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ARCHBISHOP NIKODIM

THE AMPLEFORTH JOURNAL

Volume LXX

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Part I

RELATIONS BETWEEN ORTHODOX AND CATHOLICS

A SPECIAL INTERVIEW GIVEN BY
ARCHBISHOP NIKODIM, METROPOLITAN OF LENINGRAD
TO *THE AMPLEFORTH JOURNAL*

ON Monday, 23rd November 1964, his Lordship Nikodim, Metropolitan of Leningrad and Ladoga, graciously consented to discuss with an English Catholic layman, representing *THE AMPLEFORTH JOURNAL*, some of the factors involved in the relations between the Orthodox Church and the Catholic Church, particularly as these are affected by the Vatican Council and by the recent third Rhodes Conference.

The interview took place at a private house in London, where Metropolitan Nikodim was making a short visit on his way back to Moscow from Rhodes. His kindness in granting this interview during an extremely busy visit can be judged from the fact that it did not end until 9 o'clock in the evening, at the end of a long working day, immediately before Metropolitan Nikodim's departure by the first aeroplane the following morning for Moscow. All Catholics will be extremely grateful to him for the consideration which he showed in spending a considerable time with the Catholic Representative, and also to Father Vladimir Rodzianko of the Serbian Church in London for the great trouble he took in arranging the interview. Here it is.

C.R.—First of all, my Lord, I would like to say how very grateful we are to you for your kindness in giving us this interview. In point of fact you should have been meeting a monk of Ampleforth Abbey, who had hoped to be able to put certain questions to you; but unfortunately circumstances have prevented him being present this evening and so he has asked me to act in his place. As well as being an English Catholic layman, will you please therefore regard me as being the representative of *THE AMPLEFORTH JOURNAL*, in which I hope that you will allow us to publish a record of our conversation.

M.N.—I am very sorry that your friend from Ampleforth was not able to come. We in the Orthodox Church have a particularly warm

feeling for the sons of St Benedict, whom we feel to be the closest in the Catholic Church to the ideals of Eastern monasticism and to the rule of the holy St Basil. Please send my greetings to the Abbot and community of Ampleforth.

C.R.—The first and perhaps the most important question which I would like to put to you is this. Many people say that Christians of the East and of the West have much to learn from one another. In your opinion what are the most important things that Roman Catholics can learn from Orthodoxy?

M.N.—The Catholic Church is an ancient church with ancient traditions. It is a church which has produced many Saints who have striven for salvation in many different walks of life.

During the first thousand years of Christianity Eastern and Western Christians were united in the undivided Church; and they held their traditions and beliefs in common.

After our separation, which we all so much regret, the Western Church went on to develop its own special way of life, more 'practical' than that of the Eastern Church. Of course the differences had begun to exist before the separation, but in those days the two halves of the Church were fully complementary to one another.

During the ages of separation two traditions, Eastern and Western, developed which in many ways differ considerably from each other. As we come to know each other better, what we must do is to study how and in what way these differing traditions can help each other. It is difficult to give a recipe for this until we can study our traditions together. At the moment, when contacts between Latins and Orthodox do not so far go beyond those of brotherly meetings, we do not have the opportunity to go deeply into tradition together.

Last year, at the second Rhodes Conference, a decision of principle was taken that a dialogue on an equal basis ought to be started with the Roman Catholic Church. On 15th November this year the third Rhodes Conference studied the question of what concrete steps we could now take towards the beginning of this dialogue. The decision was taken that all the Orthodox Churches must, each from its own point of view, undertake a serious study of all matters connected with the dialogue with the Roman Catholic Church; and after this the Orthodox Church as a whole will consider the results of these studies in order to arrive at a common decision for the starting of the dialogue. This will be done by a special Pan-Orthodox conference, with its own Theological Commission.

Until this has been done we will not have created the correct conditions for the beginning of the dialogue. Even in the fairly recent past some of the Orthodox Churches have found a good deal wanting in their relationship with the Roman Catholic Church, and this factor still has its influence. For this very reason it is absolutely essential to

get conditions right before the dialogue is begun. I may say that the Russian Church is not one of the churches of which I speak.

In the same conference at Rhodes it was also agreed that all the Orthodox churches, both local and autocephalous, may independently foster their own brotherly relations with the Catholic Church. If you want to know how we understand 'brotherly relations', these would not include going into questions of dogma. But each Orthodox church may and should have such brotherly relations with the Catholic Church, although of course not speaking for the whole Church.

When this study of everything connected with the dialogue has been completed by all the churches, then, and only then, will we be able to say more definitely what traditions the Orthodox East would like to take from the West, and what they would recommend the West to take from the Orthodox.

C.R.—Has the more friendly relationship between the Russian Orthodox Church and the Roman Catholic Church, which seems to be developing as a result of recent events, had any effect on the relationship between these two churches, including the faithful themselves, in the Soviet Union?

M.N.—I can assure you that our Orthodox believers are very œcumenically minded. If they were not, we the Hierarchy would not have these œcumenical contacts such as the one we are having this evening. We are not a sort of General Staff separated from the body of believers!

We have had such contacts for many years now, and our people in the Soviet Union are well informed about this. So when such œcumenical contacts with the Roman Catholic Church developed more, our Church in its fullness accepted this very positively.

I myself have lived all my life in regions where there are practically no Catholics. But even in these regions, there have always been very good relations between Catholics and Orthodox, especially in recent times. Last year at Christmas (by the new calendar) I went to Midnight Mass at the Catholic Church of St Louis in Moscow. The welcome which I received from the people and the whole of the clergy was extremely warm, and it was reverent, too. At Easter this year I sent the Roman Catholic Church in Leningrad my Easter greetings, and at our Easter-time I received greetings from them.

As far as those regions are concerned (Latvia, Lithuania, Western Ukraine and Byelorussia, for example) where there are many Roman Catholics I cannot tell you anything from my personal experience; but I can assure you that everywhere Orthodox and Catholics are on very friendly terms. Whether their relationship has become warmer on account of recent œcumenical contacts by the Hierarchy I do not know. As a matter of fact the relationship between all Christians, Orthodox, Catholic and Protestant, in the Soviet Union, are now very friendly indeed.

C.R.—Has the Orthodox Church ever felt a need for any form of centralised leadership?

M.N.—No. The nature of the Church is 'Sobornost', and this excludes any kind of centralised leadership.

C.R.—Do you mean that you do not even feel any necessity for any sort of common institutions, or even a secretariat?

M.N.—That is a different matter. Two years ago our Russian Orthodox Church suggested (I can't give you the exact details) the creation of a Commission of Co-ordination, so that all the churches could systematically exchange opinions on subjects which are of common interest to them all. This was not an official suggestion, but the result of brotherly exchanges of opinions and ideas; and so far it has not been officially discussed. I think that some sort of institution of this nature would be very useful indeed, but this is of course only my personal opinion. I need not say that any institution of this kind must express the spirit of Sobornost' in the complete equality of rights of all the partners.

C.R.—When we publish this I am going to have to use the word 'Sobornost' itself; for although I know what it means I find it almost impossible to translate into English. Of course it is a literal translation of 'Catholicity'; but this has different connotations in Western languages. The nearest I can get is 'the togetherness of the parts which form the whole' but this is very clumsy. Do you think it adequately expresses the conception?

M.N.—Yes, I think it is not far from the truth, but I think one must include the concept that the whole is greater than the sum of the parts.

C.R.—How does the Orthodox Church view the recent decision of the Vatican Council on the question of the reception by Roman Catholics of certain Sacraments in the Orthodox Church? I suppose whatever our own regulations are, the Orthodox faithful would not be allowed to receive Sacraments in the Catholic Church as, following the theology of St Cyprian, these are not regarded by the Orthodox as being true sacraments.

M.N.—I would like to say immediately that as far as the Catholic Church is concerned, and the sacramental life which exists in it, the Orthodox Church accepts the validity of Catholic Orders.

On the general question which you ask, I would not like to come to this without great care. First of all, we have not yet seen the decrees of the Vatican Council to which you refer, and obviously they would have to be studied in great detail before one could form any conclusions about them. But in any event, this is a question of very great seriousness, and it is undoubtedly a matter for the whole Orthodox Church in which personal opinions can have no place. So please forgive me if I tell you that I do not feel I can say anything on the matter.

C.R.—I can quite understand your difficulty, my Lord, and indeed we have not yet seen the decisions ourselves, although we are greatly looking forward to discovering what they say.

Can you tell us whether, from the Orthodox point of view, Patriarch Maximos IV Saigh in any sense represents Orthodoxy or Orthodox ecclesiology at the Vatican Council?

M.N.—No, I really do not think that I could say this. Patriarch Maximos himself accepts the ecclesiology of the Roman Church, and this must be the deciding factor, although he may be influenced by Orthodoxy.

C.R.—Have you ever had the opportunity to read any of Patriarch Maximos's writings? I myself would say that he is very far from accepting what is commonly thought of as the ecclesiology of the Roman Church, and indeed denies that the views of many theologians represent true Catholic ecclesiology.

M.N.—No, I have not read any of his works, and would be most interested to do so. However, whatever Patriarch Maximos's own opinions may be, the fact remains that he accepts the Roman system. If he did not I am sure they would not have him as a Patriarch.

C.R.—Do you think that a greater understanding among Latin Catholics of the distinction between the Pope's jurisdiction over them as their Patriarch, and his Primacy—however this may be understood—would help in preparing the way for Christian unity?

M.N.—Of course we know that, in the full title of the Pope, he is referred to as Patriarch of the West. But whatever distinction is made the Primacy of the Pope remains. So he is still above the Bishops. He is not their elder brother, not even the first among equals, but he claims Peter's jurisdiction over them. I would like also to mention the fact that there are Patriarchs in the Catholic Church, such as the Patriarch of Venice, or the Latin Patriarch of Jerusalem, who are subordinate to the Pope in his capacity as Patriarch of the Latin Church.

C.R.—Yes, but everyone I think understands that these titles are honorific and that they do not refer to the position of Patriarch in the sense in which we are discussing it.

M.N.—That may be so, I do not know. The fact remains that these positions exist, and the concept of one Patriarch being subordinated in this way to another is one which has no place in Orthodox thinking.

However, this is a very complicated question and no doubt as time goes on we will be able to talk about it and discuss it and look into all the details; but to give an opinion now would be difficult and premature.

C.R.—Many Roman Catholics will be disappointed by the decision of the Rhodes Conference to defer the opening of an official Orthodox-Catholic dialogue until after the Vatican Council is over.

M.N.—There is absolutely no reason or need for Catholics to be disappointed. I would like to explain to you more about this, because

I feel that it is a very important question and I think that there has been some misunderstanding in sections of the press about what in fact we decided.

The earlier Rhodes Conference ruled that the dialogue would in principle be a good thing; but it did not go into any details. Since the decision of the second Rhodes Conference a year has passed, and the churches have already been able to study the decision of principle which was taken then. Now the third Rhodes Conference has confirmed the decision of the second, and the fact that all the churches must discuss and study the matter is already a step forward. In this great and important matter it is necessary to proceed by small steps, but always making progress. It is absolutely essential to avoid taking any wrong steps, at this time, which might have the opposite effect to that intended. In my belief the decision of the third Rhodes Conference is such a step forward; and I think I ought to add that, although it is accepted that we should wait until the end of the Vatican Council, this does not form part of the official Acts of the Rhodes Conference.

I really believe that everyone who studies this matter would agree that it would not be a good thing to begin the dialogue before the Vatican Council has completed its decisions. To proclaim the beginning of the dialogue without real and clear agreement on what form it should take and how it should be conducted, and without full knowledge of the position of the Catholic Church, would be an empty sound—a gesture with no real content. And I would like once more to emphasize, from my own point of view, that in such an important and holy matter as Christian unity it is absolutely vital to go forward step by step.

C.R.—I think your point of view is very understandable. Might I however, with great respect, put forward another. I think we would agree that, in the original division between the Churches, political, geographical and psychological elements played a most important and lamentable part.

Now is it not true that, unfortunately, these factors still remain with us today?

M.N.—I am glad to see that you have obviously studied the causes of the schism deeply and I agree with what you have said.

C.R.—In this case, and bearing in mind that only a handful of the Bishops at the Vatican Council have any first-hand knowledge of the Orthodox Church and its spiritual and pastoral riches, do you not think that it is a sad thing that an earlier beginning of the dialogue, before the end of the Vatican Council, cannot be risked, in order that the Catholic Bishops might be helped in their deliberations by their brothers from the East? There may not be another such opportunity for a hundred years.

M.N.—No; at the Vatican Council the Catholic Church must decide its own internal questions in its own way, and by the majority

vote of its own Bishops. I think it would be very wrong to subject the Catholic Bishops to pressure from the Orthodox Church.

C.R.—Using the word pressure in the sense which you give to it, do you not feel that a large proportion of the Bishops who are most active in the Council are under the same sort of pressure from the Protestant communities, who are their neighbours in their own countries, and do you not feel that a strong presentation of the Orthodox point of view might be a very important balancing factor?

M.N.—No, I think that the Catholic theologians are very familiar with the principal questions in the division between Orthodox East and Catholic West. The sort of decisions which the Roman Catholic Bishops take upon all questions of the internal life of the Catholic Church are extremely important; but they must take them in their own freedom.

In our declaration, at the third Rhodes Conference, we say that the dialogue may be begun under the 'necessary conditions'. If the spirit of the decisions taken by the Vatican Council correspond with the spirit of Sobornost', then these conditions will have been created. Of course it is possible that the opposite might happen; but I am sure that any sort of pressure on the Catholic Bishops would be a very bad thing. For example, how can we begin the dialogue when the question of the position of the Episcopacy is still an open one? (I should say that I have not seen the text of what decisions the Council has so far made in this matter.) If at the end of the Council the decisions of the Catholic Church on the position of the Bishops turns out to be nearer to that of Orthodoxy than it has been in the past, then we will have a better chance of beginning the dialogue on the right basis. Of course, an opposite tendency would have the opposite result.

In any case the dialogue cannot be started until the Roman Church says definitely that it is ready. The Roman Catholic Church will be informed officially of the decision taken by the third Rhodes Conference. If the Catholic Church really wants it, then whatever steps it considers necessary to help prepare the Council Fathers to take the sort of decisions which will help the dialogue begin, may be taken. On no account must the decision of the third Rhodes Conference be taken as a closing of the doors.

C.R.—It has been suggested, my Lord, that it was your own delegation which played some part in postponing the opening of the dialogue.

M.N.—I know that this is being said, and I have already referred to misleading newspaper reports. Some of these have even said that the delegation of the Russian Church was influenced by political pressures. I would like to tell you absolutely clearly that this is quite untrue and that the Russian Orthodox Church is very far indeed from being in any way opposed to the dialogue. Indeed the Russian Church itself suggested

that a start might be made at once to form a pan-Orthodox Commission to prepare the dialogue; in fact this suggestion was not accepted.

We are absolutely sure that there is nothing to be gained, and much to be lost, by some empty proclamation. What is better? That, or that we should make a real start, working on proper solid preparation? If the dialogue is going to be fruitful then both sides must have their ground absolutely prepared in advance, so that each knows what questions must be raised and knows too the mind of its own Church in the matter. For us the principle of Sobornost' means that such a preparation is absolutely essential so that we may know the mind of the Church; and so that, as I have said before, we may proceed in our relationship with one another, Catholics and Orthodox, East and West, on a calm and solid basis. But remember, we must always go forward, and never look back.

C.R.—My Lord, may I thank you, on behalf of myself and of the Community of Ampleforth and of all English Catholics for your great kindness and consideration in consenting to this discussion this evening.

M.N.—I am glad to have been able to talk to you and you may freely publish what I have said. I would be particularly glad if you would make known the positive standpoint of the Russian Orthodox Church on the question of the dialogue.

Will you please convey my warmest greetings to Archbishop Heenan, whom I am sorry to have missed, and tell him that I greatly hope that he will be able to visit our Patriarch on his forthcoming trip to Moscow. Will you also please convey my greetings and my blessings to the Abbot and Community of the Benedictine Abbey of Ampleforth and to all English Catholics.

The interviewer writes: Metropolitan Nikodim is of course familiar as the head of the External Relations Department of the Russian Church. It is not often, however, that Western Christians have such an opportunity of a long (the interview took over an hour and a half) and intimate conversation with him. Metropolitan Nikodim gives an immediate and strong impression of being a true Churchman, deeply engaged in the question of Christian unity and truly concerned that an Orthodox-Catholic dialogue should begin as soon as possible, but that above all it must be serious and well prepared. I am completely convinced, from this and other private conversations with the Metropolitan, that what has been reported in some quarters as the obstructive attitude of the Russian delegation at Rhodes was in fact moved by a sincere conviction that the most thorough preparation is an absolute prerequisite for a fruitful beginning to the dialogue; and I would add that this is no less necessary for the Catholic side.

THE ABOLITION OF MAN

PART III

THE ABOLITION OF MAN

It came burning hot into my mind, whatever he said and however he flattered, when he got me home to his house, he would sell me for a slave.

Bunyan.

'MAN'S conquest of Nature' is an expression often used to describe the progress of applied science. 'Man has Nature whacked', said someone to a friend of mine not long ago. In their context the words had a certain tragic beauty, for the speaker was dying of tuberculosis. 'No matter', he said, 'I know I'm one of the casualties. Of course there are casualties on the winning as well as on the losing side. But that doesn't alter the fact that it is winning.' I have chosen this story as my point of departure in order to make it clear that I do not wish to disparage all that is really beneficial in the process described as 'Man's conquest', much less all the real devotion and self-sacrifice that has gone to make it possible. But having done so I must proceed to analyse this conception a little more closely. In what sense is Man the possessor of increasing power over Nature?

Let us consider three typical examples: the aeroplane, the wireless, and the contraceptive. In a civilized community, in peace-time, anyone who can pay for them may use these things. But it cannot strictly be said that when he does so he is exercising his own proper or individual power over Nature. If I pay you to carry me, I am not therefore myself a strong man. Any or all of the three things I have mentioned can be withheld from some men by other men—by those who sell, or those who allow the sale, or those who own the sources of production, or those who make the goods. What we call Man's power is, in reality, a power possessed by some men which they may, or may not, allow other men to profit by. Again, as regards the powers manifested in the aeroplane or the wireless, Man is as much the patient or subject as the possessor, since he is the target both for bombs and for propaganda. And as regards contraceptives, there is a paradoxical, negative sense in which all possible future generations are the patients or subjects of a power wielded by those already alive. By contraception simply, they are denied existence; by contraception used as a means of selective breeding, they are, without their concurring voice, made to be what one generation, for its own reasons, may choose to prefer. From this point of view, what we call

Man's power over Nature turns out to be a power exercised by some men over other men with Nature as its instrument.

It is, of course, a commonplace to complain that men have hitherto used badly, and against their fellows, the powers that science has given them. But that is not the point I am trying to make. I am not speaking of particular corruptions and abuses which an increase of moral virtue would cure: I am considering what the thing called 'Man's power over Nature' must always and essentially be. No doubt, the picture could be modified by public ownership of raw materials and factories and public control of scientific research. But unless we have a world state this will still mean the power of one nation over others. And even within the world state or the nation it will mean (in principle) the power of majorities over minorities, and (in the concrete) of a government over the people. And all long-term exercises of power, especially in breeding, must mean the power of earlier generations over later ones.

The latter point is not always sufficiently emphasized, because those who write on social matters have not yet learned to imitate the physicists by always including Time among the dimensions. In order to understand fully what Man's power over Nature, and therefore the power of some men over other men, really means, we must picture the race extended in time from the date of its emergence to that of its extinction. Each generation exercises power over its successors: and each, in so far as it modifies the environment bequeathed to it and rebels against tradition, resists and limits the power of its predecessors. This modifies the picture which is sometimes painted of a progressive emancipation from tradition and a progressive control of natural processes resulting in a continual increase of human power. In reality, of course, if any one age really attains, by eugenics and scientific education, the power to make its descendants what it pleases, all men who live after it are the patients of that power. They are weaker, not stronger: for though we may have put wonderful machines in their hands we have pre-ordained how they are to use them. And if, as is almost certain, the age which had thus attained maximum power over posterity were also the age most emancipated from tradition, it would be engaged in reducing the power of its predecessors almost as drastically as that of its successors. And we must also remember that, quite apart from this, the later the generation comes—the nearer it lives to that date at which the species becomes extinct—the less power it will have in the forward direction, because its subjects will be so few. There is therefore no question of a power vested in the race as a whole steadily growing as long as the race survives. The last men, far from being the heirs of power, will be of all men most subject to the dead hand of the great planners and conditioners and will themselves exercise least power upon the future. The real picture is that of one dominant age—let us suppose the thirtieth century A.D.—which resists

all previous ages most successfully and dominates all subsequent ages most irresistibly, and thus is the real master of the human species. But even within this master generation (itself an infinitesimal minority of the species) the power will be exercised by a minority smaller still. Man's conquest of Nature, if the dreams of some scientific planners are realized, means the rule of a few hundred of men over billions upon billions of men. There neither is nor can be any simple increase of power on Man's side. Each new power won *by* man is a power *over* man as well. Each advance leaves him weaker as well as stronger. In every victory, besides being the general who triumphs, he is also the prisoner who follows the triumphal car.

I am not yet considering whether the total result of such ambivalent victories is a good thing or a bad. I am only making clear what Man's conquest of Nature really means and especially that final stage in the conquest, which, perhaps, is not far off. The final stage is come when Man by eugenics, by pre-natal conditioning, and by an education and propaganda based on a perfect applied psychology, has obtained full control over himself. *Human* nature will be the last part of Nature to surrender to Man. The battle will then be won. We shall have 'taken the thread of life out of the hand of Clotho' and be henceforth free to make our species whatever we wish it to be. The battle will indeed be won. But who, precisely, will have won it?

For the power of Man to make himself what he pleases means, as we have seen, the power of some men to make other men what *they* please. In all ages, no doubt, nurture and instruction have, in some sense, attempted to exercise this power. But the situation to which we must look forward will be novel in two respects. In the first place, the power will be enormously increased. Hitherto the plans of educationalists have achieved very little of what they attempted and indeed, when we read them—how Plato would have every infant 'a bastard nursed in a bureau', and Eliot would have the boy see no men before the age of seven and, after that, no women,¹ and how Locke wants children to have leaky shoes and no turn for poetry²—we may well thank the beneficent obstinacy of real mothers, real nurses, and (above all) real children for preserving the human race in such sanity as it still possesses.

¹ *The Boko Named the Governour*, 1, iv: 'Al men except phisitions only shulde be excluded and kepte out of the norisery.' 1, vi: 'After that a childe is come to seuen yeres of age . . . the most sure counsaile is to withdrawe him from all company of women.'

² *Some Thoughts concerning Education*, § 7: 'I will also advise his Feet to be wash'd every Day in cold Water, and to have his Shoes so thin that they might leak and let in Water, whenever he comes near it.' § 174: 'If he have a poetick vein, 'tis to me the strangest thing in the World that the Father should desire or suffer it to be cherished or improved. Methinks the Parents should labour to have it stifled and suppressed as much as may be.' Yet Locke is one of our most sensible writers on education.

But the man-moulders of the new age will be armed with the powers of an omniscient state and an irresistible scientific technique: we shall get at last a race of conditioners who really can cut out all posterity in what shape they please. The second difference is even more important. In the older systems both the kind of man the teachers wished to produce and their motives for producing him were prescribed by the *Tao*—a norm to which the teachers themselves were subject and from which they claimed no liberty to depart. They did not cut men to some pattern they had chosen. They handed on what they had received: they initiated the young neophyte into the mystery of humanity which over-arched him and them alike. It was but old birds teaching young birds to fly. This will be changed. Values are now mere natural phenomena. Judgements of value are to be produced in the pupil as part of the conditioning. Whatever *Tao* there is will be the product, not the motive, of education. The conditioners have been emancipated from all that. It is one more part of Nature which they have conquered. The ultimate springs of human action are no longer, for them, something given. They have surrendered—like electricity: it is the function of the Conditioners to control, not to obey them. They know how to produce conscience and decide what kind of conscience they will produce. They themselves are outside, above. For we are assuming the last stage of Man's struggle with Nature. The final victory has been won. Human nature has been conquered—and, of course, has conquered, in whatever sense those words may now bear.

The Conditioners, then, are to choose what kind of artificial *Tao* they will, for their own good reasons, produce in the Human race. They are the motivators, the creators of motives. But how are they going to be motivated themselves? For a time, perhaps, by survivals, within their own minds, of the old 'natural' *Tao*. Thus at first they may look upon themselves as servants and guardians of humanity and conceive that they have a 'duty' to do it 'good'. But it is only by confusion that they can remain in this state. They recognize the concept of duty as the result of certain processes which they can now control. Their victory has consisted precisely in emerging from the state in which they were acted upon by those processes to the state in which they use them as tools. One of the things they now have to decide is whether they will, or will not, so condition the rest of us that we can go on having the old idea of duty and the old reactions to it. How can duty help them to decide that? Duty itself is up for trial: it cannot also be the judge. And 'good' fares no better. They know quite well how to produce a dozen different conceptions of good in us. The question is which, if any, they should produce. No conception of good can help them to decide. It is absurd to fix on one of the things they are comparing and make it the standard of comparison.

To some it will appear that I am inventing a factitious difficulty for my Conditioners. Other, more simple-minded, critics may ask 'Why should you suppose they will be such bad men?' But I am not supposing them to be bad men. They are, rather, not men (in the old sense) at all. They are, if you like, men who have sacrificed their own share in traditional humanity in order to devote themselves to the task of deciding what 'Humanity' shall henceforth mean. 'Good' and 'bad', applied to them, are words without content: for it is from them that the content of these words is henceforward to be derived. Nor is their difficulty factitious. We might suppose that it was possible to say 'After all, most of us want more or less the same things—food and drink and sexual intercourse, amusement, art, science, and the longest possible life for individuals and for the species. Let them simply say, This is what we happen to like, and go on to condition men in the way most likely to produce it. Where's the trouble?' But this will not answer. In the first place, it is false that we all really like the same things. But even if we did, what motive is to impel the Conditioners to scorn delights and live laborious days in order that we, and posterity, may have what we like? Their duty? But that is only the *Tao*, which they may decide to impose on us, but which cannot be valid for them. If they accept it, then they are no longer the makers of conscience but still its subjects, and their final conquest over Nature has not really happened. The preservation of the species? But why should the species be preserved? One of the questions before them is whether this feeling for posterity (they know well how it is produced) shall be continued or not. However far they go back, or down, they can find no ground to stand on. Every motive they try to act on becomes at once a *petitio*. It is not that they are bad men. They are not men at all. Stepping outside the *Tao*, they have stepped into the void. Nor are their subjects necessarily unhappy men. They are not men at all: they are artefacts. Man's final conquest has proved to be the abolition of Man.

Yet the Conditioners will act. When I said just now that all motives fail them, I should have said all motives except one. All motives that claim any validity other than that of their felt emotional weight at a given moment have failed them. Everything except the *sic volo, sic jubeo* has been explained away. But what never claimed objectivity cannot be destroyed by subjectivism. The impulse to scratch when I itch or to pull to pieces when I am inquisitive is immune from the solvent which is fatal to my justice, or honour, or care for posterity. When all that says 'it is good' has been debunked, what says 'I want' remains. It cannot be exploded or 'seen through' because it never had any pretensions. The Conditioners, therefore, must come to be motivated simply by their own pleasure. I am not here speaking of the corrupting influence of power nor expressing the fear that under it our Conditioners will

degenerate. The very words *corrupt* and *degenerate* imply a doctrine of value and are therefore meaningless in this context. My point is that those who stand outside all judgements of value cannot have any ground for preferring one of their own impulses to another except the emotional strength of that impulse. We may legitimately hope that among the impulses which arise in minds thus emptied of all 'rational' or 'spiritual' motives, some will be benevolent. I am very doubtful myself whether the benevolent impulses, stripped of that preference and encouragement which the *Tao* teaches us to give them and left to their merely natural strength and frequency as psychological events, will have much influence. I am very doubtful whether history shows us one example of a man who, having stepped outside traditional morality and attained power, has used that power benevolently. I am inclined to think that the Conditioners will hate the conditioned. Though regarding as an illusion the artificial conscience which they produce in us their subjects, they will yet perceive that it creates in us an illusion of meaning for our lives which compares favourably with the futility of their own: and they will envy us as eunuchs envy men. But I do not insist on this, for it is a mere conjecture. What is not conjecture is that our hope even of a 'conditioned' happiness rests on what is ordinarily called 'chance'—the chance that benevolent impulses may on the whole predominate in our Conditioners. For without the judgement 'Benevolence is good'—that is, without re-entering the *Tao*—they can have no ground for promoting or stabilizing these impulses rather than any others. By the logic of their position they must just take their impulses as they come, from chance. And Chance here means Nature. It is from heredity, digestion, the weather, and the association of ideas, that the motives of the Conditioners will spring. Their extreme rationalism, by 'seeing through' all 'rational' motives, leaves them creatures of wholly irrational behaviour. If you will not obey the *Tao*, or else commit suicide, obedience to impulse (and therefore, in the long run, to mere 'nature') is the only course left open.

