen below, were good and might have been very good had proficiency been reached in rapid shooting which is always that little bit more difficult than snap shooting.

The outstanding shot in a well-balanced team was K. O. Pugh who had little difficulty in winning the Stewart Cup.

### 'COUNTRY LIFE'

1ST VIII	Group	Rapid	Snap	Landscape	Total
H.P.S.	20	50	30	24	124
K. O. Pugh	20	50	29	24	123
C. J. Coverdale	20	47	30	24	121
T. B. Knight	20	48	29	24	121
C. V. Clarke	20	46	29	24	119
C. J. Langley (Capt.)	20	47	29	21	117
E. P. Downey	20	43	29	24	116
M. P. George	20	46	28	21	115
P. J. Carroll	20	45	30	28	113
			Total		945/992
2ND VIII					
R. C. Lister	20	47	28	21	116
J. M. Miller	20	46	28	21	115
M. S. Graves	20	44	29	21	114
J. F. Hillgarth	15	46	28	24	113
T. P. Hillgarth	20	43	26	24	113
S. St A. Mooney	20	42	29	16	107
C. M. Sarll	15	44	27	18	104
J. A. Nuttall	15	45	27	15	102
			Total		884/992

### 'ASSEGAI TROPHY'

'Tin Hat' targets. H.P.S. 100

M. S. Graves	98
E. P. Downey	97
A. N. Fresson	96
J. M. Miller	95
S. St A. Mooney	95
W. P. Janczyk	93
Total	574/600

## THE JUNIOR HOUSE

THE Officials are as follows:

Head Monitor: P. Hadow.

Captain of Games: N. C. Pender-Cudlip.

Vice-Captain: C. F. Grieve.

The Monitors: S. Morris, W. Kerr, J. Cape, L. Robertson, R. Bernasconi, J. Tufnell, D. George, C. Sommer, S. Price, C. McCann, Lord Campden.

Captain of Boxing: C. F. Grieve.

It appeared until the last week that the Junior House would escape the various forms of sickness associated with the Easter term, but such good fortune was not to be and in the last few days of term there was a full sick room.

DURING term very few hours were lost to work, though many games and matches had to be cancelled on account of unsuitable weather.

SIXTY-NINE, a smaller number than usual, turned out for the Cross-Country race. Few first year boys have ever won this race but a hundred yards from the finish H. C. Hornyold-Strickland was ahead of C. F. Grieve, but his fine effort could not contain Grieve who beat him by some twenty yards. J. D. Cape was a creditable third with M. J. Pahlabod close behind him.

THE Competition for the Boxing Cup was keenly contested. The following bouts took place and the Cup for the best boxer was awarded to P. H. Ryan who is in his first year. There were several absentees mostly with valid reasons for a voluntary competition!

### BOXING COMPETITION

March 17th, 1964, at 2.30 p.m.

Thompson lost to Roche.  
Pearce beat Armour.  
Howard F. lost to Devas.  
Dixon lost to Kane.

Ryan P. beat Ogilvie.  
Rochford lost to Stillard.  
Rapp lost to Marsden.  
Grieve M. lost to Morris J. M.  
Poole beat Morris M. F.  
Price beat Dowling.  
Pender-Cudlip lost to Rambaut.  
Grieve C. beat De Las Casas.

SHOOTING practice for the Gosling Cup took place during the second half of term but the standard reached by the majority was not sufficiently high to warrant a competition. With further practice during the Summer term it is hoped to raise the standard.

THROUGHOUT the season there have been a dozen keen followers of the Beagles, many of whom have been awarded hunt stockings. All regular 'beaglers' ran in the point-to-point which was won by S. A. Price with C. C. McCann and J. P. Rochford not very far behind him.

FR Edward Corbould, o.s.b., preached the retreat. We thank him for his inspiring discourses.

THE Head Master officiated during the Holy Week ceremonies which were carried out with due solemnity.

### RUGBY FOOTBALL

THE good record of the previous term was maintained by the team. In the match against St Olave's School we had to fight hard to hold the opposition to a draw, with no score on either side. The team played a very cool game in defence when, in the second half, it was faced with a strong wind and heavy pressure from the opposition. In the first match against St Martin's, J. R. D. Tufnell showed exceptionally good form at outside-half and his partner, M. J. Poole, also had one of his best games of the season.



For the return match later in the term a first year side was selected, except for the captain, M. C. A. Pender-Cudlip, at Number 8 and J. R. D. Tufnell, who played at full-back. Although this side was beaten by a single dropped-goal it showed very promising form, especially in the second half when the new members of the side had settled down and the forwards took most of the play into the opposing half. The other two matches were against a selected Upper School side. For these matches the full side was able to play and showed great determination in beating their opponents on both occasions without conceding any points. In the second of these matches the team was lucky to win as by the interval the opposing players had begun to play more together and they pressed the home

team for the greater part of the second half. Only the very good defence of both forwards and backs kept them from scoring.

The following represented the House for the first time in the matches which were played during the term: S. G. Pugh, E. A. Blackledge, C. S. Dixon, M. J. Pearce, J. M. Morris, M. F. L. Morris.

The following were awarded their colours: W. A. Mineyko, D. C. N. Ogilvie, C. Donlan, M. A. Grieve, P. M. Horsley.

#### RESULTS

St Martin's	Won	9—3
St Martin's	Lost	0—3
St Olave's	Drawn	0—0
Upper School	Won	6—0
Upper School	Won	3—0

## THE PREPARATORY SCHOOL

THE Officials for the term were:

*Head Captain:* E. A. Lewis.

*Captain of Rugby:* P. Redmond.

*Captains:* M. C. Lorigan, P. Ford, P. B. Newsom, C. G. Leonard.

*Secretaries:* M. D. A. Birtwistle, C. M. B. Ratcliffe, M. L. S. Waide, C. M. R. Hardy.

*Sacristans:* P. Seilern, T. A. Doyle, N. G. J. Gaynor, J. H. A. Tyrell, D. A. Kerr.

*Ante-Room:* F. A. Cape, M. Sutcliffe.

*Bookmen:* S. P. Barton, I. D. Bowie, N. D. Blane, M. M. Forsythe, M. J. Blake.

*Art Room:* S. C. Ryder, J. T. Prendiville, J. P. Clayton.

*Librarians:* D. J. Kerr, R. S. G. Watson.

*Carpentry:* C. B. Dalglish, S. A. Maclaren.

*Office-men:* D. W. R. Spence, C. R. Lochrane.



C. A. SANDEMAN joined the School.

SEVERE cold and dense fog made the return to school a hazardous adventure and a number of boys failed to complete the journey until the following morning. After this threatening start the weather became very mild and all those new sledges could not be tried out except for one day at the end of February. Towards the end of term when the bird songs suggested that spring should be on the way the weather-man decided to get his own back. March which had come in as a very timid lion went out as a ferocious lamb and the departure of the boys was accompanied by flurries of snow.

THANKS to the never-failing care of Matron and Nurse O'Donovan the boys enjoyed a very healthy term. It was the senior members of the staff who proved to be the sickly ones. However, this provided the opportunity to welcome

Fr Boniface who nobly stepped into the breach and with astonishing adaptability deputised for any members of the staff who were absent.

We still suffer the trials and tribulations of being 'restored' as a Historic Building. It is a great pity that in the course of this restoration work so much damage should have been done to the Painted Glass of the Great Chamber.

As always the feast of St Aelred was the highlight of the term. S. E. Wright made his First Communion at the 7.30 Mass. Fr Abbot kindly came to say the 9.30 Mass and preached on St Aelred. The Third Form had a good day for their traditional pilgrimage to Rievaulx Abbey. They tramped across the moors, inspected the Abbey ruins, spent some time in Helmsley buying most unlikely articles and returned for a huge tea at the Fairfax Arms.

ON St Benedict's day when the weather was much less kind, we were honoured by a visit from the Apostolic Delegate.

As Easter came early the boys were present for the Holy Week ceremonies—for most boys a novel and enjoyable experience. Thanks to Fr Gervase, Fr Justin and Fr Gerald, the ceremonies were carried out simply but effectively and they gave the boys the chance for very real participation. For the first time, on both Palm Sunday and Good Friday the Passion was read in English by three boys who had been well prepared for the task by Mr Brown. Mr Lorigan ensured that the singing for all the ceremonies was well up to standard. On Maundy Thursday the Bolton Dormitory was transformed into an Altar of Repose and was most beautifully decorated. Jack Leng must be congratulated on the colourful flowers he



produced for this and for the High Altar at the Mass of the Easter Vigil. On Good Friday Fr R. Dunphy, S.J., gave a Retreat and his talks were much appreciated by the boys.

It was a busy last week of term with examinations, Officials' Teas, Colour Cakes, Packing, Holy Week ceremonies and finally Easter Eggs. But somehow it all worked out so smoothly and happily and this of course was due in great part to the superb organization of the Matron and her staff who all seem to make so light of what must be a very heavy task.

WE would like to offer our congratulations to Thomas Welford on his marriage on 2nd April to Miss Irene Smith. Tommy does so much to make life run smoothly at Gilling and we wish him and his wife many years of happiness.

#### ART

THE boys have painted pictures on a variety of subjects. They presented Fr Hilary with an original display of cards for his birthday. Some of the class like sketching flowers, and are looking forward to sunny art lessons in the garden next term.

Form II draw figures well. We illustrated favourite poems like the 'Pied Piper', and the results were full of life and movement. They have been making all-over patterns too, and decorated cardboard Easter eggs in quite a professional manner.

Chief among the artists are—Form III: Ryder, Ford, Seilern, Clayton J., Blake, Maclaren, Ratcliffe C. M., Birtwistle M., Lewis, Barton, McGrath, Goss, McKenna, Dowling J. and Lochrane C.; Form II: Reid, Fitzalan-Howard R., Guiver, Glaister T., Barker-Benfield, Ritchie, Dalglish, Cape, Lintin, Williams, Stourton, Craston, Birtwistle J. and Bird.

L. PORTER.

The First Form sought inspiration from some of the films seen this term and several stirring scenes from *Treasure Island* have been the result. Potato cuts have also produced some pleasing patterns with the help of Pollyfills to add body to the paint. Some of the best students are Ratcliffe C. A., Murphy, Clayton S., Herdon, Young, Franklin, Walker and Glaister J. In Handwork I made geometrical figures, also some fine models of animals and birds. Towards the end of term a model of the Panama Canal was commenced but like de Lesseps work had to be abandoned owing to the fever of examinations!

W.M.

#### MUSIC

THERE are some new features which I should like to mention. The first is the creation of the Junior Orchestra, a band of twelve determined young men (six violins, one 'cello, four recorders and a double bass), eleven of whom are almost complete beginners but who can already boast of one public performance and, I am sure, many more to come.

Another feature consists of the first bout with the examiners of the Associated Board of the Royal Schools of Music, the full results of which are still being impatiently awaited. Lorigan and Spence D. W. R. were the first candidates and six more are to follow next term. One may have plausible reasons for criticising an intensive scheme of music exams, but there is a lot to be said for having to perform under duress, as it were, before detached professionals who may sometimes have valuable points to make in their remarks and will normally allot marks according to the general musical standard in the country.

Finally, I join with the boys in their delighted response and appreciation of Mr D. Kershaw's demonstration of the woodwind instruments, this having been the first of two illustrated talks on orchestral instruments. It stood out as a

most valuable lesson and an occasion often referred to by our boys for many days afterwards.

O.G.

#### ASTRONOMY

A REMARKABLY keen interest in astronomy sprang up this term. The main cause was the prominence of Venus and Jupiter in the evening sky, drawing gradually closer into conjunction throughout February, and then apart again. Then the interest spread to the recognition of the constellations, and a star named 'Beatle-juice' was discovered in Orion. Finally, we were fortunate to be able to borrow a telescope, and the most astronomically-minded were able to have a good look at Jupiter's moons, and our own moon too, before the alteration of the clocks brought the season to a close.

#### CHESS

THE enthusiasm for chess continued unabated in the First Form, and the players in the senior part of the School struggled hard for the top places on the senior chess ladder. The term ended with N. Cape at the top, followed by Hubbard and Craven.

In the middle of the term the ladder competition was halted for a time, so that there could be a chess problem solving tournament. Last year tournaments of this type had produced some very capable solvers, and Ford, Leonard, Newsom and Watson, working in pairs, had gone on to win the first and second prizes of the Novice Section of the *Tablet* Summer Tourney. This term, however, only one tournament was possible, and the best four solvers were the Birtwistle brothers, and Hubbard and Westmacott.

#### CROSS COUNTRY

SIX cross-country races were run this term, and the Athenians, by coming first or second in five of them, showed themselves to be the best of four remarkably well-balanced teams. McKenna was again the outstanding runner in the School, and completed the winter unbeaten. Others who won races were Hubbard, Stourton, Hardy and Fresson; and Ford, Durkin and Loring were always to be seen making a notable contribution to the good position of their teams.

The final race was for the whole School, and a hundred and ten runners took part, in monsoon conditions. The first five were McKenna, Hubbard, J. Dowling, R. Ryan and F. Cape. Hubbard, R. Ryan, Forsythe and Liddell all finished in the first nine, making the Spartans the final champions.

#### BOXING

THE Avant Garde of enlightenment, those proponents of the modern civilised way of life, the Antis, would have had plenty to grouch about had they been to Gilling Castle on 18th and 19th March. For these were the days of the Boxing contests.

'Boxing! That brutalizing, vulgar activity where two bruisers try to deface each other and undo the work of their Maker!' So say the Antis in holy horror.

The noble and manly art that teaches fit, hardy boys and men to endure, without flinching, hard blows when they cannot evade them, that helps to develop, in these same men and boys, restraint and self-control—qualities not much in evidence in the world at large these days.

The thirty-three bouts were interesting and varied, the sixty-six combatants so well matched, the organisation and administration of it all so smoothly executed—there was no hitch, no hold up, no fight stopped—that the whole bore testimony to the great skill and experience of Sergeant Callaghan.



Of the bouts eleven were desperately close affairs. Five of them, in particular, must have caused plenty of brain-racking for Fr Dominic the referee, and the judges, Messrs Carron and Tilliard. The courage of all, and the skilful defence shown by many of the boxers were, in general, the outstanding features of the boxing.

Stubborn and skilful defence was shown by Judd, Ritchie, Leonard, Brennan and McAuley.

Calm steadfastness in the face of a heavy, punishing attack, we got from Redmond, McKenna and Guiver.

To absorb heavy punishment without flinching and then to launch and press home a counter offensive, requires both courage and determination. Barton, Dalglish C., Dowling J., Lintin and Seilern showed these qualities to a high degree.

The crisp, clean punching, of Hardy, Morris and Ryan J., the stylish effective McGrath, these—and all those others of whom time and the printer's press prevent the present writer making mention—helped to make the two days of boxing enjoyable and memorable ones.

Finally, Fr Dominic and his lieutenants Tilliard and Carron, who in the course of the afternoon, had dexterously untied many a knotty problem, gathered together the few remaining loose ends and awarded the boxing cups to the following:

Form III Best Boxer: Maclaren S. A.  
Best Loser: Dowling J.  
Form II Best Boxer: Judd D. C.  
Best Loser: Ryan J. M.

M.P.L.

#### RUGBY

##### 1ST XV

v. Malsis Hall 'A'	A	L	0—6
v. Bramcote 'A'	H	W	6—3
v. St Olave's	A	D	0—0

Snow or epidemics usually play havoc with the fixture list in the Easter term; this time it was epidemics. Fortunately,

in two cases our epidemic happened to be the same as that of our opponents, otherwise it is doubtful whether more than a single match could have been played. Three or four times during the term matches had to be postponed or cancelled at short notice, so it was not surprising that one or two found it difficult to sustain the high level of keenness and enthusiasm they showed last term. Even so, the team played well in all three matches; particularly well against a heavier, though less experienced, Bramcote side. In this match the backs and wing-forwards were at their best in their defensive work against fast and strong opponents. Many times in the course of the game one of the Bramcote three-quarters seemed through and certain to score, only to be brought down by the cover-tackling of Dowling, Judd or Dalglish. Waide rested the pack with well-timed and well-directed kicks to touch and so kept play in the other half of the field. The two tries were scored from set scrums near the line: one from a perfect push-over try; the other when Waide became a temporary scrum-half and forced his way over on the blind side.

Both the other matches were extremely hard fought. The return match with Malsis Hall was lost because they were the more enterprising team, were quicker to the ball when it came loose, and took full advantage of our handling mistakes. Against St Olave's we were lucky to make it a drawn game. Last term at Gilling we had beaten them rather easily but this time they were a very different proposition. The two packs fought a tremendous battle right up to the final whistle, St Olave's looking as though they were bound to score at any moment during the last ten minutes.

The following played for the 1st XV: Maclaren, A. Coghlan, N. Gaynor, R. J. Ryan, McKenna, Leonard, Waide, Judd, E. Lewis, F. Cape, J. Spence, Richmond, Redmond (Capt.), Bowie, J. Dowling, C. Dalglish, Hubbard, Ritchie.

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# THE AMPLEFORTH JOURNAL

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Part III

## THE ABOLITION OF MAN

### PART II

#### THE WAY

It is upon the Trunk that a gentleman works.

*Analects of Confucius, i. 2.*

THE practical result of education in the spirit of *The Green Book* must be the destruction of the society which accepts it. But this is not necessarily a refutation of subjectivism about values as a theory. The true doctrine might be a doctrine which if we accept we die. No one who speaks from within the *Tao* could reject it on that account; ἐν δὲ φάει καὶ δλεσσον. But it has not yet come to that. There are theoretical difficulties in the philosophy of Gaius and Titius.

However subjective they may be about some traditional values, Gaius and Titius have shown by the very act of writing *The Green Book* that there must be some other values about which they are not subjective at all. They write in order to produce certain states of mind in the rising generation, if not because they think those states of mind intrinsically just or good, yet certainly because they think them to be the means to some state of society which they regard as desirable. It would not be difficult (though it would be unkind) to collect from various passages in *The Green Book* what their ideal is. But we need not. The important point is not the precise nature of their end, but the fact that they have an end at all. They must have, or this book (being purely practical in intention) is written to no purpose. And this end must have real value in their eyes. To abstain from calling it 'good' and to use, instead, such predicates as 'necessary' or 'progressive' or 'efficient' would be a subterfuge. They could be forced by argument to answer the questions 'necessary for what?', 'progressing towards what?', 'effecting what?'; in the last resort they would have to admit that some state of affairs was in their opinion good for its own sake. And this time they could not maintain that 'good'



simply described their own emotion about it. For the whole purpose of their book is so to condition the young reader that he will share their approval, and this would be either a fool's or a villain's undertaking unless they held that their approval was in some way valid or correct. In actual fact Gaius and Titius will be found to hold, with complete uncritical dogmatism, the whole system of values which happened to be in vogue among moderately educated young men of the professional classes during the period between the two wars.<sup>1</sup> Their scepticism about values is on the surface: it is for use on other people's values: about the values current in their own set they are not nearly sceptical enough. And this phenomenon is very usual. A great many of those who 'debunk' traditional or (as they would say) 'sentimental' values have in the background values of their own which they believe to be immune from the debunking process. They claim to be cutting away the parasitic growth of emotion, religious sanction, and inherited taboos, in order that 'real' or 'basic' values may emerge. I will now try to find out what happens if this is seriously attempted.

Let us continue to use the previous example—that of death for a good cause—not, of course, because virtue is the only value or martyrdom the only virtue, but because this is the *experimentum crucis* which shows different systems of thought in the clearest light. Let us suppose that an Innovator in values regards *dulce et decorum* and *greater love hath no man* as mere irrational sentiments which are to be stripped off in order that we may get down to the 'realistic' or 'basic' ground of this value. Where will he find such a ground?

First of all, he might say that the real value lay in the utility of such sacrifice to the community. 'Good', he might say, 'means what is useful to the community.' But of course the death of the community is not useful to the community—only the death of some of its members. What is really meant is that the death of some men is useful to other

<sup>1</sup> The real (perhaps unconscious) philosophy of Gaius and Titius becomes clear if we contrast the two following lists of disapprovals and approvals. A. *Disapprovals*: A mother's appeal to a child to be 'brave' is 'nonsense' (*Green Book*, p. 62). The reference of the word 'gentleman' is 'extremely vague' (*ibid.*). 'To call a man a coward tells us really nothing about what he does' (p. 64). Feelings about a country or empire are feelings 'about nothing in particular' (p. 77). B. *Approvals*: Those who prefer the arts of peace to the arts of war (it is not said in what circumstances) are such that 'we may want to call them wise men' (p. 65). The pupil is expected 'to believe in a democratic community life' (p. 67). 'Contact with the ideas of other people is, as we know, healthy' (p. 86). The reason for bathrooms ('that people are healthier and pleasanter to meet when they are clean') is 'too obvious to need mentioning' (p. 142). It will be seen that comfort and security, as known to a suburban street in peace-time, are the ultimate values: those things which can alone produce or spiritualize comfort and security are mocked. Man lives by bread alone, and the ultimate source of bread is the baker's van: peace matters more than honour and can be preserved by jeering at colonels and reading newspapers.

men. That is very true. But on what ground are some men being asked to die for the benefit of others? Every appeal to pride, honour, shame, or love is excluded by hypothesis. To use these would be to return to sentiment and the Innovator's task is, having cut all that away, to explain to men, in terms of pure reasoning, why they will be well advised to die that others may live. He may say 'Unless some of us *risk* death all of us are *certain* to die'. But that will be true only in a limited number of cases; and even when it is true it provokes the very reasonable counter question 'Why should I be one of those who take the risk?'

At this point the Innovator may ask why, after all, selfishness should be more 'rational' or 'intelligent' than altruism. The question is welcome. If by Reason we mean the process actually employed by Gaius and Titius when engaged in debunking (that is, the connecting by inference of propositions, ultimately derived from sense data, with further propositions), then the answer must be that a refusal to sacrifice oneself is no more rational than a consent to do so. And no less rational. Neither choice is rational—or irrational—at all. From propositions about fact alone no *practical* conclusion can ever be drawn. *This will preserve society* cannot lead to *do this* except by the mediation of *society ought to be preserved*. *This will cost you your life* cannot lead directly to *do not do this*: it can lead to it only through a felt desire or an acknowledged duty of self-preservation. The Innovator is trying to get a conclusion in the imperative mood out of premisses in the indicative mood: and thought he continues trying to all eternity he cannot succeed, for the thing is impossible. We must therefore either extend the word Reason to include what our ancestors called Practical Reason and confess that judgements such as *society ought to be preserved* (though they can support themselves by no reason of the sort that Gaius and Titius demand) are not mere sentiments but are rationality itself: or else we must give up at once, and for ever, the attempt to find a core of 'rational' value behind all the sentiments we have debunked. The Innovator will not take the first alternative, for practical principles known to all men by Reason are simply the *Tao* which he has set out to supersede. He is more likely to give up the quest for a 'rational' core and to hunt for some other ground even more 'basic' and 'realistic'.

This he will probably feel that he has found in Instinct. The preservation of society, and of the species itself, are ends that do not hang on the precarious thread of Reason: they are given by Instinct. That is why there is no need to argue against the man who does not acknowledge them. We have an instinctive urge to preserve our own species. That is why men ought to work for posterity. We have no instinctive urge to keep promises or to respect individual life: that is why scruples of justice and humanity—in fact the *Tao*—can be properly swept away when they conflict with our real end, the preservation of the species. That,



again, is why the modern situation permits and demands a new sexual morality: the old taboos served some real purpose in helping to preserve the species, but contraceptives have modified this and we can now abandon many of the taboos. For of course sexual desire, being instinctive, is to be gratified whenever it does not conflict with the preservation of the species. It looks, in fact, as if an ethics based on instinct will give the Innovator all he wants and nothing that he does not want.

In reality we have not advanced one step. I will not insist on the point that Instinct is a name for we know not what (to say that migratory birds find their way by instinct is only to say that we do not know how migratory birds find their way), for I think it is here being used in a fairly definite sense, to mean an unreflective or spontaneous impulse widely felt by the members of a given species. In what way does Instinct, thus conceived, help us to find 'real' values? Is it maintained that we must obey instinct, that we cannot do otherwise? But if so, why are *Green Books* and the like written? Why this stream of exhortation to drive us where we cannot help going? Why such praise for those who have submitted to the inevitable? Or is it maintained that if we do obey instinct we shall be happy and satisfied? But the very question we are considering was that of facing death which (so far as the Innovator knows) cuts off every possible satisfaction: and if we have an instinctive desire for the good of posterity then this desire, by the very nature of the case, can never be satisfied, since its aim is achieved, if at all, when we are dead. It looks very much as if the Innovator would have to say not that we must obey instinct, nor that it will satisfy us to do so, but that we *ought* to obey instinct.<sup>2</sup>

<sup>2</sup> The most determined effort which I know to construct a theory of value on the basis of 'satisfaction of impulses' is that of Dr I. A. Richards (*Principles of Literary Criticism*, 1924). The old objection to defining Value as Satisfaction is the universal value judgement that 'it is better to be Socrates dissatisfied than a pig satisfied'. To meet this Dr Richards endeavours to show that our impulses can be arranged in a hierarchy and some satisfactions preferred to others without an appeal to any criterion other than satisfaction. He does this by the doctrine that some impulses are more 'important' than others—an important impulse being one whose frustration involves the frustration of other impulses. A good systematization (i.e. the good life) consists in satisfying as many impulses as possible; which entails satisfying the 'important' at the expense of the 'unimportant'. The objections to this scheme seem to me to be two. (1) Without a theory of immortality it leaves no room for the value of noble death. It may, of course, be said that a man who has saved his life by treachery will suffer for the rest of that life from frustration. But not, surely, frustration of *all* his impulses? Whereas the dead man will have *no* satisfaction. Or is it maintained that since he has no unsatisfied impulses he is better off than the disgraced and living man? This at once raises the second objection. (2) Is the value of a systematization to be judged by the presence of satisfactions or the absence of dissatisfactions? The extreme case is that of the dead man in whom satisfactions and dissatisfactions (on the modern view) both equal zero, as against the successful traitor who can still eat, drink, sleep,

But why ought we to obey instinct? Is there another instinct of a higher order directing us to do so, and a third of a still higher order directing us to obey *it*?—an infinite regress of instincts? This is presumably impossible, but nothing else will serve. From the statement about psychological fact 'I have an impulse to do so' we cannot by any ingenuity derive the practical principle 'I ought to obey this impulse'. Even if it were true that men had a spontaneous, unreflective impulse to sacrifice their own lives for the preservation of their fellows, it remains a quite separate question whether this is an impulse they should control or one they should indulge. For even the Innovator admits that many impulses (those which conflict with the preservation of the species) have to be controlled. And this admission surely introduces us to a yet more fundamental difficulty.

Telling us to obey instinct is like telling us to obey 'people'. People say different things: so do instincts. Our instincts are at war. If it is held that the instinct for preserving the species should always be obeyed at the expense of other instincts, whence do we derive this rule of precedence? To listen to that instinct speaking in its own cause and deciding it in its own favour would be rather simple minded. Each instinct, if you listen to it, will claim to be gratified at the expense of all the rest. By the very act of listening to one rather than to others we have already prejudged the case. If we did not bring to the examination of our instincts a knowledge of their comparative dignity we could never learn it from them. And that knowledge cannot itself be instinctive: the judge cannot be one of the parties judged: or, if he is, the decision is worthless and there is no ground for placing the preservation of the species above self-preservation or sexual appetite.

The idea that, without appealing to any court higher than the instincts themselves, we can yet find grounds for preferring one instinct above its fellows dies very hard. We grasp at useless words: we call it the 'basic', or 'fundamental', or 'primal', or 'deepest' instinct. It is of no avail. Either these words conceal a value judgement passed *upon* the instinct and therefore not derivable *from it*, or else they merely record its felt intensity, the frequency of its operation, and its wide distribution.

scratch, and copulate, even if he cannot have friendship or love or self-respect. But it arises at other levels. Suppose *A* has only 500 impulses and all are satisfied, and that *B* has 1,200 impulses whereof 700 are satisfied and 500 not: which has the better systematization? There is no doubt which Dr Richards actually prefers—he even praises art on the ground that it makes us 'discontented' with ordinary crudities! (op. cit., p. 230). The only trace I find of a philosophical basis for this preference is the statement that 'the more complex an activity the more conscious it is' (p. 109). But if satisfaction is the only value, why should increase of consciousness be good? For consciousness is the condition of all dissatisfactions as well as of all satisfactions. Dr Richard's system give no support to his (and our) actual preference for civil life over savage and human over animal—or even for life over death.



If the former, the whole attempt to base value upon instinct has been abandoned: if the latter, these observations about the quantitative aspects of a psychological event lead to no practical conclusion. It is the old dilemma. Either the premisses already concealed an imperative or the conclusion remains merely in the indicative.<sup>3</sup>

Finally, it is worth inquiry whether there *is* any instinct to care for posterity or preserve the species. I do not discover it in myself: and yet I am a man rather prone to think of remote futurity—a man who can read Mr Olaf Stapledon with delight. Much less do I find it easy to believe that the majority of people who have sat opposite me in buses or stood with me in queues feel an unreflective impulse to do anything at all about the species, or posterity. Only people educated in a particular way have ever had the idea 'posterity' before their minds at all. It is difficult to assign to instinct our attitude towards an object which exists only for reflective men. What we have by nature is an impulse to preserve our own children and grandchildren; an impulse which grows progressively feeble as the imagination looks forward and finally dies out in the 'deserts of vast futurity'. No parents who were guided by this instinct would dream for a moment of setting up the claims of their hypothetical descendants against those of the baby actually crowing and kicking in the room. Those of us who accept the *Tao* may, perhaps, say that they ought to do so: but that is not open to those who treat instinct as the source of value. As we pass from mother love to rational planning for the future we are passing away from the realm of instinct into that of choice and reflection: and if instinct is the source of value, planning for the future ought to be less respectable and less obligatory than the baby language and cuddling of the fondest mother or the most fatuous nursery anecdotes of a doting father. If we are to base ourselves upon instinct, these things are the substance and care for posterity the shadow—the huge, flickering shadow of the nursery happiness cast upon the screen

<sup>3</sup> The desperate expedients to which a man can be driven if he attempts to base value on fact are well illustrated by Dr C. H. Waddington's fate in *Science and Ethics*. Dr Waddington here explains that 'existence is its own justification' (p. 14), and writes: 'An existence which is essentially evolutionary is itself the justification for an evolution towards a more comprehensive existence' (p. 17). I do not think Dr Waddington is himself at ease in this view, for he does endeavour to recommend the course of evolution to us on three grounds other than its mere occurrence. (a) That the later stages include or 'comprehend' the earlier. (b) That T. H. Huxley's picture of Evolution will not revolt you if you regard it from an 'actuarial' point of view. (c) That, anyway, after all, it isn't half so bad as people make out ('not so morally offensive that we cannot accept it', p. 18). These three palliatives are more creditable to Dr Waddington's heart than his head and seem to me to give up the main position. If Evolution is praised (or, at least, apologized for) on the ground of *any* properties it exhibits, then we are using an external standard and the attempt to make existence its own justification has been abandoned. If that attempt is maintained, why does Dr Waddington concen-

of the unknown future. I do not say this projection is a bad thing: but then I do not believe that instinct is the ground of value judgements. What is absurd is to claim that your care for posterity finds its justification in instinct and then flout at every turn the only instinct on which it could be supposed to rest, tearing the child almost from the breast to crèche and kindergarten in the interests of progress and the coming race.

The truth finally becomes apparent that neither in any operation with factual propositions nor in any appeal to instinct can the Innovator find the basis for a system of values. None of the principles he requires are to be found there: but they are all to be found somewhere else. 'All within the four seas are his brothers' (xii, 5) says Confucius of the *Chün-tzu*, the gentleman or *cuor gentil*. *Humani nihil a me alienum puto* says the Stoic. 'Do as you would be done by' say Jesus and Confucius both. 'Humanity is to be preserved' says Locke.<sup>4</sup> All the practical principles behind the Innovator's case for posterity, or society, or the species, are there from time immemorial in the *Tao*. But they are nowhere else. Unless you accept these without question as being to the world of action what axioms are to the world of theory, you can have no practical principles whatever. You cannot reach them as conclusions: they are premisses. You may, since they can give no 'reason' for themselves of a kind to silence Gaius and Titius, regard them as sentiments: but then you must give up contrasting 'real' or 'rational' value with sentimental value. All value will be sentimental; and you must confess (on pain of abandoning every value) that all sentiment is not 'merely' subjective. You may, on the other hand, regard them as rational—nay as rationality itself—as things so obviously reasonable that they neither demand nor admit proof. But then you must allow that Reason can be practical, that an *ought* must not be dismissed because it cannot produce some *is* as its credential. If nothing is self-evident, nothing can be proved. Similarly if nothing is obligatory for its own sake, nothing is obligatory at all.

trate on Evolution: i.e. on a temporary phase of organic existence in one planet? This is 'geocentric'. If Good=whatever Nature happens to be doing, then surely we should notice what Nature is doing as a whole; and nature as a whole, I understand, is working steadily and irreversibly towards the final extinction of all life in every part of the universe, so that Dr Waddington's ethics, stripped of their unaccountable bias towards such a parochial affair as tellurian biology, would leave murder and suicide our only duties. Even this, I confess, seems to me a lesser objection than the discrepancy between Dr Waddington's first principle and the value judgements men actually make. To value anything simply because it occurs is in fact to worship success, like Quislings or men of Vichy. Other philosophies more wicked have been devised: none more vulgar. I am far from suggesting that Dr Waddington practises in real life such grovelling prostration before the *fait accompli*. Let us hope that *Rasselas*, cap. 22, gives the right picture of what his philosophy amounts to in action. ('The philosopher, supposing the rest vanquished, rose up and departed with the air of a man that had co-operated with the present system.')

<sup>4</sup> See Appendix, appearing after Part III.



To some it will appear that I have merely restored under another name what they always meant by basic or fundamental instinct. But much more than a choice of words is involved. The Innovator attacks traditional values (the *Tao*) in defence of what he at first supposes to be (in some special sense) 'rational' or 'biological' values. But as we have seen, all the values which he uses in attacking the *Tao*, and even claims to be substituting for it, are themselves derived from the *Tao*. If he had really started from scratch, from right outside the human tradition of value, no jugglery could have advanced him an inch towards the conception that a man should die for the community or work for posterity. If the *Tao* falls, all his own conceptions of value fall with it. Not one of them can claim any authority other than that of the *Tao*. Only by such shreds of the *Tao* as he has inherited is he enabled even to attack it. The question therefore arises what title he has to select bits of it for acceptance and to reject others. For if the bits he rejects have no authority, neither have those he retains: if what he retains is valid, what he rejects is equally valid too.

The Innovator, for example, rates high the claims of posterity. He cannot get any valid claim for posterity out of instinct or (in the modern sense) reason. He is really deriving our duty to posterity from the *Tao*; our duty to do good to all men is an axiom of Practical Reason, and our duty to do good to our descendants is a clear deduction from it. But then, in every form of the *Tao* which has come down to us, side by side with the duty to children and descendants lies the duty to parents and ancestors. By what right do we reject one and accept the other? Again, the Innovator may place enonomic value first. To get people fed and clothed is the great end, and in pursuit of it scruples about justice and good faith may be set aside. The *Tao* of course agrees with him about the importance of getting the people fed and clothed. Unless the Innovator were himself using the *Tao* he could never have learned of such a duty. But side by side with it in the *Tao* lie those duties of justice and good faith which he is ready to debunk. What is his warrant? He may be a Jingoist, a Racialist, an extreme nationalist, who maintains that the advancement of his own people is the object to which all else ought to yield. But no kind of factual observation and no appeal to instinct will give him a ground for this opinion. Once more, he is in fact deriving it from the *Tao*: a duty to our own kin, because they are our own kin, a part of traditional morality. But side by side with it in the *Tao*, and limiting it, lie the inflexible demands of justice, and the rule that, in the long run, all men are our brothers. Whence comes the Innovator's authority to pick and choose?

Since I can see no answer to these questions, I draw the following conclusions. This thing which I have called for convenience the *Tao*, and which others may call Natural Law or Traditional Morality or the

First Principles of Practical Reason or the First Platitudes, is not one among a series of possible systems of value. It is the sole source of all value judgements. If it is rejected, all value is rejected. If any value is retained, it is retained. The effort to refute it and raise a new system of value in its place is self-contradictory. There never has been, and never will be, a radically new judgement of value in the history of the world. What purport to be new systems or (as they now call them) 'ideologies', all consist of fragments from the *Tao* itself, arbitrarily wrenched from their context in the whole and then swollen to madness in their isolation, yet still owing to the *Tao* and to it alone such validity as they possess. If my duty to my parents is a superstition, then so is my duty to posterity. If justice is a superstition, then so is my duty to my country or my race. If the pursuit of scientific knowledge is a real value, then so is conjugal fidelity. The rebellion of new ideologies against the *Tao* is a rebellion of the branches against the tree: if the rebels could succeed they would find that they had destroyed themselves. The human mind has no more power of inventing a new value than of imagining a new primary colour, or, indeed, of creating a new sun and a new sky for it to move in.

Does this mean, then, that no progress in our perceptions of value can ever take place? That we are bound down for ever to an unchanging code given once for all? And is it, in any event, possible to talk of obeying what I call the *Tao*? If we lump together, as I have done, the traditional moralities of East and West, the Christian, the Pagan, and the Jew, shall we not find many contradictions and some absurdities? I admit all this. Some criticism, some removal of contradictions, even some real development, is required. But there are two very different kinds of criticism.

A theorist about language may approach his native tongue, as it were from outside, regarding its genius as a thing that has no claim on him and advocating wholesale alterations of its idiom and spelling in the interests of commercial convenience or scientific accuracy. That is one thing. A great poet, who has 'loved, and been well nurtured in, his mother tongue', may also make great alterations in it, but his changes of the language are made in the spirit of the language itself: he works from within. The language which suffers, has also inspired, the changes. That is a different thing—as different as the works of Shakespeare are from Basic English. It is the difference between alteration from within and alteration from without: between the organic and the surgical.

In the same way, the *Tao* admits development from within. Those who understand its spirit and who have been led by that spirit can modify it in directions which that spirit itself demands. Only they can know what those directions are. The outsider knows nothing about the matter. His attempts at alteration, as we have seen, contradict themselves. So far from being able to harmonize discrepancies in its letter by penetration to its spirit, he merely snatches at some one precept, on which



the accidents of time and place happen to have riveted his attention, and then rides it to death—for no reason that he can give. From within the *Tao* itself comes the only authority to modify the *Tao*. This is what Confucius meant when he said 'With those who follow a different Way it is useless to take counsel'.<sup>5</sup> This is why Aristotle said that only those who have been well brought up can usefully study ethics: to the corrupted man, the man who stands outside the *Tao*, the very starting point of this science is invisible.<sup>6</sup> He may be hostile, but he cannot be critical: he does not know what is being discussed. This is why it was also said 'This people that knoweth not the Law is accursed' and 'He that believeth not shall be damned'.<sup>7</sup> An open mind, in questions that are not ultimate, is useful. But an open mind about the ultimate foundations either of Theoretical or of Practical Reason is idiocy. If a man's mind is open on these things, let his mouth at least be shut. He can say nothing to the purpose. Outside the *Tao* there is no ground for criticizing either the *Tao* or anything else.

In particular instances it may, no doubt, be a matter of some delicacy to decide where the legitimate internal criticism ends and the fatal external kind begins. But wherever any precept of traditional morality is simply challenged to produce its credentials, as though the burden of proof lay on it, we have taken the wrong position. The legitimate reformer endeavours to show that the precept in question conflicts with some precept which its defenders allow to be more fundamental, or that it does not really embody the judgement of value it professes to embody. The direct frontal attack 'Why?'—'What good does it do?'—'Who said so?' is never permissible; not because it is harsh or offensive but because no values at all can justify themselves on that level. If you persist in *that* kind of trial you will destroy all values, and so destroy the bases of your own criticism as well as the thing criticized. You must not hold a pistol to the head of the *Tao*. Nor must we postpone obedience to a precept until its credentials have been examined. Only those who are practising the *Tao* will understand it. It is the well-nurtured man, the *euor gentil*, and he alone, who can recognize Reason when it comes.<sup>8</sup> It is Paul, the Pharisee, the man 'perfect as touching the Law' who learns where and how that Law was deficient.<sup>10</sup>

In order to avoid misunderstanding, I may add that though I myself am a Theist, and indeed a Christian, I am not here attempting

<sup>5</sup> *Analects* of Confucius, xv, 39.

<sup>6</sup> *Eth. Nic.* 1095 B, 1140 B, 1151 A.

<sup>7</sup> John vii, 49. The speaker said it in malice, but with more truth than he meant. Cf. John xi, 51.

<sup>8</sup> Mark xvi, 16.

<sup>9</sup> *Republic*, 402 A.

<sup>10</sup> Phil. iii, 6.

any indirect argument for Theism. I am simply arguing that if we are to have values at all we must accept the ultimate platitudes of Practical Reason as having absolute validity: that any attempt, having become sceptical about these, to reintroduce value lower down on some supposedly more 'realistic' basis, is doomed. Whether this position implies a supernatural origin for the *Tao* is a question I am not here concerned with.

Yet how can the modern mind be expected to embrace the conclusion we have reached? This *Tao* which, it seems, we must treat as an absolute is simply a phenomenon like any other—the reflection upon the minds of our ancestors of the agricultural rhythm in which they lived or even of their physiology. We know already in principle how such things are produced: soon we shall know in detail: eventually we shall be able to produce them at will. Of course, while we did not know how minds were made, we accepted this mental furniture as a datum, even as a master. But many things in nature which were once our masters have become our servants. Why not this? Why must our conquest of nature stop short, in stupid reverence, before this final and toughest bit of 'nature' which has hitherto been called the conscience of man? You threaten us with some obscure disaster if we step outside it: but we have been threatened in that way by obscurantists at every step in our advance, and each time the threat has proved false. You say we shall have no values at all if we step outside the *Tao*. Very well: we shall probably find that we can get on quite comfortably without them. Let us regard all ideas of what we *ought* to do simply as an interesting psychological survival: let us step right out of all that and start doing what we like. Let us decide for ourselves what man is to be and make him into that: not on any ground of imagined value, but because we want him to be such. Having mastered our environment, let us now master ourselves and choose our own destiny.

This is a very possible position: and those who hold it cannot be accused of self-contradiction like the half-hearted sceptics who still hope to find 'real' values when they have debunked the traditional ones. This is the rejection of the concept of value altogether. I shall need another lecture to consider it.



# '..AS BLIND, AND YET WE SEE..'

*An encounter in verse*

STEVIE SMITH AND FR EDMUND HILL, O.P.

HOW DO YOU SEE?<sup>1</sup>

By STEVIE SMITH

How do you see the Holy Spirit of God?  
I see him as the holy spirit of good,  
But I do not think we should talk about spirits, I think  
We should call good, good.

But it is a beautiful idea, is it not?  
And productive of good?

Yes, that is the problem, it is productive of good,  
As Christianity now is productive of good,  
So that a person who does not believe the Christian faith  
Feels he must keep silent, in case good suffers,  
In case what good there is in the world diminishes.

But must we allow good to be hitched to a lie,  
A beautiful cruel lie, a beautiful fairy story,  
A beautiful idea, made up in a loving moment?

Yes, it is a beautiful idea, one of the most  
Beautiful ideas Christianity has ever had,  
This idea of the Spirit of God, the Holy Ghost,  
My heart goes out to this beautiful Holy Ghost,  
He is so beautifully inhuman, he is like the fresh air.  
They represent him as a bird, I dislike that,  
A bird is parochial to our world, rooted as we are  
In pain and cruelty. Better the fresh fresh air.

<sup>1</sup> Miss Smith's poem was commissioned by the *Guardian* for Whitsun 1964 and appeared on Saturday, 16th May. Fr Edmund Hill wrote his as a letter to the Editor, in answer to hers; it appeared on 23rd May.

The title given to the pair of poems is inspired by II Corinthians vi, 9-10: 'We are treated as imposters, and yet are true; as unknown, and yet are well known; as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet enriching many; as having nothing, yet possessing all things'.

But before we take a Christian idea to alter it  
We should look what the idea is, we should read in their books  
Of holy instruction what the Christians say. What do they say  
Of the beautiful Holy Ghost? They say

That the beautiful Holy Ghost brooded on chaos  
And chaos gave birth to form. As this we cannot know  
It can only be beautiful if told as a fairy story,  
Told as a fact it is harmful, for it is not a fact.

But it is a beautiful fairy story. I feel so much  
The pleasure of the bird on the dark and powerful waters,  
And here I like to think of him as a bird, I like to feel  
The masterful bird's great pleasure in his breast  
Touching the water. Like! Like! What else do they say?

Oh I know we must put away the beautiful fairy stories  
And learn to be good in a dull way without enchantment,  
Yes, we must. What else do they say? They say

That the beautiful Holy Spirit burning intensely,  
Alight as never was anything in this world alight,  
Inspired the scriptures. But they are wrong,  
Often the scriptures are wrong. For I see the Pope  
Has forbidden the verse in Mark ever to be discussed again  
And I see a doctor of Catholic divinity saying  
That some verses in the New Testament are pious forgeries  
Interpolated by eager clerks avid for good.

Ah good, what is good, is it good  
To leave in scripture the spurious verses and not print  
A footnote to say they are spurious, an erratum slip?

And the penal sentences of Christ: He that believeth  
And is baptised shall be saved, he that believeth not  
Shall be damned. Depart from me ye cursed into everlasting fire  
Prepared for the devil and his angels. And then  
Saddest of all the words in scripture, the words,  
They went away into everlasting punishment. Is this good?

Yes, nowadays certainly it is very necessary before we take  
The ideas of Christianity, the words of our Lord,  
To make them good, when often they are not very good,  
To see what the ideas are and the words; to look at them.



Does the beautiful Holy Ghost endorse the doctrine of eternal hell?  
 Love cruelty, enjoin the sweet comforts of religion?  
 Oh yes, Christianity, yes, he must do this  
 For he is your God, and in your books  
 You say he informs, gives form, gives life, instructs.  
 Instructs, that is the bitterest part. For what does he instruct  
 As to the dreadful bargain, that God would take and offer  
 The death of the Son to buy our faults away,  
 The faults of the faulty creatures of the Trinity?  
 Oh Christianity, instructed by the Holy Ghost,  
 What do you mean? As to Christ, what do you mean?

It was a child of Europe who cried this cry,  
 Oh Holy Ghost what do you mean as to Christ?  
 I heard him cry. Ah me, the poor child,  
 Tearing away his heart to be good  
 Without enchantment. I heard him cry:

Oh Christianity, Christianity,  
 Why do you not answer our difficulties?  
 If He was God He was not like us  
 He could not lose.

Can Perfection be less than perfection?  
 Can the creator of the Devil be bested by him?  
 What can the temptation to possess the earth have meant to Him  
 Who made and possessed it? What do you mean?

And Sin, how could He take our sins upon Him? What does it mean?  
 To take sin upon one is not the same  
 As to have sin inside one and feel guilty.

It is horrible to feel guilty,  
 We feel guilty because we are.  
 Was He horrible? Did He feel guilty?

You say He was born humble—but He was not,  
 He was born God—  
 Taking our nature upon Him. But then you say  
 He was perfect Man. Do you mean  
 Perfectly Man, meaning wholly? Or Man without sin? Ah  
 Perfect Man without sin is not what we are.

Do you mean He did not know that He was God,  
 Did not know He was the Second Person of the Trinity?  
 (Oh if He knew this and was,  
 It was a source of strength for Him we do not have)  
 But this theology of emptying you preach sometimes—  
 That He emptied Himself of knowing He was God—seems  
 A theology of false appearances  
 To mock your facts, as He was God whether He knew it or not.

Oh what do you mean, what do you mean?  
 You never answer our difficulties.

You say, Christianity, you say  
 That the Trinity is unchanging from eternity,  
 But then you say  
 At the incarnation He took  
 Our Manhood into the Godhead  
 That did not have it before,  
 So it must have altered it,  
 Having it.

Oh what do you mean, what do you mean?  
 You never answer our questions.

So I heard the child of Europe cry,  
 Tearing his heart away  
 To be good without enchantment,  
 Going away bleeding.

Oh how sad it is to give up the Holy Ghost  
 He is so beautiful, but not when you look close,  
 And the consolations of religion are so beautiful,  
 But not when you look close.  
 Is it beautiful, for instance, is it productive of good  
 That the Roman Catholic hierarchy should be endlessly discussing at  
 this moment

Their shifty theology of birth control, the Vatican  
 Claiming the inspiration of the Holy Spirit? No, it is not good,  
 Or productive of good. It is productive  
 Of contempt and disgust. Yet  
 On the whole Christianity I suppose is kinder than it was,  
 Helped to it, I fear, by the power of the Civil Arm.