At the moment, then, of Man's victory over Nature, we find the whole human race subjected to some individual men, and those individuals subjected to that in themselves which is purely 'natural'—to their irrational impulses. Nature, untrammelled by values, rules the Conditioners and, through them, all humanity. Man's conquest of Nature turns out, in the moment of its consummation, to be Nature's conquest of Man. Every victory we seemed to win has led us, step by step, to this conclusion. All Nature's apparent reverses have been but tactical withdrawals. We thought we were beating her back when she was luring us on. What looked to us like hands held up in surrender was really the opening of arms to enfold us for ever. If the fully planned and conditioned world (with its *Tao* a mere product of the planning) comes into existence, Nature will be troubled no more by the restive species that

rose in revolt against her so many millions of years ago, will be vexed no longer by its chatter of truth and mercy and beauty and happiness. *Ferum victorem cepit*: and if the eugenics are efficient enough there will be no second revolt, but all snug beneath the Conditioners, and the Conditioners beneath her, till the moon falls or the sun grows cold.

My point may be clearer to some if it is put in a different form. Nature is a word of varying meanings, which can best be understood if we consider its various opposites. The Natural is the opposite of the Artificial, the Civil, the Human, the Spiritual, and the Supernatural. The Artificial does not now concern us. If we take the rest of the list of opposites, however, I think we can get a rough idea of what men have meant by Nature and what it is they oppose to her. Nature seems to be the spatial and temporal, as distinct from what is less fully so or not at all. She seems to be the world of quantity, as against the world of quality: of objects as against consciousness: of the bound, as against the wholly or partially autonomous: of that which knows no values as against that which both has and perceives value: of efficient causes (or, in some modern systems, of no causality at all) as against final causes. Now I take it that when we understand a thing analytically and then dominate and use it for our own convenience we reduce it to the level of 'Nature' in the sense that we suspend our judgements of value about it, ignore its final cause (if any), and treat it in terms of quantity. This repression of elements in what would otherwise be our total reaction to it is sometimes very noticeable and even painful: something has to be overcome before we can cut up a dead man or a live animal in a dissecting room. These objects *resist* the movement of the mind whereby we thrust them into the world of mere Nature. But in other instances too, a similar price is exacted for our analytical knowledge and manipulative power, even if we have ceased to count it. We do not look at trees either as Dryads or as beautiful objects while we cut them into beams: the first man who did so may have felt the price keenly, and the bleeding trees in Virgil and Spenser may be far-off echoes of that primeval sense of impiety. The stars lost their divinity as astronomy developed, and the Dying God has no place in chemical agriculture. To many, no doubt, this process is simply the gradual discovery that the real world is different from what we expected, and the old opposition to Galileo or to 'body-snatchers' is simply obscurantism. But that is not the whole story. It is not the greatest of modern scientists who feel most sure that the object, stripped of its qualitative properties and reduced to mere quantity, is wholly real. Little scientists, and little unscientific followers of science, may think so. The great minds know very well that the object, so treated, is an artificial abstraction, that something of its reality has been lost.

From this point of view the conquest of Nature appears in a new light. We reduce things to mere Nature *in order that* we may 'conquer'

them. We are always conquering Nature, *because* 'Nature' is the name for what we have, to some extent, conquered. The price of conquest is to treat a thing as mere Nature. Every conquest over Nature increases her domain. The stars do not become Nature till we weigh and measure them: the soul does not become Nature till we can psychoanalyse her. The wresting of powers *from* Nature is also the surrendering of things *to* Nature. As long as this process stops short of the final stage we may well hold that the gain outweighs the loss. But as soon as we take the final step of reducing our own species to the level of mere Nature, the whole process is stultified, for this time the being who stood to gain and the being who has been sacrificed are one and the same. This is one of the many instances where to carry a principle to what seems its logical conclusion produces absurdity. It is like the famous Irishman who found that a certain kind of stove reduced his fuel bill by half and thence concluded that two stoves of the same kind would enable him to warm his house with no fuel at all. It is the magician's bargain: give up our soul, get power in return. But once our souls, that is, our selves, have been given up, the power thus conferred will not belong to us. We shall in fact be the slaves and puppets of that to which we have given our souls. It is in Man's power to treat himself as a mere 'natural object' and his own judgements of value as raw material for scientific manipulation to alter at will. The objection to his doing so does not lie in the fact that this point of view (like one's first day in a dissecting room) is painful and shocking till we grow used to it. The pain and the shock are at most a warning and a symptom. The real objection is that if man chooses to treat himself as raw material, raw material he will be: not raw material to be manipulated, as he fondly imagined, by himself, but by mere appetite, that is, mere Nature, in the person of his de-humanized Conditioners.

We have been trying, like Lear, to have it both ways: to lay down our human prerogative and yet at the same time to retain it. It is impossible. Either we are rational spirit obliged for ever to obey the absolute values of the *Tao*, or else we are mere nature to be kneaded and cut into new shapes for the pleasures of masters who must, by hypothesis, have no motive but their own 'natural' impulses. Only the *Tao* provides a common human law of action which can over-arch rulers and ruled alike. A dogmatic belief in objective value is necessary to the very idea of a rule which is not tyranny or an obedience which is not slavery.

I am not here thinking solely, perhaps not even chiefly, of those who are our public enemies at the moment. The process which, if not checked, will abolish Man goes on apace among Communists and Democrats no less than among Fascists. The methods may (at first) differ in brutality. But many a mild-eyed scientist in pince-nez, many a popular dramatist, many an amateur philosopher in our midst, means

in the long run just the same as the present rulers of Germany. Traditional values are to be 'debunked' and mankind to be cut out into some fresh shape at the will (which must, by hypothesis, be an arbitrary will) of some few lucky people in one lucky generation which has learned how to do it. The belief that we can invent 'ideologies' at pleasure, and the consequent treatment of mankind as mere $\zeta\lambda\eta$, specimens, preparations, begins to affect our very language. Once we killed bad men: now we liquidate unsocial elements. Virtue has become *integration* and diligence *dynamism*, and boys likely to be worthy of a commission are 'potential officer material'. Most wonderful of all, the virtues of thrift and temperance, and even of ordinary intelligence, are *sales-resistance*.

The true significance of what is going on has been concealed by the use of the abstraction Man. Not that the word Man is necessarily a pure abstraction. In the *Tao* itself, as long as we remain within it, we find the concrete reality in which to participate is to be truly human: the real common will and common reason of humanity, alive, and growing like a tree, and branching out, as the situation varies, into ever new beauties and dignities of application. While we speak from within the *Tao* we can speak of Man having power over himself in a sense truly analogous to an individual's self-control. But the moment we step outside and regard the *Tao* as a mere subjective product, this possibility has disappeared. What is now common to all men is a mere abstract universal, an L.C.M., and Man's conquest of himself means simply the rule of the Conditioners over the conditioned human material, the world of post-humanity which, some knowingly and some unknowingly, nearly all men in all nations are at present labouring to produce.

Nothing I can say will prevent some people from describing this lecture as an attack on science. I deny the charge, of course: and real Natural Philosophers (there are some now alive) will perceive that in defending value I defend *inter alia* the value of knowledge, which must die like every other when its roots in the *Tao* are cut. But I can go further than that. I even suggest that from Science herself the cure might come. I have described as a 'magician's bargain' that process whereby man surrenders object after object, and finally himself, to Nature in return for power. And I meant what I said. The fact that the scientist has succeeded where the magician failed has put such a wide contrast between them in popular thought that the real story of the birth of Science is misunderstood. You will even find people who write about the sixteenth century as if Magic were a medieval survival and Science the new thing that came in to sweep it away. Those who have studied the period know better. There was very little magic in the Middle Ages: the sixteenth and seventeenth centuries are the high noon of magic. The serious magical endeavour and the serious scientific endeavour are twins: one was sickly and died, the other strong and thrived. But they were twins.

They were born of the same impulse. I allow that some (certainly not all) of the early scientists were actuated by a pure love of knowledge. But if we consider the temper of that age as a whole we can discern the impulse of which I speak. There is something which unites magic and applied science while separating both from the 'wisdom' of earlier ages. For the wise men of old the cardinal problem had been how to conform the soul to reality, and the solution had been knowledge, self-discipline, and virtue. For magic and applied science alike the problem is how to subdue reality to the wishes of men: the solution is a technique; and both, in the practice of this technique, are ready to do things hitherto regarded as disgusting and impious—such as digging up and mutilating the dead. If we compare the chief trumpeter of the new era (Bacon) with Marlowe's Faustus, the similarity is striking. You will read in some critics that Faustus has a thirst for knowledge. In reality, he hardly mentions it. It is not truth he wants from his devils, but gold and guns and girls. 'All things that move between the quiet poles shall be at his command' and 'a sound magician is a mighty god'.³ In the same spirit Bacon condemns those who value knowledge as an end in itself: this, for him, is to use as a mistress for pleasure what ought to be a spouse for fruit.⁴ The true object is to extend Man's power to the performance of all things possible. He rejects magic because it does not work;⁵ but his goal is that of the magician. In Paracelsus the characters of magician and scientist are combined. No doubt those who really founded modern science were usually those whose love of truth exceeded their love of power; in every mixed movement the efficacy comes from the good elements not from the bad. But the presence of the bad elements is not irrelevant to the direction the efficacy takes. It might be going too far to say that the modern scientific movement was tainted from its birth; but I think it would be true to say that it was born in an unhealthy neighbourhood and at an inauspicious hour. Its triumphs may have been too rapid and purchased at too high a price: reconsideration, and something like repentance, may be required.

Is it, then, possible to imagine a new Natural Philosophy, continually conscious that the 'natural object' produced by analysis and abstraction is not reality but only a view, and always correcting the abstraction? I hardly know what I am asking for. I hear rumours that Goethe's approach to nature deserves fuller consideration—that even Dr Steiner may have seen something that orthodox researchers have missed. The regenerate science which I have in mind would not do even to minerals and vegetables what modern science threatens to do to man himself. When it explained

³ *Dr Faustus*, 77–90.

⁴ *Advancement of Learning*, Bk I (p. 60 in Ellis and Spedding, 1905; p. 35 in Everyman Edn).

⁵ *Filius Labyrinthi*, i.

it would not explain away. When it spoke of the parts it would remember the whole. While studying the *It* it would not lose what Martin Buber calls the *Thou*-situation. The analogy between the *Tao* of Man and the instincts of an animal species would mean for it new light cast on the unknown thing, Instinct, by the only known reality of conscience and not a reduction of conscience to the category of Instinct. Its followers would not be free with the words *only* and *merely*. In a word, it would conquer Nature without being at the same time conquered by her and buy knowledge at a lower cost than that of life.

Perhaps I am asking impossibilities. Perhaps, in the nature of things, analytical understanding must always be a basilisk which kills what it sees and only sees by killing. But if the scientists themselves cannot arrest this process before it reaches the common Reason and kills that too, then someone else must arrest it. What I most fear is the reply that I am 'only one more' obscurantist, that this barrier, like all previous barriers set up against the advance of science, can be safely passed. Such a reply springs from the fatal serialism of the modern imagination—the image of infinite unilinear progression which so haunts our minds. Because we have to use numbers so much we tend to think of every process as if it must be like the numeral series, where every step, to all eternity, is the same kind of step as the one before. I implore you to remember the Irishman and his two stoves. There are progressions in which the last step is *sui generis*—incommensurable with the others—and in which to go the whole way is to undo all the labour of your previous journey. To reduce the *Tao* to a mere natural product is a step of that kind. Up to that point, the kind of explanation which explains things away may give us something, though at a heavy cost. But you cannot go on 'explaining away' for ever: you will find that you have explained explanation itself away. You cannot go on 'seeing through' things for ever. The whole point of seeing through something is to see something through it. It is good that the window should be transparent, because the street or garden beyond it is opaque. How if you saw through the garden too? It is no use trying to 'see through' first principles. If you see through everything, then everything is transparent. But a wholly transparent world is an invisible world. To 'see through' all things is the same as not to see.

C. S. LEWIS.

APPENDIX

ILLUSTRATIONS OF THE TAO

THE following illustrations of the Natural Law are collected from such sources as come readily to the hand of one who is not a professional historian. The list makes no pretence of completeness. It will be noticed that writers such as Locke and Hooker, who wrote within the Christian tradition, are quoted side by side with the New Testament. This would, of course, be absurd if I were trying to collect independent testimonies to the Tao. But (1) I am not trying to *prove* its validity by the argument from common consent. Its validity cannot be deduced. For those who do not perceive its rationality, even universal consent could not prove it. (2) The idea of collecting *independent* testimonies presupposes that 'civilizations' have arisen in the world independently of one another; or even that humanity has had several independent emergences on this planet. The biology and anthropology involved in such an assumption are extremely doubtful. It is by no means certain that there has ever (in the sense required) been more than one civilization in all history. It is at least arguable that every civilization we find has been derived from another civilization and, in the last resort, from a single centre—'carried' like an infectious disease or like the Apostolical succession.

I. THE LAW OF GENERAL BENEFICENCE

(a) Negative

'I have not slain men.' (Ancient Egyptian. From the Confession of the Righteous Soul, 'Book of the Dead'. v. *Encyclopedia of Religion and Ethics* [= *ERE*], vol. v, p. 478.)

'Do not murder.' (Ancient Jewish. Exodus xx, 13.)

'Terrify not men or God will terrify thee.' (Ancient Egyptian. Precepts of Ptahhetep. H. R. Hall, *Ancient History of Near East*, p. 133 n.)

'In Nástrond (= Hell) I saw . . . murderers.' (Old Norse. *Volospá* 38, 39.)

'I have not brought misery upon my fellows. I have not made the beginning of every day laborious in the sight of him who worked for me.' (Ancient Egyptian. Confession of Righteous Soul. *ERE* v, 478.)

'I have not been grasping.' (Ancient Egyptian. *Ibid.*)

'Who meditates oppression, his dwelling is overturned.' (Babylonian. *Hymn to Samas. ERE* v, 445.)

'He who is cruel and calumnious has the character of a cat.' (Hindu. Laws of Manu. Janet, *Histoire de la Science Politique*, vol. i, p. 6.)

'Slander not.' (Babylonian. *Hymn to Samas. ERE* v, 445.)

'Thou shalt not bear false witness against thy neighbour.' (Ancient Jewish. Exodus xx, 16.)

'Utter not a word by which anyone could be wounded.' (Hindu. Janet, p. 7.)

'Has he . . . driven an honest man from his family? broken up a well cemented clan?' (Babylonian. List of Sins from incantation tablets. *ERE* v, 446.)

'I have not caused hunger. I have not caused weeping.' (Ancient Egyptian. *ERE* v, 478.)

'Never do to others what you would not like them to do to you.' (Ancient Chinese. *Analects of Confucius*, trans. A. Waley, xv, 23; cf. xii, 2.)

'Thou shalt not hate thy brother in thy heart.' (Ancient Jewish. Leviticus xix, 17.)

'He whose heart is in the smallest degree set upon goodness will dislike no one.' (Ancient Chinese. *Analects* iv, 4.)

(b) Positive

'Nature urges that a man should wish human society to exist and should wish to enter it.' (Roman. Cicero, *De Officiis*, 1, iv.)

'By the fundamental Law of Nature Man [is] to be preserved as much as possible.' (Locke, *Treatises of Civil Govt* ii, 3.)

'When the people have multiplied, what next should be done for them? The Master said, Enrich them. Jan Ch'iu said, When one has enriched them, what next should be done for them? The Master said, Instruct them.' (Ancient Chinese. *Analects* xiii, 9.)

'Speak kindness . . . show good will.' (Babylonian. *Hymn to Samas. ERE* v, 445.)

'Men were brought into existence for the sake of men that they might do one another good.' (Roman. Cicero, *De Off.* 1, vii.)

'Man is man's delight.' (Old Norse. *Hávámál* 47.)

'He who is asked for alms should always give.' (Hindu. Janet, 1, 7.)

'What good man regards any misfortune as no concern of his?' (Roman. Juvenal xv, 140.)

'I am a man: nothing human is alien to me.' (Roman. Terence, (*Heaut. Tim.*)

'Love thy neighbour as thyself.' (Ancient Jewish. Leviticus xix, 18.)

'Love the stranger as thyself.' (Ancient Jewish. *Ibid.* 33, 34.)

'Do to men what you wish men to do to you.' (Christian. Matt. vii, 12.)

II. THE LAW OF SPECIAL BENEFICENCE

'It is upon the trunk that a gentleman works. When that is firmly set up, the Way grows. And surely proper behaviour to parents and elder brothers is the trunk of goodness.' (Ancient Chinese. *Analects* i, 2.)

'Brothers shall fight and be each others' bane.' (Old Norse. Account of the Evil Age before the World's end, *Volospá* 45.)

'Has he insulted his elder sister?' (Babylonian. List of Sins. *ERE* v, 446.)

'You will see them take care of their kindred [and] the children of their friends . . . never reproaching them in the least.' (Redskin. Le Jeune, quoted *ERE* v, 437.)

'Love thy wife studiously. Gladden her heart all thy life long.' (Ancient Egyptian. *ERE* v, 481.)

'Nothing can ever change the claims of kinship for a right thinking man.' (Anglo-Saxon. *Beowulf*, 2600.)

'Did not Socrates love his own children, though he did so as a free man and as one not forgetting that the gods have the first claim on our friendship?' (Greek. Epictetus iii, 24.)

'Natural affection is a thing right and according to Nature.' (Greek. *Ibid.* i, xi.)

'I ought not to be unfeeling like a statue but should fulfil both my natural and artificial relations, as a worshipper, a son, a brother, a father, and a citizen.' (Greek. *Ibid.* iii, ii.)

'This first I redden thee: be blameless to thy kindred. Take no vengeance even though they do thee wrong.' (Old Norse. *Sigrdrifumál*, 22.)

'Is it only the sons of Atreus who love their wives? For every good man, who is right-minded, loves and cherishes his own.' (Greek. Homer, *Iliad*, ix, 340.)

'The union and fellowship of men will be best preserved if each receives from us the more kindness in proportion as he is more closely connected with us.' (Roman. Cicero, *De Off.* i, xvi.)

'Part of us is claimed by our country, part by our parents, part by our friends.' (Roman. *Ibid.* i, vii.)

'If a ruler . . . compassed the salvation of the whole state, surely you would call him Good? The Master said, It would no longer be a matter of "Good". He would without doubt be a Divine Sage.' (Ancient Chinese. *Analecets*, vi, 28.)

'Has it escaped you that, in the eyes of gods and good men, your native land deserves from you more honour, worship, and reverence than your mother and father and all your ancestors? That you should give a softer answer to its anger than to a father's anger? That if you cannot persuade it to alter its mind you must obey it in all quietness, whether it binds you or beats you or sends you to a war where you may get wounds or death?' (Greek. Plato, *Crito*, 51 A, B.)

'If any provide not for his own, and specially for those of his own house, he hath denied the faith.' (Christian. I Tim. v, 8.)

'Put them in mind to obey magistrates.' . . . 'I exhort that prayers be made for kings and all that are in authority.' (Christian. Tit. iii, 1 and I Tim. ii, 1, 2.)

III. DUTIES TO PARENTS, ELDERS, ANCESTORS

'Your father is an image of the Lord of Creation, your mother an image of the Earth. For him who fails to honour them, every work of piety is in vain. This is the first duty.' (Hindu. Janet i, 9.)

'Has he despised Father and Mother?' (Babylonian. List of Sins. *ERE* v, 446.)

'I was a staff by my Father's side . . . I went in and out at his command.' (Ancient Egyptian. Confession of the Righteous Soul. *ERE* v, 481.)

'Honour thy Father and thy Mother.' (Ancient Jewish. Exodus xx, 12.)

'To care for parents.' (Greek. List of duties in Epictetus, iii, vii.)
'Children, old men, the poor, and the sick, should be considered as the lords of the atmosphere.' (Hindu. Janet, i, 8.)

'Rise up before the hoary head and honour the old man.' (Ancient Jewish. Lev. xix, 32.)

'I tended the old man, I gave him my staff.' (Ancient Egyptian. *ERE* v, 481.)

'You will see them take care . . . of old men.' (Redskin. Le Jeune, quoted *ERE* v, 437.)

'I have not taken away the oblations of the blessed dead.' (Ancient Egyptian. Confession of the Righteous Soul. *ERE* v, 478.)

'When proper respect towards the dead is shown at the end and continued after they are far away, the moral force (*tê*) of a people has reached its highest point.' (Ancient Chinese. *Analecets*, i, 9.)

IV. DUTIES TO CHILDREN AND POSTERITY

'Children, the old, the poor, etc. should be considered as lords of the atmosphere.' (Hindu. Janet, i, 8.)

'To marry and to beget children.' (Greek. List of duties. Epictetus, iii, vii.)

'Can you conceive an Epicurean commonwealth? . . . What will happen? Whence is the population to be kept up? Who will educate them? Who will be Director of Adolescents? Who will be Director of Physical Training? What will be taught?' (Greek. *Ibid.*)

'Nature produces a special love of offspring' and 'To live according to Nature is the supreme good.' (Roman. Cicero, *De Off.* i, iv, and *De Legibus* i, xxi.)

'The second of these achievements is no less glorious than the first; for while the first did good on one occasion, the second will continue to benefit the state for ever.' (Roman. Cicero, *De Off.* i, xxii.)

'Great reverence is owed to a child.' (Roman. Juvenal, xiv, 47.)

'The Master said, Respect the young.' (Ancient Chinese. *Analecets*, ix, 22.)

'The killing of the women and more especially of the young boys and girls who are to go to make up the future strength of the people, is the saddest part . . . and we feel it very sorely.' (Redskin. Account of the Battle of Wounded Knee. *ERE* v, 432.)

V. THE LAW OF JUSTICE

(a) *Sexual Justice*

'Has he approached his neighbour's wife?' (Babylonian. List of Sins. *ERE* v, 446.)

'Thou shalt not commit adultery.' (Ancient Jewish. Exodus xx, 14.)

'I saw in Nástrond (= Hell) . . . beguilers of others' wives.' (Old Norse. *Volospá* 38, 39.)

(b) *Honesty*

'Has he drawn false boundaries?' (Babylonian. List of Sins. *ERE* v, 446.)

'To wrong, to rob, to cause to be robbed.' (Babylonian. *Ibid.*)

'I have not stolen.' (Ancient Egyptian. Confession of Righteous Soul. *ERE* v, 478.)

'Thou shalt not steal.' (Ancient Jewish. Exodus xx, 15.)

'Chose loss rather than shameful gains.' (Greek. Chilon Fr. 10. Diels.)

'Justice is the settled and permanent intention of rendering to each man his rights.' (Roman. Justinian, *Institutions*, I, i.)

'If the native made a "find" of any kind (e.g. a honey tree) and marked it, it was thereafter safe for him, as far as his own tribesmen were concerned, no matter how long he left it.' (Australian Aborigines. *ERE* v, 441.)

'The first point of justice is that none should do any mischief to another unless he has first been attacked by the other's wrongdoing. The second is that a man should treat common property as common property, and private property as his own. There is no such thing as private property by nature, but things have become private either through prior occupation (as when men of old came into empty territory) or by conquest, or law, or agreement, or stipulation, or casting lots.' (Roman. Cicero, *De Off.* I, vii.)

(c) *Justice in Court, etc.*

'Whoso takes no bribe . . . well pleasing is this to Samas.' (Babylonian. *ERE* v, 445.)

'I have not traduced the slave to him who is set over him.' (Ancient Egyptian. Confession of Righteous Soul. *ERE* v, 478.)

'Thou shalt not bear false witness against thy neighbour.' (Ancient Jewish. Exodus xx, 16.)

'Regard him whom thou knowest like him whom thou knowest not.' (Ancient Egyptian. *ERE* v, 482.)

'Do no uprightness in judgement. You must not consider the fact that one party is poor nor the fact that the other is a great man.' (Ancient Jewish. Leviticus xix, 15.)

VI. THE LAW OF GOOD FAITH AND VERACITY

'A sacrifice is obliterated by a lie and the merit of alms by an act of fraud.' (Hindu. Janet i, 6.)

'Whose mouth, full of lying, avails not before thee: thou burnest their utterance.' (Babylonian. Hymn to Samas. *ERE* v, 445.)

'With his mouth was he full of *Yea*, in his heart full of *Nay*?' (Babylonian. *ERE* v, 446.)

'I have not spoken falsehood.' (Ancient Egyptian. Confession of Righteous Soul. *ERE* v, 478.)

'I sought no trickery, nor swore false oaths.' (Anglo-Saxon. *Beowulf*, 2738.)

'The Master said, Be of unwavering good faith.' (Ancient Chinese. *Analects*, viii, 13.)

'In Nástrond (= Hell) I saw the perjurers.' (Old Norse. *Volospá* 39.)

'Hateful to me as are the gates of Hades is that man who says one thing, and hides another in his heart.' (Greek. Homer. *Iliad*, ix, 312.)

'The foundation of justice is good faith.' (Roman. Cicero, *De Off.* I, vii.)

'[The gentleman] must learn to be faithful to his superiors and to keep promises.' (Ancient Chinese. *Analects*, I, 8.)

'Anything is better than treachery.' (Old Norse. *Hávamal*, 124.)

VII. THE LAW OF MERCY

'The poor and the sick should be regarded as lords of the atmosphere.' (Hindu. Janet, i, 8.)

'Whoso makes intercession for the weak, well pleasing is this to Samas.' (Babylonian. *ERE* v, 445.)

'Has he failed to set a prisoner free?' (Babylonian. List of Sins. *ERE* v, 446.)

'I have given bread to the hungry, water to the thirsty, clothes to the naked, a ferry boat to the boatless.' (Ancient Egyptian. *ERE* v, 478.)

'One should never strike a woman; not even with a flower.' (Hindu. Janet, i, 8.)

'There, Thor, you got disgrace, when you beat women.' (Old Norse. *Hárbarthsljóth* 38.)

'In the Dalebura tribe a woman, a cripple from birth, was carried about by the tribes-people in turn until her death at the age of sixty-six.'

. . . 'They never desert the sick.' (Australian Aborigines. *ERE* v, 443.)

'You will see them take care of . . . widows, orphans, and old men, never reproaching them.' (Redskin. *ERE* v, 439.)

'Nature confesses that she has given to the human race the tenderest hearts, by giving us the power to weep. This is the best part of us.' (Roman. Juvenal, xv, 131.)

'They said that he had been the mildest and gentlest of the kings of the world.' (Anglo-Saxon. Praise of the hero in *Beowulf*, 3180.)

'When thou cuttest down thine harvest . . . and hast forgot a sheaf . . . thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow.' (Ancient Jewish. Deut. xxiv, 19.)

VIII. THE LAW OF MAGNANIMITY

A.

'There are two kinds of injustice: the first is found in those who do an injury, the second in those who fail to protect another from injury when they can.' (Roman. Cicero, *De Off.* i, vii.)

'Men always knew that when force and injury was offered they might be defenders of themselves; they knew that howsoever men may seek their own commodity, yet if this were done with injury unto others it was not to be suffered, but by all men and by all good means to be withstood.' (English. Hooker, *Laws of Eccl. Polity*, i, ix, 4.)

'To take no notice of a violent attack is to strengthen the heart of the enemy. Vigour is valiant, but cowardice is vile.' (Ancient Egyptian. The Pharaoh Senusert III. cit. H. R. Hall, *Ancient History of the Near East*, p. 161.)

'They came to the fields of joy, the fresh turf of the Fortunate Woods and the dwellings of the Blessed . . . here was the company of those who had suffered wounds fighting for their fatherland.' (Roman. Virgil, *Aen.* vi, 638-9, 660.)

'Courage has got to be harder, heart the stouter, spirit the sterner, as our strength weakens. Here lies our lord, cut to pieces, our best man in the dust. If anyone thinks of leaving this battle, he can howl for ever.' (Anglo-Saxon. *Maldon*, 312.)

'Praise and imitate that man to whom, while life is pleasing, death is not grievous.' (Stoic. Seneca, *Ep.* liv.)

'The Master said, Love learning and if attacked be ready to die for the Good Way.' (Ancient Chinese. *Analects*, viii, 13.)

B.

'Death is to be chosen before slavery and base deeds.' (Roman. Cicero, *De Off.* i, xxiii.)

'Death is better for every man than life with shame.' (Anglo-Saxon. *Beowulf*, 2890.)

'Nature and Reason command that nothing uncomely, nothing effeminate, nothing lascivious be done or thought.' (Roman. Cicero, *De Off.* i, iv.)

'We must not listen to those who advise us "being men to think human thoughts, and being mortal to think mortal thoughts," but must put on immortality as much as is possible and strain every nerve to live according to that best part of us, which, being small in bulk, yet much more in its power and honour surpasses all else.' (Ancient Greek. Aristotle, *Eth. Nic.* 1177 B.)

'The soul then ought to conduct the body, and the spirit of our minds the soul. This is therefore the first Law, whereby the highest power of the mind requireth obedience at the hands of all the rest.' (Hooker, op. cit. i, viii, 6.)

'Let him not desire to die, let him not desire to live, let him wait for his time . . . let him patiently bear hard words, entirely abstaining from bodily pleasures.' (Ancient Indian. Laws of Manu. *ERE* ii, 98.)

'He who is unmoved, who has restrained his senses . . . is said to be devoted. As a flame in a windless place that flickers not, so is the devoted.' (Ancient Indian. *Bhagavad gita.* *ERE* ii, 90.)

C.

'Is not the love of Wisdom a practice of death?' (Ancient Greek. Plato, *Phaedo*, 81 A.)

'I know that I hung on the gallows for nine nights, wounded with the spear as a sacrifice to Odin, myself offered to Myself.' (Old Norse. *Hávamál*, l. 10 in *Corpus Poeticum Boreale*; stanza 139 in Hildebrand's *Lieder der Älteren Edda*, 1922.)

'Verily, verily I say to you unless a grain of wheat falls into the earth and dies, it remains alone, but if it dies it bears much fruit. He who loves his life loses it.' (Christian. John xii, 24, 25.)

IN PRAISE OF DANTE

1265—1965

WHEN in 1908 G. H. Hardy published his *Pure Mathematics*, based on continental methods of rigorous mathematical analysis, a colleague described his tone as that of a missionary preaching to cannibals. I have no wish to preach, but I confess that there is something of missionary zeal behind the writing of these pages to celebrate the Septcentenary of Dante's birth. In Italy this year there will undoubtedly be much, and even excessive, attention paid to the occasion, if we may judge from our own Shakespeare Quatercentenary; and not least in Dante's native Florence, where the tradition of the expository *Lectura Dantis* was begun by Boccaccio's series of lectures in the church of Santo Stefano in 1373. In England, however, there is no wide acquaintance with one who surely has claims to be considered the greatest poet who ever lived, in so far as such a title can have any meaning. It is now a quarter of a century since I began to learn Italian, at that time primarily in order to be able to read Dante; and my hope is that I can communicate some degree of enthusiasm, so that at least one more person may be led to learn Italian for the sake of knowing Dante. For such a one there could be many other rewards: Italy, the Italians, Italian Literature.¹

The sheer bulk of published Dante scholarship and criticism in Europe and America is enormous and daunting; and even writers such as the late Dorothy Sayers and Charles Williams were not always highly regarded by the experts. Williams, indeed, was described by one critic as 'splashing about in Dante'. The description fits only too well my own sporadic holiday reading over the years; nevertheless, perhaps this small homage to Dante in his anniversary year may serve to lead others to him.

Dante Alighieri was born in Florence in 1265, and it is helpful to know a little of the setting of his life. The energy and the genius of the Florentines, which produced such astonishing achievements in the arts, sciences and commerce over a period of more than three hundred years, led to very different results in internal political life during the same

¹ The editions of the *Divina Commedia* by Casini and by Torraca contain useful notes and commentaries. There are bilingual editions published in the Temple Classics (a rather stilted translation) and by the Bodley Head (translation and commentary by J. D. Sinclair). A first approach to Dante might be made through the Penguin translation of Dorothy Sayers, completed by Barbara Reynolds. All these are three-volume editions.

long period. Here there were constant divisions and struggles; struggles for power between leaders and between parties, and for the preservation of liberty by the populace. The hostility between Guelfs and Ghibellines spread to Florence in 1215 and for fifty years was a source of division in the city. No sooner had the Ghibelline leaders fled from Florence after the defeat of Manfred at Benevento in 1266 than the Guelfs themselves split into the two factions of Blacks and Whites. This led to fresh hatreds and bitterness, as well as to great sorrow for Dante, who was destined to spend the last twenty years of his life in exile. Reading the *Chronicles* of Giovanni Villani, a younger contemporary of Dante, one has the impression of Florence as a city almost continuously torn by feuds between Blacks and Whites, between family and family, and between magnates and *popolani*.

Dante, poet and intellectual though he was, did not hold aloof from the affairs of his city. He seems to have fought against the Aretines in 1289 and was present at the Siege of Caprona in the following year. Before 1298 he married Gemma Donati, by whom he had four children. In 1300 he went as Florentine ambassador to San Gimignano, and a few weeks later was elected to serve as one of the six Priors who were responsible for the affairs of the city for periods of two months. Florence was in a ferment; and during Dante's priorate it was decided to exile the leaders of both Blacks and Whites. Dante thereby had the sorrow of being instrumental in sending into exile his great friend, the poet Guido Cavalcanti, one of the leaders of the Whites. It was Cavalcanti, who, feeling himself near death from malaria during his exile, wrote that ballad, beginning 'Perch'io non spero di tornar giammai', which T. S. Eliot echoes at the beginning of *Ash Wednesday*. Dante was himself at this time a White Guelf, and in 1301 he was sent as a member of a White embassy to ask Boniface VIII not to send Charles of Valois to Florence as peacemaker. While he was still absent, however, Charles arrived in Florence and sided with the Blacks, who now gained control of the city. Dante, with other Whites, was condemned in his absence, first to fines and later to death. He never returned to Florence, and the rest of his life was spent in bitter exile.² He seems to have wandered through most parts of northern Italy at various times. He was honourably received by the Scaligers of Verona and by Guido da Polenta at Ravenna, where he died in 1321.

² In *Paradiso xvii* he makes his ancestor, Cacciaguida, speak words of prophecy to him:

'Tu proverai sì come sa di sale
Lo pane altrui, e come è duro calle
Lo scendere e'l salir per l'altrui scale.'

(You will prove how salty tastes another man's bread and how hard is the way up and down another man's stairs.)

Dante gives an account of one aspect of his youth in the *Vita Nuova*, his earliest work and in many ways a strange one. He tells us that he first saw Beatrice when they were both in their ninth year, and that from that moment his heart was mastered by a great love for her. On the authority of his son Pietro and of Boccaccio, Beatrice is generally held to have been Bice, the daughter of Folco Portinari. Nine years later she greeted Dante in the street, a salutation which was the occasion of his earliest known sonnet. For the next few years this 'distant' love of Beatrice continued to be, in the tradition of courtly love, the inspiration of his poetry. Beatrice married Simone de' Bardi in 1287, but died in 1290. Dante was overwhelmed by grief at her death; and to console himself he turned to the study of philosophy. The *Vita Nuova*, which he wrote in his late twenties, consists of some thirty poems linked together by prose introductions and commentaries. In both spirit and language it is a quaint but attractive little book.³ It is impossible to determine how much of this story of Dante's love for Beatrice is a literal account and how much is allegorical; but this much is certain, that he was inspired by love for a real person. It is commonly held that Dante rewrote the last part of the book in later years, and it is in this last section that we read: 'There appeared to me a wonderful vision in which I beheld things which determined me to speak no more about that blessed soul until I could do so more worthily. And that is why I am now giving myself to study as much as I can, as she well knows; so that, if it please Him by whom all things live to grant me a few more years of life, I hope to say of her what has never before been said of any woman.'

We must pass over Dante's other works in order to consider his masterpiece, the *Divina Commedia*, in which he fulfilled the intention expressed in the last lines of the *Vita Nuova*. The whole of the *Commedia* was written during Dante's exile. It may have been begun about 1307, but he completed it only a few months before his death in 1321. Dante gave the poem the title of *The Comedy* ('sad beginning and happy end'), the epithet 'divine' being added in sixteenth-century printed editions. The 'story' of the poem is the narrative of Dante's imagined journey through the three realms beyond the grave, so that there are three main divisions: *Inferno*, *Purgatorio* and *Paradiso*. Each *cantica* is itself divided into thirty-three cantos, and the *Inferno* has an introductory canto; so that there are one hundred in all, forming a poem of more than fourteen thousand lines, with a strict rhyme scheme called *terza rima*.

Dante imagines himself lost in a dark wood on Good Friday of the year 1300, when he was thirty-five years old. There is a hill whose summit is bathed in sunlight, but the poet's way is barred by three wild animals: a leopard, a lion and a she-wolf. To Dante in his terror there appears Virgil, who tells him that he has been sent by Beatrice to be

³ There is a translation, *The New Life*, published in the Penguin Classics.

Dante's guide. The two poets pass through the Gate of Hell with its inscription, whose grimness is well brought out by the heavy, ominous rhythm of the verse:

Per me si va ne la città dolente,
per me si va ne l'eterno dolore,
per me si va tra la perduta gente.

* * *

Lasciate ogni speranza, voi ch'entrate.⁴

Dante imagines Hell as a series of nine decreasing circles descending to the centre of the earth. As Dante and Virgil pass through each circle they see the sufferings of sinners of various types. Dante's division of sins in the *Inferno* is roughly Aristotelian, and there are three main classes: sins of incontinence, of violence and of *malizia* (fraud). In the higher circles, for instance, he meets the sensualists and the avaricious; later on, murderers, suicides and usurers; and finally the worst sinners (in his eyes), those who have practised various kinds of fraud, from the seducers down to the traitors; and of all traitors the blackest are those who betray their benefactors. These last are with Satan in a lake of ice at the centre of the earth. Having passed through all the circles of Hell, Dante and Virgil find a path which leads them back to the surface of the earth antipodal to Jerusalem; and here they find themselves at dawn on Easter Sunday on the shores of an island on which there rises a high mountain, the Mount of Purgatory. A path circles round the mountain leading towards the summit, thus forming seven cornices, on each of which there are souls expiating their sins. The division here is the usual Christian one of the seven capital sins; so, for example, the proud are found on the first cornice, whereas the slothful and the greedy are on the higher slopes. Finally, the pilgrims reach the summit where they find the Earthly Paradise. Virgil, the good pagan, the representative of unaided human reason, can go no further. He vanishes silently, his work completed. After a kind of mystical pageant of the Church, Beatrice appears, veiled at first. She upbraids Dante for a temporary unfaithfulness to herself and for his errors; and then, when he has been immersed in the waters of Lethe, she unveils herself and becomes his guide for the journey through the ten heavens of the *Paradiso*.

Dante uses the Ptolemaic astronomical system as the setting for the *Paradiso*. Each of seven concentric spheres contains a planet whose movement is regulated by the revolving of its sphere. Beyond these seven there lie the Heaven of the fixed stars, the Primum Mobile and finally the Empyrean. This last is Heaven in the true sense, where Dante

⁴ *Inf.* iii, 1-3, 10: 'Through me is the way into the sorrowful city; through me the way into eternal pain; through me the way among the lost people . . . Abandon all hope, you that enter.'

will come to the vision of God. It is here too that all the blessed have their abode. In the lower heavens many of them appear to Dante, but their actual place of beatitude is in the Mystical Rose in the Empyrean. Dante, with Beatrice as his guide, rises up through the successive heavens until he reaches the Empyrean, where Beatrice leaves him, and her role is taken over by the contemplative St Bernard. The last canto opens with the great prayer of St Bernard to our Lady (of which the first part is printed at the back of the Ampleforth College Prayerbook), asking for her intercession that Dante may be made worthy to have the full vision of God. Then come the wonderful last hundred lines of the poem, building up to the climax when Dante's intellect and will are finally caught up in God:

All'alta fantasia qui mancò possa;
ma già volgeva il mio disio e'l velle,
sì come rota ch'igualmente è mossa,
l'amor che move il sole e l'altre stelle.⁶

This very brief outline of the 'story' has been a necessary preliminary to any discussion of the *Commedia*. Dante himself in an earlier work, the *Convivio*, and in his letter to Can Grande della Scala (if it is authentic), distinguishes between various layers of meaning in literary works, although he is not altogether consistent in the application of his classification. It is clear enough that the basic symbolic meaning of the poem is the consideration of man in general, and of Dante the pilgrim in particular, as a moral agent; and of what he makes of himself in the spiritual order by his use of free will in cooperating with or rejecting divine grace. In fact, one could think of the whole work from one point of view as an imaginative exposition of Pascal's 'la grandeur et la misère de l'homme'. Of allegory in the narrowest sense there is not a great deal in the *Divina Commedia*. It occurs occasionally, as in the three beasts of *Inferno* i; but in general Dante has a subtler method. For the most part he uses real human beings as his symbols, a method which gives much greater flexibility. Thus it would be wrong to see Virgil simply as a symbol of Natural Reason or Philosophy or Poetry; and Beatrice is not Theology or Grace or Divine Wisdom. The symbolism of persons is complex since they themselves are complex beings. They symbolise what they are. So Virgil is a natural man, wise and a poet; Beatrice is one of the blessed in whom we see grace and faith and a participation of divine wisdom; and both of them are individuals who have personal relationships with Dante as he is a character in the poem. As regards Beatrice, this is obvious enough; but it is true also of Virgil. By the end of the

⁶ *Par.* xxxiii, 142-5: 'Here power failed the imagination; but now my desire and will, like a wheel that spins with even motion, were revolved by the Love that moves the sun and the other stars.'

of the arduous journey through the dark places of Hell and up the slopes of Purgatory there are deep ties of affection between Dante and his guide and teacher. This is brought out touchingly in *Purgatorio* xxx. Beatrice has just appeared, though still veiled; and Dante trembles all over as he feels 'old love's great power'. He turns for reassurance to Virgil, but Virgil is no longer there. Dante laments his loss by a triple pronouncement of the poet's name:

ma Virgilio n'avea lasciati scemi
di sè, Virgilio dolcissimo padre,
Virgilio a cui per mia salute die'mi.⁶

What I have said of Dante's guides is true of all those he meets on his journey. They are sinners and saints, each of whom is an example of what he symbolises. To mention just three who had been alive in the thirteenth century: in the Wood of the Suicides Dante meets Pier delle Vigne, Chancellor of Frederick II, who killed himself after he had been blinded and imprisoned by the Emperor on a charge of treason; on the Cornice of the Gluttons, Bonagiunta of Lucca, a poet still alive in Dante's youth, expiates his sins; and in the Heaven of the Wise there is Thomas Aquinas (not yet canonised by the Church). Dante has peopled his poetic universe with real beings who are representatives of some particular aspect of evil or of sanctity, but who are also individuals who interest us by their attitude towards their memory of life on earth and their reaction to their present situation. They are not wooden abstractions, as in so much allegorical literature.

A word more must be said about the part played by Beatrice in the Comedy, in view of those startling words which Dante used of her at the end of the *Vita Nuova*. Already in the second half of that youthful work, he had begun to write of her objectively as a reflection of the divine goodness and beauty. His immediate predecessors and contemporaries in Italy had begun to change the emphasis of the tradition of courtly love of the Provençal poets and to express the idea of the ennobling influence which the mere sight and presence of their ladies could exert on the beholder; but in the *Commedia* the mature Dante worked out this idea much more fully. He had great sensitivity to natural beauty, and he saw every instance of created beauty as a *splendore*, a reflection of divine beauty. Above all other such reflections was Beatrice; and so Dante, at the memory of seeing her unveiled face at the summit of Purgatory, exclaims: 'O isplendor di viva luce eterna'.⁷ On a number of occasions throughout the *Paradiso* Dante looks into her eyes and sees therein reflected the glory of Christ, the wisdom and beauty of God.

⁶ *Purg.* xxx, 49-51: 'But Virgil had left us bereft of himself, Virgil sweetest father, Virgil to whom I gave myself for my salvation'.

⁷ *Purg.* xxxi, 139: 'O splendour of living eternal light'.
Cf. *Par.* xxx, 97: 'O isplendor di Dio'.

There is such abundance of riches in the *Commedia* that in a brief introduction one can only mention a few of its characteristics. In the *Inferno* Dante uses the pictorial imagery of horrible physical sufferings to symbolise what man does to his nature by unrepented sin. In canto xx he sees the diviners who had used evil means to try to read the future, and who now are so twisted that they must face backwards; and he weeps to see what man can make of himself:

Se Dio ti lasci, lettor, prender frutto
di tua lezione, or pensa per te stesso,
com'io potea tener lo viso asciutto,
Quando la nostra imagine di presso
vidi sì torta che'l pianto de li occhi
le natiche bagnava per lo fesso.
Certo io piangea, poggiato a un de' rocchi
del duro scoglio . . .⁸

The twisting of human nature is the twisting of love, and first of all by the sins of the leopard, the disordered love of secondary goods, as in the sensualist. Then there are the sins of violence against self, neighbour and God, the sins caused by the pride of the lion; and finally Dante sees in the lowest circles of Hell the almost total depravity of human nature given over to the egotistical cupidity of the sins of the she-wolf. But the poet never loses sight of the principle that love is consequent upon knowledge, so that he is always intellectualist, whether he is speaking of the debased love of the damned or of the holy love of the blessed. As soon as he and Virgil pass through the gate of Hell, Virgil explains to him that

Noi siam venuti al loco ov'io t'ho detto
che tu vedrai le genti dolorose,
c'hanno perduto il ben de l'intelletto.⁹

Dante's descriptions of the horrors of Hell are powerful and vivid, perhaps especially those of the Wood of the Suicides in canto xiii and of the horrible transformations of the human forms of thieves into reptiles in canto xxv. The *Inferno* provided subjects much more suited to the particular talent of Gustave Doré as illustrator than did the other two *cantiche*. The experience of accompanying Dante through the *Inferno* may leave us also feeling the need to have the grime of Hell washed from 'the tear-stained cheeks' as we come forth 'to see the stars

⁸ *Inf.* xx, 19-26: 'So God grant you, reader, to gather fruit from your reading, think now for yourself how I could keep my face dry when I saw close at hand our form so contorted that the tears from the eyes bathed the buttocks at the cleft. I wept indeed, leaning against one of the rocks of the harsh ridge.'

⁹ *Inf.* iii, 16-18: 'We have come to the place where I told you that you would see the sorrowful people who have lost the good of the intellect'.

again' on the shores of Purgatory. The change in tone and atmosphere in the *Purgatorio* is remarkable. It is as though *The Tempest* had followed immediately after *Titus Andronicus*. All is sweetness and light. In the first eight cantos especially, one is reminded of a Perugino background or of the view in the early morning from any of the hills around Florence as one looks away from the city. Those who speak of 'grim Dante' can never have read beyond the *Inferno*, or must be too much influenced by the severity of posthumous representations of the poet in sculpture and painting. There are, of course, descriptions of suffering in the *Purgatorio*; but it is a suffering joyfully accepted. The souls whom the pilgrims meet display humility, patience and fraternal love. The tone of the *cantica* is sometimes idyllic, sometimes evocative of the past. Some of the souls in Hell had expressed bitter remorse at their loss of the 'sweet earth'; but in Purgatory there is no more than a feeling of gentle melancholy in exile, as in this lovely passage with the exquisite cadence of its last line:

Era già l'ora che volge il disio
ai navicanti e'tenerisce il core,
lo di c'han detto ai dolci amici addio,
E che lo novo peregrin d'amore
punge, se ode squilla di lontano
che paia il giorno piange che si more . . .¹⁰

The *cantica* is full of appreciation of beauty in nature and art; and there are the memories of youth, as Dante meets some of the poets and musicians of his younger days in Florence.

The *Paradiso* is an astonishing artistic achievement. Few imaginative writers have treated successfully a theme of perfect happiness and fulfilment when all struggle is finished. Dante did not seek any easy way of portraying the complete supernatural happiness of the Beatific Vision. The souls whom he meets are not even clothed in human form; and such pictorial imagery as he uses is simply that of light. In the *Paradiso* he tries to express the double idea of the transcendence of God, to whom the blessed are united, and the immanence of God in His creation. However the theologians may argue, Dante clearly held that man had some sort of natural desire for God; and the supernatural end attained through *lumen gloriae* is the fulfilment of that desire, a desire very strongly rooted in the intellect. The whole *Paradiso* is a journey towards that ultimate fulfilment, which is achieved in the final vision of the stupendous last canto. But Dante was above all a poet, and a poet who saw the whole cosmos as a resemblance of its Creator. Throughout the *Paradiso* there

¹⁰ *Purg.* viii, 1-6: 'It was now the hour that turns back the longing of those who sail the seas and melts their heart on the day that they have said farewell to dear friends, and pierces the new traveller with love if he hears from afar the bell that seems to mourn the dying day'.

is much use of the imagery of light, and of the reflection and refraction of light, to describe the reflected glory of the divine beauty. In the final vision he sees the whole of the created universe caught up by love in its Creator:

Nel suo profondo vidi che s'interna,
legato con amore in un volume,
ciò che per l'universo si squaderna.¹¹

Of all created symbols which point towards the divine glory, Beatrice is for Dante the most potent. In her eyes and in her smile he is made aware of the light of eternal wisdom; and she grows ever more radiant as they rise together through the successive heavens, until even she no longer serves any purpose as a symbol of ultimate reality when the poet comes at last to the unveiled glory of the triune God. Once again we cannot recognise the saturnine Dante of common misconception in the poet who could express such sublime joy through the five thousand lines of the *Paradiso*. A word which recurs again and again is *riso*, smile. There is of course Beatrice's smile:

Chè dentro alli occhi suoi ardea un riso
tal ch'io pensai co'miei toccar lo fondo
della mia grazia e del mio paradiso.¹²

But for Dante the whole universe is smiling:

Ciò ch'io vedeva mi sembiava un riso
dell'universo.¹³

and every smile is a reflection of God's own smile in knowing and loving himself.¹⁴ *Riso* expresses joy, and Dante had written earlier: 'What is laughter but a scintillation of the soul's delight, a light showing externally an interior disposition?'¹⁵

The characteristics of the *Commedia* which probably impress most readers first are the wonderful unity of its conception and the symmetrical structure of the whole work; but it is also remarkable for the inspiration of individual incidents and the often uncannily scrupulous care for detail. Despite Croce's sneers, I think the comparison with a Gothic cathedral is not inept. What one must certainly avoid is Croce's own error, the fundamentally Romantic one of seeing the *Commedia* as a series of exquisite poems decorating what he called 'a theological novel'.¹⁶ In truth, every incident, every lyrical passage, each didactic

¹¹ *Par.* xxxiii, 85-87: 'In its depth I saw that it contains, bound by love in one volume, that which is scattered through the universe'.

¹² *Par.* xv, 34-36: 'For within her eyes glowed such a smile that I thought I touched with mine the depth of my grace and of my paradise'.

¹³ *Par.* xxvii, 4-5: 'What I saw seemed to me a smile of the universe'.

¹⁴ Cf. *Par.* xxxiii, 124-6.

¹⁵ *Convivio* III, viii, 11.

¹⁶ B. Croce: *La Poesia di Dante*, 1921.

interlude is an integral part of the whole, just as the statues and tracery of a Gothic cathedral are not independent of the building.

Dante was above all a poet; yet he could stand comparison with any polymath of other centuries. He was familiar with an amazingly wide area of what was then the sum of human knowledge; and his work abounds in detailed allusions to Scripture, theology, philosophy, literature, astronomy, geography, history and politics. This is the more astonishing when one remembers that he lived before the era of printed books. None of this wide range of knowledge, however, appears as miscellaneous information; all is transmuted by Dante to become part of his poetic creation. One wonders how, on the one hand, he would have absorbed and used modern knowledge of, say, relativity, atomic physics, logic and the subconscious; and how, on the other hand, his *saeva indignatio* might have been roused to achieve great poetry by admass culture, expense accounts and the glamorizing of the sordid and the trivial.

Six hundred years before T. S. Eliot, Dante was a 'literary' poet in the sense that he made frequent use of explicit and implicit quotation as a means of evocation. One effective example occurs in the lowest depths of Hell when he opens the last canto of the *Inferno* with a parody of the 'Vexilla Regis', the hymn by Venantius Fortunatus sung at Vespers in Passiontide. His work is full of allusions to the Scriptures, to Aristotle, to classical Latin authors, to medieval theologians and writers. Not unexpectedly, much of the infernal 'machinery' is derived from Virgil; and Dante also takes over Virgilian similes, including the famous description of the lost souls fluttering down like autumn leaves.¹⁷ This, however, is never mere imitation; always he turns the borrowed image into something of his own.

The modern reader may be disconcerted by an apparent prosaicness in a number of passages—as, for instance, in the discussion on the causes of the spots on the moon in *Paradiso* ii—and also by a certain prolixity in describing, for example, the time of day. But if this is true, there is also an almost miraculous ability to express an immense amount in a few words. Take, for instance, the climax of the incident of Francesca da Rimini in *Inferno* v. She tells Dante how she and Paolo moved almost unwittingly into the unlawful love which led to their murder by her husband. It all began as they read together the romance of Lancelot and Guenevere; and then:

Galeotto fu il libro e chi lo scrisse¹⁸

—one line evokes the whole spirit of chivalric romance and the dangerous falseness that always lurked within it. (It is worth noting how subtly

¹⁷ *Inf.* iii, 112-18.

¹⁸ *Inf.* v, 137: 'A Galehalt (pander) was the book and he that wrote it'.

the Francesca episode is built up. She tells her sad story in the most poignant verse, and at the end Dante faints out of sheer human pity. We too are carried away, until we suddenly remember that this is Hell, and that Dante the writer is no sentimentalist. For him the tragedy of Paolo and Francesca is not that their love led to death, but that it led to Hell.)

Dante had the poet's sharp eye for detailed observation. No pre-occupation with the 'grand style' inhibited him from using for the most part similes drawn from everyday things, such as are to be seen in countryside or kitchen. Here is his description of himself at one point when he is eager to ask Virgil for an explanation, but is too diffident to speak out:

E quale il cicognin che leva l'ala
per voglia di volare, e non s'attenta
d'abbandonar lo nido, e giù la cala;
Tal era io . . .¹⁹

The human beings whose spirits Dante meets on his journey are for us remote historical figures, so that we are apt to forget that many of them were contemporaries or near contemporaries, some indeed friends or enemies of the poet. It is as though a writer of today were to commit himself to a judgement on the eternal destiny of many famous public figures of the last few decades—politicians, ecclesiastics, writers—as well as of some family acquaintances. His treatment of individuals is extremely skilful. The situation in the *Commedia* is static, not dynamic. The poet could not show any development of character, since the lives of all his personages are over and their fates eternally fixed. He makes them interesting to the reader by the drama of their memories and by their reaction to divine justice. They are individuals in a world, but it is the world beyond the tomb.

Dante's political views are a very important strand in his thought and poetry, especially his theories of the respective functions of Church and Empire; but there is no space to mention more than his ambivalent attitude towards his native city. In the letter to Can Grande, if it was he who wrote it, he calls himself 'Florentinus natione sed non moribus', a Florentine by birth but not by character. Dante had a passion for justice—in another letter he describes himself as 'a man preaching justice'—and he saw Florence as monstrously unjust, both in its treatment of himself and in its politics. He applies to it abusive terms, such as 'nest of malice';²⁰ and there are many fierce denunciations of Florence scattered throughout the poem, even in the *Paradiso*, the most bitterly ironic

¹⁹ *Purg.* xxv, 10–13: 'And as the baby stork which lifts its wing with desire to fly and does not venture to leave the nest and drops it again; so was I . . .'