Oh Christianity, Christianity,  
That has grown kinder now, as in the political world  
The colonial system grows kinder before it vanishes, are you vanishing?  
Is it not time for you to vanish?

I do not think we shall be able to bear much longer the dishonesty  
Of clinging for comfort to beliefs we do not believe in,  
For comfort, and to be comfortably free of the fear  
Of diminishing good, as if truth were a convenience.  
I think if we do not learn quickly, and learn to teach children,  
To be good without enchantment, without the help  
Of beautiful painted fairy stories pretending to be true,  
Then I think it will be too much for us, the dishonesty,  
And, armed as we are now, we shall kill everybody,  
It will be too much for us, we shall kill everybody.

#### HOW I DO SEE

By FR EDMUND HILL, O.P.

How do I see the Holy Spirit of God?  
I do not see him, because he is invisible, which means  
I do not understand him because he is incomprehensible;  
But I believe in him because he is true.

But you ask me what I mean,  
Or rather what Christianity means; for I am not Christianity,  
Only a Christian, and how can I tell you  
What my religion means, when I do not understand it myself?  
But I believe it, because I believe in God,  
I believe in the Father and the Son and the Holy Ghost,  
And he has revealed himself to me—or should I say  
They have revealed themselves to me, or perhaps  
He has revealed themselves, or they himself,  
Or themselves or themselves? You see  
Why I say my religion is incomprehensible;  
But I believe that the incomprehensible is true.

I do not cling to it for comfort, as if truth  
Were a convenience, because it is not convenient  
To believe something you do not understand.

Do you imagine, poor proud anxious child of Europe,  
Tearing your heart away to be good without enchantment,  
That I find it any more convenient than you do  
To believe in hell, or in the Roman Catholic hierarchy  
Talking about what you call  
Their shifty theology of birth control—but that  
Is probably because you have not read  
What they said, only the headlines  
In the *Guardian* for instance; and the chief objection  
Of most agnostics and humanists and plain nice people  
To the Roman Catholic hierarchy is their obstinate refusal  
To shift their theology of birth control at all.

But to return to the point, I do not find it convenient,  
Or particularly beautiful for that matter either—  
I am not romantic enough about bishops to expect them  
To be beautiful, or even necessarily to have beautiful souls—  
No, but I find it true.  
So I cling to it in faith, although  
It is most inconvenient.

Is it because it is inconvenient, perhaps,  
That you, poor child of Europe, tearing  
Your heart away to be good without enchantment,  
Will not allow it to be true? Is it too ruthless  
For you to be truthful? Your disenchantment  
Is not complete enough then. To be good  
You must be utterly disenchanted, and the last  
Enchantment to escape from is yourself.  
How to be free from self spells, if you stop your ears,  
Like the deaf asp,  
To the charms of the charmer charming wisely? Christianity  
Is the spell to charm all spells away,  
To lift the last enchantment.

For God is indeed God of ruth, but ruth  
Prefixed with the sign of the Tau, which is truth—  
Ruth in the truth of the cross, which is truth that hurts  
If it is to heal.

But you ask a fair question, child of Europe,  
And it deserves a fair answer. It also deserves  
A fair questioner and a fair listener,  
And you are not a fair questioner or a fair listener,  
Because the style of your asking me is the style of



'Have you stopped beating your wife?' the eternal style  
Of the man seeking to be good without enchantment,  
Always excepting the last fascination of self,  
In questioning the ordinary man, simple in his inconsistencies.

You ask me what I mean, which rules out my answer  
That I cannot know what I mean. You say  
I never answer your questions, I never answer  
Your difficulties, when it is you who have never listened,  
Poor petulant child of Europe,  
To the patient prosily precise answers I have been giving  
From the beginning. Did you ever listen  
To Ignatius, Justin, Clement, Irenaeus, Origen,  
To Athanasius and Hilary and Basil and a pair of Gregories,  
To Ambrose and Jerome, to Augustine who out-talked them all?  
I don't suppose you ever listened  
With fair-minded attention and dispassion to Aquinas.  
Sullen child of Europe, I have always answered your questions  
And you have never listened. But perhaps you are right;  
Your questions have been asked and answered so often, we Christians  
Today have grown lazy, bored with answering them all over again,  
And that is not good.  
But then have you read the *Bible de Jérusalem*  
In which Catholic doctors of divinity honestly face  
Your problem questions about Mark and Hell and Genesis, etc.?  
Not all modern Christians are lazy after all—if you  
Would only listen, and if you are interested, look.

But a fair answer deserves a fair listener and you  
Are not a fair listener because you are not  
A fair questioner; you ask deep age-old questions,  
In a shallow way; the quick prompting of your questions  
Is not the wide-eyed wonder which for Aristotle was  
The mother of philosophy, which for Solomon was  
The fear of the Lord; it is the censorious itch  
Of pride and cocky intelligence seeking self-justification.

You are proud of your honesty of mind; it is a pie-crust honesty,  
Covering layer upon layer of disingenuous sloppiness  
Of thought, of self-deception, fascination  
With the ever-circled centre of the self. But down  
Beneath it all, at the very bottom of your not so very  
Honourable pie-dish, poor child of Europe, is heard  
The genuine anxious note of a desire to know.

You are human. All men deceive themselves; all men  
Desire to know.

To listen fairly you must first enlarge your mind,  
Refrain from accusing Aquinas of splitting hairs  
When he discusses your fine conundrum of a changeless eternal  
Trinity and a change-involving incarnation in time.  
You set him hairs to split, and split them he will—  
For they are in fact most worth the splitting.

You must forgo those dilemmas, those neat either-ors  
You impose on my answers to your questions,  
Because I do not accept them. Either fact,  
Or fairy-tale! Choose, Christianity! There's the challenge  
Of your question.  
Neither fact nor fairy-tale but truth;  
Both fact and fairy-tale, therefore truth.

Fact, fact, what is fact? Is fact  
The only truth you know? Poor poor child of Europe  
Fact-enchanted, fact-fascinated, spell-bound by fact!  
Fact is *factum*, from *facio* and *fio*.  
God is not a fact because he is not made,  
Nor has he ever happened or become. To show men  
Him who is, but who is not made, and has never happened,  
He mixes—well, fact, but it is such an inadequate word,  
And—if you care to call it such, we must call it something—  
Fairy-tale, to save men from the fascination  
Of fact which is self-seeking, and the fair delusion  
Of fairy-tale which is self-escaping.  
O child of Europe, I tear my heart for you,  
Bound to the feeble equation Fact=Truth.

I yearn for you, poor child of Europe,  
Because you will not believe, and you refuse  
To believe because you pretend that you want to understand.  
But you do not really want to understand,  
Because to understand you must be humble, like God,  
And being humble is most inconvenient, as God found out.

You will never understand if you will not believe.  
Poor child of Europe, why will you not be humble  
Like God? Why will you not listen?  
It is no good asking questions  
If you will not listen.



## RACIALISM

EUROPE was not pleased with Galileo for having shown that the earth went round the sun. Understandably, people found it hard to accept that the earth did not stand still and was not the centre of the universe; harder still to admit that they had believed so long and so unquestioningly what was now proved false by the phases of Venus and Jupiter's moons. People's confidence in their own judgements had been shaken with the help of a makeshift telescope. Galileo had told them they were wrong, and had shown the unshakable logic of the Ptolemaic system to be as hollow as its crystalline spheres. Europe had to think again and there were few to whom this came as a pleasure.

Three hundred years after Galileo the Whites of Europe and those scattered in its colonising missions throughout the world, are once more being made to think again. There is no one modern Galileo; the events are too big for one man to be their prophet. There is just the knowledge that Europe and the white man are no longer the centre of the world. This decline of the white political star can be observed in many ways. These books<sup>1</sup> are concerned with one aspect: the white man's racialism, in its implications firstly for the main protagonists on the major stages, and secondly for the way in which these men's actions or failure to act will affect the white audience—us. The conclusions they draw ask for the same kind of mental shake-up as went into learning to live with a moving earth.

Baldwin comes from New York and writes of the Negro problem in the States. Luthuli, still under ban in South Africa, is nominally President of the African National Congress, and writes of the history of apartheid and the protest movement there. Fanon, who fought in the ALN during the Algerian revolution, was a social psychologist from Martinique, wrote *Les Damnés de la terre* at the revolution's climax in 1961, the year he died.

Within the context of these countries themselves, there are some simple common themes running through the books. The behaviour of the whites and the values on which they pretend to base it are shown up for what they are worth. So too is the white man's image of the native

<sup>1</sup> *The Fire Next Time* by James Baldwin. Pp. 112 (Michael Joseph, July 1963) 13s. 6d.

*Let My People Go* by Albert Luthuli. Pp. 218 (Fontana Books, 1963) 3s. 6d.

*The Damned* by Frantz Fanon. Pp. 255 (Présence Africaine, 1963, published by Editions Maspéro, Paris, under original title: *Les damnés de la terre*. Distributed in English translation by Constance Farrington, from Routledge, Kegan and Paul) 30s.

*Black Like Me* by John Howard Griffin. Pp. 191 (Collins, 1962).

*The Voices of Negro Protest in America* by W. Hayward Burns. Pp. 85 (Oxford University Press, 1963, for the Institute of Race Relations) 8s. 6d.

and Negro shown up as an escape from facing the truth about themselves. From this disillusion with the white man as these writers have experienced him, comes a more general mistrust of white society in general, outside the trouble areas. Conversely they all assert a picture of the Negro: determined to build his own future on his own foundations, and in whose future we, the white audience, may find a way out of our confusion. It is this plea to his brothers to maintain their dignity and humanity, and the corresponding plea to the white man to realize his own, that makes up Baldwin's *The Fire Next Time*.

None of the writers take seriously the white man's image of himself, and his public espousal of values that he disregards in private. Fanon says briefly:

'The native laughs in mockery when western values are mentioned in front of him'.

Baldwin tells his nephew James, in the letter called 'My dungeon shook':

'There is no basis whatever for their impertinent assumption that they must accept *you*. The really terrible thing, old buddy, is that *you* must accept *them*.'

However, their main concern is not to expose the white man. For them his behaviour hardly needs a book written about it. They are the oppressed, they know. Perhaps the best book for charting the hypocrisies and frightened actions of the white man is *Black Like Me*, written by a Catholic white journalist, who darkened his skin by a process that would tax anyone's credulity, arguing that only by becoming a Negro could he know 'the truth' about what life for the Negroes was like in the south. It is questionable whether darkening your skin makes you a Negro. As he points out himself, skin-colour is no basis for discrimination when organizing society or creating human relationships. But is skin-colour the only difference between a rich southern farmer, or a comfortably cared for Texan journalist, and the homeless 'Negro' into which John Howard Griffin changes himself for a few weeks? What is important is not that he became a Negro, but that he looks sufficiently like one for the whites to be mistaken and treat him as one. The record of their treatment is contained in *Black Like Me*. Their behaviour is hypocritical: public pleas for 'racial purity', for preventing miscegenation, and abuse of the Negro whenever they could get away with it in private. Not only with sex, but with everything from exploitation to violence and murder, the white man behaved towards the negro like an animal. What is so sick with their behaviour is their total shamelessness with the Negro. They will do anything they want in front of him and to him and will not fear to lose their self-respect; the Negro is not human enough to mind:

'He saw the Negro as a different species. He saw me as ... something akin to an animal in that he felt no need to maintain his sense of human dignity' (*John Howard Griffin*).



It is not hard, then, to see why the native or Negro soon becomes disillusioned with the white man and his so-called standards, his 'education' and the ethics which he himself has no time for. He is used to the white man's hypocrisy, all he asks is not to be sucker to the white man's claim to better education or to a monopoly on right or wrong.

Griffin summarises his experiences at the hands of the white man thus:

'The two great arguments—the Negro's lack of sexual morality and his intellectual incapacity—are just smoke screens for prejudice and unethical behaviour.'

The Whites have always had to put up smoke screens of this sort to justify their treatment of the native and Negro as animals. After all, if one made a man one's slave, and had scruples about it, what simpler solution than to pretend that really he is an animal? Then you need not worry yourself that you are making a fellow human being your slave. The argument is familiar. Aristotle uses it to justify slavery. He says that a city needs a work-force and so he manufactures a class of people who are 'servile by nature'. He had a hard time choosing people for this group because Greek slaves were prisoners-of-war sold into captivity. There would be kings and princes among them. The modern racist, however, has a doubly easy task. Not only can he point to the colour of the Negro's skin, but he can, through his ignorance, construct myths about the Negro's character. These books readily expose the White's myth-making in matters concerning the Negro. Fanon states quite simply:

'It is the settler who has brought the native into existence and who perpetuates his existence.'

Baldwin said on television last summer that there were no niggers he knew except the ones that Whites had invented. Luthuli mocks at the white pretence that the Negro is mentally backward. If a government like the South African purposefully closes down native universities and constructs its school syllabus so that there can be no progress for the native, then it is not surprising that someone comes out with the idea of native backwardness.

There is a later stage in the White's mythical construction of the native. As they repress him more, he naturally becomes more restless. Thus, as exploitation and oppression mount, it is necessary to make him out to be really evil indeed. Only then can one pretend that in beating and killing him for one's own ends is one 'punishing' him for 'crimes' he has committed. The settler must convince himself of the natives' fundamental wickedness:

'The settler paints the native as a sort of quintessence of evil. The native society is not simply described as a society lacking in values . . . the native is declared insensitive to ethics, he represents not only the absence but the negation of values' (Fanon).

If the oppression is to succeed, the settlers must not only convince themselves of this to calm their consciences, but they must convince the native, so that he accepts what they are doing to him as somehow just. He will never revolt unless he realizes his humanity—the third common theme of these books, put so neatly by Fanon:

'For he knows that he is not an animal: and it is precisely at the moment he realizes his humanity that he begins to sharpen the weapons with which he will secure its victory'—

and this is stressed in all the other books. The Negro and native must not struggle to reach 'white standards', but must maintain their own dignity and humanity. Luthuli does this indirectly in his counsel of non-violence, and has shown himself to put his tolerance and Christianity into action. Martin Luther-King, the student sit-in movement, the freedom rides and other non-violent groups (whose history is clearly laid out in W. Hayward Burns' book *The Voices of Negro Protest in America*) all testify to the greatness of the Negro and his future. Baldwin believes very passionately that the Negro in the States should recognize his greatness by his own standards, and not by those of bourgeois white America:

'James . . . you come from sturdy peasant stock, men who picked cotton, and dammed rivers and built railroads and in the teeth of the most terrifying odds, achieved a monumental and unassailable dignity.'

In realizing and maintaining this dignity, Baldwin claims, the Negro has a great advantage over the white man:

'The American Negro has had the great advantage of having never believed that collection of myths to which the white Americans cling.'

But instead of using this as an argument for walking out on the white man, who has failed him for so long, Baldwin makes it into just the opposite. He believes that the Negroes can help their fellow Whites to stop kidding themselves:

'These are your brothers', he writes, 'your lost younger brothers. And if the word integration means anything it means this: that we, with love, shall force our brothers to see themselves as they really are, to cease fleeing from reality and begin to change it.' But this brave new world is very far from arrived. Elsewhere Baldwin looks into the future realistically:

'A bill is coming which I am afraid the Americans will not be prepared to pay,' and one is frightened too because he is probably right. The Southern Whites in the Senate have entrenched themselves against the Civil Rights bill,<sup>2</sup> the Southerners themselves have shown they will not budge an

<sup>2</sup> This article was written before the passing of the Bill.



inch. There have already been violence and deaths. The great kick from the Washington march is beginning to wear off into impatience with the lack of results. The Negro is still hopelessly poor, making up a large percentage of those 46 million Americans who live on or below the poverty line. The same situation can be seen in South Africa, where the government has despaired of a rational solution and resorted to blunt total repression. Their legislative campaign against the Bantu, which Luthuli charts so well, outdoes the Nazi anti-Jewish laws before the war. But unlike the Nazis, the Afrikaners are in a minority of 3 to 11. They act not from a position of strength but of fear, and frightened men find it hard to listen to reason. Luthuli shows what hope he has of the Afrikaners giving in to goodwill:

'Will the outstretched hand be taken? Not, I fear, by the devisers of apartheid.'

What is there left then? What can be done? In the face of this stubborn intransigence many seek an escape into apartheid themselves, or into violence, as does Fanon. 'What happens to a dream deferred?' asked the Negro poet Langston Hughes. In extreme situations like this it may well explode in the hand of 'extremists'. Luthuli, who counsels non-violence all through is realistic enough to warn:

'If the Whites continue as at present nobody will give the signal for mass-violence; nobody will need to.'

Fanon, whose arguments seem so relevant to South Africa, Angola and Southern Rhodesia, sees no way out but violence. Violence, he argues, is how the settlers got there, stayed there, and is the only way they'll leave. The Black Muslims in the states reject the white man as a devil, and ask for six or seven states of the union where they can build their own society, untouched with the corruption and confusion of the America they find themselves in. They do not espouse violence for its own sake, but do not rule it out as a possibility. They argue that white civilization is doomed anyhow and is going to end soon. Their beliefs, campaigns and organization are carefully and sympathetically studied in Hawyard Burns' book which does much to take away the impression that they are race-mad 'hatists'. One senses that they have gained the reputation of extremists because their total rejection of white society has shocked the delicate minds of us white liberals. Be that as it may: something is coming in the States and in the Southern half of Africa. The kettle is about to boil over, and there will be few people who won't get burned.

This for a brief moment is where we, the white audience, come in, where the arguments of Luthuli, Baldwin and Fanon can be shown relevant to our situation as well. These arguments need not, in the pressure of the moment, involve our consciences. I think the problem of how far, we, as Whites, have profited from the exploitation of the

non-white is philosophical. We can, with impunity, remain as disengaged spectators on this point. The problem is too urgent for us to worry about where we stand morally with regard to South Africa and the American South. The problem is not contained in countries where these books were written. It is spread through the whole 'third world', the poor and hungry non-whites, the blacks, the 'yellow multitudes'. Talking in the World Conference on Trade and Aid at Geneva, U Thant warned:

'The present division of the world into rich and poor countries is much more real and much more explosive than the division of the world on ideological grounds.'

He is right, but colour, as we have seen in the case of the Black Muslims, soon becomes a ground for ideologies. It is a big coincidence that the 'rich' can also be classified as 'white' and that the 'poor' can be classified as 'non-white'. It seems to me that there is a threat of a new racialism developing, in which the Cold War, in all its frivolity, will seem to the non-white races of the world as the extravagance of a confused and irresponsible white minority. The disillusion and anger with Europe will be complete. Fanon warns his third world brothers, at the end of *The Damned*:

'Europe now lives at such a mad reckless pace that she has shaken off all guidance and all reason, and she is running headlong into the abyss. We would do well to avoid it with all possible speed.'

Before we all agree that this is marxist nonsense, perhaps we might remember the number of human lives that Europe, including Russia, has to her credit since 1914. Perhaps we could take a trip round a missile base, glance at last year's advertising figures, or look in on one of our more spectacularly empty churches. There is a lot wrong with white society, a lot wrong which gets directly in the way of the third world, and jeopardises their development. Is it surprising that members of these countries begin to suspect that the white man is out to protect the white man's privileges? If our intentions are good, if we really have reconciled ourselves to the displacement of Europe as the centre of the world, then silence and inaction will not show it. The West is being given a chance: there are specific things we can do for South Africa; we have our own racial problems in England. The conference for Trade and Aid at Geneva will show whose side the white man is really on: whether he is prepared to make sacrifices for the third world, or whether he is intent on protecting the white man's citadel of prosperity. Whatever happens, postponement and inaction simply make the problem worse. If we realize now our duties to the non-white world, from which we have profited so long, then catastrophe may be avoided later. If we shut our eyes and do nothing, then it seems to me that we follow the Afrikaners and the segregationists into the night.



This may all sound crazy, or maybe just a little too hard. It is hard, just as it was hard for Europeans to live with their spinning world, when Galileo came along. But there seems one consolation. In helping the non-white nations, in forgetting our priorities which put the white man first, we may find the escape we need from our society's chronic self-kidding. In fighting this problem we may find an outlet to the energy and confusion that has forced us, the whites, to confront each other since the war with weapons of the absurd, while ignoring the overwhelming problem of the non-white world which we had created around us; both contestants claiming hotly that it was all in the cause of freedom. This freedom can rather be achieved by facing up to ourselves and changing what we find there. Baldwin expresses this all so well:

'If we, and now I mean the relatively conscious whites and the relatively conscious blacks, who must, like lovers, insist on the consciousness of the others, do not falter in our duty now, we may be able to end the racial nightmare, handful that we are, and achieve our country and change the history of the world.'

He is talking in particular of America, but the application is general: change now and we may get somewhere, but we have to hurry:

'If we do not now dare everything, the fulfilment of that prophecy, recreated from the Bible in song by a slave, is upon us: God gave Noah the rainbow sign,  
No more water, the fire next time.'

C. E. T. FAWCETT.

#### A SACRED LANGUAGE

'My heart is full of sorrow when I consider how you are abandoning Greek for Latin, the language of Scripture for the language of the Roman streets, the language in which the holy Apostles Peter and Paul taught us the mysteries of salvation, the language used to praise God by so many generations, by our martyrs, by our confessors, by all our bishops until now, by all our fathers. Is it not also to this day the language of so many of our brethren, of all the apostolic sees of the eastern provinces? Are not your new ways introducing a division among Christians? Are you not despising the work of our fathers? Ah dear son, what madness drives you to abandon the tongue in which the Old Testament was given to the Gentiles, in which the blessed Evangelists wrote the Gospels, in which the Apostle Paul wrote to the churches of God...'

[From an imaginary letter written to a young Christian at Rome by an older man about the year 250 A.D. when Latin was replacing Greek in the Liturgy.]

## THE PROPHET SCORNE

ALTHOUGH the Catholic Church is a divine institution it is composed of human beings—fallible human beings—and as such is liable to the failings of other human institutions. Its hierarchical structure may lead to unjust suppression, its historical continuity may lead to anachronistic forms: as it is working in this world it has to deal in terms of secular forms—in terms of cultural patterns, nations and personalities. It may often happen that this institution loses its primary Christian drive and becomes controlled by these secondary and secular features. It also happens that through its strong past the Church fails to 'confront' the modern world, i.e. fails to realize the basic problems of a particular age and fails to present itself in terms of that age. Further, because the Church has historically grown up in some countries more than in others, it has tended to integrate certain relative and national elements, certain 'accidentals' into her teaching and practice, which hamper the spread of Christianity to the non-European nations. St Paul emphasised the non-Jewish nature of the Church, and the problem of national character has often recurred. Confrontation and adaptation both historically and geographically are necessary if the Church is to succeed. The two problems of national and historical irrelevance are common enough. In the mission countries this problem of national churches was most noticeable. It was not just a question of Latin and Gothic Churches, meaningless liturgical symbols and European customs—i.e. it was not merely cultural, it was also political. The missions would fly their own national flags over the local churches on holidays, they would receive the protection of the often hated foreign powers; they might fail to learn the language well. Being men of their times they shared—often unconsciously—the superior ideas held by Europeans. This attitude, avuncular when not despotic, made nonsense of Christianity but it permeated to the very heart of the Church because the European missionaries treated their native fellow priests as inferior and more specifically they would not countenance the creation of native bishops. They failed to 'confront' the problem: they were identified with foreign powers and thus alienated the people they were trying to convert. This alienation had to be overcome and could only be so by a double change: first the missionaries would have to identify themselves with their people and translate the Mass and their life into the terms of the new country and as a complement to this cultural and mental alteration the local priests would have to be trained as equals with a pride in their country: finally there would have to be native bishops.

At the turn of this century this was easier said than done. Any priest who perceived this would face enormous difficulties in dealing with his European superiors. The contradiction between obedience and conscience



is a continually recurring one: the priest who sees what should be changed and yet cannot get his superior's consent while realising—or imagining—he is helpless in himself. This ability to steer oneself between the Scylla and Charybdis of being disobedient and being an ineffective pastor, of losing the loyalty of his flock, is given to only a few. A man must be so absorbed by his religion—wholly charitable—and yet combine this with a clear perception of the needs of the Church and his duties as a pastor. By his example he does not so much overcome the problem of ecclesiastical rigidity as transcend it, and by his actions and words he captures the minds of men. He is followed not for his bravery or his power but for his utter selflessness and his complete identification with the problems of his flock.

Such a man was Fr Vincent Lebbe, the Apostle of modern China.<sup>1</sup> He was born in 1877 in Ghent, Belgium, the first child of strong Catholic parents. As a young boy he was a great admirer of France and at the same time became attracted to the Vincentian order. In his earlier teens he adopted certain ascetic traits—drinking only water, cutting down on sleep and so on—and when he was eighteen he entered the Vincentians in Paris. The main influence on him so far had been his parents: they were examples of humility who at the same time stood firm on questions of principle. He was a small man who combined a fiery religious devotion and energy with childlike playfulness. From 1895 to 1900 he was in the novitiate in Paris and during this time Vincent Lebbe was wholly absorbed in his task and his slogan—repeated to others—was 'Let us be saints'. At this time the inter-religious controversy between modern and traditional ideas was at its height and in this atmosphere he developed an attitude which was the kernel of all his later life as a Catholic activist. 'One has to live in the present', he wrote, 'and while it is necessary to get rid of everything evil in the present, it is not enough simply to side with what is good in a timeless way in it; one has to learn to see things from a contemporary point of view, even when it is not necessarily any better than any other point of view, simply because it is the contemporary point of view.' This idea is often so lacking in the Church where something is far too often presumed to be the best now because it was the best in the past or in some other country.

In 1900 he left for China where he was to live until his death in 1940 except for one trip back in 1913 and an enforced banishment from 1920 to 1926. In China the Church's position was weak. It had taken Catholics 300 years to overrun Europe: in the same period of campaigning it had left China untouched. This was a result of the European nature of the Church. In 1842 the English had launched the opium war and the

<sup>1</sup> *Thunder in the Distance: the Life of Père Lebbe* by Jacques Leclercq. Pp. 322 (Sheed and Ward, New York) 5 dollars.



FR VINCENT LEBBE



humiliations of China continued with their culmination in the Boxer Revolution—the fifty-five days at Peking—after which the imperialist armies sacked the city. The Chinese view was this: 'The Christians have upset the whole world. They get the Europeans behind them and then they behave as arrogantly as they like, insult ordinary people, oppress the Ch'ing dynasty, and pour contempt on our sacred relationships by doing away with the doctrine of the saints.' The missionaries are at different tables from the Chinese priests and though they talked with the Chinese, they regarded them as children. In the first hundred years of missionary work this attitude was unknown but in 1715 the Chinese Rites—the formulation of the liturgy in terms meaningful to Chinese—were condemned. It was presumed that non-Christian Chinese were irrevocably pagan and there was no attempt to fraternise with them. The result was not merely that there were few converts; more seriously, the Christians were often attacked. As Fr Lebbe remarked, 'They never kill missionaries simply for being missionaries these days: they kill them for being Europeans, because the Europeans are China's enemies. Oh, if you knew how justified they are in thinking that!'

Fr Lebbe not only had the intellect to see what was wrong; he also had the character to become Chinese. He not only learnt the language thoroughly but he wore Chinese dress and accepted all the inconveniences of Chinese life which his European colleagues avoided. He was disturbed by the way the missionaries behaved but when he told his bishop he got this all too typical answer: 'It isn't you or I who have got the Church into this false position. It is the result of something that has been going on for centuries. And it won't be changed by a young man of twenty-five.' However, he set out to belie this statement and in his country parish he was a great success because he became wholly Chinese and wholly Christian. He would speak to whole villages and, as later noticed by Europeans, he was eloquent not in a parliamentary sense but because his words and mind were one and what he said was so patently Christian. As he travelled about the countryside he had many extraordinary experiences: his conversion of the whole village of Siao-Han-Tsun can serve as an example.

He installed himself in the village and with his catechists 'drew up a plan of campaign. All the leading non-Christians were invited to a ten-day conference in which he explained the Christian teaching to them and stressed the fact that its high morality was based, as they themselves must have seen, on charity and forgiveness . . . On the last day of the conference he asked them what conclusions they had come to. 'The oldest of them', wrote Fr Lebbe in a letter, 'said that he would rather not answer at once; anything he might say would only be his own personal opinion, and it would be better if he came back with the whole village's reply next day.'



'What the following morning was like I leave it to those who ever felt any enthusiasm for God and His Church to imagine . . . The non-Christians were keeping everything very secret . . . The catechists dropped in one by one at the main catechist's house, which is where we generally met . . . First there was a bit of talk—there was anxiety on all their faces and assuredly in all their hearts. If we had hoped and prayed and worked in vain! Then, as there was really nothing to say, they all started praying silently.'

'All at once I heard a young man calling me from the courtyard. He rushed into the room breathless. "Father", he said, "come at once. The leaders are here with me. They want you to come out and meet them in the yard."

"In the yard?" I said.

"Yes, come along."

"And what have they to say?"

'But the young fellow had disappeared. Oh, if only I could describe the agony of those few moments! All the catechists had stood up and then followed me out, pale and trembling, without a word. The double door that led into the yard had been thrown wide open by the young man. We stopped on the inside step and watched all the leaders, led by the elders, enter from the street. They said not a word, but a big crowd followed them into the yard and ranged itself behind them. The leaders stood before me, almost touching me, so great was the crowd behind them . . . They were all in: the little yard was full, packed, packed to overflowing—several hundred people and all of them still absolutely silent. The eldest of the leaders turned round to see that his whole company was in its place, then in a voice trembling with emotion he shouted:

"Young men and old, on your knees!"

'The leaders and all the others fell to their knees, saying, "Father, you must give us your blessing. We are all Christians."

'How can I possibly describe what we all felt at that moment?'

'From Siao-Han-Tsun the fire spread to two neighbouring villages, and more than thirteen hundred non-Christians were put on the way to baptism . . . From now on the whole vicariate had its eyes fixed on Père Lebbe. The bishop had begun to say that they had a second St Francis Xavier amongst them.'

This activity was so successful that in 1906 he became chief of the missions in Tientsin, a large town on the Chinese coast and one where the problems of Sino-European relation were acute. When he arrived at the mission centre the missionaries were amazed by the little man with a Chinese shopkeeper's cap and only a rolled up mattress and his pipe as luggage. He soon broke all precedent by making visits to the Chinese civil authorities in the town and unlike many of his colleagues he under-

stood the mandarin ceremonial. As further changes he instructed the doorman to allow all visitors to come and see him and finally moved the centre of the mission from the European to the Chinese sector of the town. He became well known and loved by the population but always retained his simple and direct personality. This harvested many souls. One day he saw an exhausted man by the side of the road whom the passers-by left alone and like a Good Samaritan Fr Lebbe gave him his coat and put him up in hospital. The man lived over a hundred miles away and Fr Lebbe had forgotten all about him when a letter arrived saying that the whole of his village wanted to be converted after they had heard the man's story. Everyone was touched by his activity: as one Frenchwoman remarked, 'I haven't seen Jesus, but I've seen Fr Lebbe'. He organised schools and committees to help the poor and spoke at civic gatherings: later he founded a newspaper. Thus he achieved the first half of his task: that of being a pastor. However, his superiors were not happy with him and in August 1908 he was summoned to Peking and accused of pride, of seeking to get into the limelight and of 'introducing new methods and new lines of activity which had not been approved by the Church'. Fr Lebbe comforted himself with the thought that St Paul had suffered more through the Jews than through the Gentiles. When he produced a paper, his bishop forbade any of the clergy to contribute to it. Fr Lebbe's reaction was one of complete charity: he left Tientsin rather than have to conflict with either of his two duties. In 1913 he returned to Europe and read a book by a Canon Joly who posited the thesis that without native bishops there was no hope for the missionary Church. This came as a thunderbolt to him: in 1908 he wrote to his brother, 'our Christians must become Chinese Christians, with their own proper clergy', and these ideas of native bishops and native clergy preoccupied him as he travelled and talked in France and Belgium. It was this he asked his audiences to pray for and in his talks to high-ranking officials he emphasised the need for 'confrontation'. These themes dovetailed with the new liturgical movement in Europe, since both were concerned with the adaptation of the Church to the needs of the current situation. Again and again it is this theme of the Church being in touch with what is meaningful to people today—of how best to formulate the Church's teaching. In addition to Chinese bishops he also underlined the need for a local Mass, and local architecture for churches. As he talked, Fr Lebbe struck people for what he was—simple, intense and sincere—and although he was serious and convinced of what he said, he presented it humbly.

In 1914 he returned to Tientsin and his work grew. In August 1914 he gave three lectures on Catholicism to over a thousand people. The Chief of Police lent him the town band and after each lecture he was answering questions until nearly midnight. Since his arrival in 1906 he



had completely transformed the nature of the missionary scene in Tientsin, he had brought the Church into line and was on the way to disproving the warnings his bishops gave him as a young man. His achievement in reaching all sections of the people can be seen in the remark of one old convert: 'I didn't know what the Christian religion was. Before Père Lebbe came along, whoever took any interest in our souls? All we knew about the missions was that they took care of Christians when they came up in the courts.' As a Chinese Père Lebbe celebrated China's National Day and on that day in 1916 he brought out the first Catholic Daily in China.

However, this was regarded as 'meddling in politics' as was the incident that led to his downfall: the French consul in Tientsin was bullying the Chinese into conceding some land and Fr Lebbe wrote to the French envoy in Peking to plead the Chinese case—to plead for justice. The envoy was angry and told the bishop: the latter told Fr Lebbe to stay neutral in the dispute and when the latter in all humility said what he thought, the bishop called him an apostate. Such is the misuse of ecclesiastical authority which ignorance and bias can lead to: in any case Fr Lebbe was sent away from Tientsin and the Vincentian chief summed up the issue by saying, 'The English have had no qualms about extending themselves here: why shouldn't the French do the same?'

Now, although Fr Lebbe was burning with indignation at the injustice done by his Church to the Chinese, he accepted it all in humility. The Visitor—the head—of the Vincentians warned him about the evils of Chinese Nationalism and told him to be loyal to France, without whom the missions would never have got anywhere in China. As a matter of fact, the missions had not got anywhere anyway: the success in Tientsin was due to Fr Lebbe's novel approach. His reply was simple: 'I have been asking God for the grace of martyrdom for twenty-five years and I rather think that this is the kind of martyrdom I am meant for.' But there was worse to come: the simple fact was that his superiors were more interested in keeping on good terms with the French imperialists than in seeing justice done. They were indifferent to the rights of the 'wicked and childish Chinese': this lamentable attitude must have hurt Fr Lebbe most deeply both as a Christian and as a friend of China. His obedience did not break, even when he was banished to the south but there too he ran into trouble by decking his church with Chinese and Papal flags instead of French and Papal ones. He kept on writing to his friends in Europe but all seemed lost: after some time he was able to state his views in a letter to his bishop in reply to a letter of the latter's. It is a perfect example of his ideas because it combines the principle he was fighting for with characteristic humility. The letter is divided into three points and is worth quoting at length.

(1) Patriotism: on this subject his bishop had said Chinese Christians were not to be involved in politics for this 'exposed them to conflicts beyond their strength. They are not fitted for such battles'. Fr Lebbe replied: 'Chinese Christians have the right, or rather the duty to be patriotic in exactly the same way as Christians in Europe or America'. Nationalism, particularly among the students was growing and the 4th May Movement in which Mao Tse-Tung participated was soon to spring up in Peking. 'We shall never get rid of their patriotism by ignoring it. We shall never prevent it overstepping its proper bounds by stifling it. It will grow and develop on its own, and the more it grows and develops apart from us, the more errors we shall need to fear, up to and including an unconscious but real alienation on the part of Christians from the Church herself.'

(2) The French Protectorate (the political identification of the missions with the French imperialists): His Bishop had written that it was asked for and accepted by Rome and so 'we are not to argue about it'. Fr Lebbe pointed out that it kept people away from the Church and that it would be better for the Church to undergo persecution without the protectorate than safety with it. As an analogy he pointed to the English Catholics who were in prison in 1588 and yet wrote to Queen Elizabeth promising to fight against the Spanish armada which was meant to be coming to rescue them.

(3) A National Priesthood: the Bishop had said that only Rome was able to decide this and that the Chinese were not mature enough for it. To this Fr Lebbe replied: 'Only a national priesthood can really understand a people's soul and see into it and convert it. No nation, not a single one, has ever been converted by a foreign priesthood . . .' He complains of the inferior treatment given to native priests and pleads for equality by asking: 'Are we unable to do for the love of Jesus Christ what so many European civilians can do for the love of money?'

He goes on to deal with these problems in greater detail and then ends up with a restatement of his humility. 'On reading what I have written just before despatching it to you, I am appalled once again at my own audacity. In the depths of my soul I seem to hear you calling me, and my own trembling reply:

'I have never asked you about anything', you say, 'what is the meaning of this letter?'

'I know you have never asked me about anything' I reply, 'but this letter is a poor man's offering.'

'But you are speaking to one who has grown old in apostolic work, whereas you yourself are still quite young.'

'True, but I have known years that seemed like decades, for suffering makes us old.'

'But is this any of your business?'



'For my brothers, the Chinese, I speak to their father.'

The Bishop did not reply.

Meanwhile, things in Rome were moving; in July 1918 the Vatican had tried to send a Papal Nuncio to Peking, but the French had thwarted this effort. However, in November 1919, the Encyclical 'Maximum Illud' appeared with the theme of emphasizing the native clergy. While this was not actually ignored by the missionaries, they regarded it as imperious and premature. Fr Lebbe was most enthusiastic and soon his case began to move again. His superiors wanted him sent out of China and the Chinese students in France were all being influenced by the fashionable anti-clericalism of the period. So he returned to Paris to act as chaplain to the students and found that the students as usual attacked Catholicism as being a weapon used by foreign powers to overcome the Chinese. This attitude was changed by Fr Lebbe who opened up a home for Chinese students and got them put up in the houses of families and arranged for meetings and a weekly magazine. At the same time he found that the attitude to 'Maximum Illud' was disappointing and few non-missionary people had even heard of the encyclical. The head of a missionary society in Rome was asked in 1920 about Chinese bishops and replied: 'In a couple of hundred years, perhaps. Chinese bishops today and there would be schism at once.'

Fr Lebbe was undaunted and his friends Cardinals Mercier and Van Rossum were hard at work behind the scenes at Rome. He told Cardinal Van Rossum about the need for Chinese bishops and for the next seven years this was the theme he stressed. In 1920 he had a private audience with the Pope to whom he talked about China and the problems there. He saw that, however black the prospects had appeared from China, his pleas had started to work behind the scenes and in 1922 an Apostolic Delegate, i.e. a papal envoy to the Chinese Church, not to the Chinese State, was at last sent off.

Throughout these six years from 1920 to 1926 he still dressed as a Chinese without any pretension. Some society ladies to whom he gave a retreat were so shocked by his appearance that they gave him money to get a new soutane. He took the money—and gave it to a needy student. His work among the Chinese students he combined with his campaigning for the consecration of the bishops and his influential friends worked with him. The new trend in the Vatican, which had led to the writing of 'Maximum Illud' and the sending of the Apostolic Delegate, finally led in 1926 to the consecration of six Chinese bishops by the Pope in St Peter's—the final success of Fr Lebbe's efforts, for it was he who, in his audience with the Pope, had suggested them all as bishops.

From 1926 to his death in 1940 he was engaged in two main tasks. The first was the organisation of societies for the training of missionaries. In Europe the 'Society of Auxiliaries of the Missions'—S.A.M.—was

set up with its first recruits from Belgium. These missionaries were of a new type: they were not going to serve under foreign bishops but under native ones. The oath of allegiance ran thus:

'Père Lebbe made himself a Chinese to save the Chinese, as Paul the Apostle, by birth a Jew, became a Greek to the Greeks and a Roman to the Romans, to save them.

Christ's love has seized upon us too: we, his humble sons, want to try like him to love infinitely, without any distinction of race, colour or nationality.

We are sons of Père Lebbe; we have been blessed by the first six Chinese bishops.'

A parallel lay institute for women was also set up in 1937 but only got going after the war. On his return to China in 1926 Fr Lebbe got a cold welcome from the Europeans who blamed him for the consecration of the Chinese bishops, an act they resented. Even his old friend, Mgr Vienne, who had sheltered him after the Tientsin trouble of 1916, would not see him. In 1927 he set up a new religious community, 'The Little Brothers of St John the Baptist', who combined two ideals: the monastic and contemplative (Buddhist as well as Christian) element with the apostolic activity shared by the societies he had founded in Europe. The rule of this order was strict, but combined with the monastic side each 'Little Brother' was at his bishop's disposal and had learnt a trade. Their monastery was also a refuge for beggars of which there were many but Fr Lebbe still preserved his humility and generosity: although he was known to have given a rickshaw boy ten times the fixed rate for a trip he would offer it with Chinese grace: 'Pray do me the honour of accepting this modest sum . . .' In addition to this community of 'Little Brothers' Fr Lebbe founded the 'Little Sisters' or Thérésiennes who took St Thérèse of Lisieux as their patron.

Although Fr Lebbe had founded two orders and two missionary societies, he was still himself a Vincentian and therefore subject to Vincentian authority. His superiors were, as we saw, not reconciled to his return to China and his striking success had only hardened their resolve. By 1933 they were trying again to send him out of China for ever, so on his friends' advice Fr Lebbe left the Vincentians. His superiors were satisfied and the necessary dispensations were supplied by Rome; this must have been a sad break for him: as a boy he had been devoted to St Vincent and the missionary order he founded, and the order had formed the central bone of his life. Although the bitterness of his opponents forced him out, he accepted it positively, i.e. he took it as an opportunity not for resentment but for becoming a member of his own 'Little Brother' community and even greater identification with his Chinese brothers.

He had entered the final stage of his life in which he became involved in the chaos of the patriotic war with Japan. In this, as in other conflicts,



the official European attitude was neutral: it was indifferent whether the Japanese won or not. To Fr Lebbe this was shocking and he threw himself into the propaganda work of rousing national sentiment among the people and on the more practical level he organised his 'Little Brothers' into squads of stretcher bearers. Although he was getting older he felt as deeply as any native Chinese the injustice of the Japanese attacks. In a speech he said, 'I am a Chinese. Don't look at my nose or my eyes: look into my heart. We must make China a great country by making it Christian and giving it men who keep their integrity even when they become mandarins . . . And then we can start on the fight back . . . I want to work with you on this tremendous task, even if it takes twenty years. And even if it takes twenty years before our soldiers are marching north east again, I'll be there with my stretcher bearers . . .' His efforts never flagged and in the middle of an attack he was known to have stood up in the middle of the road while the other soldiers and stretcher bearers were crouching on the ground. After the war began in earnest in 1937, he was asked by Chiang Kai-Shek to help in the task of galvanising the national spirit of the masses which had been demoralised by long civil wars and famine. He travelled far, addressing troops and workers and farmers, speaking in any spot and on any occasion; in an analogous Christian sense he was 'campaigning for the nomination'.

As he had shown in Europe, he moved his audience by his direct appeal because his words and his thoughts were one. He was wholly generous, wholly confident, wholly absorbed in the struggle for China. He wrote to his brother: 'Courage, O Lord! I would rather die than go on living as a neutral, not daring to call good and evil by their proper names, not daring to give my last ounce of blood for the oppressed—if only for the sake of manifesting, even if I was the only such person in the world, some sort of Christian indignation against the demon of imperialism'. In his life he had come into conflict with authority and submitted while not going against his conscience. He had not been rash, he had not succumbed and this delicate balance had been the precursor of success. But in the fight against the Japanese he showed that a saint can also be violent in his views and how indignation can, in some contexts, be not only permissible but a definite Christian virtue. To overcome the limited and biased views of his superiors he had been flexible and patient: in the face of Japanese aggression he burnt with patriotic fire.

The last three years—1937 to 1940—were spent in organising his stretcher bearers and in propaganda work. His health began to fail in 1940 and after a month's abduction by the Red Army he broke down and died at Chungking on 24th June. He was sixty-three years old and had spent thirty-one years in China. The death of Lei-Ming-Yuan, or 'Thunder in the Distance', was marked by a day of National Mourning. This was the great recognition—recognition as a Chinese hero by the

Chinese. His whole life was based on adapting himself to his flock, on preserving the eternal truths in a particular, relevant form.

Forty years earlier he has written to his brother: 'If St Paul had gone on being a Jew, who would have brought us out of the darkness? If I tried to go on being a European, I should be no better than a corpse. We only get to know people by becoming one with them; we only win them by giving ourselves. God is my witness that I shall spare myself in nothing to gain that end . . .'

S. F. P. HALLIDAY.

#### FR LEBBE'S FOUNDATIONS

(1) 1925: The Society of Auxiliaries of the Missions. Address: Le Centre Vincent Lebbe, Louvain, Belgium.

(2) 1928: The Little Brothers of St John the Baptist.

(3) 1928: The Thérésiennes.

(4) 1937: (through the Abbé Boland) the *Auxiliaires Laïques des Missions*, now the *Auxiliaires Féminines Internationales Catholiques*. Address: 84 Rue Gachard, Bruxelles 5, Belgium.

(These are the publishers of *Perspectives de Catholicité*, reviewed on p. 279.)

#### CATHOLIC ACTION

TODAY's laity . . . is a new laity in regard to its formation, its organisation, its utilisation. When Pius XI made this truth the master-principle of his pontificate, he revolutionised the Church. If only the clergy would understand how far this apostolic transformation of the whole Church carries—the Church which is the Mystical Body of Christ, all of whose members share in the conquering life of their Leader. This unam, sanctam, catholicam et apostolicam Church must be being ceaselessly rebuilt by a priesthood of Catholic Action, under the authority of the bishops and the Pope. Such a clergy must ceaselessly help it to expand. This militant and conquering Church, under the inspiration of a Catholic Action clergy and with a laity more and more conscious of its apostolic calling, will possess a true mystique of conquest and a true dynamism of conquest against that paganism and barbarism which threaten more than ever before Christian civilisation.

MONSIGNOR JOSEPH CARDIJN.



## THE APOLOGIA

ALTHOUGH 1964 is the centenary of the publication of Newman's *Apologia*, no mention of the fact had been made in the JOURNAL nor was any reference to it or its author even projected. When this became known, there were some who felt strongly moved and who therefore sent in to the Editor the following protest:

Whereas it appears to be a fact that it is only among his own people and in his own country that the depth of thought and clarity of vision of that great writer John Henry Newman is unknown or ignored, so that they are willing to talk about his quarrels with Manning but have not the stamina to read his books, while foreigners hold seminars on his teaching and congresses in his honour.

Whereas moreover the need to revive his memory is manifest and may be illustrated by the fact that a young man in the most senior part of this school was recently heard to remark: 'Newman, I thought he was an American'.

Whereas again we live in an age which he clearly foresaw, when, to quote his memorable words: 'Mistiness is the mother of wisdom. A man who can set down half a dozen general propositions, which escape from destroying one another only by being diluted into truisms, who can hold the balance between opposites so skilfully as to do without fulcrum or beam, who never enunciates a truth without guarding against being supposed to exclude the contradictory—who holds that scripture is the only authority, yet that the Church is to be deferred to, that faith only justifies, yet that it does not justify without works, that grace does not depend on the sacraments, yet is not given without them, that bishops are a divine ordinance, yet those who have them not are in the same religious condition as those who have—this is your safe man and the hope of the Church; this is what the Church is said to want, not party men, but sensible, temperate, sober, well-judging persons, to guide it through the channel of no-meaning, between the Scylla and Charybdis of Aye and No';

We the undersigned take note with grief and indignation of the fact that the centenary of the publication of the *Apologia* has escaped the notice of THE AMPLEFORTH JOURNAL, and register our protest by this present instrument.

PATRICK BARRY, O.S.B., T. CHARLES EDWARDS.

Only a heart of adamant could have remained unshaken by such an *démarche*, and in consequence the first of the signatories was immediately commissioned to write the necessary article; it appears below.

THE EDITOR.

## NEWMAN'S DEFENCE

*'Especially when I was left to myself, the thought came upon me that deliverance is wrought, not by the many but by the few, not by bodies but by persons' (Apologia, p. 98).*

A hundred years ago society had rejected the duel and had not yet invented the television interview as a way of drawing public attention to a disagreement between two eminent men. A warfare of pamphlets was an accepted and respectable method of achieving the same end; and on the whole it was probably better adapted to bringing the dispute to a satisfactory conclusion than the earlier method of firing pistols or the later one of facing a brash young man from the B.B.C. asking impertinent and irrelevant questions.