²⁰ *Inf.* xv, 78.

coming in a terrible triple antithesis when Dante is on the very threshold of the divine vision:

Io, che al divino dall 'umano,
all'eterno dal tempo era venuto,
e di Fiorenza in popol giusto e sano . . .²¹

But he felt so passionately only because he loved Florence so much, 'il bello ovile ov'io dormi'agnello';²² and there is a moving passage in the *Convivio* written in the earlier years of his exile: 'It was the pleasure of the citizens of Florence, the fairest and most famous daughter of Rome, to cast me out of her sweet bosom, in which I was born and brought to the summit of my life, and in which I desire with all my heart to rest my weary spirit and to end my allotted time'.²³

The Divine Comedy is not altogether easy reading at first. There is the archaism of the language, whose relationship to contemporary Italian is, I suppose, somewhat similar to that between the English of about 1500 and our own usage. On the other hand, it is almost certainly true that, by the nature of the work and of Dante's literary method, a non-Italian can come somewhat nearer to an Italian's appreciation of Dante than a foreigner can to an Englishman's feeling for Shakespeare. The twentieth-century reader needs also to accustom himself to a mode of thought which can seem strange at first. There are, moreover, some difficulties of interpretation; but if one avoids the extreme theories of the lunatic race of searchers for cryptograms, who have found the *Divina Commedia* a happy hunting-ground, the main lines of Dante's intention are clear enough.

I was myself somewhat slow to be overwhelmed by Dante's genius; but there are others who have been moved to the greatest enthusiasm by their very first reading of the poem, even in translation. Certainly, to accompany Dante through the three Kingdoms, from his first entry into the Dark Wood of Sin to the final consummation when his will and intellect are totally caught up in God, is a wonderful experience; and I can only echo the doubtless oversimplified dictum of T. S. Eliot: 'Dante and Shakespeare divide the modern world between them; there is no third'.

BRENDAN SMITH, O.S.B.

[NOTE:—In the next issue of the JOURNAL there will be a review of a full recording of the *Divina Commedia*, produced by Fonit-Cetra of Turin.]

²¹ *Par.* xxxi, 37–39: 'I, who had come to the divine from the human, to the eternal from time, and from Florence to a people just and sane . . .'

²² *Par.* xxv, 5: 'The fair sheepfold where I slept as a lamb.'

²³ *Convivio* 1, iii.

PUBLIC SCHOOLS IN FACT AND FICTION

INTRODUCTION

THE English Public School, that oddest of human communities, is scarcely, in its present form, more than a century old; and yet for at least two decades there have been various demands for reform and innovation coming not only from political theorists but from the schools themselves.¹ It might therefore be useful to call to mind the origins of the Public School system, in the hope that they may throw some light on its future.

In its comparatively brief history this system has produced a unique genre of literature, the Public School novel; and in these works, familiar by name but nowadays largely unread, can be seen a fairly faithful picture of the changing ethos and status of the schools they deal with. I propose in the ensuing pages to use three of the best known of these novels as source-books—if that is not too dreary an expression—for the social and economic forces which created the English Public School in the nineteenth century, so that the reader may form some idea of their proper function in the twentieth.

"TOM BROWN'S SCHOOLDAYS"

Dr Thomas Arnold, headmaster of Rugby from 1828 to 1841, is generally regarded as the founder of the modern Public School system. He did not have very long to perform this momentous task—a mere thirteen years; but momentous it surely was, if one considers the condition of the great schools of England before his time. I cannot do better here than to quote from Lytton Strachey's life of Arnold in *Eminent Victorians*:

"The public schools of those days were still virgin forests, untouched by the hand of reform. Keate was still reigning at Eton; and we possess, in the records of his pupils, a picture of the public school education of the early nineteenth century in its most characteristic state. It was a system of anarchy tempered by despotism. Hundreds of boys, herded together in miscellaneous boarding-houses, or in that grim "Long Chamber" at whose name in after years aged statesmen and warriors would turn pale, lived, badgered and overawed by

¹ See *The Observer*, 3rd May 1964, for some surprisingly radical proposals from the headmasters of three major Public Schools.

the furious incursions of an irascible little old man carrying a bundle of birch-twigs . . . It was a life of freedom and terror, of prosody and rebellion, of interminable floggings and appalling practical jokes. Keate ruled, unaided—for the undermasters were few and of no account—by sheer force of character. But there were times when even that indomitable will was overwhelmed by the flood of lawlessness. Every Sunday afternoon he attempted to read sermons to the whole school assembled; and every Sunday afternoon the whole school assembled shouted him down . . . But next morning the hand of discipline would reassert itself; and the savage ritual of the whipping-block would remind a batch of whimpering children that, though sins against man and God might be forgiven them, a false quantity could only be expiated in tears and blood.⁷

It is against such a background that one should read the most famous of all Public School novels, *Tom Brown's Schooldays*, by Thomas Hughes. It was published in 1856, but claims to be a faithful picture of the author's own schooldays at Rugby in the 1830's, in the middle of Arnold's headship, when the horrors of the 'ancien régime' typified by Keate had already been dissipated by the Doctor's reforming zeal. Although we see here the infancy of the Public Schools as we know them, the picture is at once recognizable and familiar. There are certain oddities, it is true: the boys get a plentiful allowance of beer at every meal, only wine and spirits being forbidden; and there are only two terms in the year, lasting eighteen weeks each and called 'halves' as they still are at Eton—owing, I suppose, to the difficulties of travel before the coming of the railways. But in general the Public School reader finds himself at home. There is the house system, largely Arnold's invention, with its tutelary deities, 'spirit' and 'tone', and its liturgy of 'jaws'. "I give you a toast", says the head boy of School House, "which I hope every one of us, wherever he may go hereafter, will never fail to drink when he thinks of the brave, bright days of his boyhood—the best house of the best school in England." Or again: "There's fuddling about in the public house, and drinking bad spirits and punch and such rot-gut stuff. That won't make good drop-kickers of you, take my word for it." There is also the monitorial system, which Arnold made much of, though he did not, as is often stated, invent it. Monitors at Rugby were known as 'praeceptors', and Arnold gave this privilege to anyone in the Sixth form. The 'praeceptors' play a large part in *Tom Brown's Schooldays*: in fact, the discipline of the school, apart from the classroom, seems to be almost entirely in their hands. Since they were chosen purely for their academic attainments and not for any other of the appropriate qualities, it is not surprising that many of them made indifferent monitors. Hughes does not try to conceal this, and freely admits that the whole atmosphere of a house in his day depended on the accidental character of its sixth form.

Then there is corporal punishment: not, of course, the indiscriminate scourgings of Keate at Eton, but none the less a firm belief in the therapeutic powers of physical pain. 'He gave the bully a good, sound thrashing, and years afterwards that boy sought him out and thanked him, saying it had been the kindest act which had ever been done to him, and the turning-point in his character.' There is also terrible bullying, led by the hideous Flashman, 'who never spoke without a kick or an oath'. "'Very well, then, let's roast him'", cried Flashman, and catches hold of Tom by the collar. . . . His shoulders are pushed against the mantelpiece, and he is held by main force before the fire, Flashman drawing his trousers tight by way of extra torture. . . . Tom only answers by groans and struggles. "I say, Flashey, he has had enough", says one boy. "No, no, another turn'll do it", answers Flashman. But poor Tom is done already, turns deadly pale, and his head falls forward on his breast, just as Diggs, in frantic excitement, rushes into the hall with East at his heels. "You cowardly brutes!" is all he can say as he catches Tom from them and supports him to the hall table. "Good God! he's dying. Here, get some cold water" . . . Water comes and they throw it on his hands and face, and he begins to come to. "Mother!"—the words come feebly and slowly—"it's very cold tonight".

It seems odd that Arnold, for all his humanity and reforming zeal, was unable to prevent such barbarities—and remember that in this novel Hughes is confessedly writing propaganda for the merits of Arnold's Rugby. Hughes himself gives one reason for the continuance of bullying even after the Doctor's reforms: the strictest of all the unwritten rules at Rugby was that no boy might ever complain to authority, however wretched his lot. Arnold himself let it be known that he would punish bullying with expulsion; but so strong was this code of honour among the boys that he had very few opportunities of carrying out the threat. When Flashman is finally expelled, it is not for roasting small boys but for getting 'beastly drunk' on gin at the local. Not that roasting was the only torment that a fag had to fear. A new boy on his first day had to stand on a table before the assembled seniors and sing a song 'under penalty of drinking a large mug of salt water if he resisted or broke down'. The reader will recall that salt water is a powerful emetic.

There is considerable emphasis on games, particularly cricket and an early form of rugby played for anything up to three hours by anything up to three hundred boys.² These games are not as highly organised as they were to become in the high summer of the Public Schools, and indeed Arnold himself did not greatly care for them; but the essential ideas are there—the team-spirit, the house rivalry, the character-building, the compulsory attendance at big matches, and so on.

² It was only a few years before that William Webb-Ellis had seized the ball during a school game and given Rugby its own type of football.

'Bravo, youngster, you played famously', says one head of a house to a fourth former. 'I'd sooner win two house matches running', says another, 'than get the Balliol scholarship any day'. 'As endless as are boys' characters', muses the author, 'so are their ways of facing, or not facing, a scrummage at football.' And towards the end of the novel comes what must surely be the most implausible piece of dialogue in the whole of English fiction. A master is chatting to Tom and his friend Arthur at a cricket match. "What a noble game it is!" he remarks. "Isn't it?" says Tom. "But it's more than a game, it's an institution." "Yes", says Arthur, "the birthright of British boys old and young, as 'habeas corpus' and trial by jury are of British men."

I will not weary the reader with the plot of *Tom Brown's Schooldays*, which traces the fortunes of its hero from his first day at Rugby to his first visit as an Old Boy, on the occasion of Dr Arnold's premature death at the age of forty-seven.³ As I said before, the background to this famous and authentic picture of Public School life seems familiar enough to us today, 130 years later. But if one examines it more closely, it soon becomes evident that there are two important elements of the canonized Public School tradition that are missing. I will deal with these separately—and they are really the chief point of this paper.

The first difference between Hughes' Rugby and the typical Public School of say, 1900, or, for that matter, 1965, is a *social* one. There is an almost total lack of social tensions in *Tom Brown's Schooldays*. It is true that the town boys (for whose benefit, incidentally, the school had originally been founded) are known as 'louts', and that occasional insults and even blows are exchanged with them. But the word 'lout' is, after all, neutral enough beside its modern equivalent 'oik',⁴ and in any case little is made of it. As for the school servants, the tradesmen, the game-keepers and so on, Tom Brown and his companions are on very easy and natural terms with them. The really remarkable thing is the absence of social tensions *within* the school. As far as I can recall, there is not, in the whole of the book, a single reference to the social background of any boy, apart from a trivial mention of Tom and his protégé, Arthur. It is assumed, of course, that they are 'sons of gentlemen'—but then only gentlemen could afford to pay Arnold's fees, which were not low. This is borne out by a recent study⁵ which has shown that between the years 1800 and 1850 only about one English boy in every 250 was educated at a Public School.⁶ Of those who were, at least a half came

³ One point of style, however, is worth observing: the author's naively tendentious choice of surnames. Compare the sinister sound of Flashman with the wholesome names of Brown and his friends East, Hall and Arthur.

⁴ Perhaps from 'hoickman', a shopkeeper (? one who 'hoicks' things about).

⁵ T. W. Bamford, *British Journal of Sociology*, September 1961.

⁶ The present-day figure is hard to compute because of the ambiguity of the term 'Public School': let us say one in every forty.

from the landed gentry, and a further eighth were sons of Anglican clergy (i.e. the highest category of 'gentlemen'). Sons of farmers, businessmen, army officers and professional men were much scarcer in proportion than they are now, and, except at St Paul's, the lower classes were virtually absent. This is a very different state of affairs from the early days of the Public Schools, when Winchester and Eton, for example, were founded explicitly for 'pauperes et indigentes'; different, for that matter, from the year 1681, when the headmaster of Sedbergh was accused of illegally charging fees of some £3 a year.⁷ Tom Brown himself is the son of a Berkshire squire, and one is simply left to assume that everyone else at Rugby is of similar social standing. They all have simple names; there are no 'toffs', no 'funny' accents, no particularly rich or particularly poor boys. Even Flashman, degenerate creature though he is, comes, apparently, from the same background as everyone else. There is not the least suggestion, as there would have been had the book been written fifty years later, that his father was a 'nouveau-riche' and his grandmother a bar-maid.

This is all very odd: there is plenty of drinking and gambling and fighting and bullying in *Tom Brown's Schooldays*—why not snobbery as well? The answer, I think, lies in the date. Arnold came to Rugby in 1828. The industrial revolution had, of course, already by then wrought irreversible changes in English life; but the growth of a prosperous, city-dwelling, social-climbing bourgeoisie, one of the inevitable results of industrialisation, had not had time to affect the Public Schools in any important degree. In the decades immediately after Arnold's time, however, this new class became more and more influential, and before long the rich, self-made industrialist or businessman became one of the typical figures of the Victorian age. These people had little in common with the squires, parsons and lawyers of the older England, but they had far more money. They also tended to have a feeling of inferiority about their position in society, their rootlessness, their lack of family tradition, and their imperfect education. But if they were not the sons of gentlemen, they saw no reason why they should not be the fathers of gentlemen; and they strove to get their own sons into Public Schools, whether as a further status-symbol for themselves, or through a genuine desire that their children should have and value an education which they themselves had lacked. To such persons, the obstacle was not high fees but the scarcity of places in the older schools, and the social prejudices of these establishments. The only solution was to create more Public Schools. Between 1841 and 1862 no fewer than thirteen new famous schools were founded, an average of about one every eighteen months: Cheltenham, Marlborough, Rossall, Radley, Bradfield, Wellington, Epsom, Clifton, Malvern, Haileybury, Lancing, Hurstpierpoint and Ardingly,

⁷ A. F. Leach, *Early Yorkshire Schools*, p. 426.

not to mention small grammar schools, founded long before, such as Repton and Uppingham, which during the same period were turned by able headmasters into leading Public Schools. A similar and equally significant development was the founding, in 1863-64, of two Public Schools, Framlingham and Cranleigh, specifically for the sons of well-to-do farmers. Observe, by the way, how many of the new foundations in this list are within easy reach of the Midlands, the chief centre of the industrial revolution. I am not, of course, suggesting that these new schools were peopled entirely by the sons of nouveaux-riches. The industrial revolution had also spread prosperity among the professional classes; thus Wellington had special connections with the army, Haileybury with the Civil Service, Marlborough with the Anglican clergy, and Epsom with the medical profession.

These facts should make it fairly plain where the traditional snobbery of the Public Schools comes from, and why such a distinctive feature of later nineteenth-century establishments was lacking in Arnold's day. This snobbery has, unhappily, persisted into modern times: a system which owed so much of its success to social ambitions has, naturally enough, remained socially divisive.

The second odd omission in *Tom Brown's Schooldays* concerns the supposed purpose of a Public School education. If one had asked a Public School master of fifty years later, he would have told one very succinctly what he held this purpose to be; and it is very likely that he would have used the word 'leadership'. So, for that matter, would many Public School masters today. But what does Hughes say that Arnold's Rugby was trying to produce? In order to tell us, he uses a device which has since become a cliché of school novels—the father's 'jaw' to his son as he sets off for his first term. "I don't care a straw for Greek particles or the digamma", says Squire Brown to Tom; "if you'll only turn out a brave, helpful, truth-telling Englishman, a gentleman, and a Christian, that's all I want." In his preface to the novel, Hughes stresses the religious side a good deal more. 'My sole object in writing', he says, 'is to preach to boys . . . The only true wisdom for a boy is to bring the whole of his life into obedience to Him whose world we live in, and who has purchased us with His blood; and that whether we eat or drink or whatsoever we do, we are to do all in His name and to His glory.' Fifty years later, in the hey-day of the Public Schools, this deeply religious spirit that inspired Arnold's work at Rugby would have seemed altogether too priggish and 'pi'. 'Christian gentlemen', they would have said, 'are all very well; but we want more than that: we want leaders.'

Now the word 'leadership' is meaningless cant unless we are told who is to lead whom, and in what direction. In the year 1900 the meaning was in no doubt: Public School boys were intended primarily to lead troops into battle against the Queen's enemies, or to lead subject peoples

to law, order and civilization—in other words, to run the British Empire. This was put very clearly by Welldon of Harrow, writing shortly after the Diamond Jubilee. 'An English headmaster, as he looks to the future of his pupils, will not forget that they are destined to be the citizens of the greatest empire under heaven . . . He will inspire them with faith in the divinely ordered mission of their country and their race.'⁸ Here, then, is the reason for this second oddity about *Tom Brown's Schooldays*—the rise of the British Empire. Hughes has a couple of passing references to it—East, for example, ends up by going out to India with his regiment—but that is all. In the period between Arnold's headship and the death of Queen Victoria, the empire had so engrossed the attentions of the nation that the Public Schools, from being academies for Christian gentlemen, had become training-camps to supply it with its natural leaders.⁹ Of course, the matter was not stated quite as flatly as that. The old talk of Christian gentlemen was still kept up, but the genuinely religious spirit of Arnold was largely forgotten, and replaced by that peculiarly British brand of Christianity preached by the late Lord Beaverbrook and Field-Marshal Montgomery.

The rise of the Cadet Corps as an essential adjunct of a Public School may serve as a further illustration of my thesis. Its original title of 'Officers' Training Corps' is not without significance. It is difficult to imagine that Arnold—whose Christianity may have been muscular, but was certainly not militaristic—would have enjoyed seeing his boys in puttees, drilling with rifles and mortars on Big Side at Rugby.

My point, then, so far, is that beneath the surface similarities there are very important differences between the early Public Schools as typified by Arnold's Rugby, and the institutions of which we are the present-day inheritors, the great boarding schools of the later nineteenth century; and that these differences were due to two profound changes in British history during that century—the growth of a rich, industrial middle-class, and the rise of the British Empire.

P. O'R. SMILEY.

(To be continued)

⁸ Quoted in R. Wilkinson, *The Prefects*, p. 101.

⁹ Wilkinson, *op. cit.*, draws various comparisons between the Public School system and the education of mandarins to administer the Chinese empire.

AMERICA

PART I

MORE than any country America is pervaded by contrasts. There is the staggering contrast between the élite and the rest. The former are sophisticated, intelligent, usually rich and originating from homes of every degree on the social scale, every degree of wealth and poverty, every national background and every part of the country. They are usually to be found in an area centred on New York and Boston and on the West Coast. For this reason these places are even less typical of the rest of the United States than London is of the rest of England. On the other hand there is most of the rest of the country earnestly trying to live up to this standard but weighed down by this same earnestness, a suffocating provinciality, and a most unpromising tradition. There is the equally violent contrast between the vast wealth of most of the population and the virtually aboriginal life of the very poor inhabitants of the Appalachians, the deep South, the Spanish South West, and for that matter any of the big cities. These people are as low as the lowest Indians. Such contrasts as these are to be found in every part of America and in every aspect of life. The explanation is often evident from geographical and historical circumstances.

The size of the country alone puts it beyond comparison with European countries. New York is only just more than half-way between London and Los Angeles and the time differences are of course corresponding. At the present moment about half the Governors of Massachusetts were in office before the revolution. In 1848 San Francisco consisted of only one brick house and a few wooden houses. Many of the Western States were still territories even after the beginning of this century. Wyoming, for all its famous 100,000 square miles of green grass, can only boast about 300,000 citizens and most of them live in Cheyenne. The Eastern and Southern states are in many ways quite similar to Europe, but the Middle West and the Far West have no parallel except Siberia. The Great Plains stretch for well over a thousand miles from Ohio to the Rockies with only Chicago, St Louis and Kansas City before one reaches Denver. The life in these areas is bound to conform with the country.

The United States can be divided into several radically distinct areas. New England and the Middle Atlantic states are the traditional leaders of America. They have the best universities, although California is probably as good in this respect. In fact, although I never reached¹ the

¹ The author is an Old Boy, (St Wilfred's 1962), who between leaving and University toured the U.S.

West coast, I understand that California is the equal of the North East in most respects. They have the best, and indeed the only architecture worthy of the name that was developed in America until the revival of imagination in recent years. Even those who are not the elite are comparatively sophisticated. It was largely in this area that what they like to call the mainstream of American history, culture and tradition was set on its course.

Further West there are the big industrial states, mainly around the Great Lakes. These are much what one might expect of the industrial area of any country except for two things. The first is that the immense importance of industry in American life gives them an importance quite out of proportion to their size. It is interesting to note that in the 1960 presidential election Kennedy had a majority of the votes only in these three areas in the North and East. Nixon had a majority of all the rest of the country. The other interesting point about this area is Chicago which is becoming a very cosmopolitan city. The art gallery in Chicago is very excellent indeed, and I got the impression that it was not there just because they had money to spend.

The South, as everyone knows, is going through a difficult period. In fact there are few places as iniquitous as Birmingham and Little Rock. On the other hand there are equally few places as enlightened as Raleigh and most of North Carolina. The South is not populated entirely by bigoted racists, but the racists have a crusading spirit which is very typically American and overwhelms everything else. It would be difficult not to be extremist in that climate at the best of times. The pettiness of these fanatics is as bad as their ideas. The filling stations have three separate lavatories labelled Men, Women and Colored. The greatest tragedy of the South is that these pusillanimous crusaders should have such a strangle-hold over the rest of the country. One of the few reliefs in the whole area is the city of New Orleans. This is one of the most exciting cities in the country since it has kept much of its French Mediterranean tradition. The French effectively occupied a belt of only about fifty miles depth along the Gulf of Mexico, but they have maintained their cultural tradition in the teeth of the terrible deep Anglo-Saxon Protestantism inland and are, I think, the only national group to have achieved this independence. New Orleans preserves this French Catholic tradition while merging just sufficiently with the rest of the country to be both American and Mediterranean at the same time.

The Middle West is made up of squares measuring one mile making up squares measuring ten miles. These start in Ohio and do not stop until the Rockies. Denver is the most dramatically situated city I can imagine. It is a mile above sea level. To the east the plains stretch absolutely flat in a gentle downward slope. It is not surprising that the

Mormons thought that they were God's chosen people after wandering two and a half years in that desert. About four miles west of Denver the road climbs in terrifying hairpins up the almost vertical face of the Rockies. The Rockies are as beautiful as any great mountains and doubly fascinating since they are full of ghost towns, deserted tracks and roads which have not changed since the stage coach days when they were last used. The most fascinating of all these towns is Leadville which claims to be the highest incorporated town in the world and has risen and fallen with every boom there has ever been. At the moment it is in a low condition living off the molybdenum boom in nearby Climax where the Climax Molybdenum Co. is in the process of taking down one of the mountains and putting it into a neighbouring valley. The pattern of booms and slumps has certainly not finished in the mountains and the inhabitants have not changed either. When I was there Leadville claimed not to have had an unsolved shooting for six months and the F.B.I. makes a thorough check of the Climax Co's personnel register twice a month.

Unfortunately I did not go further West than the Continental Divide just beyond Leadville where I saw a small monument erected to a missionary 'who carried gold and the Gospel across this pass'. Therefore I can say nothing about the West coast, the South West and Utah, all of which are extremely important areas in the country.

Different as all these areas are they have a very similar structure. The unit of the American way of life as it is practised West of the East coast and East of the West is the small town. To describe one is to describe them all. The main street is called Main Street. Main Street crosses 1st, 2nd, 3rd etc. Streets/Avenues at regular intervals. Parallel to Main Street is Washington Street/Avenue, Lincoln Street/Avenue and/or a street named after some local hero. In Minnesota, Minnehaha and Hiawatha are fairly predictable. In the centre of the town is the Post Office flying the Stars and Stripes. Next to the Post Office is the Bank looking like a parody of a Greek Temple. Next to that is the store selling everything from cameras to meals and bobby pins. The people who look after these stores are some of the nicest people one is likely to meet anywhere but the food they serve is as bad or worse than the equivalent in England. Unlike her English counterpart the girl behind the counter takes every opportunity to engage customers in conversation, especially when she thinks they are from out of town. That is usually the first question one is asked by everyone in the friendliest possible tone whether it is the taxi driver or whoever has a free moment and people would be most offended if they thought that you did not think they should be disturbing you. A British accent is an enormous asset when one meets new people because they are always doubly friendly, interested to hear what you have to say. An Irish accent is of course infinitely more

useful. The next shop will be a barber shop and along the road such other amenities as police station, filling stations—there are hundreds of them at every possible location—and any other institution that the neighbourhood can support. There is always at least one Protestant church and a Catholic one. The small town varies to a small extent depending on the nature of its location, but these variations are very slight.

The small town atmosphere is almost universal in America. With very few exceptions American cities are all small towns. Even some of the biggest cities are best described as small towns with a lot of people in them. The sense of community and neighbourliness is the spirit of the system. Each community is similar in structure to its neighbour and very similar in every other way as well to the other communities in the same part of the country. The only differences are those between the different parts of the country. Omaha and Pittsburgh are both very big cities and very important in their states but although they both have a great deal of the small town atmosphere they have no interests in common. They have a similar social structure, a similar architecture and similar politics, but Omaha is the centre of the cattle area and has the largest stockyards in the world and Pittsburgh is in the industrial area and has the biggest steel and glass works in the world. They have no real practical connections and so they have no concern for each other. Most of the big cities are, like these, given over entirely to one preoccupation which dominates the whole of life in them.

The most striking factor in the structure of the big cities and indeed the whole of the country is the behaviour of the national groups. The successive waves of immigrants have, it is true, absorbed American culture to the extent that they are without doubt primarily American and only secondarily Italian, Irish or whatever it may be. However, this said, it is quite amazing to what an extent people are aware of their original nationalities. I once heard an American-born girl with an Italian father and an Irish mother fly into a fury when it was suggested that she was not an Italian. It transpired from subsequent discussion that she could see no sense in which she was less Italian than her cousins who had always lived in Italy. This attitude is extremely common, and although it is softened by successive generations living in America, it never seems to die out. The only people who do not feel this way at all are the white Anglo-Saxon Protestants, or wasps as they are commonly known, and the Negroes: the Negroes because they realise that Africa is not their homeland and the wasps because they made America in the first place. The only sign they show which might be interpreted as looking back to England is an almost paranoid devotion to Shakespeare and an interest in Elizabethan things—but these are just as much a part of the American heritage as they are of ours.

The result of this is that one could draw a map of the whole of America and every town and divide it without too much inaccuracy into districts of nationality and religion. The importance of this politically is well known from the Presidential elections when Kennedy had to make the minutest calculations on what to say where. Nevertheless, however much one has read about it it is still amazing to see how deeply differences of race matter. Every national group has its own clubs and sense of unity. I met one Italian family who had made a lot of money and eventually fulfilled a life's ambition by buying a house in an exclusive wasp neighbourhood. The neighbours were not very friendly, but that was only to be expected. This was, however, only part of a never ending routine in American towns. The wasps move into a fine new exclusive housing area, eventually the less exclusive wasps begin to edge in and take it over. Then in a few years a brave and ambitious Jewish family will force its way in only to be succeeded by, perhaps, the Irish and then the Polish and so on until it might be taken over by the Negroes and then cleared and redeveloped for the exclusive wasps again. This pattern is not always followed everywhere, but integration is a very slow and hard won prize even for white and similar people such as the Irish and the Scandinavians. Where this does not happen it is often because it is not necessary, as for example Minnesota which is virtually a Scandinavian colony, but even there the twin cities of Minneapolis and St Paul have very different and conflicting national and religious characters which they jealously preserve.

Much of the explanation for this is to be found within the system itself. As each national group has come to the country it has usually suffered from two great disadvantages. The first is that of being newcomers in a system which is already being run by someone else and the second is that they had usually been the lowest and least privileged members of their former homeland's societies and so would not be equipped to fit themselves in half-way up the scale. Since they therefore had to fight even for the most basic rights, they naturally look upon rights as things which are by their nature to be fought for and earned rather than things which are natural to man. Some peoples have of course just never made it. The Mexicans in all the states of the South West are in a condition as bad if not worse than that of the Negroes and there is no sign of their doing anything about it. The Indians are faring even worse, except the Seminoles in Florida who are now in the process of selling the State of Florida to the Federal Government—they never signed a peace treaty with the United States.

American cities are different from their English counterparts in many ways. On the whole they are dirtier and noisier and much more full of activity, though not of life. Apart from the few great ones, they have a

terrible atmosphere of impermanence. All the buildings are fairly new and look as though they are not built to last for longer than a few years. Unfortunately, young as they are, most of them look so scruffy or slick as to seem quite hopelessly out of date and out of place. A most striking feature is the suburbs. Although many of these are as bad as their English counterparts, many others are extremely attractive. Their chief attraction to me was the absence of fences between most of the gardens which gives them an atmosphere of space and freedom which contrasts most favourably with the claustrophobic privacy of so many individual gardens.

MICHAEL TUGENDHAT.

(to be continued)

ESCAPISM?