Newman's *Apologia* was the outcome of such a warfare. It is the defence of his life and in particular of his conversion to the Catholic faith. As it came out in weekly parts between February and May 1864 it was immediately recognised as a work of great sincerity and depth. It made of Newman once again a national figure, brought his name from the obscurity and neglect into which it had fallen, and achieved for him and for the faith he was defending a great controversial triumph. However, its importance was never merely that of restoring the good name of its author. It touches deeper issues than this. It quickly rises above the limitations of a personal disagreement, for its subject is essentially the timeless theme of man faced with the problem of divine revelation. The truth about God, the lure of scepticism, a teaching Church, the development of doctrine, faith and man's hope of salvation—these are the themes of the work. It is an able and sincere answer to a charge which has been familiar to Catholics of all ages:

'The charge is this: that I, as a Catholic, not only make profession to hold doctrines which I cannot possibly believe in my heart, but that I also believe in the existence of a power on earth, which at its own will imposes upon men any new set of *credenda*, when it pleases, by a claim to infallibility; in consequence, that my own thoughts are not my own property; that I cannot tell that tomorrow I may not have to give up what I hold today, and that the necessary effect of such a condition of mind must be a degrading bondage, or a bitter inward rebellion relieving itself in secret infidelity, or the necessity of ignoring the whole subject of religion in a sort of disgust, and of mechanically saying everything that the Church says.'

It all started with a review by Charles Kingsley in Macmillan's Magazine, in which he carelessly tossed off the remark: 'Truth, for its own sake, had never been a virtue with the Roman clergy. Father Newman informs us that it need not, and on the whole ought not to be.'



There followed an exchange of twelve letters, sharp, controversial but polite, full of brilliant repartee. These were published by Newman and Kingsley replied with a pamphlet of forty-eight pages entitled: *What, then, does Dr Newman Mean?* It was a thoroughgoing personal attack ranging far beyond the subject of the original letters—an attack on Newman's life and all that he had stood for during the last thirty years both as an Anglican and a Catholic.

Newman's reply was to write the *Apologia* in seven weekly parts which were completed by 26th May; some appendices were added later. The writing was a *tour de force*, which has often been commented on. It achieved far more than a reply to petty insults.

'I recognised what I had to do, though I shrank from both the task and the exposure which it would entail. I must, I said, give the true key to my whole life; I must show what I am that it may be seen what I am not, and that the phantom may be extinguished which gibbers instead of me. I wish to be known as a living man, and not as a scarecrow which is dressed up in my clothes . . . and thus I shall account for that phenomenon which to so many seems so wonderful, that I should have left 'my kindred and my father's house' for a Church from which once I turned away with dread; so wonderful to them! as if forsooth a Religion which has flourished through so many ages, among so many nations amid such varieties of social life, in such contrary classes and conditions of men, and after so many revolutions, political and civil, could not subdue the reason and overcome the heart, without the aid of fraud and the sophistries of the schools.'

The *Apologia* is a careful and exact document, looking back over thirty years to the beginnings of the Oxford Movement and beyond that to Newman's own boyhood and childhood at the beginning of the century. Because of this it is not all easy reading for one unfamiliar with the history of the times. A useful commentary on it is Newman's own novel *Loss and Gain*, which brings to life some of the controversies which divided Oxford in Newman's day.<sup>1</sup> But the *Apologia* itself is by no means an arid historical document of interest only to students of the period. Many of its pages make lively and contemporary reading, and this for two reasons: because it is facing the problem of religious truth, and even more because he foresaw in his day with a clarity which is often astonishing the problems which beset us as Christians today. He saw that the attitudes to Christianity current in his day were not static and final and he knew where they would lead. He foresaw the dull scepticism and tired disengagement which is the greatest danger to Christianity today. In *Loss and Gain* Mr Batts endeavours to save Charles Reding from the hideous

<sup>1</sup> This has recently been published in paperback by Burns and Oates at 3s. 6d., as also his other novel *Callista*, the story of a third-century convert and martyr.

fate of becoming a Roman Catholic. He offers him a pamphlet of the Truth Society, the message of which was as follows:

#### ON THE PURSUIT OF TRUTH

1. It is uncertain whether Truth exists.
2. It is certain that it cannot be found.
3. It is a folly to boast of possessing it.
4. Man's work and duty, as man, consist, not in possessing, but in seeking it.
5. His happiness and true dignity consist in the pursuit.
6. The pursuit of Truth is an end to be engaged in for its own sake.
7. As philosophy is the love, not the possession of wisdom, so religion is the love, not the possession of Truth.
8. As Catholicism begins with faith, so Protestantism ends with inquiry.
9. As there is disinterestedness in seeking, so is there selfishness in claiming to possess.
10. The martyr of Truth is he who dies professing that it is a shadow.
11. A life-long martyrdom is this, to be ever changing.
12. The fear of error is the bane of inquiry.

It may have seemed an extravagant piece of satire in 1848; today it isn't satire at all.

Truth is the theme of the *Apologia*—divine truth, that is the truth first of natural religion then of revelation. It was written in answer to a brutal charge of untruthfulness and hypocrisy. Its triumph was the revelation of a life devoted to truth. So convincing was this triumph that it was unanswerable and remained unanswered.

Newman's own approach to truth was scrupulous and exacting: 'I determined to be guided not by my imagination but by my reason; and this I said over and over again both in conversation and in private letters. Had it not been for this severe resolve, I should have been a Catholic sooner than I was.' The keynote of his approach is a reverence for the objective reality of truth and a horror of subjective manipulation to suit the preferences and prejudices of a society or an individual.

It is here that Newman's thought is most clearly scriptural in origin and most vitally important in the world today. We are all familiar with the approach of the TV interviewer or the journalist in search of copy. 'Does religion satisfy? How far does it meet the needs of society today? Is it a "good buy"?' The assumption seems to be that the important question about God is whether he comes up to the requirements of the Affluent Society; whereas the real question is, how really affluent is society without God. And the real problem is the one with which Newman wrestled of how man should approach God. No truth can be grasped



without a preparation of intellect and imagination. Can religious truth be grasped without a preparation of heart?

'For is not this the error, the common and fatal error, of the world, to think itself a judge of Religious Truth without preparation of heart? "I am the good Shepherd, and know My sheep, and am known of Mine". "He goeth before them, and the sheep follow Him, for they know His voice." "The pure of heart shall see God"; "to the meek mysteries are revealed"; "he that is spiritual judgeth all things"; "the darkness comprehendeth it not". Gross eyes see not; heavy ears hear not. But in the schools of the world the ways towards Truth are considered high roads open to all men, however disposed, at all times. Truth is to be approached without homage. Every one is considered on a level with his neighbour; or rather the powers of the intellect, acuteness, sagacity, subtlety, and depth, are thought the guides into Truth. Men consider that they have as full a right to discuss religious subjects, as if they were themselves religious. They will enter upon the most sacred points of Faith at the moment, at their pleasure—if it so happen, in a careless frame of mind, in their hours of recreation, over the wine cup. Is it wonderful that they so frequently end in becoming indifferentists, and conclude that Religious Truth is but a name, that all men are right and all wrong, from witnessing externally the multitude of sects and parties, and from the clear consciousness they possess within, that their own inquiries end in darkness?' (Univ. Sermons, p. 198.)

This genuine search for truth is necessary to lead men to an understanding of God's revelation and to the Church which Christ founded. That is the message of the *Apologia* and it is worked out in the living example of the development of his own thought. The Church itself is seen as a living reality, not as a society or club for those who feel mildly well-disposed towards the idea of God. 'All true conversion must begin with the first springs of thought and each individual man must be in his own person one whole and perfect temple of God, while he is also one of the living stones which build up a visible religious community.' The order of grace is a reality not founded upon education and good manners, and those who repose in the cultured prejudices of polite society may have some shocks in store for them: 'The writer (Kingsley) has said that I was demented if I believed, and unprincipled if I did not believe, in my statement that a lazy, ragged, filthy, story-telling beggar-woman, if chaste, sober, cheerful, and religious, had a prospect of heaven, which was absolutely closed to an accomplished statesman, or lawyer, or noble, be he ever so just, upright, generous, honourable, and conscientious, unless he had also some portion of the divine Christian grace; yet I should have thought myself defended from criticism by the words

which our Lord used to the chief priests, "The publicans and harlots go into the kingdom of God before you".'

Newman, in his thought, is a man of our time, and the influence of his writing on those who have worked for the renewal of the Church in the Vatican Council is testimony enough of this. The republication, therefore, of Fr Przywara's selection from his writings under a new title is most welcome.<sup>2</sup> Newman's works have not, in fact, been much read in this country since his death, and it is time that they became as well known among Catholics in England as they are on the Continent.

Newman had much to suffer in his lifetime, but his journey to the Catholic Church was a journey to a peace which did not forsake him. Too much has been written about the external controversies and difficulties with which his life as a Catholic was beset. Too little has been written of the inner peace, which made it possible for him to write in the last part of the *Apologia*:

'From the time that I became a Catholic, of course I have no further history of my religious opinions to narrate. In saying this, I do not mean to say that my mind has been idle, or that I have given up thinking on theological subjects; but that I have had no changes to record, and have had no anxiety of heart whatever. I have been in perfect peace and contentment. I never have had one doubt. I was not conscious, on my conversion, of any inward difference of thought or of temper from what I had before. I was not conscious of firmer faith in the fundamental truths of revelation, or of more self-command; I had not more fervour; but it was like coming into port after a rough sea; and my happiness on that score remains to this day without interruption.'

<sup>2</sup> *The Heart of Newman* by Erich Przywara, S.J. (Burns and Oates) 25s. Pp. 361.

—This anthology contains 363 quotations from the whole range of Newman's works, admirably chosen and set in order.

#### WEST COUNTRY CATHOLICISM AND THE VERNACULAR IN 1549

'We will not receive the new service, because it is but like a Christmas game; but we will have our old service of mattins, mass, evensong and procession in Latin as it was before . . . And so we, the Cornishmen, whereof certain of us understand no English, utterly refuse this new service.' [On the first Prayer Book, of Edward VI.]



## CORRESPONDENCE

## REFORMERS AND TRADITIONALISTS

*The Editor of THE AMPLEFORTH JOURNAL*

11th September 1964.

SIR,

As the Council proceeds, the perspectives in which we see the issues confronting the Church are constantly shifting. By the time the Council Fathers now gathered in Rome go home, the preoccupations of today will seem out of date. Nevertheless, it may be of some interest to set down, on the eve of the opening of the Council's Third Session, the way one English layman feels about the great debate within the Church as it has proceeded so far.

There seems to be a mounting risk that the intolerance of the extreme reformers and the obstinate pessimism of the extreme traditionalists will create divisions among the faithful which may be sadly difficult to heal. Yet most people who are not hopelessly prejudiced recognise that there are important aspects of thought and practice in the Church which need bringing up to date. This must be true in any age, but especially in our own where the pace of secular change has outstripped all calculation. Honest men who find some of the reforms now advocated distasteful must, if they examine their consciences, admit that the causes of their distaste include reluctance to have their comfort disturbed, simple (perhaps culpable) ignorance of alien currents of thought, and failure to make the effort of imagination needed to understand why changes are called for. As an instinctive traditionalist I plead guilty to these defects.

But when traditionalism as an idea is under such savage and persistent fire on all sides, and within the Church from Mr Novak and most of the other reporters of the Second Vatican Council, we have a duty to acknowledge that it does not derive solely from prejudice and ignorance. Traditionalism has always had an honourable, and on occasion an indispensable, part in the Church's thinking.

Among the factors in traditionalism which are intellectually respectable are a feeling for stability in human affairs, a concern to distinguish what is valid from what is fashionable, and a consciousness that man is not the product of contemporary circumstance alone, but the heir to all the past. On a less abstract level, we should remember that it was instinctive affection for the traditional forms of religion which gave popular resistance to the Protestant Reformation its strength, and thereby helped the Church, humanly speaking, to survive.

This should make us beware of oversimplification in dealing with current controversies within the Church. It cannot be enough to analyse

these in terms of a facile, quasi-political antithesis between 'progressive' and 'reactionary', or between those who see their religion as a system of immutable propositions and those who see it as the presence of God in a constantly evolving community. On the contrary, the Church will always have room both for conservatives who value her timelessness and radicals concerned for her contemporary relevance; for those who safeguard the deposit of faith and those who promote the development of doctrine. Newman is an example of someone in whom, happily, both these strains were able to co-exist.

It is consequently legitimate to believe that the present ferment will result in a Church closer to the people who comprise it and more evidently dedicated to the supremacy of conscience and the primacy of truth, and yet at the same time to have misgivings about some of the forms which radical impatience is assuming.

For example, the extent of the change in the attitude of many Catholics to authority is disturbing. It goes without saying that in the past authority has sometimes been abused and often been exercised without either imagination or common sense. An increasingly educated laity ought not to be expected to treat ecclesiastical pronouncements with unquestioning and uncritical compliance. But the high value which the Church has always set upon obedience, though open to abuse, is the corollary of the central position occupied by authority in the pattern of the Church's teaching. This derives from our Lord himself, of whom it was said that he spoke 'as one having authority, and not as the scribes'. Consequently Catholics have always regarded obedience springing from love as more estimable than insistence upon the rightness of one's own opinions, however reasonable these may seem.

It would be interesting to know whether this is one of the attitudes considered ripe for abandonment. Catholic laymen dissociating themselves in the secular press from statements by their bishops on faith and morals suggest that it is; and Archbishop Roberts' attack on the Archbishop of Westminster in the *Evening Standard* a short time ago was an even more saddening sign of new standards of behaviour in these matters.

There are other, possibly more cogent, examples: but one which must have struck anyone who has spent much time on the Continent over the past few years is the freedom with which individual priests introduced the vernacular into the Mass and varied the liturgy in other ways to suit their own sense of what was fitting or effective long before amendments to the liturgy were authorised by the Council. Some of these experiments were approved and encouraged by the bishops; but it is common knowledge that many were not, and that some were pursued in defiance of episcopal authority. It would be reassuring to think that the more extreme liturgical reformers will from now on observe the rule laid down in the new Constitution on the Sacred Liturgy, that 'no other person



[i.e. except the Holy See and the bishops], even if he be a priest, may add, remove or change anything in the liturgy on his own authority'.

One feature of this reaction against authority might be noted in parenthesis. Much of the rethinking on this subject, as indeed about the Church generally, takes its tone from Germany. Dr Küng, Fr Häring, Fr Rahner are among the most widely known of the Council *periti*. That so much of the impetus towards renewal comes from the German church is because it was in Germany that the Church in Europe first experienced the shock of a direct and hostile encounter with an all-powerful, ruthless, modern, totalitarian state. For the profound self-examination among German Catholics in which this traumatic and devastating experience resulted, Catholics everywhere have reason to be deeply and humbly grateful. It is therefore in no way a sign of lack of sympathy with German Catholicism to suggest that when German Catholics write or think about authority and obedience, we ought to bear in mind that their attitudes are bound to be conditioned by the catastrophic success with which these ideas were exploited in Germany less than a generation ago. It is natural that thinking Germans today should be deeply suspicious of authority and concerned to make clear the individual conscience; but it is open to question how completely German sensitiveness on this fundamental issue should colour the thinking of the universal Church.

Paradoxically, the school of thought in the Church which has swung furthest against authority also seems to be pushing to extremes the reaction against individualism. This is a process even more difficult to define. There is no doubt that greater emphasis on the corporate nature of the Church and of her worship was overdue; but the language now used by some reformers contrives to suggest that the liturgy should be an occasion for mass involvement rather than an act of worship which touches each individual soul.

This shows itself too in a tendency to dismiss as non-liturgical, and thereby to belittle, the practice of individual devotion to the Blessed Sacrament. This process has not gone very far in England, but the implication is to be found, for example, in an article in *The Tablet* of 16th May in which Mr W. N. T. Roberts argued that instead of a church 'expensive and unused most of six days in seven', a parish need only aim to equip itself with 'a hall where the Last Supper can be commemorated' and which at other times could fulfil other purposes. There is superficial sense in this, but it shows no regard for the deeply embedded tradition that a Catholic church is the house of God, the physical home of our Lord continuously present in the Blessed Sacrament. Admittedly the custom of private prayer before the Blessed Sacrament reserved does not go back much beyond the Middle Ages; but is that a reason for encouraging it to slide into disuse? The practice of frequent communion,

for example, whose inestimable value no one contests, is of much more recent origin.

Another symptom of the emphasis away from individual piety is the way in which greater interest in corporate reunion with other churches is sometimes held to justify a declining concern with individual conversions, as though an individual's right of access to the truth were conditional upon membership of some larger group. The number of non-Catholic Christians with whom it is possible to have a meaningful ecumenical dialogue is small in comparison with the vast numbers of half-believers and unbelievers, even in our own society. Should it not be possible to approach the minority of separated Christians who are close to us in an eirenic spirit without losing our will to bring the Faith to the great majority whom no ecumenical exchanges are likely to touch?

From a different angle, there is a passage in Chapter xiii of Mr Novak's fascinating book *The Open Church* which affords a clear illustration of the reaction against individualism carried to excess. Speaking of Marian and other popular devotions, Mr Novak writes: 'Such devotions are ordinarily a refuge from the conflicts of history. They give personal, individualistic comfort. They do not awaken social consciousness, or prod the conscience of the man of affairs. The sense of sin which they stir up concerns personal sins; unkind words, gossiping, sexual misdemeanours—the items which preachers of missions and retreats concentrate upon. *The man of history has little time for such devotions, such attitudes*' (my italics).

It is difficult to believe that Mr Novak really meant what this appears to mean; that the Christian man of affairs (or history) need no longer bother himself with scruples about unchastity, detraction or malice, nor look to his religion for comfort, but should be content to concentrate in some consolingly wider sense upon his duty to society at large. There is certainly not much echo in it of the Gospels.

Of course windy stuff of this sort (and to be fair to Mr Novak, most of what he writes is much more to the point than this) is very much in the secular fashion. So is the progressive reactionary antithesis, impatience with chastity and failure to understand the point of Christian obedience. No one who takes a literate interest in current affairs can fail to be aware how influential such fashions are, and how strongly they colour the reader's mind on matters on which he does not himself feel deeply or is not especially well-informed. Sometimes, naturally, shifts in intellectual fashion correspond to genuine advances in knowledge or understanding; but often they are glib distortions of difficult ideas, and sometimes they have no validity and are taken for granted just because they sound up to date.

Subservience to accepted fashion, social, political or intellectual, has never done the Church any good, as her involvement with the



monarchical establishment of seventeenth and eighteenth century Europe demonstrated; and for many years now her indifference to being up to date in any superficial sense has been one of her powerful attractions. To some extent this indifference has been the by-product of a deeper and less admirable rigidity which also made her slow to recognise real changes in human knowledge and in the nature of society, and to face up to their implications. It was this undesirable rigidity that Pope John's *aggiornamento* was intended to remedy. But the *aggiornamento* was not a thunder-clap from the clouds, a call for some unforeseen and dramatic change of direction; it was the continuation and culmination of policies initiated by a succession of popes over several generations. The intellectual revival under Leo XIII, the authorisation of daily communion under St Pius X, the liturgical reforms of Pius XII, the deepening concern of all the recent Popes with social questions, were all developments intended to renew the Church and adapt her practice to changing circumstances.

Consequently to talk as though the Church had been off course ever since Trent, and to call in aid of reform all the politician's easy cant of modernisation for modernisation's sake, is a misreading of history and a corruption of the *aggiornamento* as Pope John intended it.

Reformers concerned for the Church's integrity have in fact a special obligation to be on their guard against advocating changes whose chief merit is their acceptability to current fashion. In the short run such changes may win the Church paragraphs of patronising approbation in the press, but this is inadequate compensation for the deep currents of dismay, perplexity and confusion they stir up among fellow Catholics.

Charity also demands that in controversy among ourselves, just as in our relations with other Christians, we should not use language calculated to shock for the sake of shocking. This may sound tendentious; but in fact there are those who think that *épater le bourgeois* is a useful motto even in religious controversy. There was for example an article in *The Guardian* some months ago by a Catholic layman, Mr Brian Wicker, in which, urging greater haste in putting liturgical reform into effect, he spoke slightly of 'a small minority of old stagers who would be actually harmed by the shock which rapid change would involve' and added that: 'For many of us, a shock is precisely what we need'. He went on to imply that the division in the Church is between 'the elderly and tired' and the 'young and apostolic'.

Language like this is all right on the hustings, where reform can be carried against the wishes of those who oppose it; but it does the cause of reform in the Church real harm. Instead of helping the large body of Catholics who are averse from change in this most sensitive sector of their lives to understand the issues which are being raised, it makes these issues unpalatable to them, sets their teeth on edge and inflames their

prejudices, and makes it almost impossible for them to accept even the most reasonable of reforms without resentment.

Some people will no doubt find these necessarily inconclusive reflections rather specious. They may think, with justice, that most of the shafts have been directed against one side only in the great debate. I have however tried to avoid the controversialist's practice of claiming that 'most Catholics' think on these matters as I do. Catholic opinion has not been accurately ascertained, and indeed what the majority think or do not think is not directly relevant to what it is right for the Church to do. All I am claiming is that there is already a rift within the Church; that neither side can be dismissed as being intellectually disreputable; and that as the Council's programme of reform and renewal is put into effect, there will be a growing need for a close and charitable dialogue at all levels, not just with non-Catholics, but between different schools of thought among the faithful.

I am, etc.,

DAVID GOODALL.

33 ADDISLAND COURT,  
ADDISON ROAD,  
LONDON, W.14.

## SERVICE TRAINING

To the Editor, THE AMPLEFORTH JOURNAL

20th June 1964.

SIR,

I echo the sentiments expressed in the two replies to Dr Moray's letter and would like to add some of my own on a practical level.

It is often not realised how much valuable Christian and community training is undertaken by the three Services to produce the military man of today. To quote only a few examples, the Training Establishment at H.M.S. *Ganges*, the Guards Depot at Pirbright, and the Apprentices' School at R.A.F. Halton, all provide a course of instruction which is far richer in human values than many organisations which come under the definition of educational bodies.

In this fast moving, confusing and amoral age, all three Services have realised the need to produce the complete man who will understand why he follows his profession and everything this may entail. The moulding of the raw material which the Welfare State provides—and how raw it is at times has to be seen to be believed—into a good Serviceman (I prefer this to Dr Moray's implication of 'efficient killer'), requires much more accent on the development of our Lord's Second Commandment than the indoctrination in the use of lethal weapons. There is also much



more encouragement of His First Commandment than can be found in civilian community life in general.

The same applies to officer training and I can assure Dr Moray that the modern officer is very different from the traditional image of a peppery Colonel Blimp, a salty Commander Swell or a foppish Pilot Officer Prune. He may have a degree, he will generally have a deep understanding of what he and his men may be called upon to do in a variety of unpredictable circumstances—and he will always prefer to do it without bloodshed.

I agree with Dr Moray that it would be a poor school which could claim only a fine military tradition, but our country's past military deeds have helped to put her in a position whence she can exert much influence for the better in the world, and our Services give daily evidence of our efforts to do just this.

Yours sincerely,

JOHN PATRICK DAVID.

ROYAL NAVAL STAFF COLLEGE,  
GREENWICH.

[This correspondence is now closed.]

### THE PILL

8th July 1964.

DEAR SIR,

I write as a doctor, not as a moral theologian, on one aspect of the Pill controversy, which might get overlooked. Recent correspondence in the Press, both Catholic and non-Catholic, seems to suggest that many young Catholics, under the burden of the Church's teaching on birth control, have come to pin all their hopes of relief on the Pill. The purpose of my letter is to suggest that, although one day this *may* be justified, at the present moment it would be premature and unwise.

To avoid misunderstanding, this preliminary point must be made clear: the *moral* issue is and must be for the Church alone to consider and decide upon; investigation of the *medical* dangers of the present products and the synthesis of further compounds retaining the desirable and eliminating the undesirable effects is a matter for the medical and pharmaceutical professions alone. My purpose, then, is uniquely to contribute medical information, and in no way to add weight to one side or other of the purely moral controversy.

The Pill is not a simple scientific product, as the Press leads everyone to believe. It is a complicated synthetic drug which affects more than one

gland of the intricate endocrine system of the human. The endocrine system, sometimes known as the endocrine orchestra, consists of a delicately connected group of glands, each with its separate function to produce by secretions a natural healthy body. A deficiency or excess in one or more of these glands can cause a disharmony throughout the whole system. Also, it may be possible to destroy a gland by administering drugs which take over its functions. This is known to happen to one of the endocrines within the same system.

The Pill at the moment concentrates its attention on the ovary, and it inhibits or prevents one of its natural functions, namely, ovulation, thus preventing fertilisation or conception.

Ovulation can be stopped by administering oestrogens, androgens or progesterones. The first two are unsuitable while the progesterone hormone (glandular secretion) is inactive when given by mouth.

But the biochemists have synthesized a substance, Norethynodel, which remains active when taken by mouth and which has a progesterone-like effect in stopping ovulation. It has also a slight oestrogenic activity which helps the inhibition of ovulation, and this activity is further enhanced by ethynyl-oestradiol-3-methyl ether. A combination of these substances made up of a progesterone-oestrogen mixture produces a highly effective pill which prevents ovulation.

When this pill is given to a patient, the following side-effects<sup>1</sup> can occur: nausea (43%), breast discomfort (9%), headaches (10%), weight increase (16%), cycles of breakthrough bleeding, i.e. failure (1.5%), diabetic crises in previously controlled diabetes, thrombophlebitis, with the *possibility* of others, among which the following should be noted. To quote the Family Planning Association Medical Advisory Council, 'In animals when pituitary activity is inhibited, its effects are all entirely reversible, with the exception that if oestrogen is administered to a rat for two-thirds of its life, pituitary adenoma may appear'. In other words, a brain tumour may develop.

A leading article in the *British Medical Journal* (September 1961, p. 754) said: 'The mechanism by which these drugs inhibit ovulation is not precisely understood... One possible effect is that the endocrinal system will become permanently impaired and perhaps fertility reduced or destroyed.'

The question is therefore inescapable: is it safe to cause prolonged interference with such a primitive biological mechanism as ovulation?

It is precisely in an attempt to avoid this difficulty that scientists have been looking into other ways of interfering with the usual menstrual cycle of women. It has been found that extracts of the Calf Thymus can be shown to have two effects: (a) growth promotion (retine); (b) growth

<sup>1</sup> For individual side-effect statistics of five different brands of pill, see *B.M.J.*, 8th August 1964, p. 357: the above statistics are overall.



inhibition (promine). But promine, when administered by subcutaneous injection to immature male and female mice, appeared to cause permanent sterility, though mature animals so treated suffered only temporary infertility. More recently, however, promine has undergone further analysis. Paper chromatography has revealed in it two factions, one which has the sterilising effect (growth inhibition) while the other promotes the growth of tumours, i.e. has a previously unsuspected connection with growth promotion. Thus while such substances can sterilise, they also show the possibility of other and dangerous effects.

It might be as well to refer, in parenthesis, to a possible future development. I quote from a leading article in the *B.M.J.* of 20th June 1964, entitled 'Stopping the Sperm', which deals with present research into a possible male equivalent of the present pill: 'Little is known about the possible heritable consequences in mammals of chemical interference with sex cells at different stages of their development, though it has been suggested that this may affect subsequent offspring. The highest degree of security, particularly from the risk of transmissible genetic damage, must be provided.'

Professor Parkes, professor of human reproduction at Cambridge University, when addressing a recent conference of the International Planned Parenthood Federation on the subject of future trends in fertility control, suggested that any drug 'acting on the ovary could conceivably result in damaged ova'.

It is reported that all the doctors at the World Health Organisation Headquarters were asked whether they would let their daughters use the pill for purposes of birth prevention. None would. Medically, there is still doubt and fear of possible danger.

I am Sir,

Your obedient servant,

(Dr) PETER H. BLACKISTON.

KEEPERS COTTAGE,  
KENNETT,  
NEWMARKET.

[Since this letter was written, we note that in the July A.G.M. of the British Medical Association the Manchester gynaecologist, Dr Eric Gerrard, spoke in his presidential address about his fears concerning the Pill. His views can be found in the *B.M.J.* of 25th July, p. 208; the *Sunday Times* of 26th July also carried a centre-page article on them. They conform to those of the above letter, as do those of the article by A. S. Mason, M.D., M.R.C.P., in *The Prescribers' Journal* III, August. —EDITOR.]

# BOREDOM AT MASS

To the Editor, THE AMPLEFORTH JOURNAL

3rd May 1964.

SIR,

May I express my profound appreciation of Dom Francis Stevenson's articles 'On Being Bored at Mass' and my admiration for his courage in using such a provocative title.

One would have expected a whole sheaf of replies to such a stimulating exposition but so far only two letters have appeared, both of which seem to burk the main point (though I appreciate the letter from J. B. O'Leary).

The letter signed 'Fidelis Simplex', on the other hand, must surely be the understatement of the Ecumenical Year. Whether the proposed changes in the liturgy, etc., as outlined in the article, will make the Sunday Mass a little longer or shorter is surely beside the point (though 'one hour' is surely not too long for a Sunday Mass). A lot of us—priests and people—are going to be shaken out of our comfortable routines before this affair is settled. As a layman myself and the father of five (now grown-up) children, my wife and I never experienced much difficulty in finding convenient masses for all the family on a Sunday morning in the city (where Catholics are usually 'spoilt'). It is not so easy in remote country villages but that is another matter.

No, surely the essence of the problem is neither more nor less than a new Reformation of the Church as regards the liturgy, the Mass—the proposed Reunion—and much else besides. (It is strange, incidentally, how the main impetus seems to have sprung from Germany again.)

From my own limited observations as a layman, I should say that these proposed changes have split the Church as nothing else since the sixteenth century.

There are those—among both clergy and laity—who are aghast at any such changes and there are others who cannot wait for them to be implemented. In some countries, e.g. Germany, many of the changes are already in operation. Almost all the innovations at the 'Sunday Mass at the Swiss parish of Thun' as described by Dom Francis on p. 26 of the February number of the JOURNAL, were evident at a Sunday Mass which I attended in Hamburg today; and the same applies to many other churches in Germany. (Incidentally the Mass in question only took precisely three-quarters of an hour.) The main prayers at Mass are said by the congregation in the vernacular, with hymns and psalms between.

Far from being 'bored at mass' there today, there is never a dull moment! The Catholic Germans who 'mit-feiern' can certainly teach us a lesson in public worship and fervour.



It is true (as Dom Francis says) that one must try to understand and sympathise with those to whom the whole idea of such drastic changes is anathema.

In my own case, I still enjoy a purely Latin mass on a quiet weekday morning, preferably at a side-altar or in a crypt in some vast Cathedral—most introverts can. And as one who has spent half his life travelling around Europe and Asia, it is always a thrill to me to enter a Catholic church in Greece, Iran, Lebanon, Poland, etc. and to be able to follow the curious native Latin (with difficulty) with the help of my Missal. It does give one the feeling of the Universality of the Church. Perhaps it may be possible to compromise and to retain the 'ancient' Latin rite for certain *weekday* masses for those who cannot face the change, but gradually to introduce the new version everywhere.

But Sunday Mass is quite another matter.

Whether we like it or not, the modern generation of Catholic children, adolescents and younger adults (and many of their parents) are bored with the old form of silent Mass which (a) they do not understand and (b) in which they are not allowed (in many churches) to participate. I know this to be true of my own family who come away from such a Sunday mass with a feeling of frustration and disappointment. And one has only to look round the congregation to see scores of others who must feel the same. 'The hungry sheep look up and are not fed . . .' The sermons are too often purely theological and bear no relation to modern life and conditions—nor to the Epistles and Gospels of the day. Theological discourses should be cut down to a minimum. Less theology and more horse-sense!

If this of itself were not enough reason to make changes (which, after all, the Pope himself desires), surely the awful problem of leakage, and the still thin trickle of converts—apart from the need for positive steps to foster Reunion with the other Christian churches in this neo-pagan age—should convince the most hide-bound Catholic (the 'more-Catholic than the Pope' variety) that the time has come—is long overdue—for sweeping changes to be introduced without much further delay.

For a start: a generous use of the vernacular first of all; (2) the Priest always to face the congregation at the altar; (3) the congregation to be encouraged (preferably by an assistant priest or priest in the aisles) to take an active part in the Mass. People are very shy and need encouragement to pray aloud.

I doubt myself if the (Latin) Dialogue Mass is the answer to all this.

To be fair, there are many churches in England today which are trying hard to encourage the congregation to participate, but there are many that do not and where any public participation seems to be frowned upon.

But all this is too big a problem to be dealt with adequately in a letter and my main purpose in writing is to thank Dom Francis for his own excellent articles and to suggest that further such articles—not too theological—should be published regularly in *THE AMPLEFORTH JOURNAL*. Admirable as it is, is it not time that the wind of change blew through its columns, and (if I dare say so) through the monastic cloisters as well?

Surely this is *the* problem of the Church today and one cannot but wonder whether the clergy as a whole are fully aware of the crisis around them. Can they afford to remain isolated and aloof, immersed in theology, etc. when there is so much pressing work to be done outside? A tremendous effort is required by all of us if the ranks of the 'faithful' are not to dwindle away.

With apologies for the length of this letter,

I am,

Yours truly,

ALFRED J. BROWN.

HAMBURG.



## BOOK REVIEWS

THE CRUCIBLE OF LOVE by E. W. Trueman Dicken (Darton, Longman and Todd Ltd) 63s.

This 'Study of the Mysticism of St Teresa of Jesus and St John of the Cross', by an Anglican clergyman, fills a gap in the literature about the two great Spanish mystics, because it is a comparative study of the doctrine of both. The 514 pages of text represent the fruit of painstaking research, going back in each case to the Spanish originals. It is a work for scholars rather than for the general public, for there are long stretches of intricate discussion of the minutiae of contemporary controversies as well as of the very difficult technical terms of the prayer of quiet, active and passive recollection and the like. For the student of mystical theology the author has much to say that is illuminating and the way in which he harmonizes the 'prayer of quiet' of St Teresa with the 'Dark Night' of St John of the Cross seems to the present reviewer wholly convincing.

It may be asked, however, if it would not have been better if the author had contented himself with presenting the doctrine of the two saints and not also given descriptions of the controversies within the Carmelite Order as well as of the complicated manuscript tradition of the works of St John and St Teresa. Their mystical doctrine is difficult enough without these, and they do not really have much relevance to the subject. The differences of the presentation of the mystical life as well as the fundamental identity of the views of the two Carmelites are admirably analysed; it must have been an immense labour to disentangle the often confused terminology of the Mother Foundress and to relate the states of prayer she describes to the corresponding states as they appear in St John. The doctrinal background is, on the whole, very well sketched in—but why does this chapter appear in the middle of the book rather than at its beginning, which would seem the obvious place? There are only a few statements here which are not quite accurate. On p. 319 the author writes that the term *anakephalaiosis* 'seems to have originated with Irenaeus', but surely it goes back to St Paul who uses the verb *anakephalaioo*, Ephesians i, 10, 'to sum up all things in Christ'. It also is a serious error to state, as the author does (pp. 319 f) that the 'quasi-gnostic tendency' of Clement of Alexandria and Origen 'has largely sterilized their spiritual theology for later generations'. For he evidently takes the term 'gnostic' in the sense of the heretical gnosticism of the second century, in which neither Clement nor Origen used it. Indeed, Clement's description of the 'gnostic' in Book VII of his *Stromateis* is exactly that of a Christian contemplative and mystic, and Origen uses the term in the same sense. Further, it is quite untrue to say that Origen's spiritual theology has been sterilized for later generations. In fact, Origen's influence has been immense, we need only think of Evagrius Ponticus and Maximus Confessor, to say nothing of the great Cappadocians, and his teaching has again been presented to modern readers by authors like Jean Daniélou.

Indeed, one might say that in his tremendous admiration for the two Carmelites Trueman Dicken has tended to disregard not only other influences on them but also different forms of spirituality. He has presented St John and St Teresa almost as the only authoritative teachers of mysticism, whereas their psychological investigation of the mystical life, with its comparative disregard of the place of the sacraments and the liturgy in it, takes no account, for example, of Benedictine and other earlier forms of spirituality which cannot be fitted into the framework of either Teresa or St John of the Cross but are nevertheless very authentic developments of Christian mysticism. It would also have been profitable to contrast the meaning attached by the two Carmelites to the 'spiritual sense' with the Patristic teaching on the subject.

The author's explanation of Teresa's twenty years of aridity seems to us over-subtle. He thinks it is due to the fact that her directors advised her to give up discursive meditation, which she in her ignorance (which the author surely exaggerates) could not distinguish from loving occupation with the humanity of Christ. Trueman Dicken thinks that she identified the two and therefore refused to give up meditation when she was already being called to a simpler kind of prayer—hence the twenty years of aridity. This seems to us not only unnecessarily complicated but also not in accordance with her own testimony, for since she tells us that even before this long period of dryness she had already experienced the prayer of quiet (whether this should be identified with passive recollection or not) it is hardly to be assumed that she gave it up for formal meditation, which in any case she affirms repeatedly she had never been able to make.

But these are minor blemishes in a book that throws a great deal of light on the doctrine of the two Carmelite saints and, coming as it does from the pen of an Anglican writer, might also be regarded as a most welcome contribution to the cause of ecumenism. Just one more remark that applies as much to this book as to many other spiritual works: Must we continue to call men and women 'souls'? It does sound so odd to speak about 'many souls in this country' (p. 168), as if England were a province of purgatory.

HILDA GRAEF.

THE EUCHARIST IN THE NEW TESTAMENT by J. Delorme, P. Benoit, O.P., M. E. Boismard, O.P., J. Dupont, O.S.B., D. Mollat, S.J. Translated by E. M. Stewart. Pp. 160 (Geoffrey Chapman, London, 1964) 16s.

This is the second book to appear in an admirable series of symposia on specific topics in New Testament theology. The publishers are to be congratulated on making available in English these valuable works which originally appeared in the journal *Lumière et Vie*.

In the first chapter J. Delorme deals with the involved problem of the date of the Last Supper and its relation to the Jewish Pasch. The accounts of the institution of the Eucharist are not mere descriptive narratives of what happened at the Last Supper but rather concise liturgical texts recording only the important actions and well-worn formulae which were preserved in the Christian community and formed the most ancient rite of the Eucharist. In view of this some of the chronological indications given by the synoptics should probably be taken at less than their face value. For St John the point of central importance is that Christ died on the cross at the very hour at which the paschal lambs were being sacrificed in the temple, i.e. on the afternoon before the Pasch; for Christ's sacrifice fulfilled and replaced the ancient sacrifice of the paschal lamb. Clearly the Last Supper could not then have been held at the traditional time for the Jewish paschal meal as implied by the synoptics, but the exact coincidence of these two events is of no great significance. If therefore we accept St John's chronology as correct, we must find some other time for the Last Supper. Delorme favours the attractive theory of Mlle Jaubert which would place the Last Supper on the previous Thursday evening. Recently some independent evidence in support of this theory has come to light and it certainly makes possible a much more natural account of the Passion than the traditional view which crowds all the events into some fifteen hours with consequent difficulties.

Benoit and Boismard in two separate chapters consider the meaning of the words of Institution as recorded by the synoptics and St Paul. They stress the physical realism of Christ's presence in the Eucharist in which we enter into communion with Christ sacrificed for us. It is by this contact of our bodies with the glorified body of Christ that we are transformed in body and soul.



The eucharistic discourse of St John's Gospel is fully treated by Mollat who insists on the literary unity of the whole passage. Its central teaching is that the Eucharist is the final consummation of the sending of the Son by the Father to give life to the world. Thus by receiving the Eucharist we receive life and enter into union with the Trinity here and now and not merely as a future promise.

Finally, Dupont throws a flood of light on the story of the appearance at Emmaus. He shows how the Scriptures lead us to Christ and prepare us with the right disposition to receive Him, but that we cannot fully recognise Him unless we make contact with Him in the Eucharist. That is why the two disciples only recognised Christ in the breaking of bread which in this context certainly means the Eucharist. The Eucharist puts us into contact with the risen Christ and is thus the great sign by which Christians recognise the Lord's Resurrection.

The translation does not always make easy reading and there are a couple of misprints in the Scripture references (p. 34 fourth line 1 Cor. xi, 24-25 and p. 55 penultimate line xiii, 29), but these small defects cannot take away from the value of this book to all serious students of the Eucharist.

M.A.G.

THE PSALMS IN ISRAEL'S WORSHIP by *Sigmund Mowinkel*, translated by *D. R. Ap-Thomas*. Two Vols (Blackwell) 70s.

Mowinkel's classic work on the psalms, now emerging from the inaccessibility of the Norwegian, has been a centre of controversy since it appeared in 1951. He relentlessly applies Gunkel's great insight that the psalms originated as an element in public worship. We are too prone to consider the psalms as a collection of private prayers for use by individuals. Early commentators worked out an incident in the life of David as the occasion of this or that solitary lament, and this approach is so deep-rooted that it comes as a surprise to find that when Christians sing them in community worship we are, after all, using them for the purpose for which they were originally intended. For the overwhelming majority of the psalms were composed for use in the public cult of the temple, to be performed by soli and choruses, and often orchestra as well.

Gunkel thought that the psalms we have now are only private imitations of these public hymns; M. shows this reservation to be unnecessary, and goes on to investigate the festivals or national events for which they were composed. Here he is hampered by the silence of the sources, for, when the Bible describes the cult, it mentions only the part played by the priests, not those of the temple singers and people (these parts are priestly documents, codes of rubrics almost). Therefore the investigation must rest upon the tricky foundations of internal evidence, stray hints in other biblical accounts, Mishnaic and later Jewish practice, and comparison with other ancient cults. In his book M. certainly does not prove all that he asserts, resorting to 'apparently' and 'clearly' when it is far from apparent or clear. He leans too heavily on parallels with Babylon and Egypt, and indeed misinterprets at least the Egyptian material. But for many of his arguments one is referred to works which remain shrouded in Norwegian. With regard to these one can only say that if the arguments provided by these articles are as flimsy as those contributed by the biblical references in the footnotes (which often seem totally irrelevant) his thesis deserves the *non constat* with which it has been greeted by so many continental scholars.

M's most celebrated contention is that the so-called 'royal' psalms and 'creation' psalms and processional psalms were used at a festival which combined the feast of the enthronement of Yahweh with a 'baptised' version of the Canaanite harvest-festival and the annual rededication of the temple (in which the ark was ceremonially carried in procession into the temple from outside the city). This festival would provide a *Sitz im Leben* for a good number of psalms. There are hints in the Bible that some of

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## The Discarded Image

C. S. LEWIS

The late Professor Lewis thought of his book as a map for medieval and Renaissance literature. He explores the period to show how medieval people thought of their world, so that the modern reader can recognise and understand their 'image' of it in what they wrote. 'Wise, illuminating, companionable, it may well come to be seen as Lewis's best book.' *The Observer*. 'Nobody else could have imposed such form on such a mass of matter and written a book so wide in scope and implication and so curious in discovering the rare, the remote, but exact, example.' Helen Gardner in *The Listener*. 22s. 6d. net

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these ceremonies took place, that some were connected with the Feast of Tabernacles and the New Year festival with which M. equates it; the celebration of God's kingship certainly plays a large part in the modern Jewish New Year festivities. But on our present evidence one can only say that the theory is attractive and illuminating but unproven.

Perhaps the most valuable contention which M. firmly establishes is the corporate nature of the psalms. Even the I-psalms are not necessarily for individuals, or even for soloists against a chorus. Thanks to the semitic notion of a corporate personality of the people, especially as represented by the king (on which M. has much of value to say), psalms which seem to celebrate an individual triumph or mourn an individual disaster may be sung in the name of the whole people about a national event. But it is another matter whether all such prayers spring from those days of public prayer which we know to have been proclaimed in times of crisis.

In spite of all reservations, at least the first volume should be read—in a critical spirit—by anyone who wishes to appreciate the place of the psalms in public worship. Professor Ap-Thomas has certainly acquired commendable facility in the English tongue. Few will be disturbed by the somewhat erratic transliteration of Hebrew words.

J.H.W.

THE GOSPEL ACCORDING TO ST MARK by *Alexander Jones*. Pp. 255 (Geoffrey Chapman) 25s.

A GUIDE TO THE KINGDOM by *Aloysius Mullins, O.P.* Pp. 139 (Thomas More Books) 18s.

Fr Bede Jarrett once remarked that with so many books 'men's minds were becoming merely the receptacle for the spun fancies of other men'; one remembers also T. S. Eliot's 'Where is the knowledge we have lost in information?' It is with the deliberate purpose of saving the Scripture student from such charges that Fr Jones has produced this book, forcing him to concentrate on the text itself. Hence the subtitle—Text and Commentary for Students. Thus while the text (Revised Standard Version) is in large print and well spaced in pericopes, the introduction is compressed to a mere thirty-eight pages and the commentary is in small print and telegraphic style. As a further aid to grasping the Gospel text there is a curious circular diagram enabling one to see at a glance all the elements of the gospel. This is of more practical use than first acquaintance would suggest.

Thus anyone who knows Fr Jones' reputation for scholarship will be disappointed if he expects a full-scale commentary such as that of Vincent Taylor. The scholarship is there but in the background; none the less both introduction and commentary have a great deal packed into them. This is especially true of the commentary on Chapter xiii—the apocalyptic discourse. The student who is persuaded by Fr Jones' urgent plea to take his words seriously will only profit and end with a real and deep knowledge of the text which can then be enlarged by the bigger commentaries. Even so, many would like to see a full commentary from the same author.

The subtitle of Fr Mullins' book explains its purpose—a simple handbook on the parables. Yes, it is that, and is clear and straightforward too. It is intended to enlighten us on our Sunday gospels, so many of which are parables, and to provide a guide for the Sunday preacher; but frankly it is a little disappointing from one who studied under Fr Vosté, O.P. Clarity is achieved at the expense of depth and the 'existential' challenge of the parable situation goes unmentioned. The difficulties created by the 'false endings', e.g. the attachment to the Unjust Steward parable of the saying on 'friends of the Mammon of iniquity', are untouched. It is depressing too to find the parables forced into an old theological category as dogmatic and moral. The author includes a number of similitudes used by our Lord which are not usually reckoned as parables, and adds a brief treatment of the allegories in St John's Gospel. C.B.D.



ST THOMAS AQUINAS: SUMMA THEOLOGIAE. Vol. I (1a 1) Christian Theology. Edited by Thomas Gilby, O.P. Vol. II (1a. 2-11) The Existence and Nature of God. Edited by Timothy McDermott, O.P. Vol. XIII (1a. 90-102) Man made to God's Image. Edited by Edmund Hill, O.P.

Fr Thomas Gilby, the general editor of this new edition of the *Summa*, writes in the introduction that the purpose of this massive undertaking by the English speaking provinces of the Dominican Order is to make the *Summa* available to 'the general reader who can respond to the reasons in Christianity and appreciates the integrity which takes religion into hard thinking'. It is hoped that this new edition, containing as it does, the Latin text and a new translation in modern English, will be of value to the theologian, the clerical student, the educated layman and intelligent and open-minded non-Catholics and non-Christians. Naturally the principal obstacle to this is the size and cost of the work: sixty volumes are planned, each costing from 30s. to 35s. It rather looks as though one will have to be not only well-intentioned and well-instructed but also well-endowed to benefit from this new edition. But in the circumstances this appears inevitable: to attract the general reader, a translation and some explanatory notes are essential and also the text must be produced in a less monumental and forbidding form. This necessarily leads to a great number of volumes and greater expense.

Each volume has a different editor who is responsible for the text, translation and notes. The first volume consists of 110 pages of notes to 170 pages of text and translation, while in Volume II there are only sixty pages of notes to 170 of text and translation. The latter face each other on opposite pages and the arrangement of the sections is excellent, with clearly marked headings and plenty of space. The merits of the translation depend on the different editors since no uniform system has been adopted. This means that one has to adapt oneself to each editor and makes reference work confusing and difficult since key words are not translated in the same way in each volume. One peculiarity in Volume XIII is that the editor has used the word 'animal' to translate 'animalis' which seems very confusing. Despite its Freudian association, surely psyche would have been a more sensible choice? But apart from such minor flaws the standard is high and the new translation will be a great help to those whose Latin is weak. However, the valiant efforts of the editors notwithstanding, the English remains turgid and at times obscure, which merely goes to show that to get a real grasp of St Thomas one must read the original Latin.