'I CANNOT say how deeply I regret the decision of my nephew to abandon his studies and become, of all things, a hermit. God gave him good abilities, gifts of leadership and a position in the world. It was his responsibility to make the most of these talents and then to use them for the glory of God in the service of his fellow men, here in the world where real life is lived and souls are saved or lost. This gesture of rejecting the real world is a sign of religious immaturity, a refusal of reality as it is, however harsh and regrettable in some aspects, and an abdication of the vocation implied in his talents. I hope he will in time come to see the religious egotism of this choice and return to the true battlefield.'

From an imaginary letter written c. 495 A.D. by an uncle of St Benedict.

PERU — POVERTY AND PROGRESS

IN January of 1964 I was sent out to Peru by V.S.O. to join twelve volunteers already working there.¹ Most of the volunteers, like myself, were recent school-leavers, but there were two electricians as well, and they guided us in our work electrifying the new houses which are being built around Lima.

Soon after the war people in the slums of Lima, tired of paying excessive rent, joined together and decided to invade private land near Lima. The idea soon spread, and now half of the two million population of Lima consists of these invaders who live in settlements called 'barriadas'. At first there were serious clashes with the police, but gradually the Government realized that these invasions could help to solve the acute housing problem, and so the 'barriadas' became legal. The former slum-dwellers were soon joined by peasants from the Sierra (the Andes), who thought they could earn more money in Lima, and invasions, as well as people from the Sierra, continue to increase the barriada population of Lima.

At first the invaders live in mat-huts and in the less organized barriadas they may have to live like this for many years. In the barriada in which we live, however, new brick-walled houses are being built at an astonishing rate. The houses are all built by the owners themselves, and they can borrow money from a Government agency to be paid back at a very low rate of interest. The idea is that by building their own houses the owners will take pride in them and thus the barriadas will be quite reasonable residential areas in a few years.

Our work was to train Peruvians as electricians, as there will be an endless amount of work in the future and electricity, where it exists, is invariably very dangerous in Peru. However, to keep apprentices long enough to teach them very much has been extremely difficult, as the small profit we made from installations has not been enough to pay them, and so we have had to be content merely to do cheap installations. However, half of the group are going to work in another barriada soon, and by charging normal prices it is hoped to be able to keep apprentices for two or three months.

As yet there is no electricity in our barriada, though it has been promised for months. The effects of this are considerable. For instance,

¹ The author is an Old Boy (St Thomas', 1963).

there is a great amount of petty thieving and assault which could certainly be decreased by street-lighting. As a result every household has at least one guard-dog, trained only to bite. It is estimated that there are 10,000 dogs in our *barriada*, which has a population of 35,000. They love trying to bite riders of scooters, and we have been lucky to have no ill-effects from the twenty bites we have received between us, as there is a certain amount of rabies around.

The organization of *barriadas* varies from one to another, but in ours the houses are neatly set out with wide streets in between. As yet there is no sewerage, but the streets are surprisingly clean, mostly due to the hungry dogs. In some parts there is running water, but most of it is brought in lorries and sold.

The average *barriada*-dweller is very poor, and the average income is £4 a week. Although there is practically no starvation there is plenty of malnutrition, often shown by the hair changing colour which looks very odd, since the people are mostly of Indian and Negro blood. One day a girl asked me for 4s. because she had to feed her six brothers and sisters for three days and had nothing. Generally, however, the people, as many South Americans tend to do, cover up their poverty and would rather have a façade to their house than a good meal every day.

After months of trying to start a Boys' Club we eventually managed to. At first we had table-tennis and darts, but now there is boxing and table-football. Recently we were given the proceeds of a film *première* in Lima, and together with gifts from two English Youth Clubs we are now thinking about building our own premises, but we still need several hundred pounds before we can start.

After nearly four months in the *barriada*, five of us are now working in the Sierra on various new projects. We live in a small village at 11,000 feet above sea level and our work is mainly agricultural. The people here are poorer than in Lima and are very backward in many ways. Those who go to Lima are usually the more enterprising ones, and so it is not surprising that a horse and cart has never been seen here, or that manure is never put on the fields.

We have been given a piece of land on a hillside which is barren and eroded. We hope to rejuvenate this by planting trees on it, to stop the erosion and eventually to allow pasture to grow. First, however, a fence has to be constructed, about three kilometres long with fifteen hundred post-holes, each of which take about an hour to dig. If the scheme is successful we hope others will follow our example.

Another idea is to start a milk co-operative. The aim is to get at least fifty people to send their milk to a town about sixty miles away, and to share the profits instead of one gaining everything. If enough milk is sent the cow-owners can perhaps receive twopenne a litre more

with which they could increase milk production by feeding their half-starved cows better. It would also be a way to force them to improve their hygienic arrangements. Later their profits could be increased even more by making cheese and butter.

Next week we hope to print the first number of a newspaper, which will include articles on farming, hygiene, co-operatives and subjects of general interest. We already have a notice-board with information on these subjects, though unfortunately it was stolen (for firewood) last week and so we will have to make a new one.

The village we live in is divided into four 'cuarteles' (divisions) and any decision has to be agreed unanimously by the leaders of the *cuarteles*. Within the *cuarteles* everybody has a vote, though in the national elections only the literate can vote. The village is the most progressive in the area, and it has had its own hydro-electric plant for forty years. At the moment a school, a medical post and a drinking-water system are being built. All the work is done free by the 'comuneros' (community members), and if they do not work they have to pay a fine or find a replacement. This system continues until the work is completed.

The average person is very slow to change his ways and new ideas are very difficult for them to understand. This is certainly the most trying thing we encounter. It is partly due to simplicity and partly to the fact that many of them are permanently drugged with coca, a leaf which they chew to keep off hunger.

The problems of the Church are very great. In our *barriada* only 2,600 people attend Mass on Sundays, with two hundred Communion. Five years ago, however, ten attended Mass and two received Communion. The present figure is roughly in keeping with the nine per cent average in South America who practise the Faith. The main problem is to encourage the people to marry and to baptize their children, which they prefer to leave until they can have a *fiesta*, which is often never. In 1962 San Martin de Porres, a Peruvian saint, was canonized, and devotion to him tends to subordinate God to second place.

Undoubtedly the greatest problem besetting Peru is drunkenness. During one three-day *fiesta* in our village of 4,000 people, about £13,000 of beer was drunk. Much of the poverty and malnutrition could be wiped out if less beer were drunk and the number of broken families could also decrease. Only Bolivians drink more beer per person.

People say that Communism is very strong in Peru and in the Universities it certainly is. However, the problem is greatly exaggerated. For instance, when some peasants near Cuzco revolted because they were earning about a halfpenny a week and a pair of trousers a year, they were immediately labelled Communists, which is not necessarily true. Most of the so-called Communists are merely anti-American and know

nothing of Communist teaching. The National Stadium disaster in which between 300 and 1,000 people died (nobody is quite sure of the numbers) and which, it was said, was caused by agitators and was a perfect opportunity for a Communist Revolution, showed, I think, that the average Peruvian does not want a Communist take-over, though the Government took every precaution to prevent such a revolution.

It is inevitable that Peru, like other underdeveloped countries, should be in too much of a hurry to catch up with richer countries. However, the future is very promising. Perhaps the best aspect is that Belaunde, the President, seems far more honest and respected (by the poor) than his predecessors and he is making real efforts to enforce agrarian reform and social justice. Once he is fully trusted perhaps more trust will spread among the poorer people and then only patience is needed before Peru is a prosperous nation.

T. CONNERY.

MANNERS AND MAN

MORAL formation cannot be separated from a training which, for lack of a better word, must be called education in *savoir-vivre*, in politeness, in social graces. Young workers must be encouraged to have better manners, to know how to live, to be more polite, to have an air of greater distinction . . . Triviality, 'couldn't care less', coarseness, neglect about one's clothes, about bodily needs, in one's pleasures, all this should be rigorously fought against among working class youth.

CARDINAL JOSEPH CARDIJN.

ON PRAISING GOD

. . . But the most obvious fact of praise—whether of God or anything—strangely escaped me. I thought of it in terms of compliment, approval, or the giving of honour. I had never noticed that all enjoyment spontaneously overflows into praise unless (sometimes even if) shyness or the fear of boring others is deliberately brought in to check it. The world rings with praise—lovers praising their mistresses, readers their favourite poet, walkers praising the countryside, players praising their favourite game—praise of weather, wine, dishes, actors, motors, horses, colleges, countries, historical personages, children, flowers, mountains, rare stamps, rare beetles, even sometimes politicians or scholars. I had not noticed how the humblest, and at the same time the most balanced and capacious, minds praised most, while the cranks, misfits and malcontents praised least. The good critics found something to praise in many imperfect works; the bad ones continually narrowed the list of books we might be allowed to read . . .

Except where intolerably adverse circumstances interfere praise almost seems to be inner health made audible . . . I had not noticed either that just as men spontaneously praise whatever they value, so they spontaneously urge us to join them in praising it: 'Isn't she lovely?' 'Wasn't it glorious?' 'Don't you think that magnificent?' The psalmists in telling everyone to praise God are doing what all men do when they speak of what they care about. My whole, more general, difficulty about the praise of God depended on my absurdly denying to us, as regards the supremely Valuable, what we DELIGHT to do, what indeed WE CAN'T HELP DOING, about everything else we value.

I think we delight to praise what we enjoy because the praise not merely expresses but completes the enjoyment; it is its appointed consummation. It is not out of compliment that lovers keep on telling one another how beautiful they are; the delight is incomplete till it is expressed. It is frustrating to have discovered a new author and not be able to tell anyone how good he is; to come suddenly, at the turn of the road, upon some mountain valley of unexpected grandeur and then have to keep silent because the people with you care for it no more than for a tin can in the ditch; to hear a good joke and find no one to share it with (the perfect hearer died a year ago). This is so even when our expressions are inadequate, as of course they usually are. But how if one could really

This extract is from 'Reflections on the Psalms' by C. S. Lewis, published by Geoffrey Bles, at 12s. 6d., and is reproduced here by kind permission of the publishers.

and fully praise even such things to perfection—utterly ‘get out’ in poetry, or music or paint the upsurge of appreciation which almost bursts you? Then indeed the object would be fully appreciated and our delight would have attained perfect development. The worthier the object, the more intense this delight would be. If it were possible for a created soul fully (I mean, up to the full measure conceivable in a finite being) to ‘appreciate’, that is to love and delight in, the worthiest object of all, and simultaneously at every moment to give this delight perfect expression, then that soul would be in supreme beatitude. It is along these lines that I find it easiest to understand that ‘heaven’ is a state in which angels now, and men hereafter, are perpetually employed in praising God . . .

To see what the doctrine really means, we must suppose ourselves to be in perfect love with God—drunk with, drowned in, dissolved by, that delight which, far from remaining pent up within ourselves as incommunicable, hence hardly tolerable bliss, flows out from us incessantly again in effortless and perfect expression, our joy no more separable from the praise in which it liberates and utters itself than the brightness a mirror receives is separable from the brightness it sheds . . . God is inviting us to enjoy him.

Qui et animam suscipiat illius

CHRISTIANI SCRIPTORIS

LITTERARVM EXPLICATORIS VTRIVSQUE VNIVERSITATIS INSIGNIS SOCI

CORRESPONDENCE

THE PILL

25th November 1964.

DEAR SIR,

I was very interested to read Dr Blackiston's letter in the JOURNAL and heartily approve that a subject which is of such great importance today to those who naturally wish to send their sons to Ampleforth in like manner to themselves, should be freely discussed.

Although I realise that his letter is factually medical and not concerned with the moral issue, the dilemma which faces so many of us today is one that can hardly be postponed for five or maybe even ten years.

The inescapable fact for our generation is that it is harder today than it has ever been to earn a sufficient net income to give one's children the same education as oneself, with school fees ever rising and children fairly close together.

My wife and I have been married nearly nine years now and expect our fourth child which will be my wife's fifth pregnancy. During the past five years we have been to *the* specialist in the Harley Street area to perfect the so-called 'rhythm method', and after two blatant failures he has now written to me saying that this method might work successfully for a few years but there would always be the times in the future when there would be further failures. In this time he gave my wife a course of Enovid to regularise her cycle but the subsequent failures did not seem to indicate that this treatment was much use.

I do not want you, Sir, to feel that I am disgruntled about all this because I am not at this moment and look forward to our fourth child. But there does come a time when, on the grounds of economy and financial good sense, one has to call a halt. In spite of the maladies of this day and age I still happen to be very much in love with my wife. By the time our child is born we will both be about 30. As a solution to our problem the diehards would advise total abstinence. As a result, many of our contemporaries have turned to the usual methods of contraception and cut themselves off from the Sacraments.

I for one am not prepared to sacrifice the happiness of my marriage through complete abstinence, neither am I prepared to force an unwanted string of further children on to my wife to the detriment of my present children, saying at the same time, 'It is the will of God'. We therefore appear to be between the devil and the deep blue sea, with one possible alternative, and that is the Pill.

The Church is anything but united on this question, with the old guard constantly fighting the reformers, and I have already been told by one young priest that he would not consider its use by us to be mortally sinful under the circumstances. Who knows whether it really offends

against Natural Law? Is it within the definition of 'chemical or mechanical means'?

Drowning men invariably clutch at straws and it is thus that my wife and I are at present considering the Pill.

There may be side effects, but it is said that they wear off. It may be true that subsequent children could be affected but we do not intend to have any more. It may be true that, if some form of pill is taken for two-thirds of our lives, pituitary adenoma may result, but we both sincerely hope that a permanent answer will have been found within the next ten years and during that time I am quite prepared to take a correlative type of pill for males alternate years with my wife.

The one really important factor is the continuation of our marriage on a happy Christian basis, to which should be added the duty we have to our four living children that they should have the same opportunity to be brought up to lead the same sort of happy Christian lives themselves. Surely it is our duty as parents to take some risk during the next ten years when so much would otherwise be at stake.

For obvious reasons I ask you to allow me to remain anonymous.

Yours sincerely,

LAICUS.

7th December 1964.

DEAR SIR,

Since you have chosen to air this subject in your last two numbers, perhaps you will allow three further brief comments:

1. There are basically two problems. Pope Paul was reported as saying, 'On the one hand there is the problem of family morality, on the other hand there is the problem of increases in population'.

2. On family morality Catholic teaching has been, until recently, clear and straightforward. Virginity, chastity and continence have been respected. Irresponsible production of children both within as well as out of marriage has been condemned. Marriage of people not yet emotionally mature has been discouraged. In a Christian country even a modest attempt to follow such teaching could quite possibly result in control of population growth.

3. On population increase as it affects non-Christian countries, Catholic teaching has been by no means so clear. The command 'To increase and multiply' needs to be balanced by our Lord's insistence on solitude and by the stress which *Mater et Magistra* lays on the 'dignity of Man'. Catholics could never tolerate a 'standing room only situation'. Yet the Church has still to indicate how such a situation should be avoided were it ever threatening in a non-Christian country.

Yours faithfully,

GUY NEELY.

Chislehurst, Kent.

7th January 1965.

DEAR SIR,

Mr Neely makes three points.

1. His first is merely a statement. I am sure he would agree that, although there are two problems, we expect a single answer. It is the same Person who designs family happiness as designs growth in population. There must be a solution which is both morally good and demographically sound.

2. I thoroughly agree that we give our Catholic teaching a bad press. We start off with biological mechanics; we should start off with 'What is love?' It is this that our contemporary friends want answered and that gives the right approach to the whole topic. After all, we and the F.P.A. are equally convinced that 'the primary purpose of marriage is to raise a family in happiness and love'. What we have to discuss is 'What is happiness and love, how do we attain it?'

I thoroughly disagree that any country with a real population problem could control it by means of continence (excluding use of rhythm). Does Mr Neely really think it would be successful in Mauritius, say, or Malta? And even in India, where there was a cultural and religious practice of continence as strong as any Christian country, no one has suggested that it would have been adequate, apart from the use of rhythm. No, what we have to learn and recognise is that our ever increasing and ever more certain knowledge of the body's working and rhythm is given by God when it is most needed, is relevant to that love which is at the heart of family morality and that it holds out real hope to our desperate needs. It is a great tragedy that India never gave 'the use of rhythm' a fair trial before proceeding to contraceptives and sterilisation.

3. Mr Neely's third point is hypothetical. The wild 'standing room only' statements that we hear need such heavy qualification as to make them absurd. The need for population control is among us already, but its solution is of great delicacy, involving demographic, economic and moral factors of which we have but tentative knowledge (read Nevett's *Population: Explosion or Control?*). One thing, however, is quite clear: the Church's teaching on all this is one and the same for every man; its aim is the happiness of the family (and through that the glory of God); we urge it on all men, for their sake.

Yours sincerely,

THOMAS CULLINAN, O.S.B.

AMPLEFORTH ABBEY, YORK.

5th January 1965.

DEAR SIR,

I am writing to express my regret for a mistake in my letter published in the last issue of the JOURNAL and to make the necessary correction.

In paragraph ten the words *promine* and *retine* should, where they occur in brackets, be exchanged. I apologise for the slip of the pen that confused these two words.

Since the publication of my letter, other evidence has been brought forward, including the following which suggests that the use of the Pill (i) can cause an endocrine upset resulting in acute intermittent porphyria,¹ (ii) entails a possibility of arterial thrombosis as well as a venous thrombosis,² (iii) is connected with cerebrovascular accidents.³

It is only fair to say, however, that an excellent article of the opposite opinion has been written in *The Lancet*, entitled 'Some medical aspects of oral contraceptives' by Lord Brain, Professor Parkes and Dr Bishop, a consultant endocrinologist. These authors do not believe that there is evidence of oral contraceptives causing neoplasms or permanently affecting the pituitary or ovaries, or impairing subsequent fertility, though even they do admit that 'the risk of thrombosis, embolism and interference with liver function require further investigation'. And one of the authors, in a letter to *The Times* that was reprinted in *The Sunday Mirror* of last 1st November, stated that 'so long as there is a possibility of harmful effects later, continuous research is essential'. That the authors do not represent an accepted opinion is clear from the words of another consultant endocrinologist, Dr A. Stewart Mason, when addressing the 11th Annual Conference of the Catholic Advisory Council in November 1964: 'the possibility of the Pill causing or exaggerating a genital cancer cannot be assessed' and 'until every aspect of the physiology of the Pill is known, its safety cannot be guaranteed'.

I therefore repeat the essential point of my first letter; it is not yet time to accept the Pill as the answer to all difficulties.

Yours sincerely,

(DR) PETER H. BLACKISTON.

KEEPERS COTTAGE, KENNETT, NEWMARKET.

¹ Wetterberg, L., *The Lancet*, 1964, 2; p. 1178 (Sweden).² Hartveit, F., *The Lancet*, 1965, 1; p. 60 (Norway).³ Stewart-Wallace, A. M., *B.M.J.*, 1964, 2; p. 1528 (England).

HELP FROM OLD BOYS

10th January 1965.

SIR,

Dr Neville Moray's letter and the ensuing correspondence in your June 1964 Number gives just emphasis to the need for action to help those who are in need.

Many Ampleforth Old Boys are already actively engaged in playing their part at Poplar, the Lourdes Pilgrimage, and V.S.O., but a great number are unable, for various practical reasons to participate, and yet would 'like to do something to help'. I feel that an activity which would not make regular and substantial inroads into their time would gain wide support, and the following suggestion is made with this in mind:

Boys nearing the end of their studies at Ampleforth are at the threshold of their working life, and yet very often have little idea as to which direction to take. Some are fortunate in that they have a further three to four years at University or a centre of Advanced Learning during which time to establish more clearly where best to apply their abilities, though by no means all undergraduates in their final year know for certain what they want to do.

At the same time amongst the ranks of our Old Boys we have a wealth of experience about all walks of business life, which competent advice could be enormously helpful to boy, parent, and Careers Master alike, if it could be tapped. To this end I would like to see informal panels of twenty to thirty Old Boys organised on the same regional basis as the Annual Dinners, with each member being an expert in his field, and willing to give the benefit of his advice when called upon by the Careers Master.

No doubt this is already being done on a limited scale, but if the plan were adopted on the scale suggested it would deal with the problem in a more realistic way, and in the long run promote the influence of Ampleforth and Catholicism in the world we live in.

I have the honour to be,

Sir,

Your obedient servant,

LACI NESTER-SMITH.

64 HOLLAND PARK, LONDON, W.11.

[This is an excellent idea and something that in fact we were beginning to think about. If any Old Boys would care to co-operate in some sort of scheme on the lines suggested above, I should be very glad to hear from them. Other schools have been doing this for some time and with considerable success, I gather.—CAREERS MASTER.]

OBJECTIONS TO ROMAN CATHOLICISM

7th January 1965.

SIR,

It is three months since *Objections to Roman Catholicism* came out. A great fuss was made of the book in the secular press. Catholics indulging in public criticism of their Church are a strange phenomenon. The importance of the book is therefore independent of the quality of the essays, which are of very different types. There is a broad contrast between those which aim at obvious targets, and those which attempt something more out of the way. To the first group belong Professor Finberg's essay on Censorship and Archbishop Roberts's on Contraception and War; to the second Mrs Goffin's on Superstition and Credulity and Mr Pollard's on Existential Reactions against Scholasticism.

Count de la Bedoyere says in his introduction: 'The writers of these essays are creating a Catholic "image" which will powerfully help mutual understanding between Roman Catholicism and other Communions'. The 'image' created by Mrs Goffin is neither powerful nor understanding. It loses power because it concentrates so much attack upon the lunatic fringe of superstition in the Church, and the picture is of silliness and immaturity in which the pattern of the great trees of the Faith is lost through looking only at the tangled undergrowth at their feet. Discussing credulity Mrs Goffin wants to impose her personal rejections upon us all, from the doctrine of Hell to pilgrimages. One example of lack of understanding is when, writing about the Eucharist, Mrs Goffin says: 'The difference between Roman Catholics and all but an extreme wing of their fellow Christians is one of terminology, emphasis and, above all, habits of devotion'. The terminology on the Eucharist is frequently identical; the doctrine behind it is different. Had Mrs Goffin given a less distorted image her 'objections' would have been more valuable.

The problem of contraception is now *sub judice*. Pope Paul has set up his commission to report upon all its aspects. Yet Archbishop Roberts's essay may be welcomed without impropriety. Everybody has indulged in moral niceties on the Pills, often contradictory and sometimes irrelevant. We grow weary of them, and the 'image' of the teaching Church is blurred. Should the Pope's commission uphold the judgement that contraception is not a matter to be decided by the consciences concerned, and if this is to claim obedience, a positive theology of marriage is essential, and the answers to two questions must be given. Archbishop Roberts asks these questions. First: 'Why is contraception intrinsically wrong?' Secondly: 'What is the natural law?' Convincing reasons are necessary for the former and clarification for the latter.

Professor Finberg gives a witty account of Censorship. Aiming at a target which can scarcely be missed he hits it in the centre. His 'objection' is not new, but worth re-making. When this essay reminds us that the

reading of books on the Index merits excommunication from which we can be absolved only by the Pope, the reaction of most is amusement, not dismay. An anachronism which has become a mockery should be discarded.

In contrast to that of Professor Finberg is the essay by Mr G. F. Pollard, which aims inaccurately at a more difficult target. But the wildness of the marksmanship has blinded many to the existence of a target worth shooting at, perhaps the most important in this book, as it is the thought-structure of the Western Church, in which we have all been formed and nurtured. If I have seen his target correctly he does not think that theology has no need of logical argument, but rather that it has been isolated from other kinds of thought. Mr Pollard attacks scholasticism, which I understand to be the use of Aristotelian logic and some Aristotelian philosophical concepts to clarify and justify theological doctrines. The insufficiency of scholasticism lies in this: a great deal of water has flowed under bridges since the rediscovery of Aristotle in the twelfth and thirteenth centuries. The great development of logic in the last hundred years is incontestable. There is little contact between seminary and university, and so the philosophical background of the layman is often different from that of his clerical counterpart, and there seems rarely to be cross-fertilisation between the minds of each. Psychology is a new but important science. Its insights form part of the natural mental equipment of the novelist but not of the priest. To the ordinary layman this rigidity of approach is most apparent in the confessional, where the penitent is tied to certain formulae which can reduce the Sacrament to an unmeaningful legalistic activity, having small connection with the person. In the queue-conditioned confession, habits of sin, prevailing attitudes of mind, consistent temptations may pass unnoticed even by the penitent. This can only encourage spiritual apathy, and therefore, though forgiveness is given for blameworthy acts, much of the therapeutic value of the sacrament is lost. Sins, not good and evil tendencies, are the only concern. This problem requires comprehensive teaching, but the narrow and legalist nature of scholastic and moral theology makes this difficult. The isolation of scholasticism produces a man preoccupied with classification and analysis, which is unable to help his understanding of personality.

It is unfortunate that those essays which deal with unusual topics are the less convincing. This is particularly so in the case of Mr Pollard, because a first-rate essay on this subject would have been of immense value.

Yours truly,

IMELDA CHARLES EDWARDS.

MOWBRAY HOUSE,
AMPLEFORTH COLLEGE, YORK.

THE VERNACULAR

27th December 1964.

DEAR SIR,

With reference to your misleading title, 'West Country Catholicism and the Vernacular in 1549', may I point out that the Celtic speaking Cornishmen were resisting, not the vernacular, but another foreign language, English. The devil they knew was better than the devil they knew not.

Yours etc., RICHARD FREWEN, O.S.B.

ST ALBANS, BEWSEY STREET,
WARRINGTON.

ARCHITECTURE AND BEAUTY

DEAR SIR,

A walk along the backs at Cambridge teaches one what astonishingly beautiful surroundings man can create to live in. Once the wise and harmonious combination of natural and architectural beauty, which is the essence of the beauty of the backs, was a common feature of our civilization; now it is rare.

The failure to appreciate the value of this kind of beauty can be seen everywhere. Ugliness is now creeping into the very heart of Cambridge; and even at Ampleforth I wonder whether one can confidently assert that the school buildings do justice to their setting.

I would like to suggest that this kind of deficiency points to something rather more serious than the absence of an aesthetic luxury. The experience of living in beautiful surroundings teaches essential lessons about human nature and the art of living. It teaches that man is happiest in beautiful surroundings because his whole nature can respond and be satisfied in them, and therefore that a good building should simultaneously satisfy his physical needs and his spiritual need to find pleasure in beauty.

Today it is fashionable to condemn any deliberate cultivation of beauty. Anything that is 'unfunctional' is termed 'artificial' and 'insincere'. But the fundamental error of the new puritanism is blindness to the fact that man's physical and spiritual needs are inseparably linked. It would limit the function of a building to providing only the appropriate physical amenities and comforts, thus ignoring the spiritual dimension and consequently the fact that to be good a building must not only be useful but also pleasing.

The loss of the desire to please is, I think, closely connected with the growth in the importance of institutional building and the decline of the house. The house is the most fundamental kind of building because, unlike an institution which is designed to satisfy a specialized and often ephemeral need, a house must satisfy all man's needs. In the past, it has been a mark of civilized living that houses have deliberately been made highly attractive and pleasant to live in: each element of the house being

made both useful and beautiful. One essential cause of the beauty of the Cambridge colleges was the desire of the fellows to make what were their homes as pleasant and attractive as possible.

Now that such emphasis is laid on the value of education as an end in itself, the academic life of the university has come almost completely to dominate its social life. The consequence is the great increase in the power and importance of the University at the expense of that of the college. The weakening of college life finds expression in the abolition of life-fellowships, the increase in the number of undergraduates far beyond the capacity of the colleges, the growing dependence on government grants, and finally, on the architectural scene, the appearance of institutional buildings.

The University is no longer regarded as a group of stable and independent communities devoted to learning, but as a large organization whose function is to provide facilities for 'higher education'. The academic and the complete social life are no longer intimately linked. A major consequence and expression of this, is a divorce between the buildings in which people live and those in which they work.

Two obvious examples spring to mind. One is the glorified block of flats which my own college has recently erected in the college gardens. It is a garish eight storey tower, one side of which is largely composed of glass; it is ugly in itself and in addition is responsible for spoiling the beauty and peaceful seclusion of what was once an almost completely walled garden. The other example is the large and expensive faculty buildings which have been erected on the west side of the river beside Sidgwick Avenue. They are composed entirely of libraries, lecture halls, and supervision rooms. They suffer from all the crudity of design that functionalism produces and, like the Peterhouse tower, show no continuity with the traditional form and purpose of Cambridge buildings. It is a mark of the extent to which functionalism is accepted in principle that these sorry additions to the Cambridge scene are not defended as economic necessities but greeted with enthusiasm as new, 'exciting' and even beautiful.

Of course I would not for a moment wish to suggest that Ampleforth architecture suffers from the same errors as these buildings show. But even taking into consideration the great and inevitable financial limitations, I do not think it unreasonable to feel that the question of beauty has been rather overlooked and that a certain dimension of human value is consequently lacking. So at any rate it can seem to eyes opened by the beauties of Cambridge. I wonder if I am alone in this impression or in the hope that in any future building at Ampleforth the importance of beauty will not be underestimated.

I beg to remain, Sir, Your obedient servant,

NICHOLAS LORRIMAN.

PETERHOUSE, CAMBRIDGE.

BOOK REVIEWS

THE THEOLOGY OF WORK. An exploration by *M. D. Chenu, O.P.* 82 pp. (Gill and Son) 9s. 6d.

This essay demands leisure and concentration in its reading. It is heavy going, especially in its early pages, but the insights gained in the exploration are worth the hard work. It is immensely optimistic.

Up to date our 'ethic of work' has concentrated on its punitive aspect (as a result of the Fall) and its dignity for the individual (based upon his personal intention rather than the objective value of his work). Thus we find ourselves strongly attracted to a 'Gill' outlook, a worship of the individual craftsman. But which of us does not also feel the basic unreality and escapism of this, knowing as we do that it provides no real answer for the technical-industrial world in which we live? A realist 'theology of work' must be based on a threefold foundation:

(a) It must recognise man's inevitable responsibility in the evolution of God's world; that his work derives value not only from his personal commitment but from the objective value of what he does and creates. In fact it is the rending of these two aspects, the interior from the exterior, that makes such a nonsense of human activity (consider, for instance, the dubious distinction between love and procreation in sexual intercourse).

(b) A theology of work must also be based on 'community values'. We find ourselves torn between excessive individualism and a communalism that threatens to engulf the individual. The Christian concept of community is not totalitarian; it presupposes and depends upon the dignity of the individual person. But a community is not a collection; it has specific values, over and above its members, precisely as a community. In the Liturgy we are beginning to see this; we know it already in the family; we have yet to recognise it in communal work, where many workers combine to produce a single object. We shall find there community values that individualism cannot recognise.

(c) If the 'community value' is fully grasped, and *only* then, we can see how the individual must submit a certain self-autonomy in order that the newfound community values and freedoms may be established. Such a loss of autonomy is in no way a depersonalisation; it is the essence of all human social values, in the family, in worship, in work. (How relevant monastic spirituality is to all this.)

This submission to the basic laws of communal work is justified by the objective value of the work achieved; in the last analysis this value arises from the part which work plays in the whole creative-salvific work of God. Such a theology of work undermines many of our current social problems, for instance it makes the employer-employee distinction irrelevant. But it does demand a full submission to the basic laws imposed by matter and its use in a complex industrial society. An architect does not gain the freedom of concrete except by sincere submission to the laws of its nature and production.

'The grandeur of our era and its evangelical good fortune are due to the fact that the "industrialisation" of the world has provoked . . . a realisation of solidarity in which poor and humble find freedom and fraternity through work and their common destiny . . .'

'As far back as the second century . . . St Irenaeus gave us the formula for social evolution: "God created matter in time, so that man, nurtured in matter, should crown it with immortality". For those who have this understanding of history, to live in the twentieth century is both a real victory and a real grace' (Pp. 73, 75).

How does one review an exploratory essay of this kind, which sets off a hundred lines of thought? It is abstruse, Fr Chenu admits that it has to be. One hopes the above does him justice.

T.A.C.

THE MODERN ARCHITECTURAL SETTING OF THE LITURGY, edited by *William Lockett*. 92 pp. 31 plates (S.P.C.K.) 17s. 6d.

This is a set of papers read at a conference held at Liverpool in September 1962. Two of the seven contributions are of outstanding importance; they are those by Charles Davis on 'the Christian Altar' and by Frederick Gibberd on 'the Liverpool Metropolitan Cathedral'. The collection would be worth obtaining for either of these contributions alone.

The need for such a conference is underlined by a remark of Mr Gibberd himself. 'Church architecture is indifferent', he says, 'because the Church is ignorant of architecture: it does not know how to choose an architect and, having chosen one, it does not understand how to brief him.' This is an appalling condemnation of the position of church architecture in this country today. It is certainly made abundantly clear in the engagingly frank paper on Liverpool Cathedral by its architect. The only ecclesiastical building that Mr Gibberd had built previously was a small Catholic chapel; also, he admits that he has little knowledge of the Liturgical Movement, and therefore of liturgical requirements. 'If, for example, someone says that a bishop's throne must be behind the high altar, or that the font may be associated with the sanctuary, then I cannot question these statements.' Yet Mr Gibberd was given only minimal instructions. It should not be surprising, therefore, that Liverpool Metropolitan Cathedral as a piece of functional architecture leaves so much to be desired. But this is not an isolated example.

Much clear and informed thinking is required; and this needs to be publicised. Fr Charles Davis's paper on the Christian altar provides just this. Indeed it is a notable contribution on a very important subject. It is not merely antiquarian, it is rigidly theological in its approach and is very clearly expressed. The outer structure of the Mass, says Fr Davis, is a meal; and the practical function of the altar is a table—not a sacrificial altar. The real Christian altar is Christ himself. No material altars are necessary for Christians; therefore, to erect great monumental altars is a theological mistake. Yet to erect just a simple table likewise is a mistake for it contradicts the whole nature of Christian art. 'It is not the function of art to represent what is visible, but to make visible hidden realities and deeper significance.' In other words the ideal altar will incorporate several levels of meaning—no easy task. But at least people should be aware of the pitfalls.

The setting of the altar is discussed at length. Once again we are warned against central altars; but perhaps equally important is the warning against ostentatious simplicity. In the church itself and in the altar in particular Earth is united to heaven; the Church Militant meets the Church Triumphant. 'Christ', says Fr Davis, 'does not come in solitary majesty but as the head of all those who live with him. This is something which ought to be expressed in the material setting of the Eucharist . . . The stark bareness of some modern churches is giving us Christ without his members—and that is not the whole Christ.' There is much in this paper which should help to expose and correct ill-considered trends in modern church architecture today.

The other papers are of less value. Professor J. G. Davies writes authoritatively on 'Baptismal Architecture'. The editor in writing on 'A Lesson from Anglican History' warns us against a modern formalism—a necessary warning when one sees the numerous miserable attempts to imitate various details of Le Corbusier's chapel at Ronchamp. The last paper by G. G. Pace, 'Architecture and Architect in the Service of the Church', is a timely warning by a notable architect against individualism and

the passion for novelty. The architect, he says, must be the servant of the Church and not its high priest. True enough, but what if the Church is uniformed and uninterested in the subject of building good churches? So often it is not the fault of the architect if the church is not suitable for Christian worship. It is with this in mind that this collection of papers is earnestly recommended.

M.E.C.

THE MIND OF PAUL VI, edited by James Walsh, S.J. Translated by Archibald Colquhoun. xvi & 267 pp. (Geoffrey Chapman) 12s. 6d.

SPEAK WHAT WE FEEL: A CHRISTIAN LOOKS AT THE CONTEMPORARY THEATRE by K. M. Baxter. 92 pp. (S.C.M. Press) 12s. 6d.

Even at second glance this may seem an unusual combination of books. They have however in common a sympathetic and interested attitude to the modern world, looking on it as something strange but rich, something needing change but worthy, too, of respectful attention, sincere even in some of its wilder manifestations.

The first is a substantial paperback containing selected lectures, sermons and pastoral letters written by the then Archbishop Montini over the past ten years. In its preoccupation with problems like 'Religion and Labour', 'the Family and the World', 'Christianity and Poverty', 'Man's Religious Sense', or the *angst* and world-refusal of the atheists and materialists, it is much more interesting to read now, in the light of recent events, than it would have been when some of the documents were written, or even eighteen months ago. It helps one to understand some of Pope Paul's actions as well as showing the kind of idea his mind is attracted to. It is a book to make us see how very much he is a man for the hour. For anyone who wanted to understand more about the way things are going in the Church, this would be a very good return for 12s. 6d. The translation, of course, is masterly.

The second book is slimmer (and a hardback), but because it was originally lectures it is both clear and well filled. For one who is bewildered by modern tendencies in drama it is a very good introduction. The essay on *Waiting for Godot* is the clearest I know. Other plays discussed (in considerable detail) are *The Living Room*, the Anouilh *Antigone* and *Les Justes*. The thesis of the book is that dramatists are striving to express their experience of this difficult age, many of them of course apparently miles away from Christianity. (It is to their anguish and to their expression of it that Pope Paul several times refers in his pastorals.) In their different ways, both books are saying the same thing: we must listen to their cries, trying to understand them, for they are the most articulate members of a humanity in pain (but it knows not the cause of the pain) and looking for a solution to its problems and for an understanding of its experience. Thus Mrs Baxter takes her title from *Lear*, 'Speak what we feel, not what we ought to say'. (This is exactly the attitude which Mauriac describes as his own in *God and Mammon*.) Mrs Baxter's little book will be a help too to someone who is merely interested in drama for itself.

A.C.

VISIONS AND PROPHECIES by Karl Rahner (Quaestiones Disputatae) (Burns and Oates, 1963) n.p.

The subject matter of this book is really private revelations. Fr Rahner includes under the term visions any auditory experiences which may be associated with them, and when these are only concerned with the personal spiritual life of the recipient he calls them mystical, when they contain a message which is to be communicated to other people or to the Church at large, he calls them prophecies, and this is the sense in which the word is used in the title.

A scholarly and theological treatment of the subject is desirable, for in time of stress and turmoil—and nobody could deny that the times in which we live are such—there is always a desire, particularly in those whose faith is weak, to receive some sort

of comfort and assurance, as they think, direct from God, and it is interesting to learn in a footnote (p. 8) that between 1945 and 1952 about two thousand cases of miracles were investigated from countries behind the Iron Curtain alone, and in Western Europe between 1930 and 1950 the Church investigated thirty series of apparitions of our Lady, with about three hundred cases of individual apparitions to children. Fr Rahner makes clear, and substantiates in a long footnote (n. 11, p. 11), that the individual Catholic is at liberty to call in question—with modesty and without contempt—even apparitions which have been approved by the Church. Ecclesiastical authority from Benedict XIV to our own day has been at pains to affirm that, when the Holy See 'approves' post-apostolic private revelations, it in fact neither approves nor condemns but merely permits Catholics to believe in them. The Church asserts no more than that they show good grounds of human credibility and do not contradict the deposit of faith.

When it comes to the criteria by which these things are to be judged Fr Rahner refers to the traditional test, often expressed in the Scriptural phrase, 'By their fruits you shall know them'. He points out that piety and personal honesty in the recipients are absolute prerequisites, in as much as no vision can claim to be genuine when these are not characteristics of the visionary, but they are not in themselves proofs of authenticity. Even saints have been deceived. In the same way the fact that the recipient is a sane, and healthy, and apparently normal individual is no proof that the experience is supernatural, because it cannot be assumed that all phenomena, which do not occur in the normal mental life of Western men, must be either pathological or supernatural. There are many so-called parapsychological phenomena (beyond ordinary experience) which occur in people who are morally and mentally sound. In the end Fr Rahner is unable to find any absolute criterion for a private, mystical, vision, and says, 'we must content ourselves with more or less probability and accord a mystical vision the respect due to the spiritual life of sane and devout people' (p. 81). Which brings us back to the traditional, and official, attitude. In fact the great masters of the contemplative life have never attached much importance to visions, and have been careful to warn their disciples against doing so. They are mere concomitants of real, infused contemplation—and not of the highest stages. And Fr Rahner goes on to say, 'where they are alleged without the properly mystical graces of infused contemplation, it can almost always be safely assumed that such visions (if not fraudulent or pathological) are parapsychological'. The principle always holds good that, if a natural explanation is possible, then a supernatural one cannot be assumed.

In the case of visions which contain a message for people other than the recipient, prophecies in the sense of this book—and they will always have some reference to the future—Fr Rahner thinks the only criterion which can justify the claim is, 'a miracle (of a different sort) which is demonstrated to be such, and is performed in such connection with the prophecy that it can really be taken as its divine confirmation' (p. 102). And this raises its problems too.

The wisdom of the Church in her very reserved attitude to these phenomena is amply vindicated by Fr Rahner's examination. This is not to say that there may not be genuine revelations made to private individuals. The possibility must be admitted, though of course such revelations can add nothing to the deposit of faith. Fr Rahner calls those which are prophecies in his sense imperatives, which show how individual Christians, or Christians at large, should behave in their given historical circumstances, but it is probable that the word imperative would never apply except to the actual recipient of the experience. For others they might be described as directives—for example, in the matter of particular devotions—which have no strictly binding force.

GERARD SITWELL, O.S.B.

GOING TO GOD by Xavier Lefebvre and Louis Perin. 318 pp. (Geoffrey Chapman) 30s. GOOD TIDINGS (Aids for teaching religion). A bi-monthly edited by the East Asian Pastoral Institute. Obtainable from Fowler Wright Books Ltd, Tenbury Wells, Worcs. 8s. p.a.

Parents, teachers and all those involved in the religious formation of the young are becoming increasingly aware of the need for a renewal and deepening in their presentation of Christianity. They also realize that there must be close co-operation between all concerned in this work if basic religious attitudes, which will meet the challenge of the modern fast changing and materialist world, are to be formed in the young. One of the crucial stages in a child's development is the moment when moral consciousness dawns and he attains the age of reason—this usually takes place at about the age of seven but being part of an organic process there is often considerable variation in children. It is at this moment the Church initiates the young Christian into a full life with God, built round the sacraments of the Eucharist, Penance, and Confirmation, the sources of the God-life in man. *Going to God*, written by two French priests who are also the authors of *Bringing Your Child to God*, reviewed in the last number of this JOURNAL, gives a comprehensive treatment of the religious formation of a child during this important period. It has been written for the person directly concerned with fostering the young person's relationship with God. It contains a great deal of useful material for both parent and teacher. The first part deals with the more theoretical side which is none the less important in order to understand the second part which is devoted to a practical course of sample lessons preparing the child for the three sacraments. The opening section contains notes on the psychological development which normally takes place between the ages of seven and ten and shows how the sacramental relationship of the child with God can meet its needs during this period. Stress is laid on the fact that religion involves and must be developed in all the different aspects of the child's life—it is a question of forming basic attitudes to God and men and not merely of imparting facts—and this concerns body as well as soul. The book contains a great deal of useful and practical material. It requires to be read carefully and as the authors state frequently, selective use should be made of its suggestions which are intended to cater for a wide range of children. Being originally intended for French readers, the idea will need to be modified in certain instances before being applied to the Anglo-Saxon environment—for example particular suggestions as regards gesturing, which has a valuable part to play in fostering internal attitudes, will not be suited to some children. At times the translation is weak but this is almost inevitable when translating works of this kind. Until more is written specifically for English readers, this book can be recommended as a good guide to all those concerned with religious formation at this important stage in a child's development.

Good Tidings provides a regular and varied supply of ideas in the field of practical catechetics. For those familiar with Fr Hofinger's work, it should be of interest as it is produced by the Institute which he runs in Manila and he is one of its contributors. Teachers, both lay and clerical, seeking inspiration and refreshment should find help in its pages. In the main, though not exclusively, it caters for primary grades.

MARK BUTLIN, O.S.B.

UNFINISHED BUSINESS. *An autobiography by Maisie Ward*. 368 pp. (Sheed and Ward, 1964) 40s.

During the three-quarters of a century covered by this book the authoress has, without any doubt at all, been at the very centre of all Catholic activity of the period. A granddaughter, one might say, of the Oxford Movement, and a daughter of the

Modernist controversy, her activities brought her into touch with every form of Catholic Action that one has ever heard of, and with some which are not well known, as well as with everyone of literary stature in the Catholic world of England.

The core of the book is concerned with the publishing business which she and her husband, who is never far away throughout the story, began as a means of bringing Catholicism out of darkness into light with little or no thought of making a profit. Propaganda is so much a part now of our mental horizon that it tends to produce its own form of scepticism. The phrases 'I read it in the paper', 'I heard it on the radio', or 'I saw it on TV', do not carry any certainty of objective truth, rather the reverse, whereas 'I read it in the *Tablet*' and 'the book is published by Sheed and Ward' do have a certain *cachet* of credibility which is quite their own.

The book will be found to be of great value as background reading to the intentions of Vatican Council II of bringing the Church into touch with the modern world. There is too much crammed into it for a detailed analysis here, indeed one wonders how so much could have been achieved in one lifetime, but certain points of outstanding interest can be touched on.

There is much about the Catholic Evidence Guild, as representing the appeal to the individual, and about Distributism, an ideal which shipwrecked on hard economic facts, but perhaps the most interesting part of the book deals with the Priest-worker movement in France, a good idea which failed through getting into the wrong hands. The Service chaplain, or the priest of a blitzed parish or of a concentration camp can say that it is possible to share fully the dangers and trials of such an experience with one's flock and at the same time to remain a 'man apart', and that to forget the latter part of the programme is to ride for a certain fall. To apply this technique to civilian life as it is lived today, which is what the Priest-workers attempted to do, is a very much more difficult matter, in which only a man of truly saintly character has any chance of success. That there were such men in the movement the book makes clear, but unfortunately there were far too few of them.

The family touches in the book give it plenty of human interest and make it hang together. In particular the delightful Crosby custom, where the priest leaves the altar and his place is taken by the oldest farmer for the 'village prayers', deserves to be much better known, for this comes straight from the penal times when the visits of the priest were few and far between, and the keeping alight of the flame of faith depended on the devotion of the lay-folk, 'Faith of our Fathers, living still', indeed! It could at least be said of those brought up on 'The Key of Heaven' and 'The Garden of the Soul' that they really did learn to pray, an art which we appear to be in danger of losing in modern times.

The book then is certainly strongly to be recommended, as there is so much in it which can be found nowhere else. Its production is a credit to the publishers and is well up to the high standard that we always expect of them.

I. G. FORBES, O.S.B.

THE SECULAR PROMISE by Martin Jarrett-Kerr (S.C.M. Press, 1964) 18s.

In this book the author is looking for traces of Christian thought or feeling in contemporary humanism, and it must be said that he does not find much. Fr Jarrett-Kerr has wide acquaintance, and great sympathy, with the authors whom he adduces, quite rightly, in copious quotations, but it is not likely that he will find much of what he is looking for, because he is meeting the humanists on their own ground. He examines the works of the official spokesmen, when they are directly or indirectly expounding their doctrine. Here and there he is able to detect little chinks in the armour, as when the exponents of evolutionary ethics fail to keep up their standards of scientific purity and allow themselves language of purpose or valuation, but he can

achieve little more. Sometimes one meets a humanist with his defences down, in moments of stress or sorrow, or when confronted with death, but that is not the side they show to the world, and how typical are these? If it all comes down in the end to what Fr Jarrett-Kerr calls 'the resilience of the natural', the sort of innate decency which is to be found somewhere in most, perhaps all, men, is this the same thing as the Good News, and to what extent are we take it as a substitute?

Of course it is a good thing to try to understand. A pharisaic scandal is always intolerable, and all of us, when faced with any sort of mental or moral aberration, can only echo the words of St Augustine, 'There but for the grace of God go I'. But Christianity has been given us from above, and while every effort should be made to present it in as sympathetic a form as possible, it must not be allowed to be transfigured out of recognition. We cannot in the last analysis tailor Christianity to fit humanism, and there is just a suggestion here that this might be done.

GERARD SITWELL, O.S.B.

A HISTORY OF HELMSLEY, RIEVAUX AND DISTRICT, edited by J. McDonnell (Stonegate Press, York), 1963. xviii + 472 pp. 45s.

The local historian—*experto crede*—must always be dimly aware of his own ignorance and of the appalling inadequacy of what he writes. Protean qualities are demanded of him, and he must be all things to all men: geologist, pre-historian, medievalist, 'of lawe expert and curious'—and of hand-writing too, farmer, naturalist, economist, sociologist, and something of a novelist, if he is to people his landscape with credible human figures. And all the time he knows that the real expert on whatever he is writing about is probably living a few miles away—either incognito, or grudgingly to be placated by a footnote acknowledgement.

The only really satisfactory answer of course is the Group, with a ruthlessly competent Editor whose reach must always exceed his grasp. Ampleforth indeed has every right to be proud of being so deeply involved in the Helmsley Group's *History* of the Ryedale area. The preface is a model of the ideals and intentions that should actuate such a Group—a body of amateurs, always able to appeal to the best professional sources for help, writing primarily for the general reader, but aiming also to serve the specialist student and researcher. The very full appendices and the fully documented references to sources, both oral and written, are a feature too often missing from otherwise competent local studies.

'Here is God's plenty', as Dryden said of Chaucer, and the general reader can take his pick. Too much archaeology? Then let him start with the town drain, the Helmsley Quakers or the Nawton watercourse; though one has only to walk up to Tom Smith's Cross and on to Cold Cam to see how indelibly Early Man has left his mark on the moorland landscape. Ampleforth village and the College itself lie outside the main area under discussion except for occasional references, but nobody with Ampleforth connections can fail to derive deep and lasting pleasure from this book, or fail to find his understanding of his North Riding environment wonderfully broadened and enriched, whether it be in the matter of local industries, methods of land-tenure, the organisation of monastic estates and medieval road-communications, or the vicissitudes of all those who profess and call themselves Christians.

When I first came to Ampleforth in 1935, there was no book that set out to give an overall picture of the area to the interested 'foreigner': Elgee was too specialised; Gill one read for the inimitable style; A. J. Brown guided one's footsteps on the moorland tracks; and there was no *Ampleforth Country*. By far the best introduction was the C.P.R.E. Ryedale Report, but this was the merest adumbration of the present Group's *History*. That gap has now at long last been filled. In a memorable phrase,

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The Royal Air Force

W. G. Hoskins has insisted that the local historian must always have 'mud on his boots'—and that goes for his readers too. In years to come the contributors will earn the genuine gratitude of many readers who will be inspired to go out and see for themselves what has been so thoroughly and excitingly described in these pages.

ROBIN ATTHILL

SHORTER NOTICES

CONFESSION *by the Community of Saint-Séverin.* 109 pp. (Geoffrey Chapman) 5s.

Educated Catholics too frequently have infantile ideas about the sacrament of penance; it is with this in mind that this booklet is earnestly recommended. It reminds us that in confession we are meeting a person, Christ. That is why it goes on to show us Christ's attitude to sin and sinners in the New Testament. Christ's table was the table of sinners. On our side we must realise that sin is not the breaking of a law but the hating of a person. Penance is not to be seen so much as an act of reparation as a turning to God, a 'conversion': St Paul uses the word *metanoia*. St Augustine sums it up perfectly: penance is 'conversio ad Deum, aversio a creatura'. The order is important. Again, satisfaction is not a way of compensating for an offence committed, but an act of collaboration between two persons who become reconciled. There is a great deal here—including a disturbing examination of conscience—from which any educated Catholic would receive much help.

M.E.C.

THE STUDY OF THEOLOGY *by Charles Davis.* 353 pp. (Sheed and Ward) 13s. 6d.

This collection of essays needs little introduction after it warm reception when it was originally published two years ago. Its appearance as a paperback is most welcome as it is sure to bring a wider public into contact with the renewal of theology which Fr Davis has done so much to spread in this country. These essays, which deal with many of the major themes of theology, are masterpieces of clear expression and form an excellent introduction to their subjects. Two points may be made for the publishers to consider in a future edition. First, a select bibliography at the end of each essay would be most valuable. Secondly, the price seems excessive for a small format paperback of three hundred and fifty pages.

M.E.C.

THE PROPHETS AND THE LAW *by J. Rhymer.* 194 pp. (Sheed and Ward, a Stagbook) 12s. 6d.

This little book is one of the growing number of competent and attractively written introductions to Scripture. It brings home not only the immediate relevance of the Old Testament to our own situation but also the true significance of that easy phrase, 'progressive revelation'. How unbelievably tough was the human material that God was slowly forming in consciousness of Himself, how gradual the achievement was—and what an immense weight of evidence in favour of revelation is that achievement in the end.

The title is misleading. Among the prophets it deals only with Amos, Hosea, the first Isaiah and Jeremiah, with a hurried (and disputable) mention of the second Isaiah in the last chapter. So Ezekiel, Daniel and ten of the lesser prophets get no mention. And 'the Law' is not the Torah, the full Pentateuch, but simply the book of Deuteronomy. Its chapter is one of the best in the book. We are given a clear and moving insight into the mind of its author(s) who turned legal traditions into the

bearers of the prophets' theology, and filled obedience to ancient precepts with devotion to the living God. This presentation of a 'development of doctrine' carries complete conviction as an account of 'what it felt like to be there'; it is a large part of the *raison d'être* of such books to convey such an impression to the non-scholar. As a footnote, what a beautiful text is that of the Revised Standard Version used in this book! Please God, the Catholic edition of it will be out soon.

J-F.S.

UNDERSTANDING THE LORD'S PRAYER by *Henri van den Bussche*. 144 pp. (Sheed and Ward) 8s. 6d.

This book is easy to buy (it is no more than a pamphlet, really) and easy to read and has an effect out of all proportion to its size. When will this most familiar of all prayers become for adult Christians the mature prayer God expects of his adult sons and daughters? Fr van den Bussche answers his own question by pleading for an understanding of the Lord's Prayer and by offering us nine chapters of scholarly, readable and extremely useful explanation. It is impossible here to dip into all the good things offered but two samples may be of help.

At the beginning of the Prayer the invocation 'Father' is of more significance than is commonly supposed. It was in no figurative sense that Christ used it. The reality of his divine sonship he expressed by the word 'Abba', an extraordinarily familiar word (rather like 'Papa' today) which must have seemed shocking in Christ's time. That we too may use this word on the express command of Jesus and as a result of our adoption as true sons of God was a source of utter astonishment to St Paul.

Dealing with the second request of the Prayer, the author shows that the coming of the Kingdom dominates the whole Prayer. It is 'the total fulfilment of all the desires of the Old Testament, and at the same time the end of all expectation... it is the eruption of another world into this one'. The final phase of the Kingdom will only come with the last judgement and it is towards this fulfilment that Christians today must turn themselves. Here is one example of Fr van den Bussche's principle that the Lord's Prayer means more to us than it did to those who were originally taught it.

Every word of the Lord's Prayer has its roots in the Old Testament, was given a special significance by Christ and today takes on overtones of crisis and anguish as the Christian makes his way to the Father. This book contains much matter for prayer.

S.C.B.

THE CORINTHIAN MIRROR by *Joseph Blenkinsopp*, S.D.B. 244 pp. 13s. 6d.
A PATH THROUGH GENESIS by *Bruce Vawter*, C.M. 308 pp. 11s. 6d. (Both Sheed and Ward Stagbooks.)

The present-day Catholic return to Scripture is obviously useless unless it has a practical angle, to give us the right perspective and a sense of 'commitment'. For most of us this means the Scriptures must be opened and Fr Blenkinsopp does this with what looks at first sight most unpromising material, St Paul's First Epistle to the Corinthians. This epistle is the answer to the particular problems of a little group of Christians—factions, immorality, how to mix in a pagan world, religious worship, the next life, etc.; Romans, Ephesians or Colossians would seem much easier to deal with and yet the author makes it clear how relevant St Paul's answers are for us today. Whether it be our attitude to the world, church unity, morality and maturity, our sacramental life, the author justifies his sub-title *A study of contemporary themes in a Pauline epistle*. Feret has done the same thing in his *Apocalypse of St John* though there the task is easier. Without this approach Scripture is left up in the air and irrelevant for the ordinary man or woman.

True, in the chapter on Sacramental life the author strays far beyond this epistle in attempting to cover all seven sacraments; only three are dealt with in I Cor. The book's value is increased by the appendices on St Paul at Athens, the use of I Cor. in the Church's liturgy, an analysis of the epistle and excellent suggestions for further reading in St Paul. There are also two good indices, one of subjects and names, the other of Scriptural references. Though the price seems high, the book is well worth it.

Fr Vawter's *A Path Through Genesis* has already been reviewed with approval in this JOURNAL (1958) and this paperback edition will, we hope, make it available for many more readers. It is a pity the print has to be such small type but perhaps that was inevitable if it was to be fitted into a book of this size.

C.B.D.