The most useful and attractive characteristics of this edition are precisely those in which it differs from the traditional scholastic textbook. Firstly the primary emphasis is on the text not on some modern commentator so that there is a good chance that any student may acquire a genuine grasp of Thomistic thought. To facilitate this there is a valuable section on the form and structure of the *Summa*. Secondly the purpose of the various appendices is to help the reader approach the text in the right way. They try to show that St Thomas's ideas are both relevant and stimulating; that despite the logical structure of the *Summa*, his primary concern is with the mystery of revelation, and not with a Christianity that is a religious version of Aristotle; that St Thomas's world view is not a closed system, which is not open to growth and correction, an impression given by many textbooks; that despite the so-called intellectualism of St Thomas, his main interest is in existing things, not in an ideal world of essences. All these points are well made and one hopes that the final result will be to attract the non-technical student of theology and philosophy and to give a proper role to St Thomas in present day theological developments.

W.D.M.

THE VARIETY OF CATHOLIC ATTITUDES by Theodore Westow. Pp. 159 (Burns and Oates, 1963) 13s. 6d.

Mr Westow (familiar with six languages) has packed a good deal into this paperback. His essay falls into two parts, 'Historical Background' and 'Theory and Practice'. Of these the first is very much a generalised survey (but not therefore necessarily erroneous) which is used to set out the factors in the problem as Mr Westow sees it, the divergence between two Catholic attitudes of mind or outlooks, the communal and the individualist. These he shows, in broadest outline, to have developed in that order. It is the kind of general assessment which is rather to be accepted as a hypothesis suitable to further discussion, as Mr Westow uses it here, than defended or attacked as being closely related to a large body of checkable evidence. An example of such generalisation can be found on page 49: 'Now in so far as these developments brought about a great refinement of mind...' And a page or two on where he is discussing the underlying causes of the Reformation ('basically the result... of a psychological revolution, a revolt of the individual against the community...'), it is by no means obvious (to ordinary people like your reviewer) what in fact is being asserted. At the end of Part I is a page and a half of summary, which helps—but it is not, surely, a good thing that one should see some points only on reaching the summary. If the points have been made before, they were not clear.

Part II is more concentrated but is easier to follow. The main theme is the contrast itself between communal and individualist ways of thinking, to which the key is each person's responsibility—and his awareness of his responsibility. In the course of this discussion many good and useful things are said, as for example that principles are more important than decrees in a movement for reformation (p. 98), or that the problem of the theology of the layman is to understand that 'the problem does not really exist'. It is not a question of the layman standing on the borders of a dichotomy between the Church and the world; the layman is the Church (p. 111). Laymen do not belong to the Church: they are the Church (Pius XII, on p. 109).

Some sensible things are said about marriage (p. 152), about money (production and profit) and about responsible charity—helping the other man as he wants to be helped, not as we want to gain merit. Mr Westow calls it 'intelligent charity'. It is an intelligent book.

A.C.

MODERN CATECHETICS: MESSAGE AND METHOD IN RELIGIOUS FORMATION: A SYMPOSIUM, edited by Gerard S. Sloyan. Pp. 381 (Collier-Macmillan Ltd, London; the Macmillan Company, N.Y.) \$5.95.

BRINGING YOUR CHILD TO GOD: X. Lefebvre and L. Perin. Pp. 178 (Geoffrey Chapman) 18s.

Now that machinery for implementing the Constitution on the Liturgy is in motion, people are beginning to feel the problems involved, most especially that of the urgent need of instruction. This has led to a new interest in the lessons of the catechetical movement. It cannot be said that there is yet in English an abundance of reading material on this, and the publication of these two books comes at the right time.

The first takes the form of a symposium, reminding one of *Teaching All Nations* (the papers of the Eichstadt Conference on Modern Catechetics, a landmark in the movement). The catechetical renewal poses the problem of how religious teaching should, in both its form and its content, be adapted to modern youth in its various stages of development. Christian catechesis means simply the communication of the Good News about God our Father who comes to us in His Son by the power of His Holy Spirit, and its present renewal consists not in any particular method or piece of information to be communicated but in an awakening in the teacher of certain basic attitudes which will lead him to see for himself what is essential as regards



matter and what is the form in which his own living faith in these truths can best be communicated to the audience given him. So what is usually most helpful to anyone seeking to share in this renewal is to see how other people have learnt the art of communication in the modern environment, drawing upon Scripture, liturgy and life. *Modern Catechetics* brings together the ideas of several eminent catechists from both sides of the Atlantic under the editorship of Fr Sloyan who has already written other valuable contributions to the subject and is in charge of the new catechetical review *The Living Light*, published by the Confraternity of Christian Doctrine. Fr Colomb, at one time director of the National Catechetical Centre in Paris, writes on the place of the Bible. Fr Oraison makes a contribution on adolescent psychology, an understanding of which is essential if we are to be able to communicate with young minds. Sister Maria de la Cruz is among the other writers; to her we owe the very valuable 'On Our Way' series for children from about the age of five to ten. She deals with the earlier stages of religious formation. Consequently this book contains material of interest to all concerned with the religious education of youth at whatever stage.

The second book is concerned with the all-important formation of children to live with God when they are still at their mother's knee. In fact, the education given by parents is almost the key to the success of any later building-up of the God-life in their children, especially today when the environment is so materialistic and where Christian attitudes need deep foundations if they are to flourish anywhere save in a spiritual hothouse. The book contains the results of a ten-year field study by the authors under the auspices of the Centre of Pedagogical Studies in Paris. Both are school chaplains. Their work is very good.

M.B.

THE GOOD NEWS by F. Somerville, S.J. Pp. 166 (Nelson) n.p.

BEFORE OUR LORD by A. Pickering and L. Johnston. Pp. 167 (Darton, Longman and Todd) 11s. 6d.

GOSPEL BACKGROUND by B. A. Pickering. Pp. 98 (Darton, Longman and Todd) 13s. 6d.

These three books are part of an ever-increasing number of textbooks which have been written especially for teachers of religion and their pupils.

Fr Somerville's latest volume is the last in the series for Catholic Grammar Schools. In it he devotes two-thirds of his text to an ordered explanation of the Christian mystery and God's plan of Redemption. The treatment of this theme is full and clear. In the second part of the book our response to this Christian message is set out in a series of brief chapters in which is emphasised our practical responsibilities in the present day. For the unsophisticated student this book will be of considerable help.

*Before Our Lord* is a book designed for young people in which the history of God's dealings with the human race, and the Jews in particular, is set out in clear and simple form. An attempt has been made to make the story live with photographs and simple analogies which in some cases do not do justice to the facts as read in the Bible. Such incidents as Jacob and Esau, Joseph in Egypt and the pillar of a cloud have strange interpretations to the adult mind. The way Jacob wins his father's blessing is presented as a straight lie with his exile as its punishment. This makes his acquisition of the blessing unintelligible; crime has paid. As for the statement that Potiphar's wife 'came to dislike Joseph and told lies about him', this is unlikely to impress the young of today. And 'they imagined God with them like the ever-present pillar or cloud of dust they raised as they marched'; so invariable a feature of anybody's march anywhere seems unlikely to become so sacred a symbol of God's special presence. The manna goes without any explanation. And, forsooth! 'Comfort ye, comfort ye, my people' has become 'Cheer up, my people, cheer up!' God save us from such TV biblicisms. Finally, to say that Israel had no king and was therefore a republic like France and Russia might well be thought misleading. However, with these reservations, this

book is to be recommended for young children (11-14) since it deals with Old Testament history in a clear and interesting manner.

*Gospel Background* is a book which has been written to provide the teacher with a quick reference source from which he can fill out his explanations of the Gospel. The text is concise and the illustrations are good. In some instances the information is not very full and consists of a summary of the facts as given in the Gospel text.

C.G.L.

THE DISCARDED IMAGE: an Introduction to Medieval and Renaissance Literature by C. S. Lewis. Pp. x + 232 (Cambridge University Press, 1964) 22s. 6d.

We had thought to have no more from that gifted pen: it seemed as though the fruit of all that reading had passed beyond our reach. But in 1962 Mr Lewis arranged for this publication of lectures which he had given at Oxford as a general introduction to Medieval literature—that is to say, literature written before the great change of the five hundred years. *The Discarded Image* will not displace the *Allegory of Love* or the *Preface to Paradise Lost* as the work for which Mr Lewis is and will remain known, but it is a useful work which will itself last.

It will survive for two reasons, the courteous humanity of the writing (for Mr Lewis does not shout for attention or force his views on his readers) and the usefulness of the matter, which is not covered elsewhere except in fragments and learned journals. On the first score Mr Lewis, characteristically, writes to point out the things that are good and interesting in the subject he is looking at—but mentioning faults when there are some—so that we can see them for ourselves. This is the great virtue of the *Preface* and, springing from an habitual attitude of mind, shows too in this latest book. It is the attitude, and the style, which should be shared by every critic, and is the *sine qua non* of understanding ancient writings.

His subject is the views of man, of the world and of the universe which supplied the imaginations and coloured the thinking of every English writer from Alfred to Milton, views now almost totally unfamiliar to us in our relativity and our complexes and our oceanography. It gives a very useful background to those who study English writers of the period, and adds to our understanding of less favoured Greek and Latin writers like Plotinus and Statius.

A good deal of information can be found on the *Somnium Scipionis*, Macrobius, Boethius, Chaucer's knowledge of dreams, the medieval sense of history (Elizabethan clothes since the Fall) and continual tit-bits on Dante and Milton. It is perhaps a university rather than a school book, because it assumes widths of interest not normally found at school. But it is worth having, if only for the experience of having so genial an interpreter to guide us through the realms of gold.

A.C.

MAN, INDUSTRY AND SOCIETY by Rodger Charles. Pp. 468 (Sheed and Ward, a Stagbook) 15s.

This book sets out to analyse the problems of contemporary British industry. Since these have their roots in the past, Part I of the book, 'Problems of Yesterday' is a useful survey of wages, industrial democracy, Capital and Government action. Two sections are of special interest: the first is a useful description and summary of Employers Associations and Trade Associations, a thing often not easy to find: the second is an interesting survey of the various types of Government action and control of industry.

In 'Problems of Today', the second part, there are discussed such topics as the adjustment of methods of collective bargaining, training, apprenticeship, take-over bids, protection of the consumer, etc.



Even in a book of this size, it is impossible to give historical background, to discuss such a wide range of problems and at the same time to give individual treatment of any great profundity to certain industries. Yet the author has a happy technique; he avoids superficiality by providing ample quotations and references for those who wish to indulge in further research. The style is easy; it is a book one can read straight through or use merely for reference. The ground is well covered, and the judgements balanced. There is a useful detailed Index and a supplementary appendix covering events in the early part of this year.

The reader will at times be disheartened by the accounts of the short-comings of both sides of industry, but stimulated by the thought that the future of nationalised industries could lie in their development 'as the thoroughly efficient and viable pace-setters of capitalism'. Above all we are reminded of the size of the problem and that there is no quick or easy solution. 'Industry is a microcosm of our society. It is here that the basic discontents and disharmonies that we have inherited and never really bothered to correct show most clearly. Unless the whole of our education system is reorientated to reducing the barriers of ignorance, distrust and hate, industry will simply reflect the defects educated into us. Once some idea of the social purpose and responsibility of industry is possessed by the mass of our industrial leaders, there is hope that it can be led out of its present state with speed and safety.'

E.H.

CONVOY ESCORT COMMANDER by *Vice-Admiral Sir Peter Gretton*. Pp. 224 (Second Edition, Cassell, 1964) 30s.

Admiral Gretton never had a dull moment during his war years in destroyers, or if he did he has left them out of his book. The reader, at least, had none, for the Admiral writes with a self-effacing reserve and dry humour which are singularly attractive.

One might think that yet another war book was of no great interest, but in fact this one is concerned for the most part with foreground details and avoids with ease its principal danger, that of being only another in a rather dated stream. Admiral Gretton has delayed publication until now because the Admiralty asked him to. One can see their point, for every now and again we are told that some system or instrument was a failure, and then, in effect, that 'we don't do it that way now'. And he has a number of comments to offer (in an appendix) on the theory of convoys and shows with historical evidence—sketchy, of course, for he is not writing a history book, but none the less interesting—how using the convoy system has invariably paid. It is interesting to note how the principles of strategy do not change, but their applications do. It is also interesting to notice in this account how often quite simple gadgets failed because the manufacturers had not realised that the device would have to work immersed in sea water for three weeks at a time. On a number of occasions, also, it was seamanship, not science, which made the difference. One hopes that today's electronic Navy (according to a recent report, nearly half the cost of new County class destroyers goes on electronics) keeps in mind that, while technical experts are a good thing—your weapons must be as good as the other fellow's—seamen are a necessity. You can do anything with water provided that you know its ways.

It is evident from his story that Admiral Gretton was of this kind. His book will very much interest those who are not satisfied with the gloss of victorious battles, but rather seek their true yet hidden causes. One he will find in the little destroyers and frigates led by the then Commander Gretton in the long and stormy battle of the Atlantic—which Churchill confessed was the only part of the war which had him scared. There is also useful material here for the military historian. This second edition does not appear to differ from the first.

A.C.

## SHORTER NOTICES

PERSPECTIVES DE CATHOLICITE: an International Review, published four times per annum, by the *Auxiliaires Feminines Internationales*, 84 Rue Gachard, Bruxelles 5, Belgium. F.B. 110 p.a.

This review is to be read in conjunction with the article 'The Prophet Scorned', since the International Catholic Auxiliaries are one of the societies founded under the inspiration of Fr Vincent Lebbe. Since 1937 the society has grown to number more than 200 members from twenty-three Asian, African, American and European countries. Teams of Auxiliaries are at work in nineteen different countries, mainly in Africa and the Far East but also in the Near East, in Europe and in America. In the next issue of the Journal their work will be discussed in greater detail in 'Notes'.

*Perspectives de Catholicité* has the qualities one would expect from heirs of Fr Lebbe. It is well-informed, broadminded, open to every cause of the Church throughout the world and produced with all the professional competence on which he would have insisted. It is a 'review directed by lay people who study in the spirit of Fr Lebbe. (It deals with) the mission of the Church, the role of the laity, the vocation of woman. Its collaborators come from every milieu and every culture. It is read in more than fifty countries.'

To give examples of recent issues: No. 4 of 1962 dealt with the Eastern Church and contained an introduction by Patriarch Maximos IV and articles on 'The Face of the Christian East', 'The Eastern Church and the Oriental Rites', 'The Presence of the Orthodox Church', 'The Vocation of the Oriental Catholics'; this was an issue of exceptional value. Then No. 2 of 1963 carried articles on the catechesis of adults, introduced by Fr Hofinger; No. 3 grouped short articles under the headings of 'Council and Mission', 'The Laity' and 'Ecumenism'; No. 4 was a symposium on the state of affairs in Brazil, and this was continued in No. 1 of 1964. We are delighted to be able to draw attention to the life and work of this admirable society whose mission in the Church could not be of greater contemporary relevance.

APOLOGIA PRO VITA SUA: JOHN HENRY CARDINAL NEWMAN, with an Introduction by Basil Willey. Pp. 405 (Oxford University Press: the World's Classics) 12s. 6d.

It would indeed be an impertinence to review this book! Nothing more is needed than to record the appearance of this attractively printed and produced pocket-sized version, based on the text of the 1886 edition but brought out to mark the centenary of the *Apologia's* first appearance in 1864. It is a book of extraordinary power and fascination, contemporary in interest to every new generation that reads it, full of insights that, once met, are inescapably part of one's outlook on the world. This is written after a re-reading of that overwhelming passage in Chapter v concerning the apparent absence of God from this world, from which he argues to the fact of Original Sin and man's desperate need of Revelation.

Two practical points may be noted. There are a number of blank pages at the end of the book; for those who like to jot down references to favourite passages, this is a great convenience. Whether the Editor intended these pages to be so used I cannot say. And secondly, it would have helped the general reader, on whose behalf Professor Willey was commissioned to write his helpful introduction to this book, if there had also been something like a chronological chart or account of Newman's life and a complete list of his works.

J-F.S.



PRIMITIVE CHRISTIAN SYMBOLS by Jean Daniélou, S.J. Pp. 151 (Burns and Oates) 16s.

How did the early Judaeo-Christians interpret the Old Testament so as to apply it to Christ? Father Daniélou threw much light on the subject in his book, *Théologie du Judéo-Christianisme* (1958). In this book he concentrates on a few of the earliest Judaeo-Christian symbols, shows their Old Testament background and how they illustrate the earliest Christian understanding of the New Testament. But their importance was not merely confined to the first century for they influenced later Christian thought, especially that of the Fathers: indeed, several of them have come down as symbols familiar today.

There is little that is 'old hat' in the book. It is interesting to learn that the fish is not merely the symbol of Christ on account of the acrostic, but is symbolic of the baptised Christian who swims in the living water of baptism. The whole theme of living water is treated very thoroughly by Father Daniélou. The palms carried by martyrs are symbols of victory because of their connection with the feast of Tabernacles, the feast of messianic expectation. Such well-known symbols as the vine, the tree of life and the ship are dealt with in an extremely illuminating way. Less familiar is Elias's Chariot as a symbol of baptism, or the plough as a symbol of the Cross.

Everywhere a wealth of scholarship is apparent, yet it never impedes the clarity of the argument. Father Daniélou writes not only clearly, but succinctly. From every point of view it is an excellent little book.

M.E.C.

THE HUMANITY OF CHRIST by Romano Guardini. Pp. 146 (Burns and Oates) 21s.

This book is a disappointment for two reasons. The first is that anything written by the author of *The Lord* raises the highest expectations. Secondly, Mgr Guardini's theme here is an important one. In spite of the sub-title, 'Contributions to a Psychology of Jesus', the burden of this book is that psychology, in any accepted sense, can contribute very little to the Christian's understanding of Christ. Human psychology must be empirical, based on the evidence of man's words and actions. In the case of Christ, however, as Guardini says on pages 97-98, 'The value of his being-in-the-world is determined not by what he said or did or by what happened to him, but by what he is'. Still, it is hardly adequate to say what Christ is not, and even this might be said with more precision and clarity. In attempting to say what Christ is, the author seems unable to drive away the verbal mists. Perhaps some of the difficulty is due to a mediocre translation. The reader does feel that he is in the presence of a mystery, but at twenty-one shillings he is justified in asking for something more.

C.R.

REPORT FROM ROME II: THE SECOND SESSION OF THE VATICAN COUNCIL by Yves Congar, O.P. Pp. 206 (Geoffrey Chapman) 5s.

COUNCIL SPEECHES OF VATICAN II: a selection edited by Yves Congar, O.P., Hans Küng and Daniel O'Hanlon, S.J. Pp. 191 (Sheed and Ward) 6s.

Fr Congar is a writer of immense reputation, but the point of this book is hard to discern. One hundred and thirty-two pages are devoted to reprints of his reports during the Session in *Informations Catholiques Internationales*. This touchline commentary was good enough, even brilliant, then; now it seems thin and dated. What we need is something more solid, Xavier Rynne plus, so to say. The addition of forty pages of papal speeches and a twenty-five page final chapter entitled 'Remarks on the Council as an assembly and on the Church's Fundamentally Conciliar Nature', although of great interest, do not persuade us that this book was worth publishing, especially so late in the day.

The character of the second book is sufficiently conveyed by the names of its compilers and by their statement of the principles which guided their choice of speeches. 'We took as our norm the programme for the Council formulated with such clarity and depth by Paul VI. His four points—self-awareness of the Church, renewal, reunion of Christians, dialogue with the world—provided both the exterior and inner structure of our book. The appropriate section of his opening discourse for the second session is placed as a guiding light at the beginning of each section of the book. Only those talks have been included which were given in the spirit of this opening discourse. Those which were expressions of doctrinaire narrowness, petty criticism and unproductive defence of the status quo were by that very fact disqualified.'

D.L.M.

MUTATIONS OF WESTERN CHRISTIANITY by Albert Miegeler. Introduction by Dom David Knowles. Pp. x + 158 (Burns and Oates, a Compass Book, 1964) 15s. Translation by Edward Quinn of *Rückblick auf das abendändische Christentum*.

This book is about some of the consequences of our Lord's manhood. Because God became man, Christianity is a historical religion; Christian dogma is inescapably rooted in what actually happened, and the development of dogma is intertwined with the history of man. It is in this sense that Europe is the faith. The history of the Church is largely the history of the Church in Europe, and Professor Miegeler has tried to draw the face of the Church in European history. He has done this as a historian; he points out that the development of doctrine theologically is not the same thing as the Christianisation of a people, 'often theology develops side by side with historical events and quite independently of these...'. Yet the Church is affected by historical change, especially in the outlook of its members. And so to understand ourselves today, and equally to understand other Christians, we need books like this. Professor Miegeler's interpretation of the past is not, as Fr David Knowles says, 'demonstrably true'; it is an essay rather than a treatise and its merit is in the questions it provokes. The book is in a better format and better bound than most paperbacks, and although it is difficult reading (with the translator perhaps sometimes to blame) it will remain an important book.

G.F.L.C.

THE SIMPLE STEPS TO GOD by Father Francois of St Mary, O.C.D. Pp. 153 (Dimension Books, Wilkes-Barre, Pennsylvania; issued by B. Herder Book Company Ltd) 28s.

It would be an exaggeration to say that this book was excellent or even very good; it is just good. It says a lot of sensible and solid things on how to learn to love God. The first chapter, 'Walking in the Truth', is the best.

But there are occasional drops into unhelpful obscurity. 'Since thought remains focused on itself, it runs the risk of shutting within itself the realities which it seeks to possess. We can therefore assert that those who are partisans of intellectualism in prayer are often willing prisoners of methods, and find it very difficult to go out from themselves.' Such comments will help few. Also there is a rather claustrophobic limitation to Carmelite authors, the Carmelite tradition, the Carmelite notion of this and that. Finally, to anyone who has read, say, Durrwell, the theology is plain impoverished. This book will not kindle anybody's excitement.

Thomas Merton contributes a kind preface. The price is a lot for 153 rather small pages.



ANNOUNCING CHRIST: THROUGH SCRIPTURE TO THE CHURCH by *François Varillon*. Pp. 503 (Geoffrey Chapman) 42s.

This is a big catechetical work intended for the teacher of religion at something like secondary school level. It is a good book, being based on the biblically-orientated catechetical approach—in fact quite explicitly, as a glance at the title and contents list shows. Its outline really falls into three main parts: firstly, the tracing of the ancestry of the People of God in the Old Covenant, the revelations of the Law and the Prophets; secondly, the coming of the Redeemer, his life and teaching; thirdly, the continuation of the mystery in the Church, God's People in the New Dispensation.

Varillon has done an important work in this book in synthesizing for catechetical purposes many of the insights of writers like de Lubac and Congar on the Church (and especially the laity's role), and Durrwell, Bouyer and Benoit in New Testament theology. It just falls short of being a book for the professional theological student, but I don't think the author had any such intention.

THE TREE OF LIFE: SEXUALITY AND THE GROWTH OF PERSONALITY by *Reginald Trevett*. Pp. 191 (Geoffrey Chapman) 21s.

Here is a book on the subject of sex which shows the true width of the Christian viewpoint—that is, one which has an eye the whole time on the 'whole' man, and not just on some isolated physical functions. The theme of the book is the relation of sex to personality—and that at quite an intense psychological level. In fact, the ordinary reader will find himself wishing at times that he were more conversant with technical psychological terms and their full meaning. Mr Trevett traces his theme from childhood to what he calls the 'second half of life', giving as he goes sound and healthy instruction on the problems connected with adolescence, falling in love, family life, divorce and contraception.

Many would be able to draw benefit and fruit from reading this book, but especially, I think, the young of either sex, married or unmarried. It will give, as I say, a sound Christian basis for their thought on sex matters. For the person who becomes too put off by psychological jargon, let him turn to the long digression on pp. 89 ff and amuse himself by trying to work out into which of Dr Brétéché's sex 'categories' he would be classified.

ALFRED BURROWS, O.S.B.

YOU ARE CALLED TO GREATNESS by *Leo Trese*. Pp. 153 (Geoffrey Chapman) 15s.

This book is addressed to 'the man who has got everything' spiritually, that is, to the good practising Catholic. In fact it is addressed to 'the saints' in the sense in which St Paul uses the word, those who are holy because they share God's life through his grace. What more can such men possibly need? Fr Trese puts it clearly, 'God made us to love Him for ever. The whole purpose of life is contained in this vocation to love. Compared to it all lesser human goals fade into insignificance.' The author recommends adding to our examination of conscience the question, 'Have I failed in the practise of zeal?'

The argument of the book runs like this: God wants us all to be saints in the fullest sense, to achieve an intimate union with Him. Growth towards this union is the work of grace in man, and any man who allows God's grace to work in him will achieve a closer union with God. Thus all Christians are called to greatness. This argument is badly needed today in America and also in England, where parishes that are outwardly models of Catholic practise lack the charity to be really alive to the Spirit. Leo Trese puts his case well, though, sadly, he fails to take account of the greatly increased possibilities for understanding and living the faith brought about by the 'Johannine Revolution'.

R.B.A.

CONTEMPLATIVE NUNS SPEAK: Benedictine, Carmelite, Poor Clares, Dominican, Trappistine and Visitation Nuns reply to a questionnaire, presented by *Bernard Bro*, O.P. Pp. 286 (G. Chapman) 30s.

This book is the product of a questionnaire sent out by the French Dominicans to 320 houses of contemplative nuns in France. They received 1,827 replies, which have been pruned and processed by Fr Bro who sets them out under three main headings: The Encounter with God; A God who decides and guides—Liberty, Vocation and Time; A God who loves and pardons.

The quality of replies obtained in such a way will necessarily vary. Some are magnificent, some trite, some theologically impoverished or plain rum. But it may fairly be said that 'there is something here for everybody', and the principal lesson of the book is the unceasing marvel of God's call and the transforming power of grace in people's lives. Such human documents drive it home.

R.H.

Pastoral Publications, St Edmund's College, Ware, Herts.

COMMUNION OF THE SICK, text by *Rev. Peter de Rosa*. 1s. 6d. (60s. per 50 copies). INTRODUCING THE EPISTLE AND GOSPEL, text by *Rev. Hubert J. Richards*. 2s. 6d.

These are two admirable products of Pastoral Publications, to add to those recommended in the last issue. The former, in twenty pages, gives a simple but profound doctrinal introduction, addressed to the sick person, on the meaning of his sickness, followed by very well chosen prayers before Communion (including the Canon of Hippolytus, a particularly good idea), then the rite of Communion of the Sick, in English and with a photograph to illustrate how a table should be prepared for it, then prayers after Communion, with a concluding note on fasting.

The latter is a series of notes on the Sunday epistles and Gospels, written for the benefit of the priest so that he may introduce them with a few words of explanation to make them intelligible to the laity. It is reprinted from the *Clergy Review*.

J-F.S.

#### BOOKS RECEIVED

Sheed and Ward: UNFINISHED BUSINESS by *Maisie Ward*. Pp. 374. 40s.  
THE QUEST FOR CHRISTIAN UNITY by *G. Baum*, O.S.A. Pp. ix + 285. 13s. 6d.  
SENSE, NONSENSE AND CHRISTIANITY by *Hugo Meynell*. Pp. 281. 12s. 6d.  
THE THEOLOGY OF HISTORY by *Hans Urs von Balthasar*. Pp. viii + 149. 10s. 6d.  
KIERKEGAARD AS A THEOLOGIAN by *L. Dupré*. Pp. xx + 229. 12s. 6d.  
CHRIST THE SACRAMENT by *E. Schillebeeckx*. Pp. xix + 276. 15s.  
PAUL ON PREACHING by *Jerome Murphy-O'Connor*, O.P. Pp. xx + 311. 15s.

Liturgical Press, St John's Abbey, Collegeville, Minnesota, U.S.A.:  
THE SIGNS OF THE NEW COVENANT by *A. G. Martimort*. Pp. 320. 4.75 dollars.  
LEARNING TO READ THE BIBLE by *P. Parsch*. Pp. 20. 15 cents.  
THE PARISH BIBLE CLASS by *P. Parsch*. Pp. 20. 15 cents.  
SCRIPTURE SERVICES by *J. Gallen*. Pp. 20. 15 cents.

Chapman: THE MIND OF POPE PAUL VI: selected from the works of Cardinal Montini by *James Walsh*, S.J. Pp. 278. 12s. 6d. paperback, 25s. cased.  
CONFESSION by the Community of *St Severin*. Pp. 109. 5s.  
MARRIED OR SINGLE? by *Dr C. J. Trimbois*. Pp. 224. 25s.  
ST ALPHONSUS RODRIGUEZ—AUTOBIOGRAPHY, translated by *W. Yeomans*, S.J. Pp. 256. 30s.



B. Herder Book Co. Ltd : MISSIONS AND THE WORLD CRISIS by Bishop Fulton J. Sheen.  
Pp. 273. 40s.  
THE NATURE OF THE MYSTICAL BODY by E. Mura. Pp. xxv + 293. 46s.

S.C.M. Press : PHILOSOPHERS AND RELIGIOUS TRUTH by Ninian Smart. Pp. 200. 6s.  
THE FERMENT IN THE CHURCH by Roger Lloyd. Pp. 124. 6s.

Burns and Oates : APOLOGETICS AND THE BIBLICAL CHRIST by Avery Dulles, S.J.  
Pp. 95. 9s. 6d.  
MOMENTS OF LIGHT by Hubert van Zeller. Pp. 180. 16s.

THE THEOLOGY OF WORK by M. D. Chenu, O.P. Pp. 82 (Gill and Son, Dublin) 9s. 6d.

TOWARDS THE KNOWLEDGE OF GOD by C. Tresmontant. Pp. 120 (Helicon, Dublin) 18s

BELIEF AND FAITH by Josef Pieper. Pp. 106 (Faber and Faber) 21s.



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 American Benedictine Review, Moreana, The Wykhamist, The Sedberghian, John Fisher School Magazine, Novo, The Peterite, The Storyhurst Magazine, The Worth Record, The Workopian, The Raven, The Priorian, The Beaumont Review, The Giggleswick Chronicle, Wimbledon College Magazine, The Pocklingtonian, The Georgian, Kearney College Chronicle, The Penryn Review, The Belmont Abbey School Magazine, The Lorettonian, The Gordonstoun Record, The Ampleforth News.*

#### RECORD REVIEWS

LITURGY OF EASTERNIGHT IN THE RUSSIAN CHURCH. 10", 33 rev. mono. Harmonia mundi. HM 25 129.

ASSUMPTION OF OUR LADY IN THE EASTERN CHURCH. (Selections from the Night Office.) 10", 33 rev. mono. Harmonia mundi. HM 25 130.

MONASTIC CHANTS OF THE EASTERN CHURCH. (Selections from the Office of the Feast of the Exaltation of the Holy Cross and some Profession and Ordination Chants.) 10", 33 rev. mono. Harmonia mundi. HM 25 128.

SELECTION OF EASTERN MONASTIC CHANTS. 7", 33 rev. mono. Harmonia mundi. HM 17 001.

RUSSIAN MONASTIC VESPERS. 12", 33 rev. stereo. Schwann, Düsseldorf. AMS 64.

The Second Vatican Council has perhaps brought the traditions of Eastern Christendom to the notice of many who were scarcely aware of them before, or, at least, who had not really thought of them as part of Catholic tradition. The appearance of these records of Slav-Byzantine liturgical music gives us Western Christians the opportunity to recapture at home some of the atmosphere of the prayer of our oriental brethren. They have something new to give, even to those of us who have been able to assist at the Byzantine Liturgy celebrated in our own churches. Of course, by assisting at an Eastern Liturgy in a Western church, one can feel oneself to be joining very closely in prayer and sacrifice with the East, but such celebrations are often done without music, and in any case, the very style and arrangement of the church itself cannot help being out of harmony with the genius of the rite.

These recordings were made by the Benedictine monks of the monastery of Chevetogne in Belgium, which was founded for the express purpose of promoting mutual knowledge and understanding between eastern and western Christendom. It is described at length in 'Notes' on page 299, and these reviews are the musical accompaniment to what was written there. The recordings are of excellent quality, especially the first and last of the list above, and the standard of the monks' singing may be illustrated by the fact that when Bishop Nikodim, the 'foreign affairs' representative of the Patriarch of Moscow, visited them recently, he said that he had never heard the liturgy so beautifully sung and that for his part he would willingly spend the rest of his life among them.

The character of Russian church music may be conveyed in the words of a recent author:<sup>1</sup> 'In their church music the Greek-speaking Orthodox continue to use the ancient Byzantine plain chant with its eight tones. This plain chant the Byzantine missionaries took with them into the Slavonic lands, but over the centuries it has become extensively modified, and the various Slavonic Churches have each developed their own style and tradition of ecclesiastical music. Of these traditions the Russian is the best known and the most immediately attractive to Western ears; many consider Russian church music the finest in all Christendom, and alike in the Soviet Union and in the emigration there are justly celebrated Russian choirs.' The ancient and lovely liturgical texts, and their musical setting, whose remote origin is the plain chant as refracted, so to say, through the Russian character and later subjected to heavy Western influence from Poland and from Italy blend into a church music of an emotional and theological richness that most Westerners find easily accessible and immediately enchanting.

The present reviewer may be forgiven if he singles out the recording of the Easter Night Office for special mention, since he had the joy of taking part in this Office at Chevetogne a few Easters ago. The record plunges one straight into the oriental atmosphere with the bell-ringing and the chant of the procession in honour of the Resurrection, which is made round the outside of the church at the beginning of Matins. 'The heavenly angels sing in praise of your Resurrection, O Christ, Redeemer. Make us on earth also worthy to glorify you with pure hearts', sings the choir—the East always sees the earthly liturgy as a participation in the heavenly; that is why it decorates the walls of its churches with paintings of the Saints, the people of heaven. The Easter Night Office starts with Matins at midnight and continues with Lauds and the eucharistic Liturgy, ending between three and four in the morning. This record gives only some selections from Matins, chiefly meditative chants which are characteristic of the Byzantine Office—long and repetitive chants sung by a select group of singers, to which the rest of the monastic community and the congregation listen, meditating the scriptural themes which the chants expose. In Eastertide one's whole attention is turned to the Resurrection, by the jubilant phrase which recurs constantly, perhaps a hundred or more times in the course of a day: 'Christ is risen from the dead; by death he has conquered death and given life to those resting in the grave'.

The notion of participation in worship in the Byzantine Churches is rather different from our own. In some parts, the people do respond to the Litanies which are led by the Deacon, but it is common for the people to listen even to these, as they do also to the more complicated chants which are the real province of the choir. One is tempted to compare the situation to the performance of Baroque Masses in the West, but the atmosphere is not really the same; one has much less the feel of being at a concert. Even after making generous allowance for the very different

<sup>1</sup> Timothy Ware: *The Orthodox Church*. A Pelican book, 6s. Highly to be recommended.



mentality of the East from our own, one cannot help feeling that there is still some room for a movement of liturgical reform parallel to that which is going on in the West. Such a movement has in fact begun among the lay theologians of the Greek Orthodox Church, but it has not yet penetrated very far. It was interesting to hear from a recent visitor to Moscow that the people sing the Creed, the Pater and a Communion antiphon. It is clear that initiative in this respect must be left to the Orthodox Churches, as any move made independently by the Churches in communion with the Holy See would be seen as implying interference from the West and would only tend to deepen the existing rift.

The stereo recording of Vespers gives one a good view over the range of patterns followed by elements in the Byzantine Office: the introductory and closing formulae; the litanies, which play a very large role; the recitation of the Psalms by a lector, with the antiphon repeatedly interwoven by the choir; the various meditative chants; the close association of our Lady in the Mystery of her Son. One of the most beautiful details of the Vespers is the evening hymn, the text of which was composed by a fourth century Martyr-Bishop: 'O Jesus Christ, tender brightness of the holy glory of the immortal, holy, blessed, heavenly Father! We have come to the setting of the sun, and seen the evening light. Therefore we sing to God, the Father, Son and Holy Ghost. You are worthy at all times to be celebrated in song with devout voices, Son of God, you who give life. That is why the world glorifies you.'

The thoughts given above have rambled outside the range which belongs properly to a review, but it is hoped that they may at least form a useful introduction to the records. The texts are sung in Old Slavonic and are printed on leaflets issued with the records, but the only translation given, alas, is a German one. Perhaps another would be found to be available from the producers if foreign customers asked.

ALBAN CROSSLEY, O.S.B.

VENDREDI SAINT A S. JULIEN-LE-PAUVRE: CHORALE TRAJAN POPESCO. Edition Studio SM (SM 33-59).

Not many of our musically-inclined readers will have listened to a Catholic liturgy in Greek and Arabic, which are the languages of the rite of the Patriarchate of Antioch. (Maximos IV Sayegh, one of the leading figures of the Council, is the Patriarch.) This record is of the Good Friday night liturgy (or parts of it) at St Julien-le-Pauvre in Paris, the little medieval church near Notre-Dame that has been given over to the Catholic Melkites. The keyword for this music is 'meditative'. Its basic structure is a long meditative poem on the Entombment of Christ, interspersed with prayer and litany, and ending with a solemn reading of the Gospel and a great doxology, or hymn of praise to God.

The Arabic chants are most strange to Western ears; they remind one of Moslem worship; here particularly one is glad of the French translation printed on the cover. But in general, the doxologies ending each section of the meditation, and the other parts sung by the priest, are in Greek. The sublime beauty of the prayers and chants cannot be compared musically with Western chants. Its whole ethos is that of Syria and the Middle East: oriental, unaccompanied, vocal self-expression. Perhaps even more attractive than the music is the delightful beauty of the texts themselves—expressions of Christian love for the entombed Christ, and joy in his glorious Resurrection.

The recording is worthy of the music—a comment that almost goes without saying with any product of Studio SM.

VEPRES ET MATINES: CHOEURS RUSSES DE FEODOR POTORJINSKI (SM 33-27). QUATUOR KEDROFF (Selection of Russian church music). (SM 33-28.)

These are records of music of the Russian Orthodox Church. Both are recordings by first class musicians; the Vespers and Matins are performed particularly well and won the Grand Prix du Disque in 1957.

This latter recording contains only the highlights of those services. A number of things stand out: there is the beautiful articulation of the Deacon alternating with the strong acclamations of the choir in the Litanies; there are the rich fruitiest-of-fruit-cake Russian basses, who hit bottom C with no undue strain; there is the dramatic 75-fold Kyrie Eleison ('Gospodi pomiliu' in Church Slavonic) sung while the priest blesses the four corners of the world with the figure of the crucified Saviour on the feast of the Holy Cross.

The Quatuor Kedroff are four Russian male voices—two tenors, a baritone and a bass. This famous quartet was founded in 1897 by Kedroff père who was on intimate terms with the circle of Russian composers whose centre was Rimski-Korsakoff, and it has never lapsed. Such longevity combined with such standards must make this group unique.

On this record they sing typical examples of three types of Russian church music. First they sing six pieces of traditional monastic chant. It is easy to recognize a similarity to our Western Gregorian plainsong, but difficult to lay a precise finger on the relationship. Their chant is harmonized with a sort of organum, as Western chant used to be in the later Middle Ages. Russian monasticism has not got 'a Solesmes'.

They next sing three motets composed by Russians of the seventeenth and eighteenth centuries who were strongly influenced by Western musical trends. Some of these pieces, especially Lwof's 'Louange à la Ste. Vierge', are so Westernized as to be indistinguishable from second-rate eighteenth century classical arias.

Finally they sing three compositions by masters of the Russian nationalist school of the later nineteenth and twentieth centuries. These represent a definite return to the forms of traditional Russian church music—despite the oddity of a Latin rendering of the Lord's Prayer with which this attractive record ends.

ALFRED BURROWS, O.S.B.

[Studio SM records are obtainable from their English agents, Rare Records, 5-7 Barton Square, St Ann's Square, Manchester, 2.—EDITOR.]

DIMANCHE A TAIZÉ. Edition Studio SM (SM 33-93).

This is a 'live' recording of the Eucharist Liturgy of the Taizé community made on a Sunday after Pentecost. Assembled in the church are the brothers of this Protestant monastic community together with their guests, retreatants and casual visitors. Leading the community is Roger Schutz, the founder and Prior. He started the monastic life at Taizé in 1944 with three students whom he had met in Geneva two years previously. These first brothers made their profession on Easter Sunday 1949, by which time the community was already increasing in size. The dominant feature of their life is work and prayer for the visible unity of all Christians. The brothers themselves come from several different Protestant traditions. Their ecumenical vocation as a community finds clear expression in the liturgy, and particularly in the Eucharist. This follows a classical form, Entry, Liturgy of the Word, Eucharist. The *Kyrie Eleison* is incorporated into a litany of intercession. The three readings and short homily are separated by meditative chants. Most of the psalms used are sung to the settings of Père Gelineau, the congregation singing the antiphons (which they rehearsed for five minutes immediately before the service) in reply to the choir who



sing the text of the Psalms. The singing of the community is clearly of a high standard; the intonation and clear diction are particularly memorable. The recording is of good quality except for some of the readings. There is of course a certain amount of background noise inevitable in any 'live' recording. This is a valuable record by the Taizé community because the only previous recording of their Eucharist was that of a great feast *Nuit de Noël* (SM 33-26). An 'ordinary' Sunday Eucharist is a useful counterpart to this and perhaps provides a more accurate account of their life of prayer for the visible unity of the Church. The text of *La Liturgie Eucharistique de Taizé* was published in 1959 by the 'Presses de Taizé'.

A.V.M.

MISSA 'GLORIA TIBI, TRINITAS', TAVERNER. AMS 34 (Harmonia Mundi, Freiburg/Breisgau).

DIE ENGLISCHE MOTETTE IM 'GOLDENEN ZEITALTER'. AMS 37 (Harmonia Mundi).

These records can most appropriately be reviewed in the words of *Records and Recording*. Of the former, it wrote: 'The performances are well-nigh perfect. George Guest and his wonderful choir have done nothing better. Style, tempo, dynamics, enunciation—all are faithfully attended to in readings which should serve as a model. The recording is rich and finely spaced, and I have no hesitation in saying that this is about the most beautiful record of English church music that I have heard.' Of the latter, it remarked: 'Equally arresting was a group of discs devoted to English vocal music of the Golden Age—outstandingly fine being one containing a series of Tudor motets, AMS 37'.

### A TRUTH AND ITS CONTEXT

THE medieval theorist condemned as a sin precisely that effort to achieve the continuous and unlimited increase in material wealth which modern societies applaud as a quality, and the vices for which he reserved his most merciless denunciations were the more refined and subtle of the economic virtues. 'He who has enough to satisfy his wants', wrote a Schoolman of the fourteenth century, 'and nevertheless ceaselessly labours to acquire riches, either in order to obtain a higher social position, or that subsequently he may have enough to live without labour, or that his sons may become men of wealth and importance—all such are incited by a damnable avarice, sensuality and pride.'

R. H. TAWNEY, *Religion and the Rise of Capitalism*.

## OBITUARY

THE VERY REV. WALTER ILLTYD WILLIAMS, O.S.B.

*Cathedral Prior of Durham*

On a September day in 1896 three little boys came to school at Ampleforth from Caerleon, near Newport. During the next few years, three younger brothers arrived. The renowned Bishop Hedley of Newport, a friend of the family, was the influence that brought these boys from Monmouthshire to this, at the time, small and comparatively speaking unknown school. The eldest, Oswald, and the youngest, Leonard, were both killed in action during 1915 in France, within a month of each other, Oswald aged 30 and a Major in the Monmouthshire Regiment and Leonard only 19 years old and a subaltern in the South Wales Borderers. Philip who held a governmental post in Africa met with a severe accident and returned home a bed-ridden invalid. For the last few years of his life he lived near the monastery at Ampleforth. Three of the brothers became monks at Ampleforth, Walter, always called Wattie till he became Fr Illtyd, and Hugh, later Fr Raphael, for many years a housemaster and professor of philosophy to junior monks, still working successfully as a convent chaplain, and Edward, later Fr Christopher, never robust and dying early in his priestly life.

Wattie was only just 9 years of age when he came to the School. He was a lively, mischievous boy, intelligent and quickwitted, but not a studious type. He had a natural flair for sport and games both outdoor and indoor, that never left him all his life. He played well too. In particular he was a good all-round cricketer, perhaps the best or at least among the best produced at Ampleforth. He was nimble and quick-footed, his power of timing correctly united with ability to seek success and concentrate on immediate need made him a really good batsman. In later life he was a more than competent golfer. Indifferent health and lack of opportunity restricted him in this field. He was a more than useful forward in the old soccer days, played 'ball place' games and lawn tennis well. So too he was not to be challenged lightheartedly at Billiards, Chess or Bridge. All this should be noted, since, though it would be wrong to say that games were his main interests, his prowess at them gave him prestige among boys in his schooldays and brought him contacts with divers kinds of men in later life.

After nine years in the school, this lively boy of just eighteen surprised many by asking to be admitted to the novitiate. In those days Belmont Priory (now Abbey) was a joint house in the English Benedictine Congregation which had a common novitiate and house of



studies there; it was also the Pro-Cathedral for the diocese of Newport with the residential Canons. The three years that he spent at Belmont with concentration on the religious life with a monastic background and the living with men from Downside and Douai besides Ampleforth both directed and enlarged his outlook. In the autumn of 1908 he was sent to Louvain to learn French. There was a crying need for a master at Ampleforth who could speak French fluently. Nothing showed more the quick and able mind of Fr Illtyd than the fact that, after only eight or nine months in Belgium, he returned to Ampleforth to teach French most successfully for some years and fill quite adequately a gap in the Staff. The famous Abbot Marmion who was then Prior at Louvain was very kind and helpful to the young English monk whose worth he did appreciate and over whom he exercised a considerable influence. Abbot Marmion's deep Irishman's faith did help to develop the simplicity of outlook in the young monk, which impressed many in his later life.

Fr Illtyd was ordained a priest in 1913. In 1926 he was made House Master of the Junior House. This was the most impressive period of his active life. For the first four years the Junior House was in the central block of the school building. In 1930 the Preparatory School was moved to Gilling, and the Junior House moved into the building it still occupies. Fr Illtyd is well remembered as an influential member of the House Masters' meeting, and many of the moves that the late Head Master, Fr Paul, made were initiated by Fr Illtyd. He and the late Fr Felix Hardy were responsible for the new edition of the College Prayer Book. A more indirect influence was that which he exercised in the Lay Masters' Common Room. But of course it was as Head of the Junior House and in his dealings with his boys that he chiefly showed his abilities. Both those who worked as masters and those who were boys under him testify to the great work that he did in this capacity. One experienced colleague says that he was a genius in coping with the 12-14 years old. He was not a theorist, though he most firmly held that one must 'never talk down' to boys of that age. He had not forgotten his own school days.

Ill health caused his retirement from the Junior House in the summer of 1936, and nine months later he went as an assistant priest to St Anne's, Liverpool. He generously entered into the life of a curate in a large and busy city parish. He was much appreciated as a preacher who taught the truths of religion in simple and pregnant language. But persistent ill health continued, and in 1940 he entered St Joseph's Nursing Home, Horsforth. There he remained for seven years, first as a patient and then as a patient-chaplain. In April 1947 he left Horsforth and after staying for short periods and assisting incumbents at Knaresborough, Parbold, Grassendale and Warwick Bridge, he became, in 1948, Parish Priest of Easingwold.

His health, always uncertain, gradually worsened. In his latter days he was much helped by priests from the Abbey. He died at the Purey Cust Nursing Home, York, on 9th April, in the presence, as he so ardently desired, of two of his brethren, Fr Prior and Fr Peter. He was buried in the monastic cemetery at Ampleforth by Fr Abbot who had been a boy under him in his House.

The high esteem in which Fr Illtyd was held by his Abbot and brethren was shown when in 1961 he was honoured by being made Titular Cathedral Prior of Durham, yet poor health had prevented him for the latter part of his monastic life from holding a post of responsibility. Maybe the fact that he kept cheerful and was always a good companion endeared him to us all. He had a very good mind, and always retained a great interest in all that concerned Ampleforth. He was fundamentally humble minded; he used cheerfully to say that he was selfish and yet was so grateful for any service rendered that one was always ready to please him. So too he accepted quite simply the small pleasures and joys that came his way in life and enjoyed them all and wanted others to enjoy them. All six brothers were individuals; and all had a great devotion to Ampleforth in common. Ampleforth should be grateful to them, and not least to Fr Illtyd.

*May he rest in peace.*



## NOTES

### A FANFARE FOR FR WILLIAM

As Bertram W. Mills stands looking down on the arena under the Big Top, waiting to see the man shot out of the gun, wondering whether that tiger has quite recovered its temper and wishing he had found a more competent performer to ride round the Wall of Death or to enter into a grapple with the Giant Octopus, he must have some anxious moments:

'bears, tigers, ounces, pards,  
Gamboll'd before him; th'unwieldy elephant  
To make him mirth us'd all his might, and wreathed  
His lithe proboscis'

—but he must feel some relief when the elephant has gone home for the night and is wreathing his lithe proboscis behind two-inch steel bars.