THE WONDERFUL LIFE OF VINCENT DE PAUL by *Michel de Saint Pierre*. Retold in English by *Helen Ramsbotham*. Illustrated by *Michel Gérard*.

THE WONDERFUL LIFE OF THE CURÉ D'ARS by *Michel de Saint Pierre*. Retold in English by *Mary Cousins*. Illustrated by *Michel Gérard*.

THE WONDERFUL LIFE OF JOHN BOSCO by *Madeleine and Henry Bosco*. Retold in English by *Mary Cousins*. Illustrated by *René Follet*.

THE WONDERFUL LIFE OF CHARLES DE FOUCAULD by *Michel Carrouges*. Retold in English by *Mary Cousins*. Illustrated by *René Follet*.

Originally published by Les Editions Casterman. English edition by Geoffrey Chapman. 10s. 6d.

These four translated lives of familiar saints are clearly intended for children of up to about eleven. They are large books, 10½" x 8½", well and clearly printed and profusely illustrated. Each of them is about forty pages long, but since each has at least ten full-page colour pictures and numerous smaller black and white illustrations in the text, the story itself is rather briefly told. In fact the impression created is that far more care has been devoted to the illustrations, which are of an exceptionally high standard, than to the text. The paintings of René Follet in particular are magnificent, giving a sense of movement and using vivid and exciting colours. Even the black and white illustrations are reproduced from paintings.

This is not to say that the text is bad. Far from it. But in so short a space either the whole story has to be told rather baldly—which can be dull—or a few incidents picked out and described more fully—which can make it difficult to see the whole picture. The latter is the method here employed. The result is a slightly unbalanced portrait, and a sense that justice has not quite been done to these saints.

S.P.T.

THE GREAT ADVENTURE by *Marjory Hurrey*. Illustrated by *Prue Theobalds*.
THE FAMILY GOD CHOSE. Written and illustrated by *Rosemary Haughton*. 130 pp. (Geoffrey Chapman) 12s. 6d.

These two books are designed for children 8–13 years old, but will be appreciated by all ages. They perform the very useful function of re-telling stories from the Bible in modern language and using just enough imagination to clothe the bare bones and make the characters live.

The Great Adventure retells the story of the Acts of the Apostles though it starts with Our Lord's appearances after his resurrection and carries the story to the martyrdom of St Peter and St Paul in the Neronian persecution. The language is frequently biblical and the story is well told. It does what all good books of this kind ought to do—makes the reader want to read the original again.

The Family God Chose tells the story of the Hebrews from Abraham to Moses. It is excellent. It is the sort of book it is difficult to put down, so well does Mrs Haughton bring familiar incidents to life. Cunningly hidden away so as to pass almost unnoticed is some very sound biblical scholarship—a striking example of which is the way the Hebrew's habit of clothing great religious truths in picturesque language is explained in a simple and natural manner. This should be a great help to anyone worried about the creation narratives. Another admirable device to keep the story moving is the way familiar tales are not always put in chronological sequence, but sometimes occur as reminiscences later in the story. A good example of this Homeric method is the sacrifice of Isaac which is omitted in the story of Abraham, but told by Rebecca to her son Jacob. The greatest benefit to be gained from this book is undoubtedly the splendid way in which the characters are brought to life, not by clever guesswork but by imaginative study of the Bible so that the picture is thoroughly convincing. An invaluable book.

S.P.T.

THE CLOUD OF UNKNOWING, edited by Abbot Justin McCann. 142 pp. (Burns and Oates, Golden Library Series, 1964) 12s. 6d.

WORK AND WORSHIP by Hubert McEvoy, S.J. 238 pp. (Burns and Oates, Golden Library Series, 1964) 16s.

Abbot Justin first edited a modernized version of *The Cloud* in 1924. This, the seventh edition, is the same revised text as appeared in 1952. In this handsome and compact Golden Library format it is an excellent buy.

Father McEvoy's book is a series of daily readings on the theme 'work and worship'. Each day's reading includes a meditation, a passage from Scripture, and a prayer. Any attempt to bridge the distance between worship and the workaday world must be cheered. However, I am not very happy about the tone of some of these meditations, which the dust-jacket describes as 'sanctified commonsense'. Too often the note is that of improve-your-personality-on-three-minutes-per-day: I ought to read more, be more polite, have more initiative, etc. The exhortations are backed up with lots of quotations from Famous People in Arts and Letters.

The Cloud for my money.

BOOKS RECEIVED

Geoffrey Chapman: THE BIBLICAL DOCTRINE OF ORIGINAL SIN by A. M. Dubarle. 245 pp. 25s.

BEARING WITNESS TO CHRIST by Jean Fletcher. 152 pp. 16s.

THE CHURCH IS A COMMUNION by Jerome Hamer, O.P. 240 pp. 25s.

ST ALPHONSUS RODRIGUEZ—AUTOBIOGRAPHY, translated by W. Yeomans, S.J. 256 pp. 30s.

Burns and Oates: THE ENEMIES OF LOVE by Aelred Watkin, O.S.B. 118 pp. 6s.

TRADITION AND THE LIFE OF THE CHURCH by Yves M.-J. Congar, O.P. (F. and F.). 160 pp. 9s. 6d.

BISHOPS: THEIR STATUS AND FUNCTION by Karl Rahner, S.J. (a Compass Book). 80 pp. 7s. 6d.

SCIENCE, RELIGION AND CHRISTIANITY by Hans Urs von Balthasar (a Cardinal Book). 155 pp. 10s. 6d.

CARDINAL OF AFRICA, CHARLES LAVIGERIE by J. de Arteche (Sands). 208 pp. 18s.

MISSIONS AND THE WORLD CRISIS by Bishop Fulton Sheen (Herder). 273 pp. 40s.

I CHOOSE ALL by Sr Teresa Margaret, D.C. (Fowler Wright). 252 pp. 30s.

A MANUAL OF PHILOSOPHY—Vol. I: COSMOLOGY, PHILOSOPHICAL PSYCHOLOGY by A. Munier (Desclee, N.Y.). 580 pp. \$8.50.

MARY, ARCHETYPE OF THE CHURCH by Otto Semmelroth, S.J. (Gill, Dublin). 175 pp. 25s.

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 Wyckhamist, The Sedberghian, John Fisher School Magazine, Novo, The Peterite, The Stonyhurst Magazine, The Worth Record, The Worsopian, 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 Loretonian, The Gordonstoun Record, The Ampleforth News.

RECORD REVIEWS

MACBETH (SRS-M-231), KING RICHARD II (SRS-M-216), and TWELFTH NIGHT (SRS-M-213), produced for the Shakespeare Recording Society in the Caedmon Literary Series for Shakespeare's 400th Anniversary last year.

These three plays are beautifully recorded and published in albums of two, three, and three L.P. records respectively. A complete text of the play accompanies each album. The chief characters are all played by eminent Shakespearian actors and the supporting casts are excellent. The prices are presumably those for ordinary L.P. recordings.

It is sometimes said that, since Shakespeare wrote for the stage, any other medium of producing his plays is, at best, a second best. Inevitably, of course, something is lost. It is, however, a fact that it is often easier to concentrate on the poetry of one of the world's greatest poets if we dispense with the sometimes distracting (rather than clarifying) visual embellishments of many theatrical productions. In this respect recordings of the plays are a very useful way of augmenting a reading and study of the text. If all the recordings in this series are as good as two of those under review, they should prove a most valuable contribution to the record libraries of most schools.

Richard II has an extremely simple plot: the rightful king, Richard, has proved himself incompetent to rule the State and, even worse, has committed crimes against the State. He is almost reluctantly deposed by Bolingbroke, who represents an unlawful but powerful driving force of political competence. Our sympathies, at first against Richard and for Bolingbroke, are gradually reversed as Richard falls and Bolingbroke rises. The pattern is almost geometrical in its simplicity. The style, however, is highly elaborate. It is, as G. B. Harrison says in his introduction to this recording, 'a poet's play'; the verse is all-important. Interest, therefore, is maintained not so much by the action as by the poetry. The contrast between the introspective Richard and the outward-looking Bolingbroke lies in the poetry each speaks, and this is excellently emphasised by the interpretations of John Gielgud and Keith Michell. Sir John needs no praise for his superb speaking of Shakespeare's verse whenever he does it; but in this recording he achieves a truly magnificent interpretation of the 'poet-actor' who was Shakespeare's Richard—self-dramatizing, cruel, domineering, tender, self-

pitying, and brave, but always posing. Keith Michell provides a fine contrast and his speech to Exton in the last scene is most moving and sympathetic. Leo McKern's Gaunt is a great one; his speaking of the almost too well known 'Methinks I am a prophet new inspired' gives it for me a completely new dignity. The production by Peter Wood is expertly balanced and is a good example of the exactly right use of music and sound-effects in aural productions of Shakespeare.

This latter quality, however, is not quite so well preserved in the production by Howard Sackler of *Macbeth*. In particular, the scenes with the witches are unnecessarily dominated by thunder and drums. This said, however, I have few faults to find with this recording. Anthony Quayle's *Macbeth* is powerfully moving. Another of Shakespeare's 'poets', *Macbeth* is all too often played in a declamatory style so that the real sensitivity of the character is lost. Here, however, we feel the soliloquies are really soliloquies: the man's mind is unfolded to our ears. We share completely his agonising indecision and his shattering self-revelation in:

My thought, whose murder yet is but fantastical,
Shakes so my single state of man, that function
Is smother'd in surmise, and nothing is,
But what is not.

The scene in which the Queen's death is announced is magnificently performed, more powerfully than I have ever heard—or seen—it before. Gwen Ffrangcon Davies as Lady Macbeth, although not at her happiest in 'Come you spirits that tend on mortal thoughts', is magnificent when chastising Macbeth with the valour of her tongue; and the sleep-walking scene is a beautifully controlled performance, never overplayed. Anthony Nichols (Banquo), Ian Holm (Malcolm), and Stanley Holloway (the Porter) all deserve high commendation; the first two parts are difficult because they are not really characters on the page, and the last because it can so easily be overacted. Paul Hardwick as the Bloody Sergeant gives a very distinguished interpretation, and the whole of the supporting cast is excellent.

After these two, *Twelfth Night* is a little disappointing. Shakespeare's most profound and entertaining comedy of his middle period, this play should be full of high spirits and vivacity, most of which must stem from Viola (Siobhan McKenna). Too often in this recording the (very real) undercurrent of sadness is allowed to predominate so that the exuberance is lost. Furthermore, some of the speaking of the lines suggests both a surprising self-consciousness and, not infrequently, a failure to understand what Shakespeare meant. From this last stricture, Robert Hardy must of course be exempted; his Orsino is a splendid combination of melancholy and self-indulgence. And Paul Schofield's Malvolio is magnificent; here are genteel conceit, monumental self-deception, and near-tragic feeling, all spoken with precise attention to sense and sound. Maria, played by Miriam Karlin, is not, I suggest, Shakespeare's Maria, 'the youngest wren of nine'. Her masculine-sounding voice makes it impossible to believe in her as the 'little villain', and the accent she adopts makes it difficult to think Olivia's description of her as 'my gentlewoman' is anything but ironic. Perhaps it is, however, and Maria's infectious mirth when describing Malvolio's ridiculous appearance does much to redeem this interpretation of the character. Vanessa Redgrave speaks beautifully as Olivia and makes of this rather unsympathetic character someone really alive, especially in her scenes with Sebastian (Tom Criddle).

Finally, a word about G. B. Harrison, who wrote the introductions to each of these recordings and edited the texts supplied with them. The text used is that of the Penguin Shakespeare with which most of us are fairly familiar, and which closely adheres to the original (quarto and folio) punctuation. This is sometimes misleading and it is not surprising that in some instances the actors adopt the punctuation, and even occasionally the emendations, of other editors. The introductions are largely

based on Professor Harrison's longer introductions to the Penguin Shakespeare editions of the plays. They are the work of a scholar rather than a critic, so it is perhaps unreasonable to complain that they take up too much space discussing Shakespeare's sources for each play and not enough on a brief exposition of their themes and poetry.

But, when all is said and done, these recordings are excellent additions to the Caedmon Literary Series, and we must hope that the School will eventually be able to increase its record library with many more of them. In fact, pupils with birthday money to spend might be well advised to get recordings of their set plays and those related to them.

A.H.

DEMONSTRATION ENGLISH MASS RECORD and THE TWELVE COMMON PSALM TONES, music by Dennis Fitzpatrick, each \$4.98. 'Study Guide Booklet' pp. 24, 20 cents. (The Friends of the English Liturgy, 749 N. Rush Street, Chicago, Illinois.)

The liturgical work of Dennis Fitzpatrick has helped to generate genuine enthusiasm in the United States for the English liturgy. His publishers, The Friends of the English Liturgy, may be excused for claiming that Mr Fitzpatrick's accomplishments 'are comparable to the contributions of St Ambrose to the western Church'. For indeed both in spirit and in form the *Demonstration English Mass*, issued before the second session of Vatican II, anticipated many of the prescriptions of the *Constitution on the Sacred Liturgy*. The spirit of this English mass as recorded is one of intense and active participation on the part of both priest and people. In fact, one's reaction on first hearing may well be that this is 'too much', especially as *everything* except the homily is sung. Undoubtedly in the actual demonstration of this mass (as it has been performed before ecumenical congregations in many places in the U.S.A.) there are more 'breathing spaces' in its one hour duration—including two thirty second pauses between 'Let us pray' and the Collect and the postcommunion.

No review of the recording of the *Demonstration Mass* would be complete without a mention of the 'Study Guide Booklet', published by F.E.L. for use with the record. I am indebted to this well written *opusculum* for information in the liturgical half of this review.

The form of the *Demonstration Mass* includes several new elements recommended in the *Constitution on the Sacred Liturgy*, some of which are likely to be introduced by the post-conciliar Liturgical Commission into 'the mass of the future'. First of all, in the Liturgy of the Word an Old Testament reading is sung as the first of three lessons. After the Gospel and Homily come the Bidding Prayers (the *one* specific reform in the Mass demanded by the Constitution, Ch. 53); they are sung by priest and people as a litany and end with a revised *Confiteor*. At the Offertory there is a processional psalm sung by choir and people (to be compared with the Introit and Gospel Processions). The offertory psalm is sung during the procession of representative lay people carrying altar breads, wine, and the already collected donations of the congregation. The celebrant is meant simultaneously to prepare his own host and chalice so that immediately after the procession he may sing the Secret. In the Canon of the *Demonstration Mass* we find the celebrant singing the whole eucharistic prayer—in the English of the present Latin Canon. Certainly the 'Most Solemn Setting' of the whole canon presented on the recording is over-elaborate. There is evidence here, however, that a spoken or sung canon cannot fail, in the long run, to have a strong impact on the conscious devotion of the congregation. Lastly at the Communion there is a 'Peace Ceremony', similar to the Kiss of Peace, and during the administration of communion there is a communion psalm sung by choir and people. When the people return to their places a motet is sung by the choir: here there is time for recollection and a brief private thanksgiving.

In the music of the Demonstration Mass there are parts for everyone: for the Celebrant, two Readers, First Cantor, Choir, and People. Dennis Fitzpatrick has written tones and settings for prayers and Common, for Old Testament, Epistle and Gospel lessons, for psalms and other processional songs, for Bidding Prayers and Canon. This was a Herculean task, and we must be indulgent if the results are not consistently good. The most successful parts have both simplicity and life: the Gospel tone, the Bidding Litany, the Preface (adapted from the old Ferial Tone), and the Dismissal and Blessing. All of the short liturgical phrases are adequate musically. The settings of the Common, however, lack inspiration: to quote Fr Laurence Bévenot (*Clergy Review*, Nov. 1964), 'The cadences tend to keep falling, falling. Whereas in *English* we want the accents to rise, rise.' This falling tendency, coupled with the exclusive use of minor modes gives the whole mass an unwarranted musical sadness.

The *Twelve Common Psalm Tones* by Fitzpatrick demonstrate a more comprehensive musical effort since it includes tones for all of the eight modes. The psalms are printed with adequate signs for fitting the words of each verse to a given psalm tone. The Fitzpatrick tones are much easier than those of the Gelineau psalms, but only a third of them can be said to have real musical interest. Again they suffer from too many falling cadences, and as sung by a congregation on the record the psalm verses sound heavy, with some exceptions. They are constructed with three possible cadences (shorter lines have just the first and the final cadence) which are almost equal in weight: this means a lack of contrast between the cadences which gives each verse a certain squareness. The accompanying antiphons lack rhythm where rhythm would have been possible, being written in quavers only. The one really joyful setting on the record is a special setting of the *Benedicite* with a lively sprung rhythm—in the best American tradition. This small happy example suggests that some needs of the English liturgy may best be met from the resources of a living culture. Mr Fitzpatrick's work should provide all who are actively concerned with the future of the liturgy with a first comprehensive example, to be matched—and surpassed.

BENEDICT ALLIN, O.S.B.

REALISM

THE true realist is the man who sees things both as they are and as they can be. In every situation there is the possibility of improvement, in every life the hidden capacity for something better. True realism involves a dual vision, both sight and insight. To see only half the situation, either the actual or the possible, is to be not a realist but in blinkers. Of the two visions, the latter is the rarer and the more important. But to be whole and to be effective, we need both.

LESTER B. PEARSON, *Prime Minister of Canada.*

NOTES

AT an ordination held at Ampleforth on 1st January His Lordship the Bishop ordained to the diaconate Br Ignatius Knowles. On 17th January Father Abbot received the temporary vows of Br Gilbert Whitfeld.



FR GABRIEL McNALLY has moved from Brownedge to Abergavenny, and Fr Owen McSwiney has moved to St Alban's, Warrington. Fr Colin Havard has gone out to St Louis Priory to replace Fr Augustine Measures, who has returned to Ampleforth.



FROM time to time we intend to give a short account of some important activity in the life of the Church. The following gives an introduction to the work of a society of laywomen:

INTERNATIONAL CATHOLIC AUXILIARIES

ORIGIN

The idea of a society of laywomen who would dedicate themselves to the service of nascent Christian communities in the mission territories finds its origin in two major currents of thought that influenced the Church during the period between the two World Wars.

The first was renewed consciousness of the vital role of laypeople in the apostolate.

The second, the improved understanding of the nature and importance of the missions that was aroused by the appeals of Popes Benedict XV and Pius XI.

In 1937, Yvonne Poncelet laid the first foundations for the Society, guided by Fr André Boland and following the inspiration of Fr Vincent Lebbe. From the first handful of young women preparing for their apostolate in wartime Belgium, the Society has grown to number about 300 members from twenty-five 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.

The first statutes of the Society were given provisional approval by the Sacred Congregation for the Propagation of the Faith in 1947; and, after the Society had had ten years' experience of active service, the Church accorded final approval in 1957.

AUXILIARIES

The Auxiliaries' specific field of apostolate is in those parts of the world where the Church has not yet reached its full stature, or where it is not yet able to play its full part in the development of the country concerned. The Auxiliaries become members of the human community in which they live and work; they try to enter into the mentality of the people and share their hopes and aspirations; they respect their values, learn to speak the same language, and as far as possible adopt the same manner of living. Their role, as 'auxiliaries', is to be at the service of the local community, not directing, but collaborating with the Christians of the country in the development and strengthening of Catholic leadership. Their goal is to assist the local people, and to hand over to them as soon as they are ready to take on their social and apostolic responsibilities.

TEAM LIFE

The Auxiliaries live in small teams of at least three members, sharing the same aims and working in co-ordination under a team leader. This is not merely a convenience for the work and a preventive of loneliness: it has also a profound spiritual meaning. The team is intended to be a dynamic cell of the Mystical Body; its members, who are normally of different nationalities and backgrounds, should be united in a life of mutual charity evident to all those who come into contact with it.

PROFESSIONAL SERVICE

Since the Auxiliaries are lay-people at work in the temporal order the quality of their professional service is important. Each member is required to have adequate training, suited to her own talents and capacities, in work that will be useful for her future apostolate. The work undertaken by an Auxiliary for a team depends not on their own interests, but on the needs of the country and of the local church. It is usually in one or more of the following fields: Medicine, Nursing, Teaching, Social Service, Secretarial, Administrative or Research Work, as well as catechetical work and various forms of Catholic Action. The Society when providing teams endeavours to send Auxiliaries with qualifications corresponding to the requests of the local religious, governmental or private organisations concerned.

SPIRITUAL LIFE

The Auxiliary is called to live a life of selflessness in the service of her fellowmen, and to be in the world a witness to the infinite love

of God. She must ensure the authenticity of her apostolate by a deep and personal union with our Lord, maintained and strengthened by the traditional means: prayer, chastity, the spirit of poverty and the practice of obedience.

Prayer.—Busy with the joys and cares of her profession and apostolate, the lay missionary must also maintain and strengthen her personal relationship with Christ our Lord by constant recourse to the Sacraments and by participating in the liturgical prayer of the Church. She is a Christian of today, moving in the movement of the modern world, yet in accordance with the dynamic rhythm of the Church. Her spiritual rule is designed to help her maintain a constant and ever closer union with God. It prescribes: daily Mass—the centre of the Auxiliary's life—and, each day, meditation, visit to the Blessed Sacrament, spiritual reading, the recitation of the Rosary, and examination of conscience. The statutes of the Society of the Auxiliaries also provide for regular Confession, a monthly day of recollection, and an annual retreat.

Chastity—is not only seen as a means of liberation enabling the apostle to love and serve his fellowmen more freely, it is above all chosen as his most adequate response to God's personal love for him. By renouncing marriage the Auxiliary gives her whole person to God; her chastity is an act of adoration, and through it, by God's grace, her capacity for love of God and men will be increased and always more and more completely fulfilled.

Poverty—must be first and foremost an interior attitude of detachment from personal riches and facilities. This attitude will be shown exteriorly by the Auxiliaries in different ways depending largely upon their activities and environment and on local conditions. The outward expression of poverty is therefore not the same for each team or even for each member. It should never be such as to cut them off from those with whom they live and work, or give a false idea of the spiritual significance of poverty.

Obedience—is essential to keep the apostle's action centred in Christ and in harmony with the Church. The Auxiliary is loyal to the Church's directives in general, to the orders of her superiors and the statutes of the Society in particular. Her obedience must be marked by a spirit of intelligent initiative and a sense of personal responsibility.

The spirituality of the Auxiliaries is simply Catholic in the fullest sense of the word, based on the teachings of the Gospels and of St Paul, and marked by an intense love of the Church.

Their spiritual programme, if it can be so called, is expressed in the triple motto given to them by Fr Lebbe: total renunciation, true charity, constant joy.

'... The force of it lies in the words underlined. Try sincerely, and you will soon see that the Gospel is contained therein' (Vincent Lebbe).

TRAINING

The vocation of the Auxiliaries calls them to spiritual and professional tasks for which thorough preparation is needed. This preparation is ensured by a period of at least three years of training at one of the Society's training centres, in Brussels, Chicago, Montreal, or Seoul (Korea).

During a first year of study the Auxiliaries receive an initiation into the spiritual life and the meaning of their vocation. The programme of classes is designed to give knowledge not only of the Church, her doctrine, and her mission in the world, but also of the world itself, its needs, and the manner in which the Society responds to some of those needs. The subjects of study include the fundamentals of Theology (with special emphasis on its foundation in Scripture), Missiology, Philosophy, and Social Questions.

At the end of the first year's training the new Auxiliary makes a promise, agreeing to live the life of the Society during her period of training, and is thus accepted by the Society as a 'candidate'.

After her promise the Auxiliary begins, or continues, her professional studies, or is given a year or more of practical experience in her own profession or in the apostolate. The promise is renewed annually during this period.

In the final year of training, taken in a training centre, the Auxiliary prepares herself to take the oath at the end of the year, and to begin work in her given field of apostolate.

'Since they are united in mind and spirit with the divine Redeemer even when they are engaged in the affairs of the world, their work becomes a continuation of His work, penetrated with redemptive power.' John XXIII (Mater et Magistra).

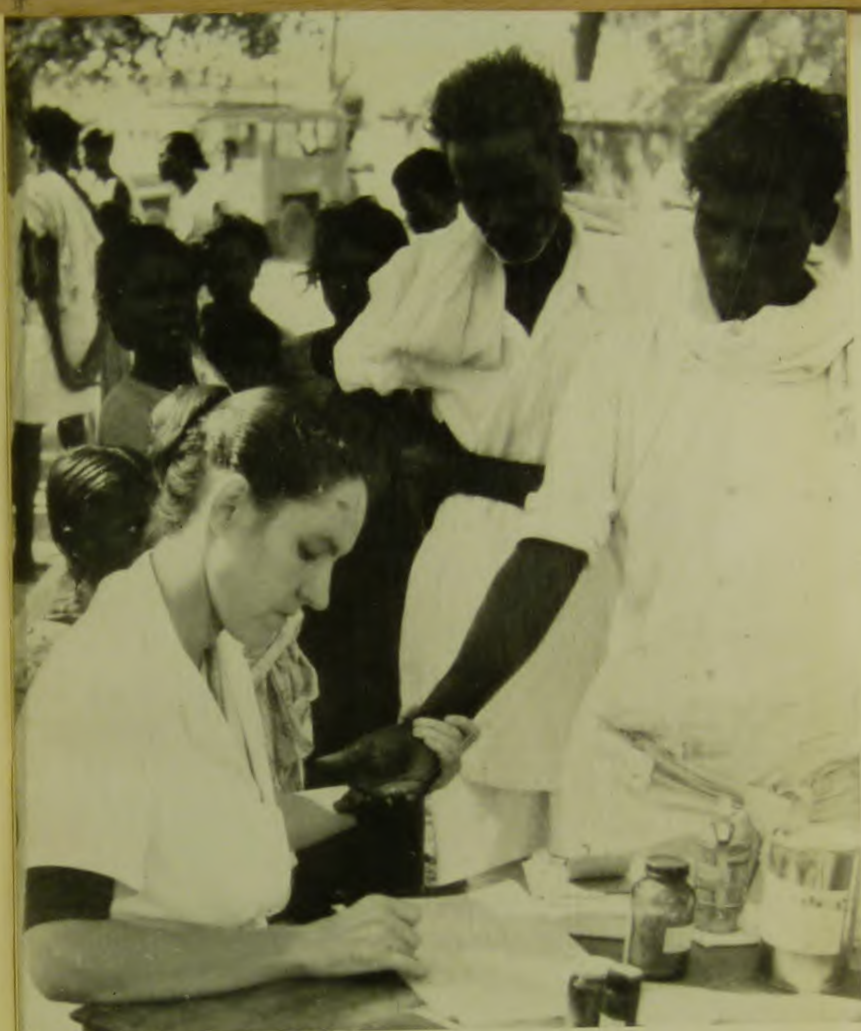
OATH

By the oath the Auxiliary becomes a member of the Society, binding herself to its statutes and spirit; the Society in turn assumes full responsibility for her material and moral well-being. The first oath is subject to renewal after a period of five years, but it is taken with the explicit intention of total dedication for life.

Conditions for Admission.—The first and most important prerequisite for acceptance in the Society is a supernatural vocation: the life of an Auxiliary is a life completely given to God, in the service of the Church. Response to the vocation requires the natural qualities of generosity, adaptability, and the capacity for collaboration in team-life.

The material requirements are:

a minimum age of 18 years;
maximum age of 25 for those who have no professional training,
of 30 for those who already have a profession;



An Auxiliary in India, working on a government project for the relief of leprosy.

minimum educational standard of General Certificate (Advanced Level) or the equivalent ;

good health ;

some financial contribution. (Difficulties in this respect are not considered an obstacle to a vocation, and the financial question is treated individually with each applicant.)

FIELD OF APOSTOLATE

In the Near East the immediate reason for the departure of the first team was to work among the refugees in Palestine. Since that beginning, in 1947, the Auxiliaries' activity in the Near East has increased in variety and extension. The seven teams at present at work in Jordan, Syria and Lebanon are engaged in various medical, social, catechetical and community services. They have adopted the Greek Catholic rite which is that of their church and people. Thus they participate intimately and actively in the life of the community and assist in its growth and development.

In India there is a medical team collaborating in a large scale anti-leprosy programme sponsored by the government near Madras ; another team is working in a general hospital ; and a third is engaged in social work of a rural community-development project.

In Africa the Auxiliaries have teams at work in the Congolese Republic, in Ruanda and in Upper Volta. Sixteen teams are engaged in a variety of activities, co-operating with the local people, with a view to promoting the new social, cultural, political and religious order towards which the whole Continent aspires. They collaborate in three major domains :

The development of Catholic leadership, especially in the regions marked by rapid technical and economic progress.