Yet the experience of Bertram W. Mills is a haven of calm and contemplation compared with the cares and responsibilities of a headmaster: eight hundred boys and eighty schoolmasters (half of them monks at that), to say nothing of parents and inspectors, visitors and journalists, and all that great body of surgeons, sutlers, victuallers and camp followers that fill his mailbag and occupy his day—what a horde to control and direct! What a triumph of organization if the whole thing is going more or less in the same direction, or indeed if it is in motion at all.

Now we have certainly been in motion in these last ten years; and there is solid evidence to suggest that the steps we have taken have been no random gambols but have been informed by purpose and resolve: the Church, Aumit House, the numbers of school and staff, the record of achievement in many fields—these are facts that add up to a formidable total, a total that has been audited, signed and sealed by the authority of *Where?* and that is even more remarkable when you remember that the Priory at St Louis has been founded and gone far on the way to independence in the same ten-year period.

But Fr William is not the man to take credit for things of this kind. A prospecting parent once reported of his first visit to us that he had not met the Headmaster, but had been most kindly shown round by a delightful monk called Fr William; and that anecdote perhaps suggests the memories that we shall preserve of these years: the personal kindness to masters and boys, the confidence and encouragement given to a young man at a loss in the face of new responsibilities, in short that prevalence of personal and human factors over official considerations that makes it possible to see and save the true values at stake without getting entangled

in the letter of the law. St Benedict tells the Abbot that he must profit his subjects rather than preside over them, and that is the service we have for so long received, not only from Fr Abbot but also from the Headmaster.

Such service must always be the fruit of unusual gifts. Anyone who has witnessed the energy expended in mastering this tremendous task or the brilliance revealed in a sermon or an after-dinner speech will have no doubt of the gifts at his command; but only those who saw the use made of them in judging a situation, in writing a testimonial for a university scholar or in enlivening a house punch will be aware how much we all owe to Fr William. More than this we hardly dare say, even when he is over the water, to express our admiration; gratitude and affection would not allow us to say less. We hope that no echoes of this fanfare will disturb his Lusitanian leisure; we look forward eagerly to his return and to many years of his sage and witty company, undistracted by the enormous toil of recent years and still having so much to give to both the Community and the School.



### ... AND FOR FR PATRICK

MEANWHILE, to his successor, Fr Patrick, for the last decade Housemaster of St Wilfrid's, we, together with all his friends and well-wishers, offer our warmest congratulations on his appointment as Headmaster and wish him many years of happiness and of benign, untroubled, vigorous and successful rule.



FR BERNARD BOYAN's appointment as chaplain to the University of York deprives the School of one of its most devoted and loyal workers. Fr Bernard has been Housemaster of St Oswald's since 1949, Careers Master and Adjutant to the Corps, quite apart from a heavy teaching programme throughout the year. The work to which he is going is of the first importance for the Church today in this country and we wish Fr Bernard every blessing and success in his new apostolate.



FR JAMES has been appointed to succeed Fr Gerard as Master of St Benet's Hall, Oxford. It would be an impertinence to remind any reader of all that Fr James has done in his twenty years as Guestmaster and in his numerous other tasks in the school. Most will have experienced his attentions at first hand. No doubt the door at St Benet's Hall will be as wide open to guests as that at the end of the Upper Building. We wish him every success in an exacting task.



FR DENIS succeeds Fr James as Guestmaster, but he is combining this task with the role of Second Master. The scope of this latter office has been greatly enlarged so as to lighten the burden of the Headmaster. This unfortunately means that Fr Denis has retired from St Thomas' House, of which he became the first Housemaster in 1946.

MR OWEN HARE who for many years now as School Clerk has contributed so much to the organisation of the Headmaster's department has now transferred to the School Staff and will be engaged in much needed work in the teaching of Mathematics in the school.

The new role assumed by the Second Master in the administration of the School has necessitated some structural changes in the Headmaster's room. Classroom 14 has been taken over to provide room for the Second Master and an additional secretary.

FR AIDAN GILMAN has been appointed to St Thomas', Fr Adrian Convery to St Oswald's and Fr Dominic Milroy to St Wilfrid's.

FR FABIAN COWPER has been appointed Careers Master. He is also going to assist Fr Denis in the Guest Room. Furthermore, although his new responsibilities will entail his giving up his parish of Kirby Moorside, he is to retain the role in local ecumenical activities that this gave him.

FR GERARD SITWELL, who has been Master of St Benet's Hall since 1947, is joining Fr Cyprian Thompson at Warwick Bridge. To have sustained such a burden for no less than seventeen years would have been a feat under any circumstances, and those of post-war Oxford must have been quite specially exacting. To congratulate him on his retirement feels almost like congratulating him on his survival, and one hopes that the peace of Cumberland will be a welcome change after the raucous many-lorried groves of Academe.

AT an ordination held at Ampleforth on 19th July, His Lordship the Bishop ordained to the priesthood Br Henry Wansbrough and Br Piers Grant-Ferris, to the diaconate Br Stephen Wright, and to the sub-diaconate Br Ignatius Knowles and Br Placid Spearritt.

ON 19th September Fr Abbot received the solemn vows of Br Benedict Allin, Br Alberic Stacpoole and Br Andrew Beck, and on 23rd September the simple vows of Br Louis Voss, Br James Winkler, Br Paul Donovan, Br Edgar Miller, Br Michael Imholtz, Br Austin Donnelly and Br Sebastian Cary-Elwes.

FR CHRISTOPHER TOPPING has been appointed parish priest of Browndge, Bamber Bridge, near Preston. Fr John Macauley has moved from Warrington to Workington, Cumberland, and Fr Osmund Jackson from Workington to St Mary's, Warrington. Fr Laurence Bevenot has gone temporarily to St Mary's, Cardiff.

The local parishes of Kirby Moorside and Helmsley will be served by Fr Kenneth Brennan who will reside at Kirby.

#### BORSTAL RETREAT

EVERTHORPE is a Borstal about fifteen miles up the river from Hull; it is a closed Borstal—surrounded by twenty foot of wall—and houses three hundred lads.

In July, the day after the boys went home, we had fourteen of Everthorpe's Catholics here for a two-day retreat. They lived in St Bede's, with six junior monks. The two days were a happy mixture of discussions, scripture reading, swimming, a talk on the Shroud by Fr Martin, a concert (combined with Fr Borrelli's scugnizzi); the highlight was the Mass we all sang on the second day.

This short retreat was no doubt the first of many and their visits here are reciprocated by the monks concerned returning to Everthorpe—for a night or so.

#### VISIT OF FR BORRELLI'S BOYS

A GROUP of 'urchins' from Naples arrived in London on 4th July and were entertained for just under a week in St George's Club where they were given a full programme of entertainments. They arrived at Ampleforth on 10th July and were placed out with families in Oswaldkirk and round the College. They fed in House refectories and quickly made friends with all whom they met. On the 25th they went into camp at Fairfax and the scene when the Poplar boys arrived was quite moving



in that the Cockneys underwent quite a large amount of kissing from their Italian friends. There is little doubt but that the experiment has succeeded in no uncertain way and it is hoped that it may become an annual event. The support given by the School to raise the money to bring them here was magnificent and this with the help of the Old Boys and boys from the School to run the camp needs very special mention. The publicity received from the press was at times a little embarrassing but in a good cause. We are still puzzled why a Tokio newspaper found a picture of value.



#### ST GEORGE'S CLUB, POPLAR

THE Club's annual camp at Fairfax Lake was this year combined with one for Fr Borelli's boys from Naples. The Club had already entertained them in Poplar, so they were not strangers. There were over fifty in the camp, and therefore help was essential; thanks are due to four Old Boys, six boys from the School and to Staff Sergeant Danny Dick of the Prince of Wales' Own, who was a tower of strength, also to the Army for the loan of the aforesaid Sergeant and of cooking gear. Their activities included boating, bathing, fishing, camping out in pairs and an outing to Scarborough. It was one of the best camps we have had and we hope that next year we will be able to hold a similar one. It would be appropriate to give the last word of this brief note to thanking the Procurators and Mr Brown for their invaluable help.



#### HATFIELD/AMPLEFORTH CAMP

As in the summer of 1963 a camp was held at the lake at the end of the term, which comprised members of H.M. Borstal at Hatfield and members of the Rovers. There is no doubt that the camp was a great success and that great benefit is gained by both groups merely by living together and getting to know and understand each other.



ALL these new developments in the Community's work, and any further similar ones that may arise, represent valuable and welcome discoveries of the new forms of the apostolate that Our Lord demands from us to serve His Church in the circumstances of today.

#### ST LOUIS PRIORY

At the time of writing the Community number ten on the spot and in England seven young Americans in various stages of their progress through monastic and scholastic procedures, four in the novitiate, one 'second year' and two at Oxford. In the school there are 180 boys and next semester the figure will be over 200; two of these will be negroes entering the 7th grade (Junior House). We hope to have a continuing stream of intelligent negro boys.

Yes, we have dances on the campus. But thank God we put the gym a good quarter of a mile away. This the boys transformed into a pleasant dance floor, a dining-room, retiring rooms, and outside a sitting out area tastefully arranged. The band was very good—as these bands go, and they go a long way. The girls came from the neighbouring convent schools and others. The chaperons were lay faculty members and both Fr Leonard and Fr Augustine kept a friendly eye on the proceedings; two 'cops' did too. This dance set a standard which will be hard to surpass.

On Ascension Day and the day after, the boys performed Molière's *The Miser*, in English, on the lawn in front of the Stannard House; one of the nights Mrs Stannard was the honoured guest. In spite of fear of rain and in spite of a high wind the performances were very well acted and received. Fr Leonard and Mr Bob Bannister were the producers. They have in one sense an easier task than those at Ampleforth because the girl parts are supplied from what is irreverently called 'Vis', that is the Visitation Academy a couple of miles down the Highway. The audience sat on bleachers, a herald blew a fanfare from the balcony of the house to start the play off.

Old Boys from Ampleforth and other Ampleforth connections still pour across the American plains to visit us, and nothing could be more refreshing. Here is an incomplete list going back to last September. Our new Fr Abbot must be mentioned first. It was of course a wonderful reunion. Fr Aelred Graham visits us at least once a year from Portsmouth, Rhode Island, where he is Prior. At this very moment we have Bernard de Hoghton staying and Martin Hinkman and David Fairlie coming. Wilfrid Jurgens and his wife spent the afternoon on their way from Canada to the South. He was on business from Hamburg in Unilever. Two O.A. parents also visited us, Bernard Elliman and Robert Speaight. The latter conducted a Bible service in the church on Good Friday afternoon—you will have seen his excellent article in *The Tablet* on 'The Bible Belt'. Fritz de Van der Schueren, a Jesuit missionary in Indonesia on his way through U.S.A., spent a couple of hours with us. John Smulders and Michael Gastrell were here together. Mgr Francis Cave, recently expelled with all foreign priests from the Sudan, spent



some hours here with his sister. Anthony Kinch and Michael Dalglish were here for Easter. Michael Stanton passed through, working his way round the world; I've heard since that he reached New Zealand and is on his way home. Simon Foley is regularly in orbit. John Rigby, Clement Ryan were here before Christmas, so too Adrian Millar from India and Michael Burke. These of course are just our Ampleforth links; hundreds of others just come for a 'look see' and many American Benedictines pass a night or two; while visitors from all over the continent and from Europe and other countries visit the church.

Fr Ian and Fr Nicholas look after the Junior House, Fr Paul is in charge of the athletic programme and of the Third Form; Fr Thomas of the Fourth; Fr Augustine of the Fifth and Fr Leonard of the Sixth—called Seniors—all this, naturally, over and above their teaching schedule. Fr Austin is music director. Fr Timothy, over the years, has visited innumerable Colleges and Universities, so that the Priory is well known. It was said at more than one eastern college that his report—perhaps unlike that of other headmasters—on a boy was a reliable source for deciding on his acceptance. Fr Luke will have a well-earned assistant, Fr Colin, in September. Some of this year's Seniors are still deciding on colleges, but it is already clear that Georgetown, Notre Dame, Harvard, Yale, Princeton, Stanford, Chicago, will receive one or more, as well as some new names like the University of Colorado and the University of Detroit. Our Old Boys (*americanice* 'alumni') of the first four years attended the colleges given below. Arithmetic will show that all of them at least entered a respectable college; a decently small number departed prematurely.

University of Arkansas ..	1	Princeton University ..	1
Brown University ..	1	Regis College ..	4
California Institute of Technology	1	Rensselaer Polytechnic Institute ..	1
University of Chicago ..	1	St John's University, Collegeville ..	2
Cornell University ..	2	St Louis University ..	10
Florissant Novitiate ..	1	University of San Francisco ..	1
Georgetown University ..	15	Spring Hill College ..	1
Harvard University ..	3	Stanford University ..	1
College of the Holy Cross ..	5	Tufts University ..	1
John Carroll University ..	1	Villanova University ..	1
Kenrick Seminary ..	1	University of Virginia ..	2
Massachusetts Institute of Technology	3	Washington University ..	3
University of Miami ..	1	Wesleyan University ..	3
University of Michigan ..	1	Westminster College ..	3
Missouri School of Mines, Rolla ..	2	Yale University ..	13
University of Notre Dame ..	9		

## AN EYEWITNESS ACCOUNT OF THE MARTYRDOM OF BLESSED ALBAN ROE

THE following letter written by a Dominican, Teodoro de Pietà, to the Cardinal Secretary of Propaganda and dated 31st January 1642, has been brought to our notice. It was printed in the original Italian in *Archivum Hibernicum*, XV, 1959, p. 11. Here is a translation of it.

'This [morning], Monsignor, we witnessed a terrible spectacle; for two venerable priests were hanged an hour before midday, one a secular, called Mr Raynals; the other a Benedictine monk, called Mr Roe. They were hanged for being priests, and for no other reason. Their entrails were removed and burned; and [the bodies of the priests] were cut into four pieces, and the quarters were fixed to the main gates of London and their heads to the bridge. They gave a good sum to the executioner, which astounded the Protestants. Three thieves were hanged with them. At the last Sessions, yet again, six priests were sentenced to be hanged; but the good King, moved by mercy, granted them their lives. These two priests died today because the King is out of London. Father Media Villa, Provincial of our Order, is in prison and just escaped being condemned this time. Father Ludovico di Santo Idelfonso, of our Order, is in prison. He was examined and accused of being a priest; but as they could not prove that he was, he was not hanged. As he is not prepared to take the Oath of Supremacy he will remain in prison.

From London, the last day of January, 1642.'

## CHEVETOGNE

THE question of Christian unity should not escape the attention of Catholics today. We in this country necessarily are more immediately concerned with the question of Anglicanism and the Free Church movement; but that should not blind us to the perhaps greater problem of union with the Eastern Orthodox Churches. A recent estimate put the number of Eastern Orthodox at 185 millions (cf. 36 million Anglicans). Unlike the split with western Protestantism, the schism with Eastern Orthodox Christendom stems largely from a difference in mental backgrounds which has for centuries given rise to misunderstandings on either side. It was in order to do something towards rectifying this that in 1924 Dom Lambert Beauduin took up the plea of Pope Pius XI in his letter *Equidem Verba* to the Benedictines to work for 'reconciliation with the brethren who are separated from us'. In 1926 Dom Beauduin



founded a monastery at Amay-sur-Meuse, between Liège and Namur, to work for this reconciliation with Eastern Orthodox Christendom. In 1939 it was moved to Chevetogne, south-east of Namur.

The Community at Chevetogne consists wholly of choir monks and it is international in composition—eight nationalities are represented today. The members are about equally divided between Western and Byzantine rites: the Divine Office according to each and the Eucharistic Liturgy in Latin and Greek or Slavonic are sung every day in their respective churches. Public interest made necessary the building of a larger Byzantine church in 1957; the murals that cover the interior are of a quite remarkable beauty.

The work of the community is to pray for unity; to foster in the West an understanding of Eastern theology and liturgy; and to show hospitality to members of the Eastern Orthodox Church wishing to find out more about the Latin West. Western Christians are also welcome as visitors: and we should like to draw the attention of readers to this. Besides a large and valuable collection of works published by the community we should like particularly to recommend their quarterly review, *Irenikon*, whose object is to diffuse knowledge of Eastern theology, liturgy and history, as well as giving information about relevant current events and movements. They are also producing a number of records, a notice of which appears in a section after the Book Reviews. Further information may be obtained from the Abbey, Chevetogne (Namur), Belgium.

*A correspondent writes:*

In April a group of over thirty members of the Society of St John Chrysostom paid a visit to Chevetogne. The Society is concerned to foster better understanding and appreciation of the eastern tradition among western rite Catholics as well as friendship between Catholics and Orthodox. The work of the Benedictines at Chevetogne provides an excellent means of furthering this aim and all our members, especially those unfamiliar with the Byzantine rite, were deeply impressed.

The whole community, both Latin and eastern, is present in the new Byzantine church for the Sunday Liturgy which begins at 10.30 a.m., immediately after the morning office. It is sung most beautifully with full choir, using Greek and Slavonic in alternate weeks. There is usually a large number of visitors who come by road from all over Belgium and even some from Holland, and many of these receive Holy Communion (which in the Byzantine rite is administered in both kinds). The ceremonial on weekdays is more simple, with one or two cantors replacing the full choir. On weekdays the Holy Liturgy is celebrated about 6.30 a.m. so that, in order to be present, it is necessary to stay at or near the monastery.

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Waugh, E.	A Little Learning (Autobiography)	30/- "
Congar, Y.	Report from Rome II	5/- paper
Küng, H.	Vatican II	6/- "

Our group stayed some distance away at Dinant and came in by coach because it was too large to be accommodated at the monastery, which can only take a few guests at present, while a guest-house in the grounds, in the care of some Benedictine sisters, gives hospitality to a small number of women guests. The number of visitors—many coming also for conferences—has risen so greatly that a hostel is being built near the monastery. This is expected to be ready in about a year's time. There is a small country inn, the Hotel de Livogne, in the village of Chevetogne about ten to fifteen minutes walk away, where guests can also stay and have meals.

The new church, dedicated to the Exaltation of the Holy Cross, was consecrated in September 1957 and is built in traditional Byzantine style, of the early Novgorod period. The interior is richly decorated with frescoes, some only recently completed, which are the work of Greek and Russian artists. At first sight the profusion of colour and forms may seem to some people almost too much, but these are no mere decorations. They are, in accordance with the eastern tradition, the visual expression of the doctrine and vocation of Christian faith and life, rich in symbolism and a religious education in themselves. Beneath the main church there is a crypt chapel dedicated to the Holy Spirit. This is quieter in tone, but equally evocative of the mystery of the Incarnation and the joy of the Resurrection. Guides to the church and reproductions of the frescoes are on sale in the monastery shop, as well as liturgical books and reproductions of ikons and other examples of eastern devotional art.

Chevetogne itself is not easily accessible except by car. There are signposts on many roads for several miles around directing motorists to the 'Eglise Orientale'. The most convenient railway station is Ciney on the main line between Brussels and Luxembourg. From Ciney a local bus takes about forty minutes to reach the monastery gates. The bus service is not very frequent but the whole journey from London can be done in a day and the effort is well rewarded. Visitors from this country will find that many of the younger monks speak English and that the members of the community are very generous in sharing the riches of their life and work in the cause of unity with Eastern Christendom.

HELLE GEORGIADIS, *Hon. Sec.*

The Society of St John Chrysostom,  
Marian House, Holden Avenue, London, N.12.



## OLD BOYS' NEWS

WE ask prayers for W. F. Dobson (1911) who died on 27th December 1963; Richard Cuthbertson (1959) killed in a car accident on 1st May 1964; John Sebastian Somers Cocks (1925), Her Majesty's Consul-General in Naples, on 25th May; Stephen Lancaster (1914) in May; Michael Dewhurst (1958) killed in a car accident on 2nd June; Matthew Livingstone (1920) on 11th June; David Pratt (1962) who died on 12th August after a car accident; Jean Pecsteen (1919) on 14th August; Andrew Zamoyski (1922) in August.



WE offer congratulations to the following on their marriage:

Louis Arthur Turner to Anne Patricia Mary Loades-Carter at the Church of St Joan of Arc, Farnham, on 5th October 1963.

Desmond Corcoran to Judith Keppel at St Mary's, Cadogan Street, on 2nd April 1964.

Timothy Frank Patteson to Salyan Jennifer Burgess at St Mary's, Cadogan Street, on 4th April.

Ian Edward Johnson-Ferguson to Rosemary Teresa Whitehead at St Mary's, Cadogan Street, on 9th April.

Richard Grey to Hilary Ogilvie-Forbes at the Church of Our Most Holy Redeemer, Billericay, on 18th April.

Kevin Kearney to Mary Finney at the Church of St Francis, South Ascot, on 25th April.

Thomas Hugh Francis Farrell to the Hon. Clodagh Mary Morris at St Mary's, Cadogan Street, on 2nd May.

John Wetherell to Elizabeth Thompson at the Church of Our Lady, Star of the Sea, Broadstairs, on 2nd May.

Roderick Daniel O'Driscoll to Elizabeth Ann Thompson at the Church of the Holy Apostles, Pimlico, on 2nd May.

Patrick B. J. Leonard to Andrea Meriel Blake at St Anne's, Bohernabreena, Co. Dublin, on 16th May.

James Malefont Bowen to Judith Gurney at the Church of the Assumption, Warwick Street, on 27th May.

Hugh Arbuthnott to Vanessa Dyer at the Church of Our Most Holy Redeemer and St Thomas More, Chelsea, on 29th May.

Martin Robert Morland to Jennifer Avril Mary Hanbury-Tracy at All Saints, Wardour Castle, Wiltshire, on 6th June.

Lieut. Christopher Ward, R.N., to Elizabeth Irven at St Mary's, Cadogan Street, on 13th June.

David Anne to Carolyn Doran-Webb at St James's, Spanish Place, on 20th June.

Captain John Morrough-Bernard, Irish Guards, to Julia Calvert in the Guards Chapel, Wellington Barracks, on 23rd June.

Patrick Sheehy to Jill Patricia Tindall at St James's, Spanish Place, on 3rd July.

Major John Oliver Kirk, 17th/21st Lancers, to Penelope Anne Gradidge at St Mary's, Cadogan Street, on 4th July.

Flying Officer John Gerald Lumsden to Anne Philippa Mary Fell at the Church of Our Most Holy Redeemer, Billericay, on 11th July.

Andrew Colin Hugh Smith to Venetia Flower at St Mary's, Cadogan Street, on 22nd July.

Thomas Pakenham to Valerie McNair Scott at St Mary of the Angels, Bayswater, on 23rd July.

Nicholas Grey to Mary Cecilia Hughes at St Robert's Church, Fenham, Newcastle-upon-Tyne, on 25th July.

Colin Campbell to Diana Royle at the Church of the Holy Angels, Hale Barns, on 25th July.

Jonathan Clennell to Mrs Susan Borwick in Glastonbury, on 22nd August.

John Clanchy to Rosemary Chalkley at St Mary's, Cadogan Street, on 22nd August.

David Halliday to Genti Nothelfer at Holy Trinity Church, Munich, on 28th August.

Anthony Sparling to Josefa Beale at St James's, Spanish Place, on 5th September.

Francis Henry Quinlan to Janet Katherine Tilly, at St Michael's Church, Aldershot, on 5th September.

Christopher Rimmer to Jan Jelf at the Church of Our Lady of the Assumption and St Gregory, Norwich Street, on 5th September.

Michael Peart to Margaret Becker in Dublin, on 8th September.

Anthony Ryan to Pauline Whitley at St James's, Spanish Place, on 12th September.

Charles Morland to Victoria Longe at the Church of St Thomas of Canterbury, Woodbridge, on 19th September.



AND to the following on their engagement:

Charles Patrick Colum Crichton-Stuart to Lady Sarah Marguerite Curzon.

Commander G. R. M. de la Pasture, R.N., to Jane Wallis.

Hugh Robert Beveridge to Eliza Mary Buckingham.

Richard Anthony Skinner to Angela Mary Knights.



Archibald Hugh Stirling to Charmian Rachel Montagu Douglas Scott.  
 Mark Bence-Jones to Gill Pretymen.  
 Peter Howard to Mlle Papychette Robain.  
 Robert Thompson to Monica Joan Usher.  
 Harold Thompson to Jane Legge.  
 Ralph Holmes to Helen Hill Porter.  
 Alain Hugh St Maur Jackson to Margaret Marie Pelletier.  
 Adrian Allan to Barbara Tann.  
 Neville Moray to Gerta Glasser.  
 Alexander Weaver to Janet Adderson.  
 Michael Bjorn Blakstad to Patricia Marilyn Wotherspoon.  
 Nicholas John Leonard to Kirsty Arabella Mackenzie.  
 William Joseph Hall to Jennifer Mary Corbett.  
 Mark Coplen Langford, R.M., to Philippa Mary Sheppard.  
 Michael Postlethwaite to Sara Timms.  
 Michael Robin Ogilvie Leigh, 4th/7th Royal Dragoon Guards, to Gisela Marie-Therese von Moers.

## BIRTHS

## Sons

Tony and Pauline Bianchi, a brother for Richard.  
 Edward and Barbara Massey, a brother for Deborah Frances.  
 Christopher and Dagmar Pickles, a brother for Adela.  
 Peter and Gillian Byrne-Quinn.

## Daughters

Marc and Claire Honore, a sister for Matthew and Gabrielle.  
 Peter and Sybil Ryan, a sister for Philippa.  
 Simon Sarmiento.  
 Robert and Rowan Blake-James.

KEVIN O'DRISCOLL (1952) was ordained Priest in St Michael's Cathedral, Toronto, on 23rd May; and on the same day Neville Symington (1955) was ordained Priest at St Edmund's College, Ware.

THE EARL OF OXFORD AND ASQUITH (1934), Governor and Commander-in-Chief, Seychelles, was appointed K.C.M.G. in the Birthday Honours.

LIEUT.-COL. J. F. D. JOHNSTON, M.C., recently commanding 1st Bn Grenadier Guards, has retired from the Army to become Assistant Comptroller of the Lord Chamberlain's Office.

LIEUT.-COL. F. J. JEFFERSON (1940), who has been commanding the 2nd Bn Grenadier Guards, is now commanding the Regiment.

CAPT. J. D. KANE (1952) has passed the Staff College examination, and has been granted a vacancy at the Defence Services Staff College, Wellington, India, for 1965. He has recently been serving at the Mons O.C.S., from which R. G. Perry has been commissioned into the Worcestershire Regiment and G. K. Armstrong into the 3rd East Anglian Regiment.

THE following have been commissioned from Sandhurst recently: N. O. P. North, Royal Artillery; C. G. Deedes, K.O.Y.L.I.; E. P. V. McSheehy, South Wales Borderers; N. T. Corbett, 2nd Gurkha Rifles.

Cmdr R. C. Hay, D.S.O., D.S.C., R.N. (1935), has taken up a NATO appointment in Izmir, Turkey.

Cmdr J. P. David, R.N. (1941), is on the Directing Staff of the Royal Naval Staff College, Greenwich.

Lieut.-Cmdr J. Ford, R.N. (1948), is in the Ministry of Defence (Navy), responsible for all junior aircrew officer appointments.

Lieut. M. A. King, R.N. (1957), is a flying instructor at the R.N.A.S., Brawdy.

M. P. GRETTON passed 2nd out of Dartmouth in August and was awarded the Queen's Telescope, A. J. N. Brunner passed out at the same time.

LIEUT.-COL. R. C. M. MONTEITH, M.C., T.D. (1932), has been appointed Vice-Lieutenant of the County of Lanarkshire; Capt. (Hon. Lieut.-Col.) A. J. MacDonald (1926) a Deputy Lieutenant of the County of Inverness-shire; and Lieut.-Cmdr T. Hornyold-Strickland, D.S.C., R.N. (retd) (1938), a Deputy Lieutenant of the County of Westmorland.



A. M. F. WEBB, C.M.G. (1934), who has been a judge in Malaya and Attorney General and Minister for Legal Affairs in Kenya, has been appointed secretary of the National Advisory Council on the Training of Magistrates: he will represent the Lord Chancellor's department on the Council.

A. R. THOMAS (1957) was successful in the competition for the Senior Branch of the Foreign Service.

A. WHITFIELD (1955) has been called to the Bar.

DR T. R. CULLINAN (1950) has been awarded the Gold Medal of the Royal College of Obstetricians and Gynaecologists for 1964.

DR W. MITCHELL-BANKS (1948) has left his practice in Hull, and has joined the Greene Clinic in Prince Rupert, British Columbia.

JOHN HEU (1946) had an exhibition of his paintings in Amsterdam in April, following similar exhibitions in Richmond and in Vienna in the past two years.

P. N. SILLARS (1945) has been appointed Director of Marketing for the Export Company of Massey-Ferguson.

J. J. O. CLENNELL (1953) has recently returned from two years with the British Antarctic Survey, based on Stonnington Island on the Graham Land peninsula. In his first year he was General Assistant/Sledging, acting as a dog-team driver, becoming a diesel mechanic and Base Leader in his second year.

AMONG books recently published are Sir Francis de Guinand's (1918) *Generals at War*, and Vincent Cronin's (1939) *Louis XIV.*

PROFESSOR MICHAEL FOGARTY (1934) was Liberal candidate in the Devizes by-election in May.

LOUIS ROTHFIELD (1945) is Director of the British Chamber of Commerce in Madrid. He was for three years with I.C.I. in Turkey, before setting up a branch office for the Philadelphia Trading Company in Spain in 1953. After obtaining his M.B.A. at the Harvard Business School in 1960 he returned to Spain with a Firm of Business Consultants, working on Business Management and Market Research.

IN February Thomas Rochford (1922), Managing Director of the family firm of Thomas Rochford and Sons, was once more awarded the Lawrence Medal of the Royal Horticultural Society, for the best exhibit shown to the Society in 1963. In 1961 he received the Veitch Medal of the R.H.S., a personal award to those who have helped in the advancement and improvement of the science and practice of horticulture. This year the Rochford exhibit at the Chelsea Flower Show, on the Monument Site, was the largest ever staged at Chelsea. The Exhibit, designed by Mrs Rochford, as in many previous years, won a customary Gold Medal. In May, she designed the British Exhibit in the Paris Florales, which was awarded a Prix d'Honneur, and nearly all the First Prize House Plants came from the Rochford Nurseries.

M. T. CLANCHY (1954) has been appointed to a lectureship in Medieval History at Glasgow University.

M. G. P. MONTGOMERY (1959) has taken his Dip. Ed. at London University, and has a teaching post at a Teacher Training College in Northern Nigeria.

WE failed to record in the recent list of University entrants that A. J. Tweedie is at St Andrews University.



NEIL MACLEOD (1953) is an Administrative Assistant with the Institute of Bankers in Lombard Street.

DR A. H. JAMES (1939) has been elected to the Fellowship of the Royal College of Physicians, and has recently become Consultant Physician to the Uxbridge Hospitals. His brother Philip (1951) has his F.F.R., R.C.S., and is at the Westminster Hospital.

OXFORD. The following passed with First Class Honours : J. J. H. Forrest (Mathematics), P. W. Martin (Lit. Hum.), A. F. Lambert (Mod. Lang., French and Spanish), J. M. Compton (Mod. Hist.), M. J. Brennan (P.P.E.). Others successful in Final Honours Schools were : C. H. Randag (Agriculture); T. G. K. Berry (Mathematics); M. C. Wilson (Chemistry, Part I); D. J. W. Pritchard-Jones (Jurisprudence); A. I. J. Brain (Mod. Lang. French and Spanish), J. M. Macmillan (Russian); R. P. Kelly, R. H. Jackson, C. R. W. Perceval (Mod. Hist.); D. J. Lentaigne (P.P.E.).

CAMBRIDGE. The following were successful in various parts of the Tripos examinations : P. S. Carroll (Mathematics I); J. D. Gorman, P. M. Vignoles (Mech. Sci. I); M. D. C. Goodall (Architecture and Fine Arts I); N. R. E. Lorrman (English I); A. J. C. Lodge, C. J. W. Martin Murphy, R. T. Worsley, H. A. Young (Law I), A. R. Kaye (Nat. Sci. I); J. S. de W. Waller (Hist. I); A. J. Cornford (Economics II); M. G. Tugendhat's Exhibition at Caius has been raised to a Scholarship.

LONDON. A. W. P. Lesniowski (Chem. Eng.); J. D. Cumming obtained First Class Honours in Chemical Engineering.

BRISTOL. M. J. Krier (History) : George Hare Leonard Prize in History.

DURHAM (King's College). W. H. R. Pattison (Architecture).

LEEDS. Lieut.-Cmdr A. I. D. Stewart (Physics and Mathematics).

SOUTHAMPTON. M. G. Bell, First Class Honours in Mathematics.

## REPORT OF THE PROCEEDINGS OF THE 82ND ANNUAL GENERAL MEETING OF THE AMPLEFORTH SOCIETY

THE Eighty-Second Annual General Meeting was held at Ampleforth on Sunday, 13th September 1964, with Fr Abbot, the President, in the Chair; thirty-five 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 over 2,200 members in the Society. Dinners had been held in York, Dublin, Birmingham, Liverpool and London. Dances had been organized by the London and Liverpool Areas, and the London Area had arranged a very successful cocktail party at St George's Club, Poplar. The activities of the O.A.C.C. and the O.A.G.S. had been well supported.

### 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. J. F. Stevenson, O.S.B.
	G. D. Neely, Esq.
	C. A. Brennan, Esq.

The Committee resolved to place the balance of income of £877 in the Scholarship and Special Reserve Account, to be at the disposal of the Headmaster for educational purposes.



FOR THE YEAR ENDED 31ST MARCH 1964

## GENERAL FUND ACCOUNT

FOR THE YEAR ENDED 31ST MARCH 1964

P. J. C. VINCENT, *Hon. Treasurer.*  
26th May 1964

Audited and found correct.

VINCENT AND GOODRICH,  
Chartered Accountants.

FOR THE YEAR ENDED 31ST MARCH 1964

SCHOLARSHIP AND SPECIAL RESERVE FUND ACCOUNT

FOR THE YEAR ENDED 31ST MARCH 1964

1963			£	s.	d.	215	Balance forward, 1st April 1963	599	15	6
376	Educational Grants		719	0	0		Amount transferred from Revenue Account in			
20	Exhibitions		—			780	accordance with Rule 32	895	11	7
600	Balance at 31st March 1964		776	7	1					
£996			£1,495	7	1	£996		£1,495	7	1



## OLD AMPLEFORDIAN TOUR

THE year started on a distressing note with the deaths of Robin and James Bamford in the Innsbruck air crash. Although Robin was not really a cricketer and made only rare appearances for the club, James was on practically every tour. Not only did he make a point of being particularly friendly to the younger members of the club but in his quiet way he was also one of the most amusing members of the tour. They will both be greatly missed.

It has been a good year for the club, not the best, but a considerable improvement on 1963. Match managers had no difficulty in raising sides, there have been more than eleven applications for every game. The standard of cricket was fairly high, particularly in the batting but there is a lack of outstanding bowlers playing for the club. There were five victories, three defeats and three draws, and a high proportion of close and exciting games.

The opening game was as usual against the School and this will have been fully reported elsewhere. Excellent batting by Miles Wright and Jon Kirby laid the basis of the victory which was eventually achieved after a collapse by the School. There were almost two teams available this year so next year it is hoped to include a game against the 2nd XI. This would be a healthy step for the club to take.

The club performed without distinction against the Yorkshire Gentlemen save for an opening partnership of 60 between Lord Stafford and John Bamford. These two old campaigners so often find themselves, through their own will, at number eleven, but here was an opportunity to show off their true abilities which they did with attractive strokes all round the wicket. The only other feature of the O.A.'s play worth remarking on was some very fast bowling by Sparling who had little luck.

'Vintage Batting at Send', shouted the headlines of the local newspaper and by all accounts this was not another newspaper story. David Trench, Tim Perry particularly, Mike Hardy and Anthony Sparling all batted beautifully with one of Sparling's sixes being the biggest ever. The Old Boys then cruised to fairly easy victory with 'Chucker' Dick's attempts to 'deceive' Mr Hall being only partially successful.

The match against Downside could have been a disaster with the O.A.s at 24 for 4 chasing a total of 255. However, the next three wickets, in the persons of Geoffrey Jackson, Anthony Sparling and Martin Crossley, added 232 in magnificent fashion to win the match in a close finish. Despite good batting by Willoughby Wynne and Martin Crossley the game against Beaumont Pilgrims was not very satisfactory. The opposition accumulated a total of 265 and in chasing this target the O.A.'s batting was a little stodgy. It was perhaps a little strange to see the arch thrasher of them all, Mike Hardy, batting at number nine. In

the next match it is again a question of listing the batsmen—O'Gorman, Sommerville and Burns for the Old Georgians and Kirby, Fr Simon Trafford, Hardy and David Russell for the Old Amplefordians. It was a high scoring match on a good wicket, with little chance of a result (shades of Old Trafford!).

And so to the serious business of the tour. The Monastic influence had already been felt but against the Emeriti it was really to come into its own. 82 for 6, not a great start but 105 runs from Fr Simon saw that a total of 242 was reached. Not to be outdone Fr Edward Corbould stepped in to take 6 for 72. None the less a rash throw off the last ball of the day resulting in four overthrows gave the Emeriti victory. The next day saw another defeat, this time at the hands of the Old Rossallians. The O.A.s declared at 204 for 7 after an attractive 69 from Gretton. The opposition, after some good batting from Cook and Phillips in a race against the clock, won with three wickets to spare.

And so the team returned to Stroods, perhaps for the last time. Among the chief attractions of the tour has been the tolerance of the proprietor, Victor Parrish, to much of the goings on during the week the team has been there. Certainly there have been some great parties within its ancient walls, although it is true that owing to the increasing hospitality of various people the team has been spending fewer evenings in. None the less if Mr Parrish does carry out his threat and sell his hostelry it will be a great shame from the point of view of the club. It will be difficult to find another proprietor as good as Mr Parrish.

Monday morning was appalling but magically a small ridge of high pressure had stationed itself above the ground at Tunbridge Wells where the club was due to play the Bluemantles. This turned out to be an excellent game of cricket played in the best possible spirit. Rose and Smith put on 125 for the first wicket against some good bowling especially by Blackledge. Norman and James carried on the good work and the final result was 219 for 5. We had seen some lovely batting but the bowling remained tight and the fielding good. The O.A. reply was rather shaky and 5 wickets were down for 61 with little batting power to come and one hour and twenty minutes to go. Brennan and Carey played down the line for twenty minutes while Bob Baramian made more and more challenging bowling changes which finally could no longer be ignored and the last hour saw some furious hitting and 130 runs. The Bluemantles needed one wicket, the O.A.s needed 8 runs. Lord Stafford was facing and striking well; what should happen but Mr Hall, to the fury of all, took the bails off, judging time to be up. Seriously though, Mr Hall, you're doing a grand job and of course you were right.

Tuesday it poured to wash out the game v. A. D. J. Ashpool's XI. This game has had a lot of bad luck with the weather and as this was very likely the last of these games it was a shame that the weather should



behave like that. After a good lunch half the team went to see *Carry on Spying* (James Bond has nothing on this) and the other half went to sleep. Next day was again too wet and there was no game against the Sussex Martlets. Instead there was a 'business lunch' which lasted well into the evening and turned out to be quite a meeting of the professions—very interesting. This would be a good moment to mention Edmund King, our benign President, and Michael Birtwistle, equally benign and one of our Vice-Presidents. Their contribution to the tour on rainy days is as appreciated as their critical analyses of the different games. Long may they continue!

It was the first time we played Horsham and they presented us with a lovely day and a lovely ground. On a wicket without much life the O.A.s struggled to 156 which in the end proved to be quite enough. Christopher Andrews and Willoughby Wynne both batted well. Some splendid bowling by Carey who took 6 wickets for 40, paved the way to victory, which was however only achieved with five minutes to spare. The match at Middleton was as entertaining as always. Among our 167 runs were 53 executed with military precision by Dougie Dalglish. There is no finer sight in cricket than a Dalglish off-drive. This was another victory with Carey taking the glory. Carey is an excellent example of somebody whose cricket has improved tremendously since leaving school. His off-break bowling is now a tough proposition to face.

It was therefore a very successful year and not least from the angle of hospitality received. The list of hosts seems to get longer every year. Mrs John Dick gave a magnificent lunch at Send and John Gardiner asked us back to his house after the Bluemantles match, where we were royally entertained in his cricketers' bar. Mrs Sparling once again gave a cocktail party on the Sunday of the tour and Lady Stafford's party was her best yet. It would be unwise to be more explicit. We are very grateful to them all for their hospitality which does make a tremendous difference to the tour and to the games throughout the season. Finally the club presented, during the Middleton match, a cheque for £110 to Stuart Boyes as a gesture of appreciation for the good he has done for the cricket of Ampleforth and to the cricket of individual members of the club.

#### O.A.C.C. MATCHES

- v. AMPLEFORTH COLLEGE. Won by 7 runs.  
O.A.C.C. 175 for 0 (J. Kirby 105 n.o., M. Wright 66 n.o.) and 181 for 6 (J. Kirby 92).  
Ampleforth 152 (R. Freeland 47), and 197 (M. Moorhouse 53, N. Butcher 45, Thompson 4 for 42).
- v. YORKSHIRE GENTLEMEN. Lost by 6 wickets.  
O.A.C.C. 142.  
Yorkshire Gentlemen 143 for 4.

- v. SEND C.C. At Send. Won by 79 runs.  
O.A.C.C. 245 for 5 (D. Trench 58, T. Perry 76, M. Hardy 47 n.o.).  
Send 166.
- v. DOWNSIDE WANDERERS. At Hurlingham. Won by 3 wickets.  
Downside 255 (J. Cosgrove 62, M. Carter 4 for 89).  
O.A.C.C. 256 for 7 (W. Sparling 92, M. Crossley 46 n.o.).
- v. BEAUMONT PILGRIMS. At Old Windsor. Drawn.  
Beaumont Pilgrims 265 for 8 (S. Crompton 58, I. Sinclair 58, B. Dillon 50, Sparling 4 for 88).  
O.A.C.C. 230 for 9 (O. Wynne 58, M. Crossley 53, R. Jackson 50).
- v. OLD GEORGIANS. At Weybridge. Drawn.  
Old Georgians 270 for 3 (B. O'Gorman 101, P. Sommerville 88, R. Burns 69).  
O.A.C.C. 229 for 4 (J. Kirby 73, M. Hardy 45 n.o., D. Russell 51 n.o.).
- v. EMERITI. At Beaumont. Lost by 2 wickets.  
O.A.C.C. 242 for 7 (Rev. S. P. Trafford 105).  
Emeriti 247 for 8 (B. O'Gorman 84, Rev. E. Corbould 6 for 72).
- v. OLD ROSSALLIANS. At Lancing. Lost by 3 wickets.  
O.A.C.C. 204 for 7 (Gretton 69).  
Old Rossallians 209 for 7 (R. Cook 72, J. Philips 47).
- v. BLUEMANTLES. At Tunbridge Wells. Drawn.  
Bluemantles 219 for 5 dec. (E. Rose 71, C. Smith 53, R. James 44).  
O.A.C.C. 212 for 9 (R. Carey 59, A. Brennan 55).
- v. HORSHAM. At Horsham. Won by 49 runs.  
O.A.C.C. 156.  
Horsham 107 (Carey 6 for 40).
- v. MIDDLETON. Won by 26 runs.  
O.A.C.C. 167 (D. Dalglish 53).  
Middleton 141 (Carey 8 for 44).

#### OLD AMPLEFORDIAN GOLFING SOCIETY

AFTER the ghastly icy winds the week-end before, the weather decided to behave itself for the Halford Hewitt Week.

For this knock-out tournament, with sixty-four Public Schools competing, the sun was warm and the breeze was light on the two lovely courses of the Royal Cinque Ports, Deal and St George's, Sandwich.

On Wednesday, 8th April, the team, save one, practised at Princes. On Thursday the same nine went to Rye for further practice rounds. There three players arrived late. They had been 'overtraining' the night



before, although they had made a bogus excuse about oversleeping. Michael Roberts shot a fine 75 which included a holed wedge shot.

Finally that evening the tenth and last team member arrived fresh from vainly haranguing a jury at the Old Bailey. He was seen as the sun was setting, practising brassie shots still wearing his black coat and striped trousers.

Dinner that night was rounded off by port and large cigars given by our President, Edward Fattorini. Alas! Captain Arthur Russell did not give us his usual general's speech but I suppose, with all ten of us there and no reserves, he could not have any fun in keeping us in suspense about the team.

Another lovely day dawned on Friday the 10th and the Halford Hewitt began. We were drawn in the first round against Blundell's. Our first pair, Chris Hales and Paddy Pakenham, survived to the eighteenth green. Their opponents as Stick and Lake would have won earlier but for, as their names suggest, a rustic performance on the sixteenth. They took 4 from the edge of the green, moving more turf than ball. Hugh Inman and Michael Roberts were beaten 4 and 3—or 'immoberlyized' as Hugh weakly punned—by W. Moberly and D. Willsein. Apparently Moberly was deadly on the putting green with his 'croquet mallet'. Peter Rennie and David Palengat lost at the Canal Hole—their famous charm obviously swamped their killer instinct.

The fifth pair, the President and John Donnellon, were also beaten rather easily, four-putting the thirteenth green. They told us they got into a small gully at the side of the green and never managed to putt out of it.

Now for the one bright star in our golfing tournament. Our Captain and our Secretary Hugh Strobe—to whom incidentally we are all terribly grateful for his hard work over the tournament—won a crushing victory over Rowe and White by 7 and 6. It would of course have been nicer if they could have distributed some of their winning holes to the rest of us. Ah! I had nearly forgotten—Arthur Russell wanted me to say he holed a fine ten-foot putt to win.

So Blundell's beat us 4—1.

Our President, perhaps forgetting three years ago when we got into the fourth round, said this was the nicest Halford Hewitt ever.

Finally, our gratitude to Mr Humphries and the Bell, Sandwich, who endured us for another year.

## SCHOOL NOTES

### THE SCHOOL OFFICIALS WERE:

Head Monitor	...	...	...	R. W. Goslett
School Monitors	C. J. Coverdale, O. J. ffield, P. T. Leach, H. A. O'Brien, R. A. O'Ferrall, D. M. Howden, W. A. Lochee-Bayne, K. A. Garrett, A. N. Blake, C. N. Robertson, R. G. Freeland, W. M. Barton, M. J. Thorniley-Walker, J. P. Bellasis, M. Henry, P. M. Bussy, R. F. Poole, H. G. Cochrane			
Captain of Cricket	...	...	...	R. G. Freeland
Captain of Athletics	...	...	...	H. G. Cochrane
Captain of Tennis	...	...	...	P. M. Bussy
Captain of Swimming	...	...	...	S. X. Cochemé
Captain of Shooting	...	...	...	C. J. M. Langley
Office Men	C. N. Robertson, M. Henry, R. F. Poole, A. J. Plummer, R. D. Bramley, A. O. J. Barnes, R. M. Wright, The Hon. M. E. Howard, R. S. O'Callaghan, J. D. Stevenson, R. D. M. Wright, R. C. Vaughan			
Librarians	J. D. Stevenson, M. H. Somervell, J. M. Brockhurst-Leacock, C. P. A. Stitt, R. P. A. Hamilton, J. D. N. Home Robertson, D. P. Rush, G. P. Ryan, A. H. G. Watson, J. A. Young			
Senior Bookroom Official	...	...	...	The Hon. H. A. J. Fraser
The Lakes Monitor	...	...	...	The Hon. M. E. Howard



### THE following left the School in July:

Andrade-Thompson J. R., Andrews C. P., Appleton R. N., Balme J. Q., Barnes A. O. J., Barton W. M., Bellasis J. P. J., Blake James J. W., Bramley R. D., Brennan S. R., Bryan J. D., Burns F. J. B., Bussy P. M., Campbell M. J. K. C., Chisholm J. R., Clarke C. V., Clayton C. J. F., Cochrane H. G., Corbould N. R., Coverdale C. J., Curmi J. A., Darby S. B., Donnell J. A., Donnellon D. J. O., Dore N. J., Erskine J. H. St C., Fellowes R. O., ffield O. J., Freeland R. G. S., Garrett K. A., Greenlees I. H. L., Hamilton R. P. A., Hawe F. E., Hayhoe S. H. J., Heath C. J., Howard Hon. M. E., Howarth F. P., Howden D. M., Huskinson P. J. S., Kerr H. M. W., Kinross P. N. S., Kosicki M., Lacy D. A., Leach P. T. L., Lochee-Bayne W. A., Lovegrove J. E. C.,



Mackernan P. E. P., Madden J. R., Manassei M. D., Masuph D., McCann M. G., McCarthy O. J., McLaughlin M. R., Milne K. I., Miller D. E., Moorhouse M. G. C., Mostyn S. E. B., Nelson P. R., Nuttall J. A., O'Callaghan R. S., O'Ferrall R. A. J., Poole R. F., Rhodes M. H., Rooke H. J. P. D., Rooney R. C. B., Rosenvinge S. J., Sarll D. P. G., Sich P. F. G. W., Tilleard G. M., Tubbs C. S., Vaughan R. C., Watterson B. J., Wilson F., Williams G. F., Windsor Clive E. A., Wood R. H. D., Wright R. D. M., Wright R. M.



THE following boys entered the School in September 1964 :

Adams A. C. R., Boardman N. P. G., Boulton N. S., Broxup I. R., Buxton C. H. J., Clive C. E. F., Coggon D. N. M., Coghlan A. J., Coker A. D., Cooke-Hurle C. F., Couldrey N. J., Crosthwait J. L., Darby G. R., Davey P. M., Davey P. R., Du Boulay P. M. H., Fane-Hervey K. C., Gibbs B. S. A., Hardcastle A. M. P., Harries A. D., Hatfield R., Kean Q. D., Kelly P. B., Laury J. S. E., Macfie A. J., Minio R. L., Murphy D. F., Norton D. S., O'Connor C. E. P., Peake C. G., Reid A. S. R. S., Shuldham S. J. H. Q., Skehan P. F. C., Thomasson P. A., Walker A. J., West D. J., Willbourn S. A., Worsley C. M.



THE following boys came up from the Junior House :

Anthony P. J. A., Armour N. H. S., Barton J. H., Barton R. E., Bernasconi R. L., Brennan P. D., Burbury C. H., Butler-Bowdon H. A. E., Cahill J. P., Callaghan J. A., Campden Lord, Cape J. D., Christie J. P., de Las Casas P. C. A., Donlan C., Fattorini M. J., George D. P. J., Gormley A. M. D., Graves A. G., Greenlees E. J. S., Grieve C. F., Hadow P., Hallinan M. F., Haughton B. G. T., Haughton B. P. F., Horn D. P. M., James M. K., James P. W., Judd N. W., Kerr W. W. R., Leeming A. R., MacAdorey M., McCann C. C., Magill C. M. P., Mineyko W. A., Morris S., Pahlabod M. J. F., Parker J. R., Pender-Cudlip M. C. A., Penno C. P. W. L., Price S. A. C., Pugh S. G., Rambaut A. H., Ramsay P. W. M., Robertson L. H., Sommer C. E., Tempest A. C., Thompson G. V. B., Tufnell J. F. D., Viner D. M.



To honour Fr William on his retirement as Headmaster, he was presented by the Laymasters' Common Room with a travelling case and books. These books, suitably inscribed and in accordance with Fr William's wish, have been presented to the School Library.

THERE was a presentation to Fr William from the School.

A Correspondent writes :

THE School was obviously determined to show its appreciation of Fr William on the occasion of his last public appearance, and did so with enthusiasm. The speech by the Head Monitor was brief but factual, revealing some of the Headmaster's lesser-known duties throughout his term of office. On behalf of the School the Head Monitor then presented a set of Parker Pens, and gift vouchers, and Fr William replied and thanked the School with his usual composure and apt choice of words. The ovation at the end was fitting for someone who had shown, in all he did, that he had the good of Ampleforth at heart, and who had been so capable a successor to Fr Paul.

The following is the text of the Head Monitor's speech :

Fr William—it is both my honour and yet unfortunate duty to be standing before you now for the purpose of presenting you with a gift, since you are leaving us, from and on behalf of the School. Yet before I do this, I would like to take this opportunity of outlining some of the many problems which you have had to face within the last ten years, because I feel sure that these are not fully realised by the School.

A brief two years after you became Headmaster the School was subjected to one of the periodic inspections which the Ministry of Education supervises, and which required an immense amount of work on your part. Ampleforth came out of this ordeal—I am tempted to say inevitably—remarkably well, and many well-earned compliments were delivered to you. In the same year—1956—St Louis was established, and since then there has been a most worthwhile and beneficial, but never-ending drain upon the monastic teaching staff at Ampleforth, and this represents constant reorganisation and redistribution of staff, all of which falls primarily on your shoulders. On top of this your very considerable legal experience has been called upon by the English Benedictine Congregation throughout your years as Headmaster.

Ampleforth has continued to expand and prosper within the last ten years, the results of which are to be seen in such things as the building of two new houses, the number of scholarships we have obtained to Oxford and Cambridge, and our position in the survey carried out by the magazine *Where*. The facilities available here are immense, foremost among which figures the library, and in this I know you have a special interest : I think this would be an excellent opportunity to thank you for your kindness in diverting to the school library the Laymasters' gift to you.

In conclusion I would like to say that to succeed to the position of Headmaster after someone as great as Fr Paul, and to keep up to the same high standards as he set, is a very difficult task, and may I here



repeat something that Fr James said to me last night, 'Only Fr William could have done it'.

With this in mind, Fr William, I would like to thank you on behalf of the School very very sincerely for what you have done for Ampleforth, and to present you with this set of Parker pens, and these gift vouchers, and to wish you every success and much happiness in the future.



THE Rt Hon. Timothy Kitson, the Conservative Member of Parliament for Richmond, visited the School in May and addressed an open meeting on the art of politics and the present political situation.



ON Sunday, 19th July, His Lordship the Bishop conferred the Sacrament of Confirmation on P. M. Dessain, R. F. Harris, M. Lefanu, J. Lefanu, R. M. D. Barrett, N. J. Stanley-Carey and J. H. Darnton.



WE offer our congratulations to Mr and Mrs Peter Goring on the birth of their first daughter on 11th May, and to Mr John Willcox on his marriage to Miss Pauline Helena Inman on 28th July.



WE offer our best wishes to Dr J. C. Dobbie, who has retired from the Mathematical Staff and is going to live in Cambridge, and to Mr H. M. R. Tolkien, who is leaving the Classics Staff and going to teach at Rossall School, and to Mr R. V. Edmunds, also leaving the Classics Staff, and going to teach at Taunton School.

## THE LIBRARY

THE Summer term is always a strain on the Library's resources, but this year we managed to keep up with almost every demand made on us. This was in great part due to much hard work on the part of the Librarians. Their labours are all too unrecognised, and readers are much in their debt.

We would like to record our gratitude to Simon Loftus for the gift of *The Sculptures of Degas*, and especially to Fr William (who persuaded) and to the Masters' Common Room (who agreed) for the diversion of the greater part of their gift to him to the Library in the form of books. The titles of these have not yet been chosen, but it has been agreed to include most of the subjects covered by the Library, providing some substantial work for each. The books are to be distinguished by a special book-plate.

Such a gift is symbolic. What the Library (and its users) owes to the Headmaster is often overlooked, and Fr William's kindly concern for the Library's interests has been no exception. Further, it is largely unknown how much we owe to the members of the Common Room, whose suggestions and advice are of immense value to the Library. We are most grateful.



## THE ORDINATION CONCERT

Sunday, 19th July

Theatre 8.05 p.m.

### NATIONAL ANTHEM

### SOLOMON

by *Handel*

<i>The Queen</i>	.	.	.	Marguerite Jennings
<i>First Woman</i>	.	.	.	Marjorie Mortimer
<i>Second Woman</i>	.	.	.	Anne Moreton
<i>Narrator</i>	.	.	.	John Lee
<i>High Priest</i>	.	.	.	Michael Lorigan
<i>Solomon</i>	.	.	.	John Moore

Chorus of Members of the AMPLEFORTH AND LASTINGHAM CHORAL SOCIETIES



Slow Movement from Concerto for Bassoon and Orchestra

Mozart

T. W. O'BRIEN

Allegro for Trumpet and Piano

Fiocco

J. A. STIRLING, W. R. MARRINER



## Madrigals

My Bonny Lass she smileth  
It was a Lover and his Lass  
Fair Phyllis  
Hard by a Fountain  
Now is the Month of Maying

*Morley  
Morley  
Farmer  
Waelrant  
Morley*

## Motet for Soprano Solo, Chorus and Orchestra

Hear My Prayer

ANNE MORETON

*Mendelssohn*

## March: The Dam Busters

THE ORCHESTRA

*Eric Coates*

Leader: Mr Mortimer      Conductor: Mr Dore



THIS was the first time for quite a number of years that Ampleforth has had a predominantly choral concert. A few months ago Mr Dore took the initiative, and with a great deal of loyal and enthusiastic support got together a body of singers drawn from the neighbourhood. These, laymasters and their wives, local people, monks and boys, have met every Thursday night for rehearsal, and their first public appearance, together with the Lastingham Choral Society, took place on the evening of Ordination Sunday when, accompanied by the very competent school orchestra, they gave us a moving account of Handel's 'Solomon' in the excellently abridged version of Michael Diack. The Chorus work was highly enjoyable to listen to, well balanced on the whole, and the intonation was firm. The basses were excellent, the middle parts completely reliable though just a little lacking in numbers, and the sopranos were generally very good indeed. It would be invidious to single out the various soloists for criticism. They were all competent, and Anne Moreton and John Lee especially were much more than this. Throughout the orchestral accompaniment was admirable, both by the full orchestra in the choruses and by the string quintet which accompanied the soloists.

The Choral Society also sang a group of Madrigals; these were greatly enjoyed by the audience and made their effect, though it must be admitted that they were less polished than the more straightforward Handel.

Mendelssohn's 'Hear my Prayer' was most movingly and expertly sung by Anne Moreton together with Chorus and Orchestra. Mrs Moreton has a lovely soprano voice, and, what's more, she knows how to use it, with a lovely sense of phrase, a varied dynamic range and very good breath control which made this old favourite a real pleasure to listen to.

The remainder of the concert clearly had to centre round the predominantly choral nature of the whole. Between Solomon and the madrigals T. W. O'Brien played the slow movement of Mozart's Bassoon Concerto. It is certainly a very long time since we have heard a bassoon solo at Ampleforth. O'Brien is a very able player with a small but sweet tone and an evident feel both for the instrument and for Mozart. He was well accompanied by muted strings. Stirling and Marriner then followed with an arrangement of Fiocco's well-known Allegro for trumpet and piano. Stirling is an outstandingly good trumpet player and this was a very good performance indeed which deservedly brought the house down. Those very fast moving semi-quaver passages were beautifully articulated, and the trumpet tone was first rate, while the dynamics too were suitably varied. Unfortunately, though, they did take it a shade too fast for their own comfort, so that, for one who had heard them at practice, the actual performance fell just a little below what one knew to be their best.

Finally, the Orchestra gave a rousing performance of 'The Dam Busters' March' by Eric Coates. They played with excellent precision and exuberance and exactly caught the spirit. Our thanks are due to Mr Dore and all who contributed to such an excellent evening.



## BY STAGE-COACH TO YORK

'In olden times, until the introduction of the railway, the only public conveyance was a coach or omnibus three times a week between York and Helmsley. To come from Liverpool or to return was a journey of two days... and although at the midsummer holidays, by hire of coaches and chaises, a number left for home, it was not at all uncommon for twenty or more to remain at the College.' So wrote Abbot Bede Prest in THE AMPLEFORTH JOURNAL of April 1901. In those days the custom of going home at Christmas and Easter was quite unknown, and even as lately as 1913, when the Easter holidays were only two weeks, a dozen boys from Ireland and abroad remained at Ampleforth.

On 1st June 1853 the York, Newcastle and Berwick Railway opened its branch line from Pilmoor to Malton, thus providing a regular service of public transport three times a day to York in about an hour and a half, with a change of trains at either Pilmoor or Malton. Abbot Prest tells us that during the construction of the line it was a favourite objective for the Community's afternoon walks.

The North Eastern Railway was formed in 1854 by various amalgamations of smaller lines, and it was not until 1874-75 that the line from Gilling to Pickering was opened, together with the Raskelf



curve, which gave direct running facilities in the York direction and reduced the journey time to one hour by ordinary train or three-quarters of an hour non-stop. Gilling then became a junction, which four times a day was quite busy with three trains at the station together, connecting with one another. A rival company proposed to build another line from Leeds by Easingwold and Bilsdale to Stockton with the idea of tapping the iron-ore deposits in Cleveland, and the North Eastern enlisted the aid of the College authorities to defeat the rival scheme and its projected route across the playing fields and between the Lion and Bathing wood hills.

For a hundred years, then, the railway was the normal means of travel, and the horse and trap, driven by Brother John and later by Jos Scaife, made many thousands of journeys between the College and Gilling Station. The first car to appear was a jubilee present to Abbot Smith in 1920, and it was rarely seen on any other road than that to the station. The boys used to walk to and from Gilling Station at the ends of terms, the only alternative being the horse-drawn coal trucks operated by Bill Preston on our light tramway, which is still shown on old maps of the valley. These trucks, even when protected by sacking, did not present a very alluring prospect when one was wearing a 'going-home' suit, so by far the greater number walked by way of the plank bridge, at which point anyone who had recently incurred unpopularity was liable to find himself pushed into the brook.

For many years while the School was small the ordinary train service, suitably strengthened with extra coaches, sufficed for the needs of the School, but with the expansion of numbers under Fr Paul the special trains made their appearance, and eventually two trains were required to move the School. Buses were also used to convey the boys to and from Gilling Station, and this continued until May 1964.

Now railway trains in the valley are only a memory, as the line has been completely shut down since 10th August and will eventually be removed. So after one hundred and eleven years we are back where we started, and the students of Ampleforth College will once more make their journeys to and from York by coach.

I.G.F.

## THE EXHIBITION

### 'MACBETH'

<i>Duncan</i> , King of Scotland	T. A. S. Pearson
<i>Malcolm</i>	T. C. Fane-Saunders
<i>Donalbain</i>	J. D. Piercy
<i>Macbeth</i>	M. G. Tintner
<i>Banquo</i>	K. P. Fogarty
<i>Macduff</i>	W. B. G. Wakely
<i>Lennox</i>	A. J. B. Blackwell
<i>Ross</i>	D. C. Marchmont
<i>Menteith</i>	H. D. Bennetts
<i>Angus</i>	A. G. Milroy
<i>Caithness</i>	C. A. James
<i>Fleance</i> , son to Banquo	P. H. P. Mayne
<i>Siward</i> , general of the English forces	J. R. Smith
<i>Young Siward</i> , his son	B. C. Ruck Keene
<i>Seyton</i> , an officer attending on Macbeth	N. R. Corbould
<i>Doctor</i>	A. H. MacWilliam
<i>A Captain</i>	J. R. Smith
<i>A Porter</i>	D. P. M. Armstrong
<i>First Murderer</i>	H. D. Bennetts
<i>Second Murderer</i>	C. A. James
<i>Third Murderer</i>	A. G. Milroy
<i>Messenger and Attendant</i>	M. H. Freeman
<i>Attendant</i>	C. W. Noel
<i>Lady Macbeth</i>	M. Bevan
<i>Gentlewoman</i> , attending Lady on Macbeth	W. E. C. Gubbins
<i>First Witch</i>	P. M. S. Emerson Baker
<i>Second Witch</i>	S. J. Mitchell
<i>Third Witch</i>	R. J. Blake
<i>Apparitions</i>	Members of the Cast

### Stage Electricians

C. M. Dorman, J. A. A. Morris, A. Bromovsky, J. H. Hatfield
Assistant Stage Manager M. G. Spencer

IN 1964 you could hardly do other than produce Shakespeare: the only question was, which play? The choice was easily narrowed by the usual problem of female parts, and during March Fr Dominic's choice settled (after a brief struggle) on *Macbeth*.

We have now grown used to the high seriousness and imaginative vision of recent Ampleforth productions, but it was clear to all taking part that *Macbeth* was altogether a different matter, in complexity and in richness of significance, from *Murder in the Cathedral* or *Hassan*, whose qualities are not of the same kind as Shakespeare's. And one had heard



that the spirits that tend on performances of *Macbeth* had stirred-up the traditional toil and trouble. So fair and foul a preparation we had not known. Exhibition was early; casting was only settled towards the end of the previous term; Lady Macbeth was injured in an accident during the holidays; and to champion it all to th' utterance, Donalbain fell sick on the day of the first Exhibition performance, so that the producer had to go out onto the highways and byways between classes to find a substitute (P. D. Byrne—who did remarkably well at about ten hours' notice).

So our fears stuck deep: we approached the preview on Wednesday with some anxiety—but to no purpose, for Fr Dominic and Mr Haughton had a wisdom that did guide their valour to act in safety. The production was most impressive, deeply imaginative and wholly absorbing—but that is not to say that everybody agreed with it. Indeed, one of the most striking impressions one received was of the diversity of audience reaction. By and large this was favourable in proportion as people were familiar with the general idea of drama on which the production was based and knowledge of the play, for this was a 'conventional'—depending on conventions—rather than a 'realistic' production: to many, not habitual students of drama, this is strange. Yet it was interesting to notice how the play so presented had none the less the drama's full power to grip an audience—suddenly you could hear that they were listening: 'What, all my pretty chickens and their dam at one fell swoop?' and 'She should have died hereafter'. And it was most interesting to remember how an even more stylised performance of Ghéon's *Via Crucis* the previous term had provoked similarly diverse reactions—and an even more intense involvement. There is no doubt that this kind of 'conventional' drama has power to grip men's minds.

Even so, you must explain why so many were hesitant in their enthusiasm, or even reluctant to approve. It is a commonplace of criticism that *Macbeth* is full of uncertainties and indefiniteness. We are on the shoal and bank of time, there is husbandry in heaven; we are now palled in the dunest smoke of hell, now bewildered by visions that are and seem not. And it is full of questioning: opening lines of scenes (normally key phrases in Shakespeare, like headlines) are often questions: When shall we three meet again? What bloody man is that? Is execution done on Cawdor? Where hast thou been, sister? How goes the night, boy? Who bid thee join us? Canst thou not cast the water of my land? But the setting which we saw in the Ampleforth theatre was built of black and white, and these colours inevitably gave a hard and fast impression, which was supported by the straight lines of the zig-zag motif of the pattern. This impression (though it could find support in the text 'Black Macbeth will seem as pure as snow') is foreign to the general indefiniteness and gloom of the play. The evil in it is not black

but dark: light 'thickens', and a key word is 'dun' ('and pall thee in the dunest smoke of Hell'). And it was possibly an instinctive (and unconscious) apprehension of this which left many members of the audience feeling that something was wrong, they knew not what. There was a painting of the Abbey Church in the Art Exhibition which was done entirely in purple and red against a lurid yellow glare: possibly these colours would have more successfully conveyed the terrifying and sinister sense of spreading power which is so strong a feature of the play ('Come you spirits, that tend on mortal thoughts, unsex me here . . . top-full of direst cruelty'; 'For mine own good, all causes shall give way: I am in blood stepped so far . . .'; 'What, will the line stretch out to th' crack of doom?')

Even if not wholly successful, the set was a bold and interesting experiment, and it was a compliment to Ampleforth audiences that we were thought equal to it. Perhaps the thought was optimistic. But having attempted to explain why in principle it was not quite right, we must certainly point out how excellent the execution was. Detail linked with detail, and pattern with pattern. The pattern of the witches' dresses (a white zig-zag on black) was not only echoed in the fiend-like queen's (black on white) but very successfully conveyed a subliminal impression of 'In thunder, lightning and in rain' and sorted well with the heard thunder which supported Witches and Apparitions in just the right proportions. Ross, Lennox, etc. were in two shades of grey, each with a simple but varied pattern, to make identities more distinct. Macbeth wore a large black sun on a white ground, which was reflected (in white) on his black throne, and in gold on Malcolm, the young hope of resurrected Scotland—whereas Duncan (the Lord's anointed temple, which it was sacrilege to ope) wore most suitably a tunic like a deacon's, with orphrey of gold: very simple but powerfully symbolic. Macbeth's sun reminded the imagination of the low setting sun of Duncan's arrival (This castle hath a pleasant seat . . . etc.), of the First Murderer's sunset (The west yet glimmers with some streaks of day) and of the cloudy and intermittent sun on the heath (So fair and foul a day . . .). It brought to one watcher strong echoes of the sun of York in *Richard III*, whose experience was not unlike Macbeth's.

One was impressed with the unity of the set and of the production: only two scene changes—a table for the banquet and a banner for King Edward's court. A weak production would not have survived this apparent poverty but, as it was, the words and through them the verbal imagery were given full scope. This was helped by the spacious dimensions which the set implied (without actually being large) and the formal dignity of the costumes. For this and for the care that went into sewing all that stiff cloth, credit must go to Mrs Haughton, the designer, and to those masters' wives whose cars spent so many afternoons parked



outside the Theatre. No production at all would be possible without an efficient wardrobe department.

But everything depends on the actors. Macbeth is a character who dominates the text, and Tintner dominated this production. He has considerable power, and knows how to build up to a climax using both voice and body. He filled an empty stage with his presence, and in his hands the imperial theme had no difficulty in swelling. All the cast spoke clearly and many very well: Tintner almost too well. If he would improve his talents, he might consider that although in fact the actor has to 'speak forward', he should not be seen to speak forward. And it is perhaps worth pointing out that there is in his voice a certain want of variation—not dynamic but tonal. It is of course a measure of his success with this taxing part that criticism is restricted to these comparatively advanced matters.

*Macbeth* needs some balancing, and this function is given to Banquo and also to Lady Macbeth. Banquo's rather limited part was well discharged by Fogarty (in some respects perhaps a more mature, because more subtle, actor than Tintner) and particularly so was his acting in the Banquet scene, when he must be silent. Bevan's Lady Macbeth considered in its circumstances was the best performance: he took on the part at only three weeks' notice, when the actor originally selected (J. Fellowes) was prevented by injury. It is a very demanding part—power, intensity, evil, weakness are all expected—and has to be played as second string to Macbeth while yet at times leading the theme: 'Was the hope drunk wherein you dress'd yourself? Hath it slept since?' etc. To all this Bevan rose magnificently. It is no discredit to him to suggest that the vigour and freshness which he gave to the part owed something to the speed with which he had got it up: we saw the company well practised and familiar with the play, but Lady Macbeth met us at the crest of her first wave. Her stance was at times somewhat stiff, but she made up for it with the quality of her voice, whose alto tones placed Lady Macbeth into just the right age group, but were sufficiently flexible to give feeling to the sleep-walking scene. One found oneself wondering how this actor would have done as Cleopatra.

*Macbeth* needs two other actors, for Macduff and Malcolm, whose importance grows as Macbeth himself is gradually isolated and brought to bay. They have their great moment in the long scene at the English court as it rises through a long rally of rhetoric to the breaking of the news about Lady Macduff (well done by Ross) and the symbolic joining of forces (rightful heir and injured subject) against Macbeth. This rally was very well sustained by Wakely and Fane-Saunders. They never lost control of the general momentum and at the same time brought out the details. The moment—the long drawn-out moment—of Macduff's realisation of his loss was most moving. One reason why it was so good

Did you see Douglas Woodruff's informed, up-to-the-minute despatches from Rome on the third session of Vatican II? Or the new English Mass text printed side by side with the Latin and new American texts for comparison? Or Eduardo Frei's articles 'Christian Democracy in Latin America' published as he was elected Chile's first Christian Democrat President? Or the Archbishop of Liverpool writing on 'Newman and Theology in the University'? Just four recent examples of the range and quality and topicality which *TABLET* readers take for granted in weekly articles and features. Along with comment on politics and world affairs. News of 'The Church in the World'. D.W. 'Talking at Random'. Book reviews. Criticism of the latest plays, films, art, television. Chess. Correspondence. Every week, for only one shilling. Place a regular order with your newsagent or bookseller today. Or take advantage of the special *free offer* open to all intending new subscribers—write or telephone for full details to the Circulation Manager

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**The Royal Air Force**

was the build-up which the foregoing part of the scene had given us, which was equally due to Malcolm. While Wakely (Macduff) provided the power and the size which later could stand up to Macbeth, Fane-Saunders (Malcolm) gave the poetry and the sensitivity reflecting the regal dignity of King Duncan. One could see him cast as Richard II. Somehow he had not quite the presence and stature to rise to his dignity as King in the closing scene, but Shakespeare has not left us with a strong ending. If anything, his handling of words was too sensitive—he seemed to be uncertain of how much and when to give words perceptive phrasing.

Rather similar criticism might be made of the Porter, who seemed to be wrongly cast for the part, though Armstrong's reading of it was interesting. Somewhat ethereal, it fitted quite well with the generally 'poetic' interpretation of the whole production, but I think Shakespeare would have found it lacking in earth.

The success of this production owed much to many: but no one should forget that unseen band of workers, the electricians—especially as this year they produced their splendid results (the Apparitions in particular) without the presiding care of Fr Owen. Nor should Mr Kershaw and his musicians (not unassisted by Stravinsky) be without mention. Their unobtrusive music did much to create the right mood in the audience. Last (and perhaps least) it was as fine a printed programme from the Press as we have seen—even if it did contain three misprints.

A.C.

The George Crossmith Cup for the best performance in the Exhibition Play was awarded to M. G. Tintner.

## THE EXHIBITION CONCERT, 1964

31st May	NATIONAL ANTHEM	8.0 p.m.
Fanfare and Intrada for Brass Instruments		<i>Bruck</i>
First Movement from Piano Concerto in D minor: K.466		<i>Mozart</i>
	B. F. RICHARDSON	
Andante Cantabile from Petite Symphonie for Flute, 2 Oboes,		<i>Gounod</i>
2 Clarinets, 2 Horns and 2 Bassoons		<i>Beethoven</i>
First Movement from Sonata in A for 'Cello and Piano: Op. 69		
	P. C. DINKEL, MR DORE	
	Interval	
Suite for String Orchestra Op. 40: In Holberg's Time		<i>Grieg</i>
	<i>Allegro Sarabande Gavotte and Musette</i>	
Piano Solo: Prelude in G sharp minor		<i>Rachmaninoff</i>
	G. SWIETLICKI	
First Movement from Trio in B flat		<i>Beethoven</i>
for Clarinet, 'Cello and Piano: Op. 11		
	R. J. LEONARD, P. C. DINKEL, B. F. RICHARDSON	
Overture: Egmont, Op. 84		<i>Beethoven</i>



THE Exhibition Concert this year provided a most enjoyable evening and consisted of a very interesting programme that adequately demonstrated the various talents of the performers.

The Handbells—a last minute addition—were delightfully English and quite charming in Mozart. The movement from the Dvorak Symphony No. 4, also a happy addition to the programme, was played with the confidence, tempo and nuances of a big orchestra—a great achievement.

A most interesting item was the Brugk 'Fanfare and Intrada for Brass Instruments'. This piece, with its almost Spanish rhythm, was well interpreted by the brass players and performed with great enthusiasm.

B. F. Richardson played the first movement of the Mozart Piano Concerto in D minor (K. 466) with considerable charm. He has the right approach and touch for Mozart and is certainly a most promising pianist.

Following this was a movement from the Petite Symphonie by dear old Gounod—but this piece gave the impression of being slightly uncomfortable between Mozart and Beethoven.

P. C. Dinkel once more showed his great talent. His deep love of music was felt throughout the first movement of Beethoven's Sonata in A for 'Cello and Piano (Op. 69) and he gave the impression that his 'cello was a part of himself. He is an artistic performer and, as such, should go far.

Rachmaninoff's Prelude in G sharp minor was given an astounding performance by G. Swietlicki. His interpretation of the work was strong and mature, and seemed to be more that of a man than a young boy.

R. J. Leonard, P. C. Dinkel and B. F. Richardson proved their qualities in Beethoven's Trio in B flat for Clarinet, 'Cello and Piano (Op. 11). Each of them gave of his best to achieve a very successful ensemble. Grieg's Suite for String Orchestra must not be passed without a mention. It is a charming work and was interpreted with finesse—especially in the Gavotte and Musette.

The concert reached its climax with Beethoven's Overture 'Egmont' (Op. 84). Congratulations to the Conductor and Orchestra on an unforgettable performance which brought to a close a very fine concert.

D.A.L.

#### CONVERSAZIONE 1964

It was the turn of the Biologists to provide the material for the Science Conversazione and it was a happy coincidence that this year for the first time, most Friday afternoons throughout the year were available to prepare for it. The relegation of Corps parades to one day a week has made it possible for boys to undertake a large number of projects, both in the field as well as in the laboratories, and the best of these were

exhibited on this occasion. That the conversazione was a great success no one will deny; behind each exhibit there was a wealth of enthusiasm and knowledge gained at first hand for which there can never be a substitute.

There were three classes of exhibits, details of which are available below, divided into natural history projects, both zoological and botanical, those concerned with physiological and anatomical demonstrations of laboratory specimens and thirdly, a biological library exhibition. If one is tempted to single out certain items for special praise, it is not with any intention of pouring cold water on the remainder, for the standard throughout was high. The ingenuity of the way in which small mammals were demonstrated attracted a large crowd of visitors, for long-tailed field voles and shrews were shown 'underground' with great skill. M. J. Gawel showed a masterly knowledge of luminescence in animals which was equalled only by his ability to convey this knowledge to the large crowd who came to hear him. And the 'Flora of Yorkshire' provided one of the most spectacular demonstrations that it would be possible to see anywhere. Not only were a large number of local wild flowers, many of them rare, exhibited on a platform with running streams and shown with great beauty, but also they were all kept fresh and natural throughout the exhibition by an ingenious idea which must have demanded great patience and skill in executing.

There is no doubt that the weekly 'Friday Activities' have given a new impetus and interest to many boys to undertake projects of this kind which have proved to be of great help to their academic studies.

#### LAB. 1

Tropical Fish  
Coldwater Life  
Marine System—Apparatus  
Marine System—Animals  
Observation Beehive  
Freshwater Animal Plankton

R. A. Dawson  
R. F. J. Howeson, D. L. Dodd  
J. D. Park  
P. B. Polonicki  
R. J. Potez  
C. E. F. Stanley-Cary, N. J. Stanley-Cary

#### LAB. 2

Fairfax Lake Fish  
Perch Trap Scheme

J. N. D. Home Robertson, J. A. Catlin, M. S. R. Elwes  
W. P. Morris

#### LAB. 3

American Cockroach  
Small Mammals  
Local Reptiles  
Red Wood Ants (*Formica rufa*)  
Nature of Blood  
Birds of Canna  
Bird Migration Studies

P. Swietlicki  
A. W. Ford-Hutchinson, A. H. L. MacEwan  
J. T. M. Dalglish, D. J. Lintin  
M. A. Scott, W. P. Janczyk  
R. J. Rimmer, J. A. Hay  
M. Henry, S. R. Brannan  
C. J. Wright

#### LAB. 4

Luminescence in Animals  
Continuous film loop projector  
Baker 'Patholette' Microprojector

M. J. Gawel, T. P. Marks  
M. Owen, J. F. P. Eddison  
J. A. Nuttall



## SCIENCE LIBRARY

An Exhibition of Biological Books and Papers A. A. W. Sich, T. R. Vernon Smith

## LAB. 5

The Flora of Yorkshire

T. C. Rochford, T. D. I. Fenwick,  
J. Morris, T. A. S. Pearson

## LAB. 6

Dissections performed in the 'A' level course:

The Frog

P. J. Carroll

The Mammal

J. E. C. Lovegrove, W. A. Lochee-Bayne

The Dogfish

M. G. McCann

The Cockroach

J. R. Madden

The Earthworm

J. A. Davies

Zoological finds at a prehistoric excavation

P. C. R. L. Penno, D. M. Tilleard,

E. P. T. Downey, J. M. Moor, P. G. Curzon

## LAB. 7

The development of the Chick

R. F. Poole, M. H. Rhodes

Gibberellin Acid

P. J. McKenna

Genetics of the Fruitfly (*Drosophila melanogaster*)

S. J. H. Hayhoe, M. R. McLaughlin

Local Spiders and their webs

J. R. Smith, F. T. Ahern

Biological Drawings

Hon. M. E. Howard

## LAB. 8

The effect of hormones and drugs on the heart beat of a frog

J. W. Blake James

The preparation of Microscope slides and blood smears

R. M. Wright, S. W. J. Richmond

The use of Biochemistry in Systematics

S. M. J. Leach, G. S. Ogilvie

Penicillin culture and Bacterial Growth

J. D. Stevenson

Measurement of Transpiration using radioactivity

P. C. Karran, F. P. Howarth

Measurement of Transpiration using a Potometer

J. M. Burnford, S. Grzybowski

Osmometer

B. C. Ruck Keene, M. S. R. Elwes

## CLASSROOM 14

Time Lapse Photography

P. M. A. Loftus, M. H. K. Lukas

## EXHIBITION IN THE LIBRARY

THIS year the Ampleforth Press completed five years of useful and fine printing, and to mark this the Library was largely given over to an exhibition of this art.

It is very striking what gifted (and enthusiastic) amateurs can do. All the available tables in the Upper Library were covered with samples of the Press's work, ranging from small two-colour invitation cards to quite large handbills, with many variants and combinations. These included a colour print of the Abbey Church of exceptional quality, and this year's play programme, which was black with red titling and an under-printed copy (specially drawn in the Art Room) of the well-known Shakespeare engraving. This programme is perhaps the finest single piece of work so far produced, but there was so much else of similar quality that one may reasonably hope that the Press will continue its

good works even though Fr Patrick may now watch over it from a more elevated place.

Perhaps one may be allowed to put forward a suggestion. It is very interesting to see samples, stages in multiple printing, blocks and type already set up in forme, and the knowledgeable can see how much the Press can do. But many at the Exhibition are not familiar with the printer's art, and would appreciate more written explanation and comment.

In this last respect the small Book Exhibition compared favourably, though in other ways very much playing second fiddle. Rather sensibly, it backed up the Printing Exhibition with various examples and models which showed the stages between the printer and the finished book. This included a half made up book on a sewing frame and examples of folio and quarto pagination. The best of these was Buchanan's *History of Scotland* (1583), which had immediate interest as containing—in Latin—the story of Macbeth. This chronicle, we were told, was the source used by Shakespeare's source.

In case anybody should think that we had surrendered entirely to the printed word, there was a small display of the best entries for the Handwriting prizes. One could see that a lot of trouble had been taken by those who submitted entries, but it must be admitted that the standard was not high. The general effect of many entries was fair, but letter formation was poor (ascenders were frequently no higher than—and therefore indistinguishable from—their neighbours) and legibility was sometimes a weak point. People seemed to have forgotten that the purpose of handwriting is not only to please the eye but also to convey information. And some entries were marred by the common confusion between lettering (which is careful and often decorative) and writing (which derives its beauty from general regularity and rhythm). Flourish, to be effective, should be rare.

## THE QUINTET ANONYMOUS

THE Exhibition Concert given by these six fully-identified musicians was the roaring success it almost deserved to be. The authentic tension and excitement of jazz playing were there, and were communicated readily to the large audience of boys and adults, residents and visitors. From various quarters afterwards came the opinion that this concert was the high spot of the whole week-end, and in its way it no doubt was.

Why, then, the parsimonious 'almost' in the opening sentence? The players enjoyed playing and the listeners enjoyed listening, and it may seem inappropriately sophisticated to go beyond the idea that fun is its own justification. But the point is that in the audience were quite a few pairs of ears with substantial musical knowledge between them, and such ears are concerned with accuracy as well as excitement. Accuracy



results from learning and control, and if control is the essence of art—even pop-art—then the group, as purveyors of an art-form, are open to hefty criticism. This they know, and have invited such comment as a means to self-improvement. For detailed constructive musical observations, they go occasionally to a local inner sanctum where the atmosphere is heavy with all the majors, minors and dominant 7ths they need; this article is rather more of a general assessment.

To improvise collectively and produce musical sense, each member of a jazz group must have a thorough understanding and an immediate, second-by-second awareness of the harmonic structure of the piece being played, and when the players are of school age it is reasonable that at least some of them have not had time or opportunity to gain the necessary experience. It is remarkable, in fact, that any of them have.

However, this is the inevitable weakness of the Q.A., and on these grounds much of their fare was distinctly curate's-eggish. 'Lullaby of Birdland' was probably the worst approximation to the truth. The chords began to go wrong in the second bar, and the 'middle eight' section, with its prominent diminished 7th chords, was simply not there. This was the only organised inaccuracy, but there were many incidental errors in the improvised solos; a G played against an E7 chord, for instance. Cornet and clarinet differed interestingly in their approach to improvisation, too. Cornet played safe by keeping to one or two notes which fit with almost any of the 'blues' chords, principally the flattened third and seventh clichés, whereas clarinet played a great variety of notes, most of which were irrelevant to the harmony supplied so ably by piano and guitar. The two front-liners, however, were very effective when playing the straight melody with an added harmony line in pre-arranged thirds and sixths, as in 'Basin Street'. The calm cornet tone and the wild vibrato of the clarinet complemented each other nicely.

Rhythmically, the group were completely unanimous, and the drummer and bassist played as to the manner born. One particular piece, however, Bechet's 'Petite Fleur', suffered slightly by losing its characteristic six-against-four rhythm in the melody, although the rendering was otherwise authentic.

These critical remarks may seem rather ungenerous towards such an unusually effective schoolboy set-up, but there is talk of engagements, contests and even television for them, so they must be ready to accept considered verdicts. Within days of this article being written they will be giving their next concert, and judging by recent rehearsals, there is already a significant improvement in sheer musicality. The fringe-member trombonist who sits in with them from time to time is a doubtful asset. It seems he knows what to do but usually cannot do it. This is by the way, however. They practise a virile and healthy form of music-making, and eager as they are to improve, deserve every encouragement.

## CRICKET

### THE FIRST ELEVEN

#### RETROSPECT

FOR once in a way, the season got off to a good start from the weather point of view. All the May fixtures took place in glorious sunshine on fast, batting wickets. The School had plenty of talent to pick from and selection for the early matches was quite a problem. It was some time before the ideal opening pair of batsmen was sorted out and the slip-catching let us down on several occasions.

Two of the four school matches played were won. The bulk of the runs were scored by Freeland and Butcher, the latter proving to be an excellent opener, though their averages against the Clubs were much better than against the Schools. Others who made good scores were O'Ferrall, Rooney, Moorhouse and Savill, but the middle batting was inclined to be rather inconsistent. Mention must also be made of O'Brien who, although limited in his strokes, concentrates well, and figured in some good opening partnerships with Butcher.

The bowling, once the bowlers had learnt to pitch the ball up, was of a uniformly high standard throughout the season, and this may also be said of the fielding. The majority of the wickets were shared by Craig, Savill and Tufnell, and once Freeland had taken on the post of first slip, things improved considerably. Whigham, coming in to the side late, must also get a bouquet for his bowling in the Sedbergh match.

On the whole, a satisfactory season, and with Butcher, O'Brien, Savill, Craig and Tufnell all returning next year, we have a splendid nucleus around which to build a team.

Colours were awarded to P. D. Savill and D. J. Craig.

At the end of term Fr William presented prizes to:

Downey Cup for the Best Cricketer	N. F. Butcher
Younghusband Cup for the Best Bowler	P. D. Savill
Best Bat	R. G. Freeland
Best Fielder	R. O'Ferrall
2nd XI Bat	R. F. Howeson

#### AMPLEFORTH v. OLD AMPLEFORDIANS C.C.

Played at Ampleforth on Saturday and Sunday, 16th and 17th May.

The Old Boys brought a very strong side and won the match by 9 runs. Freeland won the toss and invited the visitors to bat first, a decision which may have puzzled some people. At all events, it led up to a most exciting finish.

The Old Boys were made to work for their runs during the first hour by an accurate attack, backed up by keen fielding. Gradually, however, the opening pair accelerated the rate of scoring on a fast wicket till they had 175 on the board without loss at lunchtime, Kirby having made 105. At this point Campbell made a sporting declaration which kept the game wide open.

The School lost an early wicket, then Freeland and O'Brien put on 63 before the former was lbw when within 3 runs of his half-century. Most of the later batsmen



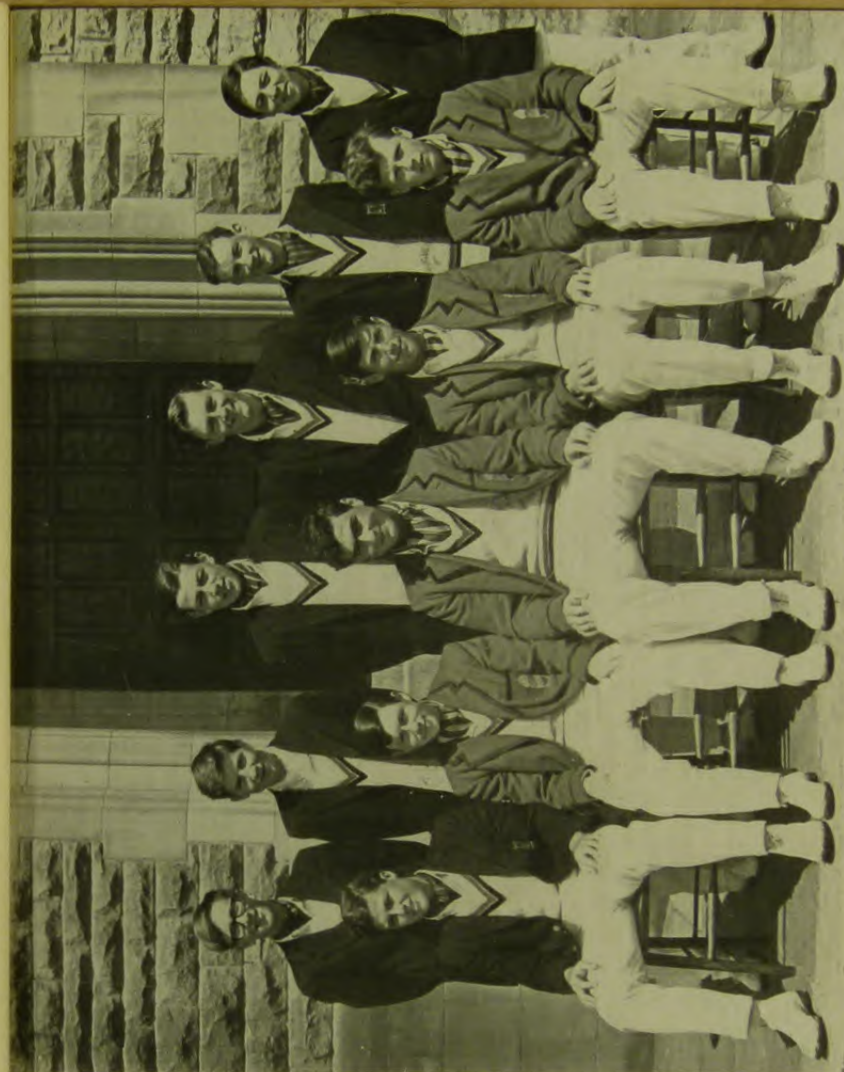
showed an ability to make strokes, but got out just when they appeared likely to make a good score. The first innings total was 152.

When the Old Boys went in for their second innings, Kirby was again in fine form. For the School, Moorhouse bowled well, tempting the batsmen into making errors when they were pressing for a declaration. Shortly after lunch Campbell declared, leaving the School 205 to win in about three and a quarter hours. They again lost an early wicket, but their position gradually improved till, at 5.55 they wanted a mere 14 runs in twenty minutes. It looked odds-on a victory for the School, but, unhappy to relate, the last 4 wickets fell for only 6 runs.

OLD AMPLEFORDIANS			
1st innings		2nd innings	
J. Kirby, not out	105	st Butcher b Moorhouse	92
M. Wright, not out	66	c Craig b Gray	25
N. Balfour		b Moorhouse	11
D. Russell		c Craig b Moorhouse	16
M. Hardy		b Gray	23
W. Sparling		c Andrews b Moorhouse	7
M. Crossley	did not bat	not out	0
R. Thompson			
B. O'Regan		did not bat	
L. Toynbee			
B. Campbell			
Extras	4	Extras	7
Total (dec.)	175	Total (for 6 wks dec.)	181

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
D. Craig	12	1	34	o	D. Craig	11	1	41	o
D. Gray	6	3	18	o	D. Gray	18	2	82	2
P. Savill	9	4	29	o	M. Moorhouse	7	o	51	4
D. Tufnell	14	1	90	o					

AMPLEFORTH			
1st innings		2nd innings	
P. Savill, c Campbell b Toynbee	0	lbw b Sparling	5
A. O'Brien, lbw b Toynbee	19	c Sparling b Campbell	30
R. G. Freeland, lbw b Toynbee	47	c Sparling, b Thompson	13
N. F. Butcher, c O'Regan b Sparling	12	c Campbell b Toynbee	45
R. Rooney, c O'Regan b Sparling	0	b Campbell	0
M. Moorhouse, c and b Kirby	11	b Thompson	53
R. O'Ferrall, b Kirby	22	c Hardy b Sparling	31
D. Tufnell, c Wright b Thompson	2	c Hardy b Sparling	1
C. Andrews, c Wright b Sparling	17	st Hardy b Thompson	4
D. Craig, run out	0	st Hardy b Thompson	0
D. Gray, not out	1	not out	0
Extras	21	Extras	15
Total	152	Total	197



Front Row (left to right)

D. Tufnell  
N. F. Butcher  
R. G. Freeland (Capt.)  
D. J. Craig  
P. D. Savill

Back Row (left to right)

W. Whigham  
A. O'Brien  
M. Moorhouse  
R. Rooney  
C. Andrews  
R. O'Ferrall



*Front Row (left to right)*

D. Tufnell  
N. F. Butcher  
R. G. Freeland (*Capt.*)  
D. J. Craig  
P. D. Savill

*Back Row (left to right)*

W. Whigham  
A. O'Brien  
M. Moorhouse  
R. Rooney  
C. Andrews  
R. O'Ferrall





BOWLING					BOWLING				
	O.	M.	R.	W.		O.	M.	R.	W.
L. Toynbee	17	5	38	3	W. Sparling	14	7	32	3
W. Sparling	14	5	33	3	L. Toynbee	19	4	48	1
N. Balfour	4	0	11	0	M. Crossley	2	1	2	0
R. Thompson	9	0	34	1	R. Thompson	11	4	42	4
B. O'Regan	5	4	3	0	B. O'Regan	4	1	16	0
J. Kirby	6	2	12	2	R. Campbell	7	0	27	2
					J. Kirby	5	1	15	0

Old Amplefordians won by 9 runs.

#### AMPLEFORTH v. ROYAL CORPS OF SIGNALS

Played at Ampleforth on Saturday, 23rd May.

This match was won by the Signals by 85 runs. They won the toss and elected to bat first on a plumb wicket. Sigs Mayes and Williamson proceeded to lay the foundations of a good total, notwithstanding some steady bowling by Craig and Gray. Tufnell, coming on for Craig, bowled well, capturing the first two wickets before lunch. Mayes, however, was still there with 70 to his credit. After lunch runs came freely, and at 3.10, Capt. Potts declared, leaving the School two hours and fifty minutes to get 231 runs.

The School started badly, Savill being bowled by the first ball of the innings, and at 4.45 the scoreboard read 52 for 4. At this point the batting side were well behind the clock and the target seemed to have slipped almost out of reach. A stand between Butcher and Moorhouse gave a glimmer of hope, the partnership realising 42 in thirty-eight minutes. Unfortunately, they both got out in quick succession. This brought Rooney and Tufnell together, and these two set about the task of saving the match with determination. When Tufnell skied a ball and was caught at deep square-leg, the stand had yielded 39, the time was 6.15, and with Rooney well dug-in at the other end, a draw seemed highly probable. Alas, the last three wickets fell to Worrall in successive deliveries, and the innings came to a close at 6.20.

SIGNALS			AMPLEFORTH		
Mayes, b Craig	.	104	P. Savill, b Lee	.	0
Williamson, lbw b Tufnell	.	28	A. O'Brien, lbw b Worrall	.	19
Worrall, st Butcher b Tufnell	.	1	R. G. Freeland, c Mayes b Lee	.	13
Crichlow, b Savill	.	58	N. F. Butcher, b Evans	.	31
Garton, not out	.	19	R. O'Ferrall, c Worrall b Bailey	.	6
Evans, c Butcher b Craig	.	1	M. Moorhouse, c Price b Evans	.	16
Potts, b Craig	.	14	R. Rooney, not out	.	25
Price	} did not bat		D. Tufnell, c Mayes b May	.	18
Bailey			C. Andrews, c Garton b Worrall	.	2
May			D. Craig, c Lee, b Worrall	.	0
Lee			D. Gray, b Worrall	.	0
Extras	.	5	Extras	.	15
Total (for 6 wks dec.)	.	230	Total	.	145



BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
D. Craig	17	4	45	3	Lee	8	1	15	2
D. Gray	7	3	10	0	Crichlow	10	2	15	0
M. Moorhouse	9	1	45	0	Worrall	17	5	28	4
D. Tufnell	9	1	39	2	Bailey	16	0	48	1
P. Savill	15	0	86	1	May	2	1	4	1
					Evans	6	0	10	2

Royal Signals won by 85 runs.

#### AMPLEFORTH v. ADASTRIANS

Played at Ampleforth on Sunday, 24th May.

The result of this match was a draw. Freeland won the toss and decided to bat. As on the previous day, the weather was perfect and conditions ideal for run getting. Things did not go as well for the School as one could have wished, wickets falling at regular intervals till, at lunch break, 5 wickets had fallen for only 85 runs. Freeland was still there, however, and appeared to be well set. After lunch, he and Rooney took the initiative from the bowlers, scoring freely all round the wicket. When Freeland was out, his stand with Rooney had produced 118 runs in 67 minutes. His own contribution of 92 took 113 minutes and included no less than 19 boundaries. In this he was ably supported by Rooney who was undefeated when the declaration came at 3.38. The visitors were left two and a quarter hours to get the runs.

The Adastrians fared no better than the School had done at the start of their innings, and at 4.40 the score was 34 for 3. One felt at this stage that it might have been good tactics to bring on a slow bowler, as the Adastrians had surely to employ the long handle to have a chance of victory. Freeland persevered with his faster bowlers, and it was not till just before 6 o'clock that Tufnell came on. By this time the Adastrians had lost 7 wickets and the most they could look for was a draw. Visions of the School's first win must have been uppermost in the bowlers' minds, the more so as neither batsman looked particularly comfortable. But in this last vital 15 minutes, three catches went down, one off Savill and two off Craig, before Reynolds holed out at mid-off off Tufnell.

It is an old axiom that 'Catching catches wins matches', and never was this more clearly shown than in this match.

AMPLEFORTH		ADASTRIANS	
N. F. Butcher, b Reynolds	12	Etchells, b Gray	22
A. O'Brien, c Cairns b Frindall	17	Collinson, b Gray	10
R. G. Freeland, lbw b Reynolds	92	Joyce, b Craig	2
P. Savill, c Cairns b Reynolds	5	Herring, b Craig	8
R. O'Ferrall, c Cairns b Frindall	13	Sutcliffe, b Savill	10
M. Moorhouse, b Frindall	0	Cairns, lbw b Gray	8
C. Rooney, not out	57	Andrews, not out	17
D. Tufnell, not out	2	Jeffery, c Butcher b Craig	16
C. Andrews	} did not bat	Reynolds, c Freeland b Tufnell	23
D. Craig		Frindall, not out	0
D. Gray		Panton, did not bat	
Extras	16	Extras	14
Total (for 6 wks dec.)	214	Total (for 8 wks)	130

BOWLING				BOWLING					
	<i>O.</i>	<i>M.</i>	<i>R.</i>	<i>W.</i>		<i>O.</i>	<i>M.</i>	<i>R.</i>	<i>W.</i>
Frindall	27	9	72	3	Craig	17	4	34	3
Reynolds	15	1	58	3	Gray	16	5	36	3
Collinson	8	0	38	0	Savill	6	1	18	1
Jeffery	5	0	30	0	Tufnell	6	0	28	1

Match drawn.

#### AMPLEFORTH v. FREE FORESTERS

Played at Ampleforth on Saturday and Sunday, 30th and 31st May.

This match was won by the Free Foresters by 9 wickets. It might thus appear that this was a one-sided affair. In reality the School, after being dismissed for a low score in their first innings, came back into the game to such an extent that they almost wrested the initiative from the visitors.

The School batted first and right away things started to go wrong, Butcher being run out before he had scored. From then on H. Bailey, bowling fast-medium left-hand over the wicket, had the batsmen continually in trouble and after little more than forty minutes play, the scoreboard read 31 for 7. Andrews then joined his captain and together these two raised hopes of a respectable total by putting on 31. Freeland finally succumbed to Weston's flight and the innings closed just before lunch.

With such a powerful batting side, and a fast wicket to bat on, the Foresters must have had visions of a big score. It was, therefore, greatly to the credit of the School that after 75 minutes play, they had sent back five batsmen for a mere 74 runs. Mitchell-Innes, coming in at No. 7, then showed what a fine bat he still is. Tufnell eventually caused him to hole out at long-on and also bagged the other three wickets (the Foresters batted one short). Backed up by good catching and fielding, Tufnell bowled really well.

The School, commencing their second innings with about 50 minutes left for play, batted with quiet determination. Butcher lost no time in saving his 'pair', and when stumps were drawn, he and O'Brien had reduced the arrears to 94.

Unlike the previous day, Sunday's play started in a cool breeze under overcast skies. O'Brien was out after fifteen minutes, 63 for 1. Fifty valuable runs were added for the next wicket till Butcher mis-read Weston's googly and was lbw. Just before lunch the consistent Freeland was somewhat unluckily bowled off his pads, but by now the School were clearly 'out of the wood', being only 1 run behind with 7 wickets in hand. Another useful stand of 46 took place after lunch between Savill and O'Ferrall. The latter displayed fluency of stroke in making his highest score of the season. Impatience cost him his wicket when he was well set. The School's innings terminated at 4.55, and the opposition were set 111 runs to get in an hour. Brennan was yoked by Craig with less than 10 on the board. Thereafter, Weston and D. Bailey settled the issue, achieving the target with about ten minutes to spare.

AMPLEFORTH				FREE FORESTERS			
1st innings		2nd innings		1st innings		2nd innings	
N. F. Butcher, run out	0	lbw b Weston	62	A. O'Brien, b H. Bailey	4	c Brennan b H. Bailey	6
A. O'Brien, b H. Bailey	35	b D. Bailey	38	R. G. Freeland, b Weston	1	st Brennan b Weston	27
R. G. Freeland, b Weston	35						
P. Savill, b H. Bailey							



C. Rooney, c Brennan b H. Bailey	3	c D. Bailey b Sale	10
R. O'Ferrall, c Brennan b H. Bailey	0	c M.-Innes b D. Bailey	52
M. Moorhouse, b H. Bailey	0	b M.-Innes	7
D. Tufnell, b H. Bailey	0	c Jackson b Gray	16
C. Andrews, not out	9	c and b Gray	6
D. Craig, b de Wallford	1	b Gray	0
D. Gray, st Brennan b Weston	4	not out	0
Extras	11	Extras	20
Total	68	Total	244

## BOWLING

	O.	M.	R.	W.
H. Bailey	8	4	7	6
N. M.-Innes	4	1	16	0
D. Bailey	7	2	15	0
M. Weston	8	2	13	2
D. de Wallford	4	2	6	1

## BOWLING

	O.	M.	R.	W.
H. Bailey	17	4	33	1
N. M.-Innes	14	7	26	1
G. Jackson	15	6	30	0
M. Weston	22	7	56	2
K. Gray	7.3	2	25	3
D. Bailey	14	3	37	2
T. Sale	4	1	11	1
D. de Wallford	1	0	6	0

## FREE FORESTERS

1st innings				2nd innings			
M. Weston, c Freeland b Tufnell	42	not out			62		
A. Brennan, c Butcher b Gray	5	b Craig			8		
D. Bailey, c Andrews b Gray	11	not out			39		
H. Bailey, c O'Ferrall b Tufnell	8						
T. Sale, c Gray b Tufnell	14						
G. Jackson, c Gray b Tufnell	0						
N. M.-Innes, c Savill b Tufnell	63						
D. de Wallford, b Tufnell	26						
G. Ruck-Keene, not out	9						
D. Townsend, c Craig b Tufnell	12						
K. Gray							
Extras	12				2		
Total	202				111		

## BOWLING

	O.	M.	R.	W.
D. Craig	19	5	58	0
D. Gray	10	2	26	2
D. Tufnell	17	2	77	7
M. Moorhouse	5	0	29	0

## BOWLING

	O.	M.	R.	W.
D. Craig	9.6	1	52	1
D. Gray	8	0	49	0
P. Savill	1	0	8	0

Free Foresters won by 9 wickets.

## AMPLEFORTH v. DURHAM

Played at Durham on Wednesday, 3rd June.

This, the first school match of the season, was won by Ampleforth by 7 wickets. Freeland won the toss and put the home side in to bat on a rather grassy wicket which had been affected by rain. It was soon apparent that this move would probably pay dividends. The pitch was lively, and one delivery from Craig found its way to the sight-screen clean over batsman's and wicket-keeper's heads. Early blows were struck by both the opening bowlers, and by lunchtime 4 wickets were down for 43 runs. On the resumption, wickets fell at regular intervals till, at 2.45, Durham were all out for 81. The School, and particularly Savill, bowled well and some good catches were taken.

The School had plenty of time to get the runs, and could therefore afford to relax and go steadily about the business of achieving victory. Andrews left at 19 and Freeland was bowled by a beauty from leg-breaker Hay at 44. A smart catch at short fine-leg sent back O'Ferrall, 73 for 3. Savill then joined Butcher who was batting with the confidence of a player in form, and the two of them settled the issue shortly after tea.

## DURHAM

W. Oliver, b Craig	10
J. Phillips, c Andrews b Sayers	4
D. McIntyre, c Butcher b Savill	10
F. Youngman, b Tufnell	11
N. Harrison, c Moorhouse b Savill	5
S. Charles, b Savill	11
J. Minto, c Andrew b Craig	0
J. Griffiths, c Sayers b Savill	2
G. Rannie, not out	9
A. Hay, b Savill	0
P. Watson, c Craig b Tufnell	6
Extras	13
Total	81

## AMPLEFORTH

N. F. Butcher, not out	47
C. Andrews, lbw b Watson	9
R. G. Freeland, b Hay	10
R. O'Ferrall, c Charles b Oliver	7
P. Savill, not out	8
M. Moorhouse	
R. Rooney	
S. Pahlabod	
D. Tufnell	
D. Craig	
J. Sayers	
Extras	1
Total (for 3 wks)	82

## BOWLING

	O.	M.	R.	W.
D. Craig	15	5	20	2
J. Sayers	7	3	18	1
P. Savill	15	7	21	5
D. Tufnell	8.4	1	9	2

## BOWLING

	O.	M.	R.	W.
P. Watson	8	1	19	1
I. Minto	4	2	6	0
A. Hay	15	2	36	1
S. Charles	3	0	9	0
W. Oliver	7	3	10	1
G. Rannie	.5	0	0	0

Ampleforth won by 7 wickets.



## AMPLEFORTH v. BOOTHAM

Played at Bootham on Saturday, 6th June.

This match had to be abandoned because of rain shortly after lunch, which was a bitter disappointment to both sides. Ampleforth were eager to avenge last year's defeat, and Bootham were equally keen to prove that that result had been no fluke.

Bootham went in first on a fairly soft wicket. Craig bowled steadily, his first three overs being maidens. The Bootham opening pair presented broad, straight bats and were content to wait for the loose ball for their runs. Rain had already started to fall when lunch was taken, the score then being 56 for 0.

Craig commenced proceedings after lunch at the opposite end to which he had bowled in the morning. This was a successful move as he sent back Johnson and his own namesake in his first two overs. But the rain which had been falling since the resumption gradually increased in intensity, and eventually the umpires, who had exchanged 'Stop-Go' glances several times, reluctantly pulled up the stumps at about 2.15.

BOOTHAM		BOWLING	
M. W. Sturge, not out	24	O. M. R. W.	
E. J. Johnson, c Butcher b Craig	38	D. Craig	12 5 14 2
W. H. Craig, lbw b Craig	1	J. Sayers	5 1 15 0
H. F. Brown, not out	7	D. Tufnell	8 0 21 0
Extras	1	P. Savill	8 1 20 0
	—	G. Moorhouse	1 1 0 0
Total (for 2 wks)	71		

Drawn—Rain stopped play.

## AMPLEFORTH v. M.C.C.

Played at Ampleforth on Wednesday, 10th June.

Rain prevented any play before lunch in this match, the result being a draw after a most exciting finish. Ampleforth won the toss and batted first. Runs came steadily for the first half-hour, Butcher being the chief scorer, then, after 33 for 1, the scoreboard soon read 38 for 3. Foster, coming on for Thornton, dismissed Savill with his first delivery, and soon afterwards took Butcher's wicket. He was moving the ball both ways off a length, and with Kirby's variations of pace and flight at the other end, runs were hard to come by, the score by the time the tea interval was taken being only 102 for 6. Clearly a declaration was not feasible at this juncture without handing the match to the opposition on a plate. It was imperative for the School to get some quick runs after tea, so that the bowlers would have a reasonable total behind them. When the innings was closed, the M.C.C. were left 90 minutes to make 130. Once again Freeland had been the mainstay of the School batting. Under the circumstances, he was naturally more subdued than usual, but he had indeed contributed a captain's innings.

The School's opening bowlers, no doubt mindful that accuracy was of paramount importance, at once struck a length, and both Kirby and Parker were caught in the

deep attempting to force the pace. Two other batsmen were out to well-judged catches in the deep, the second one occurring with only one minute left for play.

AMPLEFORTH		M.C.C.	
N. F. Butcher, c Kirby b Foster	25	A. G. Parker, c Craig b Sayers	21
C. Andrews, c and b Thornton	3	D. Kirby, c Savill b Sayers	24
R. G. Freeland, not out	52	W. H. Sutcliffe, b Savill	19
P. Savill, b Foster	0	J. D. Blackburn, not out	27
R. O'Ferrall, c Sutcliffe b Foster	4	B. Raper, c Pahlabod b Craig	2
M. Moorhouse, c Blackburn b Foster	7	L. S. Foster, b Savill	19
R. Rooney, st Brennan b Potts	17	H. T. Potts, c Pahlabod b Craig	4
S. Pahlabod, c Raper b Potts	2	K. Hanson, not out	4
D. Tufnell, not out	7	D. V. Brennan	—
D. Craig	—	R. Barber	—
J. Sayers	—	M. Thornton	—
Extras	12	Extras	7
Total (for 7 wks dec.)	129	Total (for 6 wks)	127

BOWLING					BOWLING				
O.	M.	R.	W.		O.	M.	R.	W.	
B. Raper	5	2	7	0	D. Craig	13	1	60	2
M. Thornton	7	2	17	1	J. Sayers	9	0	46	2
D. Kirby	10	3	15	0	P. Savill	3	0	14	2
L. Foster	13	3	27	4					
R. Barber	5	0	17	0					
A. Parker	3	0	17	0					
H. Potts	4	0	17	2					

Match Drawn.

## AMPLEFORTH v. ST PETER'S

Played at St Peter's on Saturday, 13th June.

There had been quite an amount of rain since the mid-week visit of M.C.C., and a cursory glance at the St Peter's wicket revealed that batting conditions had altered considerably since then. Freeland won the toss and was bold enough to send in a side flushed with victory in all their previous school matches. Things went well for the School to start with, both the St Peter's openers being back in the pavilion with only 14 runs on the board. Craig and Savill, who had replaced Sayers, continued to bowl well, tying the batsmen down on a rather slow pitch. Tufnell relieved Craig, and had Nettleton, the St Peter's captain, stumped in his fourth over. Another wicket fell to Savill just before lunch, 71 for 4, and a satisfactory morning's work from the School's point of view. Two more wickets fell in the first half-hour after lunch, making it 97 for 6. A nagging stand between Eatough and Vooght, during which two catches unfortunately went down, prevented the School from pressing home their advantage. When St Peter's declared, they had batted for 210 minutes for their 175 runs. This was a good total in the conditions, which were not conducive to fast scoring. The School had only 170 minutes to get the runs, and would clearly have to be on their mettle to force a win.



After a reasonably good start, 3 wickets fell in quick succession, and tea was taken with the score at 29 for 3. After tea, Freeland and Rooney faced an attack whose tails were well and truly up. Alas, they were separated after adding 20 runs. The remainder of the innings was little more than a procession, the last 5 wickets falling for only 24 runs.

ST PETER'S				AMPLEFORTH			
T. C. Mitchell, lbw b Craig	.	3		N. F. Butcher, b Pickergill	.	17	
T. S. Haggie, b Savill	.	6		A. O'Brien, c Pickergill b Cossings	.	7	
P. F. Nettleton, st Butcher b Tufnell	18			R. G. Freeland, c Vooght b Haggie	.	9	
G. W. Cloughton, c Tufnell b Craig	45			R. O'Ferrall, b Cossings	.	0	
R. D. Harding, c Tufnell b Savill	.	3		R. Rooney, c Vooght b Nettleton	.	15	
J. A. Eatough, c Butcher b Craig	.	35		P. Savill, c Cossings b Haggie	.	2	
D. M. Rawlings, c and b Tufnell	.	4		M. Moorhouse, c Eatough b Pickergill	12		
J. J. Vooght, lbw b Whigham	.	32		D. Tufnell, st Mitchell b Nettleton	.	3	
A. G. Collomose, b Savill	.	12		W. Whigham, not out	.	5	
W. R. Pickergill, not out	.	6		D. Craig, b Pickergill	.	1	
J. C. Cossings, not out	.	5		J. Sayers, c Vooght b Pickergill	.	0	
Extras	.	6		Extras	.	8	
Total (for 9 wkts dec.)	.	175		Total	.	79	

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
D. Craig	18	5	24	3	Cossings	9	2	22	2
J. Sayers	4	0	8	0	Pickergill	11.4	5	20	4
P. Savill	31	13	54	3	Collomosse	3	1	6	0
D. Tufnell	14	1	50	2	Haggie	6	2	16	2
M. Moorhouse	2	0	12	0	Nettleton	6	3	7	2
W. Whigham	6	0	21	1					

St Peter's won by 96 runs.

#### AMPLEFORTH v. SEDBERGH

Played at Ampleforth on Saturday, 20th June.

Skies were grey and the temperature more akin to that of November when the School took the field, Sedbergh having won the toss and decided to bat first. The first wicket fell to Craig at 37, after runs had come at the rate of 5 per over. Whigham, coming on for Savill, at once struck a length and took 2 wickets in consecutive overs. He continued the good work by taking 2 more wickets before lunch, and with Sedbergh's first 5 batsmen out for 75, the fortunes had swung over very definitely in favour of the School. Things continued to go well in the afternoon, and apart from a stand of 29, broken by Savill when it was threatening danger, little resistance was offered. Whigham went merrily on his way to finish off the Sedbergh innings. Playing in only his second match for the School, he had turned in a first class piece of bowling. He was ably supported by Savill at the other end.

When the School went in, a couple of lively opening bowlers, backed up by keen fielding, soon made it apparent that it was going to be a hard fight to pass what was,

at its face value, a modest total. To a certain extent the School's innings followed the same pattern as that of their opponents, and with the score at 80 for 5 and sixty-seven minutes left for play, the game was evenly balanced. Savill was batting well, and just when he and Poole looked like seeing us safely home, the latter was run out. Only 2 runs came in the next fifteen minutes, then Whigham was caught at the wicket. The time was 6.12 and the score 110 for 8. Everything now depended on Savill. Suddenly he burst forth like a cork from a Champagne bottle, bringing victory with a 6, two 4's and a desperately short single to mid-on.

SEDBERGH				AMPLEFORTH			
R. Hollinshead, c Poole b Whigham	25			N. Butcher, c Greenshields b Martyn	10		
J. Greenshields, b Craig	.	23		A. O'Brien, c Donald b Thompson	26		
A. Bruce-Lockhart, b Whigham	.	15		R. G. Freeland, c Cockcroft b Bruce-Lockhart	.	18	
D. Roberts, lbw b Whigham	.	1		R. Rooney, b Thompson	.	21	
J. Rhind, lbw b Whigham	.	9		C. Andrews, b Thompson	.	6	
P. Donald, c Butcher b Savill	.	13		M. Moorhouse, lbw b Martyn	.	0	
A. Bigger, b Savill	.	18		P. Savill, not out	.	32	
J. Cockcroft, b Whigham	.	2		R. Poole, run out	.	4	
N. Martyn, not out	.	6		W. Whigham, c Greenshields b Thompson	.	0	
I. Thompson, b Whigham	.	3		D. Tufnell, not out	.	0	
M. Pattison, b Whigham	.	1		D. Craig, did not bat	.	0	
Extras	.	8		Extras	.	8	
Total	.	124		Total (for 8 wkts)	.	125	

BOWLING				BOWLING					
	O.	M.	R.	W.		O.	M.	R.	W.
Craig	10	2	24	1	Martyn	18	7	36	2
Savill	25	9	67	2	Thompson	13	4	24	4
Whigham	20.5	9	25	7	Pattison	6	1	25	0
					Bruce-Lockhart	10	5	11	1
					Cockcroft	6	2	21	0

Ampleforth won by 2 wickets.

#### AMPLEFORTH v. WORKSOP

Played at Worksop on Saturday, 27th June.

The ground looked in excellent condition for this match, and the wicket full of runs. Worksop, therefore, must have been pleased to win the toss and take first strike. Runs came at a fair pace and 50 was on the board without loss. Tufnell replaced Whigham and caused both openers to hole out at long-on by intelligent bowling. At lunch time 3 wickets were down for about 80. The School's bowlers kept the Worksop batsmen fairly quiet, making them fight for their runs. Wickets fell at regular intervals and at 3.20 the innings terminated. The School's bowling, particularly that of Savill and Tufnell, had been excellent, and some first-rate catches were taken.



The odds were surely much in favour of the School, with only 131 to get and plenty of time in which to get them. It seemed, therefore, almost unbelievable that, after thirty-five minutes, half the side were out for 32. There were still a sufficient number of accredited batsmen to stop the rot and set us on the road to victory once more, but with the dice loaded in favour of the fielding side, the School were faced with a much more difficult task. Savill was out to a very good one-handed catch by bowler Nisbett. It was good to see Moorhouse making a welcome return to form after a rather lean period, but, as it turned out, his effort came too late, the School being all out by 6 o'clock.

WORKSOP				AMPLEFORTH			
J. M. Reed, c Moorhouse b Tufnell	20	N. F. Butcher, b Nisbett b Corker	4	A. Nisbett, c Moorhouse b Tufnell	41	A. O'Brien, lbw b Davies	0
C. P. Marks, c Freeland b Savill	3	R. G. Freeland, lbw b Davies	8	P. G. Alexander, c Butcher b Savill	26	R. O'Ferrall, c Marks b Batty	4
R. M. Wright, c Butcher b Craig	9	R. Rooney, c Marks b Davies	5	D. M. Potts, b Savill	2	P. D. Savill, c and b Nisbett	10
J. R. Lord, c Freeland b Savill	4	M. Moorhouse, b Corker	31	P. F. Grievson, c Craig b Tufnell	17	C. Andrews, c Grievson b Batty	15
M. R. Corker, b Tufnell	1	D. A. Tufnell, b Corker	3	E. L. Davies, c Butcher b Savill	6	D. J. Craig, c Corker b Nisbett	12
J. S. Batty, not out	0	W. Whigham, not out	0	Extras	1	Extras	5
Total	130	Total	97				

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
D. Craig	17	2	33	1	M. R. Corker	15	4	27	3
W. Whigham	8	1	19	0	E. L. Davies	12	3	29	3
D. Tufnell	14	1	32	4	A. Nisbett	8	2	15	2
P. Savill	21	7	45	5	J. S. Batty	8	0	21	2

Ampleforth lost by 33 runs.

#### AMPLEFORTH v. I ZINGARI

Played at Ampleforth on Sunday, 19th July.

This match ended in a draw. The School won the toss and invited their visitors to bat first. Play started at 12.30 and it was not till a few minutes before lunch that the first wicket fell for 46. A stand of 70 ensued in the afternoon, D. C. Wilson finding it profitable to sweep Tufnell's off-spinners round the corner. In answer to these tactics, it would have been wise to drop one of the short-legs back on the boundary. Eventually this was done, but not before the batsmen were on top of the bowling. The I Z declared at about 4 o'clock, leaving the School 140 minutes to get 185. After fifty-five minutes, the score was 43 for 3. There followed a good stand between Freeland and Rooney which produced 62 runs in fifty minutes. While they were still in, there was still a chance of winning. Unfortunately, they were both out within five minutes of each other, and time was now running out. Moorhouse batted well in the closing stages.

I ZINGARI				AMPLEFORTH			
M. J. B. Wood, b Tufnell	46	N. F. Butcher, c Lupton b Reed	16	A. O'Brien, b Toynbee	2		
E. J. Thorniley-Taylor, c Tufnell b Savill	28	R. G. Freeland, b Wilson	40	R. O'Ferrall, b Reed	15		
D. C. Wilson, c O'Ferrall b Craig	68	R. Rooney, c Tanner b Lupton	26	P. D. Savill, lbw b Gray	5		
J. D. P. Tanner, c Freeland b Craig	28	M. Moorhouse, not out	29	P. Huskinson, not out	6		
J. D. T. Greenhall, not out	10	D. Tufnell		W. Whigham		did not bat	
Col. N. J. Wilson		W. A. Lupton		D. J. Craig			
C. J. Lupton		T. H. Reed		Extras	6		
Dr K. W. Gray		L. L. F. Toynbee		Total (for 6 wks)	145		
W. A. Lupton		Extras	4				
T. H. Reed		Total (for 4 wks dec.)	184				

BOWLING				BOWLING					
	O.	M.	R	W.		O.	M.	R.	W.
D. J. Craig	8.5	1	22	2	L. Toynbee	13	5	33	1
W. Whigham	6	1	13	0	T. H. Reed	13	2	33	2
D. Tufnell	17	0	85	1	D. C. Wilson	6	1	24	1
P. D. Savill	16	4	47	1	C. J. Lupton	7	0	27	1
M. Moorhouse	2	0	13	0	K. W. Gray	2	0	8	1
					W. A. Lupton	1	0	14	0

Match drawn.

#### AMPLEFORTH v. CATERICK SERVICES

Played at Catterick on Monday, 20th July.

This was a game which only came to life in the last few overs. Ampleforth won the toss and put the Services in on a very soft wicket. The School was without the services of Craig who had gone home, Savill who was sick, and both Tufnell and Andrews who had gone to Norway for Corps Camp. In order to fulfil the fixture did sterling work, bowling for all but five overs at one end. The Services started comfortably but were soon in trouble, losing 6 wickets before lunch for 67 runs; and two of these wickets were those of Cpl Mayes and Sig. Crichlow, who had batted so well for the Royal Signals earlier in the term. After lunch the Services stuck it out and reached a reasonable total of 155, thanks to a few expensive catches going down. It was encouraging to see Moorhouse bowling his leg breaks to a good length.

Ampleforth were soon put on to the defensive by a Services field consisting of three slips, a gully, a short extra, a backward and a forward short leg. Getting the ball away proved difficult and too many bats were hung out to dry for comfort. O'Brien, however, batted well until he, like Butcher, was caught in the slips. O'Ferrall in aggressive style went for the runs, as did Moorhouse. But by this time the score was 92 for 7 and time was running out. It remained only for Poole to play a steady innings and see the match drawn.



CATTERICK SERVICES				AMPLEFORTH			
L.-Cpl Mayes, b Whigham	22	N. F. Butcher, c Cumberledge b Butler	7				
Sig. Williamson, c Freeland b Whigham	13	A. O'Brien, c Cumberledge b Potts	20				
Sig. Crichlow, c O'Brien b Moorhouse	13	R. G. Freeland, lbw b L.-Cpl Mayes	4				
Capt. N. Moss, c Whigham b Moorhouse	6	R. O'Ferrall, c Crichlow	26				
Sig. Butler, lbw b Hitchcock	65	R. Rooney, run out	0				
L.-Cpl Backhouse, b Moorhouse	1	M. Moorhouse, b Crichlow	27				
S.-Sgt Fowler, run out	0	Sgt Foster, st Price b Potts	5				
Capt. Potts, st Butcher b Moorhouse	5	R. Poole, not out	24				
Lt. Price, b Hitchcock	19	W. Whigham, b Potts	5				
Capt. J. R. P. Cumberledge, not out	8	Cpl Hitchcock, c Moss b Backhouse	3				
L.-Cpl Mayes, lbw b Whigham	1	T. McKelvey, not out	1				
Extras	2	Extras	4				
Total	155	Total (for 9 wks)	126				

BOWLING					BOWLING				
	<i>O.</i>	<i>M.</i>	<i>R.</i>	<i>W.</i>		<i>O.</i>	<i>M.</i>	<i>R.</i>	<i>W.</i>
W. Whigham	15	4	47	3	L.-Cpl Mayes	12	7	23	1
R. Poole	5	2	15	0	Sig. Butler	8	1	19	1
Cpl Hitchcock	22	4	49	2	Sig. Crichlow	17	7	31	2
M. Moorhouse	15	5	42	4	L.-C.Backhouse	12	1	38	1
					Capt. Potts	9	5	11	3

Match drawn.

#### AMPLEFORTH v. COMBINED GRAMMAR SCHOOLS

Played at Ampleforth on Tuesday, 21st July.

The visitors won the toss and sent the School in first. Due to the absence of several of the 1st XI, we were assisted on this occasion by Nettleton and Pickersgill from St Peter's. There was some fast, accurate bowling to start with. Owing, however, to the fact that no fewer than four catches went down during the morning's play Butcher and O'Brien were able to give the School the best opening partnership of the season, 72 runs coming in eighty minutes. Nettleton treated us to some delightful strokes, mostly on the on-side, and O'Ferrall too was at his aggressive best. The stand between these two presented some of the most attractive stroke play seen on the ground this season. The Combined Grammar Schools were set to get 201 in 165 minutes when they went in to bat half-an-hour before tea.

Pickersgill and Savill got amongst the batsmen right away, to such good effect, indeed, that 6 wickets were down for 21 and it looked like being a massacre. Westbrook, the C.G.S. Captain, made some good shots before he was bowled, and later on a stand between Westwood and Kilvington trebled the score. The latter evidently considered that attack was the best defence, and his merry knock included seven boundaries. The end came at 6 o'clock, however, with the batting side still 101 behind.

AMPLEFORTH				COMBINED GRAMMAR SCHOOLS			
N. F. Butcher, c Westbrook b Dowson	46	Rolls, c Nettleton b Pickersgill	2				
A. O'Brien, lbw b Dowson	29	Davison, b Savill	0				
B. F. Nettleton, c Wheeler b Dowson	36	Philpison, lbw b Pickersgill	2				
R. O'Ferrall, c Walker b Kilvington	46	Westbrook, b Savill	15				
M. Moorhouse, c Westbrook b Dowson	8	Meadows, b Pickersgill	0				
R. G. Freeland, c Davidson b Dowson	3	Fisher, c Butcher b Savill	0				
R. Rooney, b Kilvington	5	Westwood, c Butcher b Savill	35				
P. D. Savill, not out	19	Kilvington, b Pickersgill	38				
R. Poole		Wheeler, c Pickersgill b Nettleton	2				
W. R. Pickersgill	} did not bat	Walker, run out	4				
W. Whigham		Dowson, not out	1				
Extras	8	Extras	0				
Total (for 7 wks dec.)	200	Total	99				

BOWLING				BOWLING					
	O.	M.	R.	W.		O.	M.	R.	W.
Kilvington	22	3	64	2	W. Pickersgill	14	1	33	4
Dowson	23	3	84	5	P. D. Savill	11.1	4	40	4
Walker	5	2	11	0	B. F. Nettleton	6	1	12	1
Davison	7	0	23	0	M. Moorhouse	4	0	14	0
Wheeler	5	0	10	0					

Won by 101 runs.

#### FIRST ELEVEN AVERAGES, 1964

BATTING				
	Innings	Not Out	Highest Score	Average
R. G. Freeland	15	1	92	29.8
N. F. Butcher	16	2	62	25.7
R. O'Ferrall	14	0	52	17.6
M. Moorhouse	14	1	53	16.7
R. Rooney	14	2	57*	16.5
A. O'Brien	14	1	30	14.5
P. D. Savill	14	3	32*	10.9

BOWLING				
	Overs	Maidens	Runs	Average
W. Whigham	55.5	15	125	11.4
P. D. Savill	164.2	50	456	19.0
D. J. Craig	187.2	41	469	22.3
D. Tufnell	115.6	7	473	23.7



## THE SECOND ELEVEN

THE 2nd XI had an excellent season and won all their matches. It was a pity that they played so few. Bootham were beaten by an exceptionally wide margin, and the other sides were overcome quite comfortably.

The side was well balanced and was excellently led by M. J. Thorniley-Walker. It was at its most formidable in the field: no side managed to score a hundred runs against it. The bowling was usually tidy and the fielding very good. Thorniley-Walker, Sayers and Collins provided an accurate medium-paced attack and were ably supported by the leg-spin of McKelvey. A. V. Morris kept wicket very competently, and all round there was a sense of purpose and urgency in the field.

The batting was always adequate and sometimes good. Few more attractive runs could have been scored on the top ground than the last fifty by Pahlabod in his unbeaten century against Bootham. Howeson improved steadily and always made runs. Besides these two the batting rested largely on the shoulders of Poole, Huskinson and Blackwell. What can be said is that the batting was never dull: all the recognised batsmen could, and did, hit the ball hard.

M. J. Thorniley-Walker, P. J. S. Huskinson and J. J. I. Sayers already had their colours. R. F. J. Howeson, T. P. C. McKelvey, A. V. Morris, S. J. P. Pahlabod and R. F. Poole were awarded their colours.

## RESULTS

- v. Bootham 2nd XI. Won by 167 runs.  
Ampleforth 217 for 0 wkt dec. (Pahlabod 137 not out, Howeson 74 not out).  
Bootham 50 (McKelvey 5 for 5, Thorniley-Walker 3 for 17).
- v. Durham 2nd XI. Won by 35 runs.  
Ampleforth 75, Durham 40 (McKelvey 5 for 13, Gray 5 for 18).
- v. St Peter's 2nd XI. Won by 37 runs.  
Ampleforth 136 (Andrews 69), St Peter's 99 (Collins 4 for 21, McKelvey 3 for 17).
- v. Ripon 1st XI. Won by 30 runs.  
Ampleforth 107 (Howeson 44), Ripon 77 (Thorniley-Walker 4 for 17, Sayers 3 for 21).

## SECOND ELEVEN AVERAGES

	BATTING		Highest Score	Runs	Average
	Innings	Not Out			
Pahlabod	3	1	137*	152	76.0
Howeson	4	1	74*	152	50.7
Blackwell	3	0	22	24	8.0
Poole	3	0	15	23	7.7

Andrews (69) and Whigham (28) each batted for one innings.

	BOWLING			Wickets	Average
	Overs	Maidens	Runs		
McKelvey	28.4	6	57	14	4.10
Collins	16	3	39	7	5.57
Thorniley-Walker	25	10	63	10	6.30
Sayers	17	4	32	3	10.67

Gray bowled in one match taking 5 wickets for 18 runs.

## THE HOUSE MATCHES 1964

THE competition was as full of fire and determination as always, but this year in addition there was abundant excitement, culminating in one of the best finals for years in which St Cuthbert's beat St Oswald's by 2 wickets.

There was no doubt that St Cuthbert's had the easier path to the final, but after defeating St Thomas's by 9 wickets in the first round, they nearly lost to St John's in the semi-final. St John's set them a total of 114 to get, and it was only thanks to a determined innings by Mathias, who scored 57, that they were able to crawl slowly and painstakingly to victory by 1 wicket.

St Oswald's, on the other hand, had a longer and more flamboyant journey. After dismissing St Aidan's in the preliminary round, they met St Hugh's in what proved to be a battle of giants. St Oswald's batted first, and, on the Top Ground proceeded to knock up a total of 316, with Powell making a forceful 91. St Hugh's were able to make nothing of this high score, and although aiming at the Triple Crown were all out for 80, Marsden taking 8 of the wickets for 37. St Oswald's then went on, and majestically swept aside St Edward's in the semi-final by 9 wickets, and found themselves firm favourites for the title.

In the final, St Cuthbert's, nothing daunted, won the toss and put St Oswald's in to bat. How they can have failed to lose hope when the St Oswald's opening pair, Andrews and Huskinson, put on 156 for the first wicket must remain a mystery. St Oswald's finally declared at 203 for 5 after 150 minutes of brisk batting. The task of knocking these runs off in the available time seemed impossible, and the problem was rather how long it would take St Oswald's to dismiss St Cuthbert's. However, this was not the view of the St Cuthbert's Captain, O'Ferrall, who seemed determined to make a game of it and attacked the bowling at the first opportunity. Even with the score at 134 for 6, and with under an hour to go, he was still chasing the runs. Somehow the score crept on, thanks to a seventh wicket stand with Freeman, and O'Ferrall was finally bowled by Whigham trying to pull him to the boundary for the winning runs. The end was a formality and St Cuthbert's had won with a quarter of an hour to spare; they had achieved the impossible in a game which was truly memorable. St Cuthbert's can indeed be proud of their victory, St Oswald's need not be ashamed of their defeat, and as for the spectators, who could fail to be thrilled with a feast of 400 runs in under 5 hours?

In the Junior House matches, St Wilfrid's beat St Hugh's in the Final.

## COLTS

It was unfortunate so many matches were cancelled for this was a very good team.

P. B. Poloniecki and M. B. Grabowski usually opened the attack with some fast and accurate bowling which provided a useful foil to the leg-spinners. A good leg-spinner is always an asset: here there were two, P. Henry and R. Satterthwaite. Henry's experience and his ability to flight the ball brought him 8 wickets for 14 against Durham. Finally there was P. Spencer, whose off-spinners demolished the bottom half of St Peter's batting and gave him 5 wickets for 7 runs; while A. C. Walsh, the Captain, sometimes came on for a few overs and usually got a vital wicket. Walsh had all the bowlers he needed: he used them intelligently and the side owed much to his mature captaincy.

The batting too was full of promise and all were capable of getting runs, though too many suffered from the all too prevalent dislike of picking the bat well up. Walsh was outstanding and he will develop into a fine cricketer if he can curb his tendency to hit across the line of the ball.



This was then a keen and well balanced side, above the normal standard and, it is encouraging to note, with six of the side available as Colts next year.

The team: A. C. Walsh, P. Henry, P. Spencer, P. B. Poloniecki, M. B. Grabowski, P. J. Carter, H. F. Colville, R. Satterthwaite, P. M. Shepherd, M. R. Whitehead, N. A. Roy, or J. K. Lomax.

Colours were awarded to: P. Henry, P. Spencer, P. B. Poloniecki, M. B. Grabowski.

#### RESULTS

» Durham. Won. Ampleforth 95, Durham 43.

» St Peter's. Won. Ampleforth 154 for 9 dec., St Peter's 87.

» Newcastle R.G.S. Won. Ampleforth 120, Newcastle 103.

## ATHLETICS

THIS has been an outstanding term with individual standards showing considerable improvement and school records being broken.

The term opened with a match with Archbishop Holgate's School which we won too easily for it to be a guide to later performances in the term. However, Milroy, in winning the Mile showed the form which was to make him one of the most promising athletes of the term.

Against Pocklington the opposition was much stronger and this led to several best performances. In the High Jump, Robertson cleared 5 ft 8½ ins to beat his much fancied opponent and Milne ran a very fast 880 Yards. We were too weak in the Field Events to offer any real opposition and the match was lost by 12 points.

A team of nine took part in an Invitation Meeting to mark the opening of Denstone College's new track. Ten schools took part and the Ampleforth athletes were very successful. We were second in both sprints and Langley achieved a personal best time of 53 secs in winning the 440 Yards. Milne continued his good form in the 880 by returning the fastest time ever by an Ampleforth boy—2 mins 2.2 secs, and Cochrane, the captain, maintained his domination of the Hurdles by winning easily.

The O.A.A.C. provided stronger opposition than usual and the fine sprinting of A. Parker-Bowles helped Goslett to record his fastest time for the 100 Yards (10.1) although this was assisted by a following wind. Cochrane won the 120 Hurdles in the fast time of 15.4 and Kean came to prominence by winning the Mile in a personal best time.

For the triangular match with Ratcliffe and Downside our hopes were high and we were second to Ratcliffe after an exciting and close match. The outstanding Ampleforth achievement was that of Milroy who won the 880 Yards in 2 mins 0.1 secs which is a new school record and fitting reward for a season in which he has been a fine team man—competing successfully and without complaint at 440, 880 and 1 Mile. He shows great promise and he should have an excellent season next year. Milne, too, broke his own personal best time for the 880 Yards (2 mins 0.9 secs) and he then finished a good third in a fast 440 Yards. Rosenvinge won the Mile and in so doing broke his own personal best as did Kean in finishing third. Windsor-Clive could only manage third in the 220 but he improved on his previous best time and he can be well pleased with his sprinting after such little time at it. Once again our performances in the field events were not quite up to the standard of the track but Carroll showed better form in the Javelin and he should be an asset in these events next year. In the sprint Relay, the Ampleforth team of Goslett, Cochrane, O'Brien and Windsor-Clive broke the school record.

Throughout the term, Robertson has frequently come near to breaking the School High Jump record and he did excellent work in the Shot and Hurdles. Tang was a reliable competitor in the Long Jump and O'Brien was a good second string who also helped break the Relay record. Cochrane gave a splendid example to the rest of the team on the track, losing only one race in two terms and that because he himself misplaced the hurdles.

During the term colours were awarded to: K. I. Milne, C. J. Langley, S. J. Rosenvinge, A. G. Milroy, R. W. Goslett, P. J. Carroll, E. A. Windsor-Clive and V. A. Tang.

## TENNIS

THIS was a season of mixed fortunes. We lost most of the very successful team of last year and it took some time for new pairings to be tried. When the team was at full strength it was a good one and did not lose a school match. It was only in the first match of the season against Stonyhurst and in the match at the end of the term against Rossall, when we were not at full strength, that the first six went down. Both VI's were rather young, but valuable experience was obtained which should serve well in the coming years.

The pairings of the 1st VI gave the captain, P. M. Bussy, many headaches. Eventually two fairly strong pairs emerged: P. M. Bussy and Q. J. F. Baer, and M. G. Tintner and C. L. P. Mackey. As a pair Bussy and Baer were a trifle disappointing, and in close matches too often let the vital game slip. Bussy, who captained the side quite excellently, was a talented player who never quite found his best form; but he should do well in the future. Baer as yet lacks the power to dominate a game, but he has all the necessary skills and should be a great source of strength in future years. Tintner and Mackey eventually settled down as the second pair: and a very formidable pair they made. They lost only one rubber in school matches, and that was narrowly to the Magdalen College School first pair. Tintner was a much improved doubles player as he had steadied down a good deal from last year. Mackey was the most improved player in the whole side and made few unforced errors. That is the quality which wins matches. The third pair posed a permanent problem. P. E. G. Cary-Elves was a firm candidate; his play was a little erratic, but he possessed many fine strokes. A steady partner was required. B. H. Jayes, though a useful player, lacked the required consistency. G. L. de Chazal, when available from aquatic commitments, was perhaps the best solution.

The 2nd VI played only two matches, two others being cancelled. They beat Bootham quite comfortably and only narrowly lost to St Peter's 1st VI—a creditable performance. There was a wealth of young talent available for the side which centred on the seasoned pair of N. C. Morris and J. J. Nelson.

The school tournaments again failed to produce the quality of tennis which should be expected. A. J. B. Blackwell gamely fought his way to the final of the senior singles with the aid of the lob, a shot which seems to achieve more than its intrinsic worth in school tournaments. Otherwise the tournaments were uneventful. The results were as follows:

<i>Senior Singles</i>	Q. J. F. Baer beat A. J. B. Blackwell 6—2, 6—2.
<i>Senior Doubles</i>	P. M. Bussy and Q. J. F. Baer beat C. A. James and A. D. de Chazal 6—0, 6—1.
<i>Junior Singles</i>	T. F. L. Hayes beat Hon. D. F. Howard 6—3, 6—2.
<i>Junior Doubles</i>	D. J. Samuels and T. F. Hayes beat Hon. D. F. Howard and N. A. C. Roy 6—4, 6—4.
<i>First Year Tournament</i>	F. D. S. Chapman beat J. N. G. Walker 7—5, 6—4.



## YOULL CUP AND THOMAS BOWL

Unfortunately, we could only send a weakened side down to Wimbledon for the Youll Cup: indeed, it included only two members of the 1st VI. It was not altogether unexpected, therefore, when we went out in the first round to Uppingham. Bussy and Savill and Cary-Elwes and Robertson both lost in straight sets.

In the Thomas Bowl (the under 16 event) our hopes were brighter and, as was the case last year, our first pair, Baer and Hayes, reached the quarter-finals. There they met the eventual winners, Emmanuel School, and lost only narrowly to them in three sets. This indeed was the hardest match that Emmanuel were given in the whole competition. Our second pair, J. M. Bussy and H. P. F. Sherbrooke, went out after a close match with the first pair of Merchant Taylor's, Crosby.

## RESULTS OF SCHOOL MATCHES

v. Stonyhurst	Lost	3—6
v. Bootham	Won	5—4
v. Magdalen College School	Won	5—4
v. Sedburgh	Won	6—3
v. Rossall	Lost	3½—5½

## OTHER MATCHES

v. St John's College	Won	5—4
v. Brandling Club	Lost	3—6
v. All Comers	Drawn	4½—4½

## 2ND VI MATCHES

v. Bootham 2nd VI	Won	6—3
v. St Peter's 1st VI	Lost	4—5

The following played for the 1st VI: P. M. Bussy (*Captain*), M. G. Tintner, Q. J. F. Baer, C. L. P. Mackey, P. E. G. Cary-Elwes, B. H. Hayes. Also C. N. Robertson, G. L. de Chazal, Hon. J. J. Nelson and N. C. Morris.

P. M. Bussy was an old colour and awarded colours to M. G. Tintner and Q. J. F. Baer.

The following played for the 2nd VI: N. C. Morris (*Captain*), Hon. J. J. Nelson, A. R. Lis, D. Worsley, D. J. Samuels, A. D. de Chazal, T. F. L. Hayes and Hon. D. F. Howard.

## SWIMMING

The most encouraging result of this season has been the marked improvement in the back crawl in the School team. This stroke has been by far the weakest until this year, so much so that the school record time is slower than that for the breast stroke, which is an absurd result. This year Brown N. has improved the best recorded time for the 100 Yards Back Stroke by 4 secs, but he was unable to set up a new official record at home owing to the very cold weather during the Championships. G. M. Tilleard as second string has also been producing much better times than we normally achieve with the first string. Towards the end of the season M. C. E. Conaghan developed his dolphin so that he was appreciably faster than the butterfly swimmers

With Conaghan doing record times in the crawl, S. X. Cochemé, the Captain, and B. A. Sampson, a strong pair in the breast stroke, and G. L. de Chazal, a sound butterfly swimmer, the School team has been the best ever. And in an age of improved standards, it was pleasing for the senior team to reach both finals in the Northern Public Schools Swimming Relays on 23rd May, coming third in each final.

The results of the other fixtures were as follows:

Bootham. Away. 2nd June.

Seniors lost 39—46. The decisive event was the Medley Relay. This was extremely close and difficult to judge. The Juniors lost 26—59.

Newcastle R.G.S. Away. 6th June.

Seniors lost 24—45. Conaghan returned 60.3 for 100 Yards Crawl which is very good. The Juniors lost 20—38.

Sedburgh. Away. 20th June.

This match was extremely exciting and ended in an unusual result, a draw with 34 points each. Nearly all the events were very close and keenly contested; a most memorable match.

Pocklington. Away. 27th June.

Won 59—37. This was held for the first time in their covered bath. The Medley Relay team returned a time under 50 secs for the first time.

Bootham. Home. 20th July.

It was unfortunate that so many of the team had left so that it was not possible to have a straight return match. Even so the result was not decided until the last Relay. Seniors lost 44½—51½; Juniors 28—56.

The first half of the Inter-House Competition was marred by unusually cold weather for the middle of July. Even so there were four records. Conaghan equalled the record for the freestyle in the heats in a temperature of 58 degrees F. Three days later he broke it when the water was a little warmer. Tilleard lowered the time for the best all-round swimmer contest by 1.6 secs. St Aidan's set up two new relay records and carried off the Inter-House Cup once again. The standard of diving was noticeably better than normal which is curious in view of the severe conditions in the previous period; in fact the outdoor bath has probably been used less this year than it has been for many years.

The results of the Inter-House Competition were as follows: House Totals—St Aidan's 337½, St Thomas's 249½, St Hugh's 240, St Edwards' 234½, St Oswald's 207½, St Dunstan's 80½, St Wilfrid's 77, St John's 59½, St Cuthbert's 35½, St Bede's 18½.

## House Relays

Back, Breast	St Thomas's	3 mins 36.1 secs
1, 2, 4, 1	St Aidan's	2 mins 52.0 secs (RECORD)
3 x 100	St Aidan's	3 mins 31.8 secs
6 x 2	St Aidan's	4 mins 26.1 secs (RECORD)
18 x 1	St Hugh's	6 mins 36.3 secs

## Inter-House Diving

St Hugh's

## Individual Diving Cup

D. Haigh

## Best All-round Swimmer

G. M. Tilleard

234.2 secs (RECORD)

## Individual Championships:

Senior Freestyle	M. C. E. Conaghan	63.3 secs (RECORD)
Senior Breast Stroke	B. A. Sampson	79.5 secs
Senior Back Stroke	N. Brown	77.4 secs
Junior Freestyle	D. Tilleard	71.4 secs
Junior Breast Stroke	I. C. Russell	86.1 secs
Junior Back Stroke	D. Tilleard	89.9 secs

School colours were awarded to: M. C. E. Conaghan, G. M. Tilleard and B. A. Sampson.



## THE BEAGLES

THE Puppy Show was held at the Kennels on Saturday, 2nd May. The day kept fine, and a fair lot of young hounds came before the judges, Mr J. O. C. Beazley and Mr J. F. May, Master of the Cheshire Beagles and the Forest and District Beagles respectively. Three of the four litters were by Cheshire Diver, himself over 16 ins, and the dog hounds were mainly on the big side, though the bitches were good.

In the dog class Damper by Cheshire Diver out of Havoc, and walked by B. J. D. Walker, was the winner. Dalesman and Drummer, both by Cheshire Diver out of Hazard, and walked respectively by Mr A. Teasdale of Beadlam Rigg and Mr Hodgson of Grosmont, were second and third.

In the class for bitches Ringlet by Reveller out of Jesmond, walked by Mrs Tetley at Brawby, was first. Second and third places went to Dewdrop and Dutiful, two sisters by Cheshire Diver out of Havoc, both walked by R. J. Peto. These two also won the couples class from Dasher and Dreamer, walked by Miss Coates at Butterwick.

After the Master had thanked all friends and supporters of the Hunt for their help there was a parade of the pack followed by tea in the Castle.

The Great Yorkshire Show at Harrogate was rather later than usual, 16th July, so that several boys who had finished their examinations were able to go. Mr J. Kirkpatrick, Secretary of the Association of Masters of Harriers and Beagles, and Mr J. Attenborough, Master of the Old Berkeley Beagles, were the judges.

A fairly unsuccessful morning with the dog hounds brought only two second prizes: Admiral in the stallion class, and Admiral and Woodcock in the couples. However, the bitches did better in the afternoon. Dewdrop came third in the unentered class; Angry won the entered class and the championship; Alice won the Brood Bitch class; and Wishful and Woodbine were second in the class for couples.

The Peterborough Show was a week later, the day after the end of term. Twenty-three packs were showing, and there was an average of twenty-five or more entries in each class. The general standard was high and posed many problems for the judges. Dog hounds: Mr J. O. C. Beazley and Major R. M. H. Collins; Bitches: Mrs Gingell and Lt-Col. A. S. Jervis. Prizes won were as follows: Hero, 2nd in the unentered class; Admiral and Woodcock, 2nd in the couples class; and with Hero and Handy third in the two couple class.

Admiral was winner of the stallion class and the John Pawll Challenge Trophy. This was a great triumph after his championship last year. He has now won everything possible at Peterborough and so, according to the rules of the show, cannot be shown there again.

This was for us the climax of the show and the end of our successes, since the judges of the bitches were looking for a rather lighter sort of hound than is needed for our rather rough moorland country. It was, too, a fitting end to a good and very enjoyable season under the retiring master, P. T. Leach.

## SEA SCOUTS

THESE notes must summarise much that has been done since they last appeared at Christmas. We have been down a coalmine, crawling a hundred yards along a 2 ft 6 ins seam in sweltering heat, and being very impressed at the wonderful new machines now used in this pit we have visited for so long. We have been sailing in force five and six winds in the Isle of Wight, comforted to know that our hammocks (used for the first time) would guarantee us a warm bed on return to the loft. *Anne* is still serving us well but, alas, we have no caretaker-user for her at present; we have put out many feelers; any help would be welcome as it is sad to think of her not being sailed during the season.

The Summer term, as usual, has been our gayest and blessed with fresh winds all term. Initiative tests ranged from Securicor centres to the Fylingdales Early Warning Station (where we became more closely involved than intended); on the whole they were well carried out.

Early this year our thoughts had turned to a new sailing boat, to replace one of the original Fireflies (over fifteen years old). We wanted something a little more roomy than a Firefly; we wanted fibreglass (surely the present answer to all-the-year-round low-maintenance boats). After much investigation we purchased a 5 foot Wineglass hull (with kit for the decking, etc.). Mr Trevor Kirby, its designer-producer, kindly lowered the price a little, and the boat arrived in the middle of the Summer term. Many hands set to and completed the decking and buoyancy tanks in time for Fr William to bless and launch her at the end of term. Her name? Well, there were many ideas but we really wanted her named after Fr William; *Wilhelmina* is too long, so, avoiding other diminutives as unsuitable, she was called *Elmina*. Those who built her are justly proud; in spite of her temporary sails (transferred from her Firefly predecessor) she can hold her own on the lake and looks most elegant.

*Muffin* is now out of commission, and *Rover* is reduced to oars (after some twenty sailing years).

Those who have worked on the hydro will be pleased to hear that we now have light from a temporary 12 volt generator.

The troop's best wishes go to our six patrol leaders who leave us (or have left during the year); above all to R. M. Davey whose quiet service and command this year have fully deserved the Queen's Scout badge which he received at the end of term.

## THE ROVERS

THE Group has continued to flourish under the leadership and good work of M. Barton. The membership has now grown to fifty, and this growth in itself has created problems, due to the limited amount of suitable work available.

Visits to Alne Hall have continued and also our work in helping to run the Junior House Scouts. In addition to this a Voluntary Service has been set up which, although not used extensively by the surrounding neighbourhood, raised the sum of £8 for a charity. Visits from and to Hatfield Borstal have also continued with success and a mention will be found in 'Notes' of the Camp held at the lake at the end of the Summer term.

The customary visit of Alne Hall was made at the end of the term and all seemed to enjoy their afternoon as usual. In addition, members of the Cheshire Home at Marske, near Redcar, were also invited to visit us and we hope they will become annual visitors.

The traditional Goremire Camp was held at Rievaulx and was much enjoyed by all.



## COMBINED CADET FORCE

MAJOR-GENERAL THE HON. G. W. R. MONCKTON, O.B.E., M.C., Director of Army Public Relations, accompanied by Naval, Army and Royal Air Force Staff Officers, inspected the Contingent on 29th June.

He was received by a Guard of Honour commanded by Capt. P. H. Trafford which was mounted on the Top Walk facing St Benedict's statue from which position the General took the salute.

The first part of the afternoon was spent viewing the ceremonial parade commanded by Squadron Leader J. F. Boyan and later Under-Officer J. P. Bellasis. Officer Cadet J. P. Pearson, an Amplefordian in his last year at the Royal Military Academy, Sandhurst, at the General's request was his A.D.C.

The 'Training' to be inspected was provided, in the Army Section, by the Contingent which is attending Annual Camp in Norway. This consisted of the chores and skills associated with such a venture as well as a display of stamina over the assault course.

At the Gilling Lakes the Royal Naval Section showed the skill necessary successfully to rig the equipment to land live bodies alive across a stretch of water from a distressed ship.

The Royal Air Force Section among complicated things connected with survival, showed it could take the air in the primary glider.

In thanking the General and his Staff, Fr Peter put on record appreciation for the regular assistance the Contingent has received from establishments of the three Services in Yorkshire. He emphasised the necessity of the closest liaison, in the interests of both parties, between School C.C.F.s and the Regular Forces, especially since the reduction in numbers throughout the country of C.C.F.s. It would, he thought with many others, be a mistake for a C.C.F., at Ampleforth anyway, to become a Corps d'elite, it should rather maintain its traditional role comprising the vast majority of the School. It was this view of senior members of the School which made the organisation of the Corps worth while and contributed to its efficiency.

The warm tribute Fr Peter paid to Fr Bernard who is resigning his thirty-year-old commission in the Reserve Forces was enthusiastically received. He said facts were often pregnant with meaning and that Fr Bernard's record of service was full of such facts—Adjutant, Second-in-Command for twenty years and for a mere five years Commander of the Royal Air Force Section which in a different form and uniform was founded largely through his influence in 1934. It was fitting that he should command the Contingent during his last parade. Fr Bernard would have the satisfaction of knowing that the words of H.M. King George V's commission, which he held, have been most faithfully and effectively interpreted.

In his turn the General spoke of the value of Fr Bernard's long service in the Corps and of the importance of the spirit of service in a world with a materialistic outlook. This spirit is preserved in Monasteries and in the Armed Forces of the Crown, each of which can still provide adventure, a challenge and opportunities for personal service, necessary, he considered, for full development of the individual and for our country.

The General appeared satisfied with the state of the Contingent—said so—and complimented the Drum Major and the Band on their performance.

He distributed the following prizes:

*The Nulli Secundus Cup*: Under-Officer J. P. Bellasis, Army Section. The competition for the Cup was judged by Col. B. Garside, M.C., Commandant Cadet

Training Centre, Frimley Park, and Major J. Halmshaw, Staff Officer Northern Command. We record our thanks to these officers and to Mrs Bellasis who has endowed a cup to be presented annually.

*The Eden Cup*: Under-Officer G. F. Williams, R.A.F. Section.

### SHOOTING PRIZES

<i>Stewart Cup</i>	K. O. Pugh
<i>Anderson Cup</i>	C. J. M. Langley
<i>Stourton Cup</i>	K. O. Pugh
<i>Johnson Ferguson Cup</i>	C. B. Madden
<i>Inter-House Classification Cup</i>	St Aidan's House
<i>Hardy Inter-House .22</i>	St Edward's House
<i>Under 16 (Bisley)</i>	J. M. Miller

### PROMOTIONS

*To be Under-Officer*: C.S.M. Bellasis J. P. J., Poole R. F., Goslett R. W., W.O. Williams G. F., C.S.M. Leach S. M. J.

*To be C.S.M.*: C.Q.M.S. Freeland R. G. S., Garrett K. A.

*To be W.O. (R.A.F.)*: Sgt Lochee-Bayne W. A., Corrigan P. J., F.-S. Park J. D.

*To be C.Q.M.S.*: Sgt Milne K. I., Gibson D. S. C.

*To be Sergeant (Army)*: Cpl Clarke C. V., Fitzgerald-Lombard P. J., Howeson R. F. J., Kemball C. R. M., Kinross P. N. S., McCarthy O. J., Karran, P. C., Blackwell A. J. B., Clifton A.

*(R.A.F.)* Cpl Balme J. Q., Blake A. N. H., Wilson C. F., Pearson R. A. F.

*To be Corporal (Army)*: L.-Cpl Brockhurst-Leacock J. M., Dees G. C. D., Grieve J. E. H., Young C. G., Collins C. H. V., de Guingand A. P., James C. A., Pugh K. O., Rietchel P. A. C., Tufnell D. R., L.-Cpl Grant-Peterkin A. P., Hamilton R. P. A., Ahern F. T., de Sousa Pernes D. C. P., Ford-Hutchinson A. W., Pakenham K. J., Sayers J. J., Stirling J. A., Gorst C. R.

*(R.A.F.)* J.-C. Cox S. G., Fenwick T. D. I., George M. P. F. C., Holt J. F., Leonard A. L., Morris W. P., Walker B. D. J., Cdt Daly J. M., de Hartog N. J., J.-Cpl Fresson A. N.

*To be Lance-Corporal (Army)*: Cdt Blackiston P. A., Catlin J. A., de Chazal G. L., Freeman M. H., Gormley P. B., Holder Q. F., Knox E. V., Lister R. M., Medlicott P. S., Mitchell S. J., Ogilvie-Forbes J. B., Rhys Evans P. H., Scott M. A., Smith J. R., Stitt C. P., Wardrobe J. W., Whigham J. F., Hay A. M., Lacy J. R., Leach S. M., Radziwill J. S. A., Stephenson N. J., Bowes Lyon D. J., Entwistle J. B., Fraser Hon. H. A. J., Tilleard G. M.

*(R.A.F.)* Cdt Armstrong D. P., Chrimes P., Piercy J. D., Russell K., Ryan G. P., Willans S. W.

*To be Leading Seaman*: A.-B. Robinson N.

### ARMY SECTION

During the first part of the term the four main courses—Advanced Training, Tactics, Proficiency Training, and Pre-Proficiency Training—continued. The emphasis was on practical outdoor work. The Tactics and Proficiency Courses combined to learn the art of river crossing and attack and withdrawal—all without a river or boats!

Later when preparing for the Inspection the Section was divided into two halves. Those who were not going to camp prepared for the ceremonial parade, while the



camp contingent carried up training which would be useful in Norway. This involved bivouacking, advanced compass work, assault course training, and an infiltration scheme. By the time of the Inspection both halves had reached a commendable standard.

#### NORWAY CAMP—OSLO

A contingent of thirty cadets under the Commanding Officer, assisted by three other officers of the Contingent together with Fr George, Brigadier Loring and Dr Gray, spent a week in a remote part of the Hurumland peninsula, some 65 km. from Oslo. Bivouacking in testing weather conditions presented a challenge to which all responded with a competence and enthusiasm which impressed our Norwegian hosts. The hilly, rocky and densely forested terrain was indifferently mapped and provided valuable training in compass marching and reconnaissance work. A visit to the island fortress of Oskarsborg provided the climax to the camp: Kaptain-commandant Solle, RNN., commanding this Coastal Artillery training establishment, outlined its importance in World War II, and then challenged the Contingent to an Assault Course Contest with his own officer-cadets. The Contingent's team (Milroy, Langley, Blackiston, Howeson and Lord Ramsay), overcoming a considerable age and experience handicap, achieved notable success, Milroy and Langley gaining third and fifth places respectively. Opportunity was provided during the week, both in Oslo and elsewhere, for the cadets to make contact with Norwegian citizens, customs and way of life.

The Oskarsborg Fortress salute to the *Braemar*, as she steamed down the Oslo Fjord bearing us home, was a gesture greatly appreciated, and deep gratitude is felt towards the British Military Attaché and our Norwegian hosts.

#### ARMY SECTION CAMP IN NORWAY—BERGEN CONTINGENT

On 20th July, six officers and fifty-nine cadets under Fr Simon sailed from Newcastle Tyne Commission Quay in the *Leda*. The calm and sunny voyage was saved for some from boredom by the presence of a party from Wyggeston Girls' School. On reaching Bergen the contingent travelled by bus for two and a half hours to a Norwegian Army Ski Camp in the Kvamskogen district six miles west of Norheimsund on Hardanger Fjord.

The camp could only be reached on foot and involved a steep climb of some 400 feet. It consisted of good wooden huts and even included a television room which showed a number of English and American programmes.

Owing to the difficulty and danger of movement on the mountains not much was done in the way of normal tactical training, but full advantage was taken of the art in which the Norwegians excel—that of living out in rugged conditions. By the end of our stay all cadets were thoroughly competent at making two, four or eight man tents out of the very versatile Norwegian groundsheet; they had also supported themselves on the Norwegian one man twenty-four hour ration pack—an ingeniously designed unit with a built-in stove. Kakeblokker, even if not universally regarded as palatable, is now a household word among the camp contingent.

The weather which started good, deteriorated later and the second night out under canvas revealed those who had and those who had not learnt to make efficient tents.

On Sunday a launch was hired and most of the officers and cadets went on a sightseeing trip up Hardanger Fjord. Thanks to some good staff work by Cmdr Wright and Lt. Boulton, we were on the Fjord again on Monday visiting H.M.S.

*Reclaim*—the only diving ship in the Royal Navy—and the Coastal Minesweepers H.M.S. *Yarnton* and H.M.S. *Wiston*, which were on a goodwill mission.

The final afternoon was so wet that the intended night out in the mountains had to be abandoned. Instead a section competition was arranged involving four miles across rough country, erecting an eight man bivouac, boiling a mess tin of water on a wood fire (in pouring rain!), and infiltrating back into the camp which was defended by Norwegians armed with thunderflashes.

On Tuesday we packed up and returned to Bergen, and sailed at 11 a.m. on the following morning. The return voyage was less smooth than the outward one and the contingent was rather modestly represented in the dining-room at lunch. The sea calmed down later and all looked in good health when we reached Newcastle.

All agreed that this had been a pleasant and profitable camp. It went smoothly thanks to the preparations made by Fr Peter and the reconnaissance by Fr Rupert at Easter. Apart from the rain we liked Norway and especially we liked the Norwegians. The high standards of the Norwegian army were impressive but even more so was the trouble which the Norwegian officers attached to us took to ensure that we had everything we could possibly want. Our thanks are especially due to Major Dallam, the camp commandant, and to the two training officers, Lt. Rikstad and Lt. Tombre. A final word of thanks must be said to Fr Bernard, who came as Chaplain and Administrative Officer. It was his last camp as an officer in the C.C.F. but let us hope that it is far from the last time he will come to camp with the Ampleforth C.C.F.

#### ROYAL NAVAL SECTION

The main work of the term was preparation for the Annual Inspection. About half the section was engaged in the Ceremonial Parade whilst the remainder carried out two imaginative evolutions at the lakes. We were very glad to have Fr Cyril back with us to take charge of the Jack Stay Transfer across the Lake which was performed for the Inspection.

A number of Leading Seamen, including C. Coverdale who has run the section with efficiency and enthusiasm, left at the end of the term. We are grateful to them for all they have contributed to the section. We are very indebted too, to our parent establishment at Linton-on-Ouse. They are extremely generous with the amount of time and effort they give to us and the practical help of C.P.O. Attree has improved our seamanship out of recognition.

The annual training this summer will take place at Loch Ewe where outward-bound training with a naval emphasis is the order of the day; at the R.N.C., Dartmouth, where the training will consist mainly of sailing and sea time; and a small party of seniors is going for arduous training with the Royal Marines at Poole.

We were visited during the course of the term by Cmdr J. F. House, D.S.C., R.N., the new Naval Member of the J.C.E., who told us that we could treat our establishment of ninety with reasonable discretion. In the circumstances the section should exceed 100 next term which will allow greater flexibility in training. We look forward to it with interest.

#### ROYAL AIR FORCE SECTION

In his last inspection Fr Bernard took the Ceremonial Parade. The Section was represented by fifty members whose drill had been shaped under the exacting eye of Sgt Fogarty of the R.A.F. Regiment, Catterick. Map making, survival training and the primary glider provided the General with a view of the Section's activities.



Squadron-Leader W. Turner of R.A.F. Regiment, produced an arduous training scheme for twelve selected members of the Section at the end of term. The scheme was given some publicity in the local press and was a great success. FL-Lt. Finnie ran the scheme for Sqdn-Ldr Turner and it was a model of well-planned organisation. The weather helped to make conditions less than arduous, but the all-night trek over a range of the Pennines and bivouacs at 0400 hrs provided a test of endurance for most.

We will miss Sqdn-Ldr W. Turner and FL-Lt. Finnie as both of them have been posted away from Catterick. Our brief liaison has been most fruitful and they have been unsparing in their help to us. Our greatest loss is, of course, Fr Bernard. Since he took over the Section, it has trebled in size, outgrown its parade ground, and changed its uniform. The care and energy he put into the organisation of the Section and the welfare of its members was unknown to most of the Section, but those who went to camp with him are likely to remember some unexpected addition to the programme, planned well in advance, which made the camp really memorable. The prayers, thanks and good wishes of the Section go with him to his new work with York University.

The Eden Cup was won by G. F. Williams.

The following were successful in R.A.F. Examinations in March. Advanced: Cox S. G., Daly J. M., Fenwick T. D., Fresson A. N., Holt J. F., George M. P., Leonard A. L., Marcelin Rice L., Morris W. P., Pearson T. A., Walker D. B., Wilson C. F., Wright R. M. Air Proficiency: Chrimes P., de Hartog N., Piercy J. D., Russell I. C., Ryan G. P., Willans S.W.

## SHOOTING

The satisfactory results of the 'Country Life' competition in which the 1st VIII were placed sixth and the 2nd VIII fifth were encouraging enough to make us believe that a good .303 season lay ahead. In the end it turned out otherwise and an explanation was not hard to find.

In the first place the team sadly lacked match practice. Up to the time of going to Bisley it had shot in two competitions only. One, very early in term, was in the Northern Command Rifle Meeting in which the team carried off all the prizes but against weak opposition. The other was against Sedburgh School which had little difficulty in winning.

A further reason for comparative failure could be found in the fact that only three members had had previous experience in the Ashburton match. And to add to our 'worries' the coach, C.S.M. Baxter, was most unfortunately incapacitated for most of the term.

Bearing in mind these handicaps several individual results at Bisley, in particular the Cadet Pair and Ninth Man, were highly praiseworthy. So too was the snap competition in which the team finished well up. On the other hand the result in the all important Ashburton was distinctly poor and also the Marling.

It has been a 'patchy' season but perhaps it is worth recording that seven of those who visited Bisley under the excellent leadership of their captain, C. M. Langley, will be present next year to try again.

### INTERNAL COMPETITIONS

Stourton Cup	..	C. J. Coverdale
Anderson Cup	..	C. J. Langley
Under 16 Years Cup	..	S. H. Warling
Johnson-Ferguson Cup	..	J. R. Madden

## THE JUNIOR HOUSE

It has been a most successful Summer term from every viewpoint. Even the sun shone on days when it was most desired.

THE award of five scholarships, including the highest one to the Upper School is evidence of ability and steady hard work which has been a feature of a large section of the House.

At the beginning of term Athletics, a pompous name for what is attempted in a fortnight, soon got under way with teams in the traditional colours: red, white and blue. They provided many keen team and individual events. The 220 Relay with thirty-two of each team competing provided all that a relay should with the fortunes varying until the penultimate lap. 'Blues' managed to win and merited the strawberry tea which has yet to be provided!

CRICKET started seriously in the middle of May and coincided with the cold and wet period, but for all that keenness prevailed so that towards the end of term the home matches produced many enjoyable afternoons.

THE Junior House played its part at the Exhibition with a concert, a display of woodwork and pictures, a notable one for ever on the wall under the signature of Burbury and Gormley.

GORMIRE DAY, of recent years a rather dull and dreary outing, happened in perfect weather. The House with Matron and some Staff lunched in a spot not recently used, looking down into the lake with the features of the Vale of York clearly defined. The honour of the House was saved by the Head Monitor who walked both ways.

THE Guest of Honour for Punch was Fr William to whom the House presented a travelling clock on his retirement from Head Master.

The Head Monitor's speech contained many correct things, especially the debt we all owe to Matron and her Staff for keeping the House in such smoothly running order. Fr Peter welcomed the guests and recalled how the House has improved during the time Fr William has been Head Master.

Fr William after a poignant farewell speech presented prizes to the following.

St Audries Cup	..	P. Hadow
Cross Country	..	C. F. Grieve
Point-to-Point	..	T. Price
100 Yards	..	
440 Yards	..	M. J. Pahlabod
High Jump	..	J. P. Cahill
Gosling Cup	..	Not awarded
Boxing	..	P. H. Ryan
Swimming		
Hall Prize	..	M. J. Waddilove
Breast Stroke	..	P. J. Anthony
Back Stroke	..	J. D. Cape
Diving	..	D. B. Rees
Biggest Splash	..	C. M. Shaw
Cricket		
Batting	..	J. R. Tufnell
Bowling	..	J. R. Tufnell
Fielding	..	M. J. Pahlabod
Improvement	..	D. Callaghan
		M. Grieve
Carpentry	..	1. J. H. Barton
		2. N. W. Judd
		3. C. F. Grieve

### CONCERT AND PRIZE GIVING

Overture to an Anthem	Henry Purcell
Larghetto from Concerto Grosso	Handel
No. 12	
The Orchestra	



## Flute Quintet:

*A Dance Measure* Adam Carse  
 P. W. James : *Flute*  
 M. K. James : *Violin*  
 J. R. D. Tufnell : *Violin*  
 P. Hadow : *Cello*  
 Mr Dore : *Piano*

## Piano Solo

Sonata in G minor  
 Op. 49, No. 1 Beethoven  
 C. M. P. Magill

## 'Cello Solo

Rondo Grazioso Brevall  
 P. Hadow

Violin Solos : Impromptu Cave  
 E. J. S. Greenlees

Romance Cave  
 J. R. D. Tufnell

Piano Solo : Bagatelle in E flat Beethoven  
 M. C. A. Pender-Cudlip

Elizabethan Serenade Ronald Binge  
 The Orchestra

## Prize Giving

## NATIONAL ANTHEM

Conductor : Mr Mortimer  
 Accompanist : Mr Dore

## PRIZES

## LOWER IV

Latin . . . S. Morris  
 Greek . . . P. Hadow  
 French . . . S. Morris  
 English . . . P. Hadow  
 History . . . R. L. Bernasconi  
 Geography . . . J. R. D. Tufnell  
 Elem. Maths . . . No award  
 Gen. Science . . . J. R. D. Tufnell

## UPPER IIIA

Latin . . . M. K. James  
 French . . . P. W. James  
 English . . . C. E. Sommer  
 History . . . J. P. Cahill  
 Geography . . . A. M. D. Gormley  
 Mathematics . . . C. F. Grieve

## UPPER IIIB and IIIC

Latin . . . R. D. Balme  
 Greek . . . M. Studer  
 French . . . R. D. Balme  
 English . . . M. J. Pearce  
 History . . . R. D. Balme  
 Geography . . . F. C. Williams  
 Mathematics . . . R. D. Balme

## LOWER III

Form Prizes 1. . . P. B. Conan  
 2. . . P. J. B. Rooney

## RELIGIOUS INSTRUCTION

1. C. Donlan } *ex*  
 R. L. Bernasconi } *aequo*  
 2. . . R. D. Balme  
 3. . . J. C. Gaynor

## SPECIAL PRIZES

Music  
 Piano . . . C. M. P. Magill  
 String Playing . . . P. Hadow  
 Woodwind . . . P. W. James  
 Art 1. . . A. M. D. Gormley  
 2. . . H. A. E. Butler-Bowden  
 3. . . M. A. Fresson  
 4. . . C. H. Burbury  
 H.M. Literary Prize R. L. Bernasconi  
 Handwriting Prize S. H. Barton  
 Junior Milburn Maths S. Morris } *ex*  
 C. Donlan } *aequo*

## CRICKET

If the season is to be judged solely by results this season can be counted only a fair one:

Played 12. Won 4. Lost 3. Drawn 5.

But if it is to be judged from the standard of play and the enjoyment given, it has been one of the best.

The object of a match, so it seems to some, is to play the game of cricket, as far as possible, as it should be played, viewing the result of the contest as of secondary importance.

In this view the standard of play is not heightened, nor is it attractive if all effort is subordinated to win at all costs or not to lose at any cost.

This year's seventeen was sufficiently developed to try to force a win and in the process capable of maintaining the technique. When it lost, as it did against Bramcote, it was the inferior side, even though the margin was only two wickets. The match was in the balance until the very end, but the Bramcote batting was sounder and the bowling more accurate. It was a splendid game.

Against the Old Boys the team was heavily defeated, though the cricket of the victors left a good deal to be desired by those who appreciate the playing of a well pitched ball with a straight bat!

Throughout the season Tufnell managed the games capably.

For the sake of record the following who are going to the Upper School have colours: J. R. Tufnell, C. F. Grieve, M. J. Pahlabod.

D. Callaghan and M. Grieve were also awarded their colours, both of whom show much promise.

## RESULTS

v. BARNARD CASTLE. Home. Lost.  
 Junior House 90.  
 Barnard Castle 95.

v. ST MARTIN'S. Away. Drawn.  
 St Martin's 117.  
 Junior House 95 for 8.

v. BRAMCOTE. Away. Drawn.  
 Bramcote 115.  
 Junior House 95 for 9.

v. ST OLAVE'S. Away. Drawn.  
 St Olave's 60.  
 Junior House 51 for 9.

v. BARNARD CASTLE. Away. Drawn.  
 Barnard Castle 143.  
 Junior House 123 for 6.

v. ST MARTIN'S. Home. Won.  
 Junior House 66 for 1.  
 St Martin's 66.

v. ST OLAVE'S. Home. Won.  
 Junior House 58 for 2.  
 St Olave's 57.

v. LEEDS G.S. Home. Lost.  
 Junior House 81.  
 Leeds G.S. 82 for 8.

v. OLD BOYS. Home. Lost.  
 Junior House 82.  
 Old Boys 82 for 0.

v. POCKLINGTON. Home. Won.  
 Junior House 98.  
 Pocklington 50.

v. AYSGARTH. Home. Won.  
 Junior House 64 for 5.  
 Aysgarth 63.

v. BRAMCOTE. Home. Lost.  
 Junior House 86.  
 Bramcote 87 for 8.

## FR ILLTYD WILLIAMS

THESE notes would not be complete without reference to the death of Fr Illtyd Williams, recorded elsewhere in this issue of the JOURNAL, because he (when Abbot Mathews was Head Master) was the Founder of the Junior House and its first House Master. He always showed the greatest interest in its doings. The present interior of the Junior House Chapel is his design and he attended most carefully to the execution of the work by Robert Thompson. It will be of interest to many Old Boys who knew Fr Illtyd that Fr Prior, Dom Anthony Ainscough and Fr Peter Utley were with him during the last three hours of his life. During that time he was the Fr Illtyd we all know so well!

Although the present Junior House Chapel is a fitting memorial to Fr Illtyd, the present House Master, Fr Peter Utley, intends if possible to place somewhere in the House something to recall his memory. Should any of Fr Illtyd's friends wish to be associated with this memorial, would they please send a donation to Fr Peter.



## THE PREPARATORY SCHOOL

THE Officials for the term were :

*Head Captain:* E. A. Lewis.  
*Captain of Cricket:* P. Redmond.  
*Captains:* P. Ford, P. B. Newsom, M. C. Lorigan, C. G. Leonard.  
*Secretaries:* F. A. Cape, N. G. J. Gaynor, B. A. McGrath, D. P. McKenna.  
*Sacristans:* C. B. Dalglish, P. Seilern, N. D. Blane, T. A. Doyle, C. M. R. Hardy.  
*Ante-Room:* I. D. Bowie, C. A. Campbell.  
*Bookmen:* M. D. A. Birtwistle, S. P. Barton, M. S. L. Waide, M. Sutcliffe, M. J. Blake.  
*Art Room:* S. C. Ryder, J. P. Clayton, C. M. Brennan.  
*Librarians:* D. J. Kerr, R. S. G. Watson.  
*Carpentry:* C. G. Goss, S. A. Maclaren.  
*Office-men:* D. W. R. Spence, C. R. Lochrane.

AT the beginning of term we welcomed Fr Boniface as an official member of the staff. He needed no introduction for we had got to know him well during the Spring Term when he had come to meet an emergency.

THE weather can have great importance during the Summer term. Although one remembers many cold days and some wet ones and particularly a very cold and damp Exhibition Garden Party, on the whole the weather must have been quite kind. Certainly it is remarkable that only on one occasion throughout the term did the P.T. have to be taken indoors. For all the major events of the term the weather was good and on the whole holidays the boys were able to enjoy cubbing in the woods. On Corpus Christi we had the usual procession of the Blessed Sacrament out of doors. For the big holiday of the year at Sleightholmedale the weather could not have been kinder,

and we had a most enjoyable day. Once again we must express our very great gratitude to Mrs Gordon Foster for her kindness in allowing us to come to Sleightholmedale.

THE Summer term with its many social events makes very heavy demands upon the Matron and her staff. We are deeply grateful for all that is done to make these occasions so enjoyable. We must also thank and congratulate Mr Leng and his garden staff for all the good things they provide from the garden. The supply of delicious strawberries this year must have broken all records. The flowers in the garden also have been most attractive, especially the roses and the window boxes of geraniums which adorn the front of the Castle.

ON 18th July His Lordship the Bishop of Middlesbrough administered the Sacrament of Confirmation in the Abbey Church. A group of boys from the Third Form accompanied the boys who were to be Confirmed to assist in the singing which seems to get better each year. The following were Confirmed: C. Barker-Benfield, T. C. Bidie, A. N. G. Bird, N. R. Cape, R. W. H. Coghlan, S. M. Craston, P. O'K. Craven, R. A. Fitzalan-Howard, T. A. Glaister, G. R. Gretton, M. D. Guiver, R. P. C. Hooke, D. C. Judd, R. J. Kelly, T. E. L. Lintin, F. G. Lukas, T. G. MacAuley, T. D. S. Morris, J. C. Mounsey, C. G. M. Meares, J. M. Pickin, A. M. J. S. Reid, R. J. A. Richmond, M. T. Ritchie, A. M. Ryan, C. J. V. Ryan, M. H. Ryan, J. M. Ryan, G. T. D. Sandeman, E. W. S. Stourton, R. D. C. Vaughan, P. G. Westmacott and C. Williams.

WE congratulate Fr Henry Wansbrough and Fr Piers Grant Ferris, both Old Boys of Gilling, who were ordained priests on 19th July. Fr Henry kindly came to say Mass on the last day of term and to give his blessing.

A HAPPY year ended with a very happy Speech Day. After an excellent Concert and the distribution of Prizes by Fr Abbot, Fr Hilary said that the only excuse for his speech was that it provided an opportunity for him to say 'Thank you' to all those who work so hard throughout the year with generous enthusiasm both in and out of the classroom.

He thanked the Third Form for their good spirit throughout the year, and said that he thought the Captains were the best he had ever known at Gilling. He thanked Fr William for all he had done to help Gilling during his time as Headmaster at Ampleforth College. Before reporting on the Junior House Entrance examination, Fr William said how pleased he was to think that his last public appearance as Headmaster should be at Gilling Castle. He reported favourably on the examinations and awarded scholarships to P. Ford, M. C. Lorigan and S. C. Ryder. We offer them our congratulations.

### PRIZES, 1964

#### FIRST FORM C

R.K.	P. S. Gaynor
Form Prize I	J. A. Durkin
Form Prize II	P. S. Gaynor

#### FIRST FORM B

R.K.	P. Sutherland
Form Prize I	P. Sutherland
Form Prize II	M. E. Walker

#### FIRST FORM A

R.K.	M. A. Lloyd
Form Prize I	N. B. Herdon
Form Prize II	M. A. Lloyd

#### FORM IIB

R.K.	M. A. G. Viner
Latin	J. M. Ryan
Mathematics	F. G. Lukas
English	J. M. Ryan
French	C. Barker Benfield
Geography	S. M. Craston
History	T. D. S. Morris
Carpentry	M. T. Ritchie

#### FORM IIA

R.K.	R. J. A. Richmond
Latin	N. R. Cape
Mathematics	P. G. Westmacott
English	N. R. Cape
French	R. J. A. Richmond
Geography	P. O'K. Craven
History	M. P. Hubbard
Carpentry	R. D. C. Vaughan

#### FORM IIIB

R.K.	M. Sutcliffe
Latin	J. D. Dowling
Mathematics	D. P. McKenna
English	M. S. L. Waide
French	C. R. Lochrane
Geography	J. D. Dowling
History	M. Sutcliffe
Carpentry	D. P. McKenna

#### FORM IIIA

R.K.	E. A. Lewis
Latin	M. D. A. Birtwistle
	C. G. Leonard
Mathematics	S. C. Ryder
English	S. C. Ryder
French	P. Seilern
Geography	M. C. A. Lorigan
History	P. J. Ford
Carpentry	C. G. Goss

### SPECIAL PRIZES

#### ART

Third Form	P. Seilern
Second Form	M. T. Ritchie
First Form	C. A. B. Ratcliffe

#### MUSIC

Third Form	P. B. Newsom
Second Form	R. D. Dalglish
First Form	T. O. Dowling

#### SCIENCE

E. A. Lewis

#### HANDWRITING

Third Form	M. S. L. Waide
Second Form	C. G. M. Meares
First Form	M. C. Liddell



## PHYSICAL TRAINING

Third Form	N. G. J. Gaynor
Second Form	M. T. Ritchie
First Form	P. J. Brady
THE P.T. CUP	The Athenians
THE ATHLETICS CUP	C. G. Leonard

## CRICKET

1st XI	P. Redmond
2nd Set	R. S. G. Watson
3rd Set	P. J. Russo
4th Set	C. H. Ainscough
5th Set	S. E. Wright

## SWIMMING

Crawl Cup	F. A. Cape
Diving	E. A. Lewis

## BOXING

Senior Cup	S. A. Maclaren
Best Loser	J. D. Dowling
Junior Cup	D. C. Judd
Best Loser	J. M. Ryan

## SHOOTING

Cup	T. P. Gadd
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## MUSIC

ACCUSTOMED though one is to find at Gilling Castle a Platonic respect for music as an integral part of education, one is constantly delighted with a fresh aspect of its practice. At the 1964 Speech Day Concert, the professionalism of the playing was quite marked, especially in the attack of the orchestra. 'Gie me ma rosin an' I'll sune show ye wha's the King of Glory', said the old Scottish double-bass player during the 'Messiah', and this spirit was evident in the solid bass foundation of Fr Justin which was balanced by the indomitable leadership of J. Pickin and the firm support of the inner parts.

The three pianists who followed showed the same assurance and a Continental strength of touch which might well be an object lesson to some professional English pianists of the mealy-mouthed gentle-shepherd school of technique.

The Choir was in splendid form; tone phrasing and dynamics better than ever. The vigour occasionally aroused a craven longing to retreat about ten yards—perhaps the use of the excellent platform might supply the desired distance.

The harmonic verse, although the diction was excellent, came as a disappointment. De la Mare's poem is the account of an endurance test, but the tension slackened and the excitement waned at the end of each verse when the boys paused for a few seconds. Surely the reciting should be done in a rush, another endurance test, with perhaps a pause in the middle for a gasp and a rounding up of the faint but pursuing. One had the impression that the dancing farmers sat down for a cup of tea and a rest between verses.

There followed four more quite outstanding solos. With performers as with plumbers one can judge the ability by the approach to the tools. When J. Pickin (aurally as visually illustrating *non angli sed angeli*), C. Lorigan, R. Dalglish and especially P. Newsom sat down to their instruments, one was assured of their mastery and the enjoyment to come. It is a gratifying thought that three are children of Ampleforth masters.

To a certain degree school music is determined by the quality of the material, but the experience of the last few years compels one to admit that it is the devotion and the liberal approach of the Headmaster and the staff which makes the concerts at Gilling Castle no longer a penance but a real pleasure. M.R.

## SPEECH DAY CONCERT, 1964

## NATIONAL ANTHEM

Orchestra	
March in D	J. Brown

## Solos

Soldiers March	Schumann
Allegro	C. Dalglish C. P. E. Bach
Impromptu	D. Spence Gurlitt
	P. Seilern

## Choir

Two Four-Part Pieces	
(a) The Hills	J. Ireland
(b) McAlpine's Lament	V. Williams

## Harmonic Verse

Off the Ground	Walter de la Mare
Form IA	

## Solos

On the Swing	Moffatt
Minuet	J. Pickin York Bowen
(a) Having Fun	C. Lorigan Kabalewski
(b) Danse Levantine	D. Howell
Sonata Movement	R. Dalglish Brevai
	P. Newsom

## Choir

(a) The Windmill	G. Rathbone
(b) John Barleycorn	V. Williams
(c) Summer is a-coming and The Cuckoo	V. Williams



## ART

We spent some of the early lessons of the term painting in the garden. There were some attractive pictures but, in spite of the ideal weather, most of the boys much preferred working in the art room! Patterns have been popular, and they serve to brighten our Exhibition this year. Amongst a variety of other pictures to be seen are some weird and wild scenes inspired by the Three Witches in *Macbeth*.

Some of the best Third Form exhibits are: 'A Winter Sports Scene' by Seilern, 'Arctic Explorers' by Ford, 'Trees' by J. Clayton, 'A Farm Scene' by Maclaren.

The best designs are by Ryder, Birtwistle M., Barton S., Lewis E., Dowling J., Maclaren, Lochrane C. and Blake.

Form II students have also worked with enthusiasm, particularly when working on pictures of the Space Age. Their best paintings are: 'A Wood' by Ritchie, 'St Phocas' by Reid.

Other keen artists who have their work on show are: N. Cape, Gretton,

Birtwistle J., Fitzalan-Howard R., Barker-Benfield, Guiver M., Glaister T., Stourton, Williams and Lintin.

We hope many people will visit the Art Room this year and give us their criticism. L.P.



## FIRST FORM ART

WITH their usual uninhibited vigour the First Form have spent a happy term. It is always a difficult task to decide which pictures should have the honour of being on view for our Exhibition. This term we again used charcoal and chalk for some of our pictures. This is a very effective medium on grey paper and we had some pleasing results. Some of the boys have improved their figure drawing and produced some lively scenes of rigger, street scenes, and of course their day at Sleightholmedale. The most promising students are: Ratcliffe C. A. B., Herdon N. B., McDonnell J. G., Glaister J. K., Walker M. E., Gaynor P. S.

He finished their model of the Panama Canal and then concentrated on geometrical solids which were decorated with patterns. W.M.



## METEOROLOGY

DURING the early part of the term, the Stevenson Screen finally took root in a position just south of the Skating Rink, where most visitors mistake it for a beehive. It contains Maximum and Minimum Thermometers, and a Kew pattern Hygrometer. Readings have been taken daily throughout the term by the Duty Observers, who have worked in pairs, and the readings and other observations published on the 'Met' Board in the Classroom Gallery. The Observers were M. D. Birtwistle, P. Craven, P. G. Westmacott, T. C. Bidie, D. C. Judd and T. D. Morris. The Recorder was I. D. Bowie. By the beginning of next term, the Rain Gauge, presented by Major and Mrs Lewis, will be in position. We are most grateful for this generous gift.



## SWIMMING

THE swimming bath was in excellent condition throughout the term, and was used with the usual enthusiasm by all forms, but especially the youngest. All strokes were taught and encouraged, but skill at the crawl was the main ambition.

The Swimming Competition was held at the beginning of July, and we were most grateful to Fr Julian and Br Anselm, and to Cochemé, Brown and Conaghan, members of the School team, who judged the competitions and then gave a memorable demonstration of the various racing strokes.

The Crawl Cup was won by F. A. Cape, at last deservedly breaking through a family tradition which had grown up over the last three years, that a Cape was always close second in this event. E. A. Lewis was second this year, Gadd third, Murphy fourth, and the other four selected competitors, N. Cape, Meares, Ritchie and Russo, were grouped as equal fifth. The Diving Competition followed, for which seven had been selected in a preliminary test. E. A. Lewis was the winner, with Judd second, F. A. Cape third, and Meares, Murphy, Ritchie and Seilern were grouped as equal fourth. The numbers of competitors in the Crawl and Diving Competitions had been more rigorously restricted than in previous years in order to have time for Third Form style competitions for the other strokes. In these competitions F. A. Cape proved to be the best at dolphin, Maclaren at back crawl, and P. Seilern at breast stroke. The programme ended with the Freestyle Relay, to the accompaniment of ear-splitting cheering. The winners were the Trojans (Murphy, Gretton, M. H. Ryan, Gadd and E. A. Lewis), with the Romans (Durkin, N. Cape, Ritchie, Russo and F. Cape) not far behind, followed by the Spartans and the Athenians.

After the style competitions were over preparations for the Championship Finals began. Time trials were held, and the best three swimmers in each form were selected for each stroke. Unfortunately,

F. A. Cape, E. A. Lewis and P. Seilern were all unable to compete in the Third Form races, but there were many others worthy to take their places. The Champions of the Third, Second and First Forms were as follows:

Back Crawl: Maclaren, Gretton and Murphy.

Breast Stroke: McKenna, Ritchie and Liddell.

Freestyle: Russo, Meares and Murphy. Dolphin: Gadd and Ritchie.

The best two All-rounders in each form were Gadd and Bowie, Ritchie and Meares, and Murphy and Liddell.

By the end of the term the following held their swimming colours: Bowie, F. A. Cape, N. R. Cape, C. Dalglish, R. Fitzalan-Howard, Gadd, Goss, Herdon, Judd, E. A. Lewis, Maclaren, Meares, Murphy, McKenna, Ritchie, Russo, P. Seilern, Sutherland and Waide. Double colours were awarded to F. A. Cape and P. Seilern, for being of a high standard at both crawl and breast stroke.



## CRICKET

## RESULTS

## 1ST XI

v. Bramcote 'A'	Away	Lost
v. Malsis Hall 'A'	Home	Lost
v. A Junior House XI	Home	Lost
v. The Gryphons	Home	Won
v. Aysgarth 'A'	Home	Drawn
v. Bramcote 'A'	Home	Lost
v. St Olave's	Away	Lost
v. St Martin's 'A'	Away	Drawn
v. Glenhow 'A'	Away	Won
v. St Olave's	Home	Won
v. Aysgarth 'A'	Away	Lost

## 2ND XI

v. Aysgarth	Home	Won
v. Glenhow	Away	Won
v. Aysgarth	Away	Won

THE first few weeks of the term produced the usual cold, damp winds one has come to expect at the beginning of the cricket

season. As the whole of the 1963 team had left at the end of the summer, there was a good chance of any keen member of the First Set finding a place in the 1st XI. The first few set games revealed only too clearly the lack of technique among the batsmen and the inexperience of the bowlers. But Redmond, the new Captain, and others who had been in the First Set last year soon set about remedying the situation. Practices in the nets often had to be abandoned owing to wind or rain, but with plastic balls the grooming of strokes could still be continued indoors.

In the first match of the season we were soundly beaten by a Bramcote XI which included only one or two of their regular 1st XI. As so often happens in the first match, batsmen who had been scoring freely in set games seemed reluctant to go forward and meet the good length ball, or drive the half-volley. So often the feet moved smartly towards square-leg and the bat was waved firmly across the line of the ball. A fine 75 not out by Hellyer, a hard-hitting Bramcote batsman, showed just how everything should have been done. From the Gilling point of view it had been a disappointing experience, but not a depressing one.

With each match the batsmen showed an improved technique and began to gain confidence; the bowlers acquired length and direction; the fielding became tighter, and throwing more accurate. Redmond, Gaynor and Spence were soon learning to watch the ball on to the bat and play down the line to straight ones. In nearly all matches one or more of these three managed to make a useful number of runs, while Campbell, Hardy, Waide and Judd were often able to give them useful support. Highlights of the season from the batsmen's point of view were: a slow but invaluable 29 not out by Gaynor against Aysgarth. Opening the innings, he batted patiently and with great concentration, eventually 'carrying his bat' and playing out the last over for a draw. On this occasion Waide got his head down, and he and Gaynor made the only stand of the innings, Waide's share being 16. Against Glenhow a good

innings of 31 by Spence, with good support from Maclaren, swung the game in our favour and helped us to win. After losing the away match with St Olave's the return match at Gilling produced some of the best batting of the season. Redmond was able to close the innings at 123 for 3 wickets after Gaynor had reached 50, and he, Spence and Campbell had all made good scores. After tea a very good spell of bowling by Forsythe (5 wickets for 11 runs), brought victory with only a few minutes left for play. Perhaps the most exciting moments of the season were the closing overs in the return match with Bramcote. With 30 runs to win, Lorigan (last man in) joined Spence who was batting well and had made about 20. In such a determined fashion did they tackle the job that it was only in the last over that Spence was bowled when going for the boundary that would have won the match.

The fielding of the side improved steadily as the season went on. Of the bowlers, Redmond, Spence, Gaynor, Lorigan and Forsythe all bowled well at times, but there was a uniformity about the attack which sometimes tended to bowl batsmen in rather than out. Only towards the end of the season were some of the bowlers learning to turn the ball and yet keep a reasonable length.

The three 2nd XI matches were each won fairly comfortably. In the match against Aysgarth Campbell underlined his success as Captain by making a very good 50. Watson, Hooke, Ryder and Fitzalan-Howard were prominent in the earlier matches.

Redmond, Gaynor and Spence were awarded their 1st XI colours and the following represented the School:

1st XI: Redmond, Spence, N. G. Gaynor, Waide, Lorigan, Maclaren, C. A. Campbell, Forsythe, Hardy, Judd, N. R. Cape, J. D. Dowling, Richmond, Gadd, Mounsey.

2nd XI: C. A. Campbell (Capt.), Ryder, Watson, Gadd, Leonard, A. P. Coghlan, R. A. Fitzalan-Howard, R. D. Dalglish, Mounsey, Richmond, Hooke, Vaughan, Brennan, Ritchie.