The efforts of African women towards the assumption of their full civic, social and family responsibilities.

The struggle to bridge the existing gap of inequality between the education of men and women, and thus make sound Christian family life possible.

Although the two teams sent to China in 1947 had to leave their work two years later, new teams have since been established in other parts of eastern Asia : Formosa, Vietnam, Korea, Japan. In these countries the Auxiliaries concentrate their attention largely on the formation of a Christian intellectual leadership. They teach in schools and universities. In Korea and Vietnam homes have been established for students, with a view to providing much-needed accommodation, and, at the same time, creating and stimulating amongst the students fruitful exchange on all levels. These centres not only provide a friendly, homelike environment,

they also become the meeting-ground of various intellectual, cultural, social and spiritual activities, and are a means of bringing students and intellectuals into contact with the spiritual and social message of Christianity. Various cultural and religious clubs, as well as Catholic Action groups such as Y.C.W., Y.C.S., and the Legion of Mary, have their centres in these homes.

Similar to the apostolate in the student homes in Asia is the work of the Crossroads Student Centres in Europe and North America, for foreign students studying in the West. Here, also, the aim of the Auxiliaries' activity is to facilitate mutual friendship and understanding between young people of all races, creeds and nations, and to stimulate and assist them to discover and take up, in a spirit of service, their social political and religious responsibilities. The students, coming as strangers to a foreign country, inevitably have difficulties of various kinds, and the Crossroads centres afford the possibility of welcoming them, and offering them a homelike atmosphere and a meeting place for their various activities. The Auxiliaries working in these centres also collaborate with all efforts to bring the Christian residents of the host country to an awareness of their responsibility towards the guest-students in their land.

INTERNATIONAL HEADQUARTERS

84, rue Gachard, Bruxelles 5, Belgium.

TRAINING CENTRES

90, rue Gachard, Bruxelles 5, Belgium.

1911 Van Horne, Montreal P.Q., Canada.

1734 Asbury, Evanston, Illinois, U.S.A.

'We are by no means ignorant of the grand social and religious work which lay missionaries have already accomplished in those mission lands to which they have gone in temporary or lifelong exile from their own homelands. We fervently beg Almighty God to increase their number'.—JOHN XXIII.



FATHER HOFINGER'S CATECHETICAL COURSE

BIRMINGHAM—SUMMER 1964

An Old Boy writes :

Fr Hofinger is an Austrian Jesuit who now devotes much of his life to bringing up to date the methods used to teach religion, particularly

in schools. He has published various books on catechetical methods (in particular, *The Art of Teaching Christian Doctrine*, Sands, 18s.) and every second year he tours the Western world to give courses of lectures. This summer he visited Britain and lectured to 600 Catholic teachers during a ten-day course held at the Saltley Training College in Birmingham.

He emphasised that the central theme of every catechism lesson must be God the Father, His greatness, and His love for us. This is the focus of our religion, and, at whatever level it is taught, every topic must refer to Him. The aim must be to lead pupils to a personal contact with God. Fr Hofinger claims that the basic cause of lapsing from Catholic Schools is a failure to achieve this. If there is any real understanding of the Father, lapsing is impossible. No appreciative child can run away from his parents' home. The nature of God is reached in a concrete factual way through His works. A mother teaching her child to love his father does not give lectures on the 'nature of the father'. She shows her child his love for the family is shown through his actions.

The 'Gospel' or good news of God's love is revealed to us in the highest way through Jesus Christ. This too must be taught in a direct and factual way as a historical narrative. Fr Hofinger quoted the example of St Paul's sermon at Antioch (Acts xiii, 16-41). The history of Redemption that we obtain from the Bible shows Christ as the centre of divine revelation. He is the gift of the Father who shows us the way to the Father. The High Priest of God, 'The one Mediator between God and Man' (Cf. Heb. ix, 15 ; xii, 22-24). The Gospel shows the life of our Lord entirely devoted to God the Father, and it is in this way that it must be taught. If the Redemption is taught as a story without sentiment, the substance of the Christian religion becomes a spiritual experience and leads naturally to a Christian life of prayer.

The doctrine of the Holy Spirit should follow after the ideas of God the Father and the High-Priesthood of His Son have been well understood. Only when all three have been dealt with should the concept of Three-in-One be attempted. To support this Fr Hofinger quoted the example of the teaching of Christ Himself, and that of the primitive Church. Similarly the idea of Sanctifying Grace should be introduced as God's life in us, without using the words until the idea is clearly understood, if necessary years later.

The Paschal Mysteries of Passion, Death and Resurrection should be taught as a unity with the emphasis on the Resurrection. The goal of our Lord's life is the fifteenth station; the first fourteen are transitory. There is always a danger of devotion separating Passion and Resurrection. Resurrection leads on to the final union in Heaven, and it is not until there is some understanding of the meaning of the loss of the vision of God that Hell should be introduced.

Like the other doctrines, the Sacraments should be taught in concrete terms. The fact of the Sacrament is what matters, and its relation to our place in the Mystical Body. Theory is less important. Baptism incorporates us, body and soul, into the Body of Christ. The Holy Eucharist feeds our soul and deepens our life in Christ. It must not be taught as 'sweet Jesus in our hearts for fifteen minutes'. For the same reason our prayers before the Blessed Sacrament should not primarily be focused on 'God truly present', but they should be directed to Christ who takes our prayers to the Father. The Liturgy makes little reference to Jesus Christ in the tabernacle on the altar. Almost all prayers are directed to God the Father, through the intercession of the Son.

To teach these truths effectively, they must be presented in a way that is attractive and interesting. Like any other school subject, religion must be taught by reaching abstract ideas through concrete situations. This is the way our Lord Himself used in his parables, and Fr Hofinger illustrated it most effectively in his own lectures.

It is not knowledge, or the learning of catechism answers, that is important. None of our Lord's sermons stress knowledge. The aim of our Lord's teaching, and the aim of the catechist, is guidance to a new life, and this can only be achieved if essential doctrines are correctly understood, and there is a clear appreciation of what is inessential. Fr Hofinger spoke especially of the danger of over-emphasising particular private devotions.

These notes cannot do more than outline a few of the considerations that Fr Hofinger dealt with in more than thirty hours of lectures. One priest called these ten days the best retreat he had ever made, echoing Fr Hofinger's own conclusion: 'Blessed is the teacher who finds Christ in his studies'.

NATIONAL CATECHETICAL CENTRE

This course was organised by the National Catechetical Centre, 41 Cromwell Road, London, S.W.7, who, in spite of limited resources, are planning courses in London and Manchester to train people to instruct lay catechists at parish level. Men and women who are willing to train and to give up Sunday afternoons regularly are urgently needed to teach the children of our parishes who do not go to Catholic schools. At present this is forty per cent of the population, but the proportion will soon be much more.

OLD BOYS' NEWS

WE ask prayers for these Old Boys who have died in recent months: William Turner (1903) in June; Harry King (1898) in Gibraltar on 26th June; Denis Hill (1932) on 8th October; Hubert Preston (1963) on 18th November; Lieut.-Col. H. St J. Yates (1931), the eldest of three brothers who were here, on 12th December; Fr Anthony de Guingand (1954), monk of Buckfast, in a car accident on 22nd December. Paul Kelly, K.C.S.G., K.H.S., who died on 19th December, was not an Old Boy, but was for many years a member of the Ampleforth Society, the father of three boys here and grandfather of others. Among his benefactions to Ampleforth were four long rows of choir stalls which he gave in memory of his two eldest sons.

Tim Atherton-Brown (1938) on 29th December; Basil Charles Mawson (1933) in December; Brigadier B. J. D. Gerrard, D.S.O., on 7th January 1965; Basil Cartright, who was here at the turn of the century, on 4th January.



WE congratulate the following on their marriage:

Michael Kenworthy-Browne to Anne Meyer at St David's Cathedral, Cardiff, on 14th July 1962.

Hugh Beveridge to Eliza Buckingham at St Peter's Church, Marlow, on 18th July 1964.

Christopher Ruzzkowski to Jolanta Mrzyglocka at Brompton Oratory on 12th August.

Joseph Thompson to Anne Walker at the Church of Our Lady and St Benedict, Ampleforth, on 29th August.

Fredrik John Patrick Crichton-Stuart to Elizabeth Jane Douglas Whitson at St Mary's, Cadogan Street, on 3rd October.

Harold Thompson to Alison Jane Legge at the Church of St Mary and St John, Wolverhampton, on 17th October.

Julian Fawcett to Valerie Dawn Ireland at St Gabriel's Church, Billingshurst, on 24th October.

Richard Kingsbury to Bridget Grimsdick at Sintra, Portugal, on 29th October.

Archibald Hugh Stirling to Charmian Rachel Montagu Douglas Scott at Brompton Oratory on 11th November.

Nicholas John Leonard to Kirsty Arabel Mackenzie at St Mary's, Cadogan Street, on 21st November.

George Patrick Garrett to Helen Mary Critchley at Blessed Julie Church, Eccleston, on 28th November.

Michael Robin Leigh, 4th/7th Royal Dragoon Guards, to Gisela von Moers, at St Mary's, Cadogan Street, on 16th December.

Neville Peter Moray to Gerta Glasser at the Church of the Holy Rood, Oxford, on 28th December.

Mark Bence-Jones to Gillian Pretyman at St Etheldreda's, Ely Place, on 2nd February 1965.



AND to the following on their engagement :

Julian Heddy to Inger Holmdahl.

Brian Wauchope to Hannelore Vogler.

Anthony Butcher to Sarah Harwood.

Paul Kennedy to Virginia Devlin.

Peter Ainscough to Martha Elizabeth Rigg.

Capt. John Nicholas Leonard, Royal Irish Fusiliers, to Mercedes Punch.

Maurus Euan Rimmer to Ciaran Mary Molan.

John Hopkins to Rosemary Pearce.

Anthony Pinnington Cant to Jayne Fortnam Appleton.

John Bland to Anna Vesey.

David Dillon to Siobhan Lyons.



BIRTHS

Sons

James and Olga Beveridge, a brother for Louise.

Dermot and Josephine Daly.

David and Anne Pender-Cudlip.

John and Philippa Remers.

Peter and Ann Wade, a brother for Elizabeth.

Patrick and Dinah Wiener.

George and Angela Anderson, a brother for Alison.

The Hon. Hugh and Lady Antonia Fraser.

Jerome and Jenny Twomey, a brother for Christopher and Frances.

John and Rosemary Brodie.

Daughters

James and Rosemary Sturup, a sister for Cristina Maria.

David and Josephine Jeffcock.

Christopher and Brenda Brown.

The Hon. Mark and Jacynth Fitzalan Howard, a sister for Amelia.

John and Elizabeth Fennell, a sister for Justin.

IN November Grand Duchess Charlotte of Luxembourg abdicated in favour of her eldest son, H.R.H. Hereditary Grand Duke, Prince Jean (1940). After leaving Ampleforth he read law and economics at Laval University, Quebec, and was later commissioned in the Irish Guards, to take part in the Normandy landings before returning to his liberated country in September 1944.



FR BEDE BAILEY, O.P. (1934) has been elected Prior of Blackfriars, Oxford, where Fr Columba Ryan, O.P. (1934) is pro-Regent of Studies.



B. J. COLLINS, C.B.E. (1927), Secretary of the Commission for New Towns, has been appointed chief planning officer of the Greater London Council.



T. A. ROCHFORD (1922) has been awarded the Victoria Medal of Honour by the Council of the Royal Horticultural Society.



H. C. P. J. FRASER (1935) was re-elected Conservative Member for Stafford and Stone in the General Election. Other Conservative candidates were : J. M. Barrass (1947), Rotherham ; D. P. Jeffcock (1951), Don Valley ; M. H. L. Morton (1950), Hackney Central. G. E. FitzHerbert (1953) was Liberal candidate for Fermanagh and South Tyrone, and Professor M. P. Fogarty (1934) for Devizes.



THE Council of the Royal Dublin Society has appointed F. J. O'Reilly (1940) President of the National Equestrian Federation. He has been one of the judges of jumping events at R.D.S. shows for many years, and is a member of the Committee of Agriculture, steward, and member of the International Reception Committee at the Horse Show.



T. F. RYAN (1941) went to Tokio as Chef d'Equipe of the Irish Olympic Equestrian Team.

P. N. SILLARS (1945), Director of Marketing for the Export Company of Massey-Ferguson, has been appointed to the Committee for Exports to Latin America.

★

D. C. GRANT (1946) has recently gone to Madrid, in charge of Unilever distribution in Spain.

★

J. M. BEVERIDGE (1947) has been appointed General Manager for Shell in Zurich. His brother Brian (1951) is now Ophthalmic Registrar at Birkenhead General Hospital.

★

M. T. P. CHARLTON (1943) has been appointed Sales Manager in Johannesburg for the Metal Box Company.

★

J. F. FENNEL (1948) has returned to Ireland to take up the post of Marketing Manager of Sunbeam-Wolsey Ltd, in control of the home market and overseas sales of their products.

★

P. P. RIGBY (1947), recently Mayor of Hornsey, was invested K.H.S. by His Lordship Bishop Cowderoy in December.

★

DR C. K. CONNOLLY (1955) has obtained his M.R.C.P.

★

J. P. PEARCE (1956) was successful in the Law Society's Final examinations in August 1953, and was admitted a solicitor last March.

★

A. WHITFIELD (1955) has been awarded a Harmsworth Scholarship, tenable for three years at the Middle Temple.

A. E. BUTCHER (1958) and A. Cant (1959) have recently passed their Final Chartered Accountants examinations.

★

P. W. MARTIN, John Watson Scholar of the College, has been elected to a Senior Hulme Scholarship at Brasenose College. M. G. Tugendhat has been awarded a Henry Arthur Thomas travelling Exhibition for 1964-65 at Gonville and Caius College.

★

M. PAKENHAM (Moral Sciences) and P. J. Robinson (History II) were successful in Tripos examinations last June. We regret that their names were omitted from the list given in the last JOURNAL. P. J. Davey (Biochemistry) and S. M. B. O'Connell (Chemistry) have successfully finished their courses in Natural Sciences at Trinity College, Dublin.

★

CAPT. J. I. FERRIER, R.N. (1937) is Superintendent of the R.N. Weapon Equipment Depot at Coventry.

★

LIEUT.-COL. R. S. RICHMOND (1935) has gone to Aden for three years as G.S.O.I. (Civil Affairs).

★

J. C. TWOMEY, with the Royal Navy in Malta, has been promoted Surgeon Lieut.-Commander.

★

LIEUT.-CMDR O. M. DE LAS CASAS (1937) was appointed O.B.E. in the New Year's Honours.

★

CAPTAIN D. O. FAIRLIE (1941) has been admitted a member of The Queen's Body Guard for Scotland, Royal Company of Archers. Major Sir Hew Hamilton-Dalrymple was appointed Adjutant to the Royal Company last summer.

T. R. CLAPTON has been commissioned in the 9th/12th Lancers, and I. J. A. Lewis in the K.O.S.B. O. J. Wingate and R. A. F. Pearson passed out of the R.M.A., Sandhurst, in December.

E. A. Windsor-Clive and A. J. S. Dudzinski have entered the R.M.A.



LORD ANCRAM was a member of the British Universities Ski Club Team which won the Charles Taylor Cup at Zürs; it is an International Student Competition.



J. M. BRIGHT (1947) organised a Dinner in Hong Kong on the Feast of St Lawrence, which was attended by nine of the thirteen Old Boys there—those in the Army were away on manoeuvres.



AMONG the freshmen at the Universities were the following:

OXFORD. J. F. Cunliffe *University*; M. P. A. Carter *Merton*; A. Magauran *Exeter*; J. D. K. Cavanagh, C. E. T. Fawcett, S. F. P. Halliday *Queen's*; M. R. G. Simpkin, J. A. F. Baer *New College*; J. B. P. Squire, S. H. Norman *Lincoln*; C. P. Walsh, J. F. Smith, N. F. Bagshawe, C. J. Bird, T. P. Connery *Christ Church*; J. P. G. Jephcott *Jesus*; T. T. Ferriss *Wadham*; A. L. Bucknall, P. R. E. McFarland *St Edmund Hall*; DD. David Morland, Wilfrid Crawford, Jeremy Nixey, Jonathan Cotton, Felix Stephens, Eustace Bell, Maurice O'Reilly *St Benet's Hall*.

There are seventy-two undergraduates in residence; five on post-graduate courses, and five Senior Members of the University.

CAMBRIDGE. N. P. St J. Wright *Clare*; C. M. Davies *Jesus*; T. J. Price *Magdalen*; S. P. D. Loftus, D. L. A. Avery, G. O. C. Swayne, A. P. M. Teissier, F. J. P. Thompson *Trinity*; I. Wittet *Downing*.

LONDON. J. W. Blake James, S. R. Brennan, J. E. C. Lovegrove, P. J. M. McKenna, H. M. Oxley *St Bartholomew's*; D. Goldin, R. M. Wright *St Thomas's*.

DURHAM. B. P. Blackden.

EAST ANGLIA. K. I. Milne.

LIVERPOOL. J. L. McCann.

NEWCASTLE. M. F. Holmes.

NOTTINGHAM. N. P. Dove.

MANCHESTER. R. F. Poole, C. J. Vickers.

GLASGOW. M. R. McLaughlin.

ST ANDREW'S. R. F. Gordon; M. H. Rhodes (Queen's College, Dundee).

UNIVERSITY COLLEGE, DUBLIN. J. R. Madden.

BELFAST. B. J. Watterson.



AMONG functions arranged by Area Secretaries of the Ampleforth Society have been a Sherry Party in Birmingham, and Dinners in Dublin, York, London and Liverpool. B. R. Peerless has retired from his position as Secretary of the London Area, and his place has been taken by J. M. Reid, 40 Campden Hill Court, London, W.8. J. W. J. Baker has retired as Liverpool Secretary, and his place has been taken by E. Blackledge, White Gate, 2A Brows Lane, Formby, near Liverpool.



D. G. WILSON (1956) and C. M. Lyon (1962) have entered St Edmund's College, Ware, for the Westminster Diocese.



The School will not be at Ampleforth for Easter, which this year falls on 18th April. It is hoped that many Old Boys and friends will be present for the Holy Week ceremonies, and for the Retreat discourses which will be given by Fr William. Those who intend to come are asked to inform the Guestmaster, Fr Denis Waddilove, by 11th April, of their date and time of arrival.

SCHOOL NOTES

THE SCHOOL OFFICIALS were :

Head Monitor	...	...	...	R. W. Goslett
School Monitors	H. A. O'Brien, A. N. Blake, C. N. Robertson, M. J. Thorniley-Walker, M. Henry, P. D. Savill, T. A. S. Pearson, N. C. Morris, J. A. Morris, T. O'M. Sherrard, N. F. Butcher, T. W. O'Brien, J. D. Park, C. G. Young, A. J. Plummer, D. S. Gibson, The Hon. G. R. Morris, C. J. Langley, R. F. Howeson			
Captain of Rugby	...	...	...	C. N. Robertson
Captain of Shooting	...	...	...	C. J. Langley
Captain of Boxing	...	...	D. C. P. de Sousa Pernes	
Captain of Swimming	...	...	...	S. X. Cochemé
Master of Hounds	...	...	...	S. M. Leach
Office Men	A. J. Plummer, T. O'M. Sherrard, T. W. O'Brien, C. J. Langley, R. F. Howeson, J. D. Stevenson, S. X. Cochemé, A. A. Clifton, C. H. King, R. G. Goodman, A. G. Milroy, P. F. Hewitt, J. F. Whigham, A. N. McDonough			
Librarians	J. D. Stevenson, M. H. Somervell, J. M. Brockhurst Leacock, C. P. A. Stitt, J. D. N. Home Robertson, D. P. Rush, A. H. G. Watson, J. A. Young, R. J. Potez, C. S. Fairhurst			
Senior Bookroom Official	...	...	...	Hon. M. J. Vaughan

THE following left the School in December 1964 :

D. J. Allport, A. N. H. Blake, C. J. Blount, P. E. G. Cary-Elwes, A. A. Clifton, S. X. Cochemé, P. J. Corrigan, J. R. A. Devas, P. C. Dinkel, E. P. T. Downey, J. J. Drummond, St J. A. Flaherty, K. P. Fogarty, M. J. Gawel, R. W. Goslett, M. Henry, J. F. M. Hillgarth, B. H. Jayes, F. P. Kelly, C. R. M. Kemball, C. J. M. Langley, S. R. Leslie, A. R. Lis, L. Marcelin Rice, W. R. Marriner, S. N. L. Marsden, R. D. McNab, Hon. G. R. F. Morris, N. C. Morris, D. P. Murphy, J. J. Nelson, H. A. W. O'Brien, C. F. Pinney, D. T. Price, A. J. Plummer, J. S. A. Radziwill, B. F. Richardson, C. N. Robertson, N. M. Robinson, T. C. Rochford, C. E. F. Stanley Cary, T. O. Sherrard, J. D. Stevenson, M. G. Tintner, J. J. Trapp, M. J. Thorniley-Walker, C. G. Wagstaff, O. J. Wright, C. G. Young.

THE following boys entered the School in January 1965 :

R. E. Baker, J. Burridge, P. D. Clarke, C. M. Crutchley, J. M. Cullen, N. F. E. Eastwood, Hon. R. Fermor-Hesketh, A. J. Fraser, H. R. L. Guly, J. L. Hamilton, J. J. Harris, J. E. Herbert, D. J. Hughes, M. J. Jayes, C. M. Johnston, M. H. McCreanor, B. A. McSwiney, A. Mafeld, A. Meyrick, M. A. Prieto, C. J. Raven, R. H. Staveley-Taylor, R. F. P. Stone, A. H. Wojciechowski, C. B. Young, J. T. S. Zawidowski.

WE congratulate the following on their election to university awards in the recent examinations :

Oxford.

D. J. Allport, Scholarship, University College, History.
 C. G. Wagstaff, George Doncaster Scholarship, Magdalen College, Italian.
 A. N. H. Blake, Exhibition, Hertford College, History.
 L. Marcelin Rice, Hastings Exhibition, The Queen's College, Modern Languages.
 P. J. Corrigan, Sterns Exhibition, Lincoln College, Engineering.

Cambridge

J. J. Trapp, Scholarship, Peterhouse, Natural Sciences.
 M. G. Tintner, Exhibition, Trinity College, English.
 H. A. W. O'Brien, Exhibition, Christ's College, Classics.
 A. J. Plummer, Exhibition, St Catharine's College, History.

T. A. S. Pearson, Trevelyan Scholarship.

WE welcome Lt.-Commander A. I. D. Stewart, R.N. (Retd), who has joined the Physics Staff, Mr T. L. Newton, who has joined the Classics staff, Mr J. Coen, who has joined the English staff and Mr S. J. Houston, who has joined the History staff. All of them came in September 1964.

MR JOHN WILLCOX was appointed Games Master in September, in succession to Fr Michael.

We congratulate Mr and Mrs D. M. Griffiths on the birth of a daughter, Rebecca, on 3rd October, and Mr and Mrs E. G. Boulton on the birth of a son, Angus Paul, on 16th October.



We offer our best wishes to Mr Owen Hare, who after thirteen years as School Clerk, Registrar and member of the Mathematics staff, has resigned to take up a post elsewhere. We wish him every success in his new venture.



On the evening of Monday, 14th December, Bishop Gordon Wheeler, Coadjutor Bishop of Middlesbrough, gave a talk in the Headmaster's room to the senior boys on the Second Vatican Council.



THE LIBRARY

At the beginning of the term the great majority of the books used for Advanced and Scholarship work in history were distributed round the House libraries with a view to making them both more usable and more used. A great many people have thus been made more aware of libraries and have found help in using them. This is a good thing and we are grateful to those who decided on this distribution.

Of these the School Library received a substantial share, in addition to its normal intake and a number of gifts, so that the term has been a busy one. To all donors and helpers we are most grateful.

A new table (by Thompson, about 1938) has appeared in the Library, having formerly been in private possession. It has been placed in the centre part and replaces the Periodicals table, which has departed for service in St Wilfrid's refectory. The new table is lighter and more elegant than its predecessor, and its rounded ends make it a very good centre-piece.



THE THEATRE

THE CINEMA

The films shown this term fall roughly into three categories, the great or near great, courtroom dramas and British comedy revivals. In the

first category, though also falling into the second, *Judgment at Nuremberg* was the most impressive and caused a good deal of discussion for some days afterwards. *Divorce Italian Style* and *Dr Strangelove* likewise aroused interests of various kinds. In the courtroom category *Witness for the Prosecution* and *Twelve Angry Men* (a fairly old film) were both well received. The British comedy revivals were not wholly successful. The copy of *The Lady Killers* was in poor condition, and *Passport to Pimlico* proved to be too slow and dated for today's audiences. Favourable mention should also be made of *Billy Liar*, though it bored the present writer, and of *The Last Holiday*, an entertaining early Alec Guinness film.

A.A.M.

THE QUINTET ANONYMOUS

On the morning of Wednesday, 16th December, the Quintet Anonymous gave the School their farewell concert. Sixpence a head was charged at the door, in aid of various charities. The theatre was packed, the audience enthusiastic, the players great, the atmosphere full of that indefinable something generated by all definitive good-byes. We said good-bye to the Quintet loud and long; Ampleforth will not look upon their like for some time to come. We are grateful to them not simply for their music but for their example of what initiative and enthusiasm can do. They will be missed—though our loss would appear to be the nation's gain, if the number of their musical engagements is anything to go by.



THE CHRISTMAS CONCERT

The traditional Christmas Concert at the end of term provided a respectably sized audience with a remarkably varied bill of fare. This time the orchestra figured in only two events, two movements from Mozart's 39th Symphony to begin the concert and an arrangement of Berlioz's Hungarian March to finish. The rest of the concert consisted of a variety of different chamber works, all of great interest and very skilfully performed.

The Orchestra itself was not quite up to the ever improving standard of recent years. Mozart, of course, is notoriously difficult to play well, and the 39th Symphony is no exception. In this performance there was plenty of spirit, but not very much finesse. Intonation was shaky, and somehow it never really seemed to cohere into a performance. Perhaps this was due more to the sheer lack of numbers in the strings, who, well though they played, were unable to balance the power of the wind and

brass. Much the same can be said, *mutatis mutandis*, of the Berlioz, though this, in terms of exuberance and *joie de vivre* made a fitting climax to the evening. This criticism may seem unduly carping, for it is unquestionable that this was as enjoyable a concert as we have had for years. The Orchestra has, one knows, done an enormous amount of work this term, notably the string section, and have given some first-rate concerts in the Music School as a regular Tuesday night feature. Small though they are in numbers, they are a highly competent body of musicians, capable, it would seem, of tackling a vast amount of music almost at sight, and always giving a very competent though necessarily not always very subtle or polished performance. The same is true of individuals among the woodwind and brass; but as a body they have not yet the competence of the strings, so that when the two complete bodies come together to form the full orchestra, intonation and precision tend easily to suffer.

Of the other items, the string quartet was a notable occasion, for it was the first time for many years that we have been able to hear such a thing. The Kaiser quartet is a beautiful work, and this performance of the variations and the last movement sounded on the whole far more than merely competent; it was an immense joy to listen to, and a very notable achievement. The same was true of the charming Trio for Clarinet, Cello and Piano, played by members of St Wilfrid's House. The artistry of Dinkel is unquestioned and expected. What was striking in this was the superb assurance and sensitivity of Richardson at the piano. Rhythmically he was as firm as a rock, and though he is not always technically secure, his phrasing and his complete authority showed him to be potentially one of the very best and most musicianly pianists we have had for a long time. Leonard was the very competent clarinetist, but it would only be fair to admit that he is not yet in quite the same class as his two companions.

Dinkel made his last appearance at a school concert as a soloist, and surpassed even what we expected of him. As Mr Dore explained beforehand, this was simply a sort of *hors d'oeuvre* with which to whet the appetite for the following night, when he was to give his recital with Mr Dowling, an account of which occurs elsewhere in this issue. Especially in the Schumann, which sounded virtually flawless, his remarkable beauty of tone and sense of phrasing conveyed just that sort of total identification between the player and the music which enables one to sit back and relax in the sheer beauty of the thing, oblivious of the performers. It will be a long time before we hear such a 'cellist here again. The Daniel Jazz, a light-hearted and highly enjoyable Cantata for Unison Voices, Percussion and Piano, was a splendid effort, and very well and enthusiastically sung. It was good to hear some school singing for a change, and one hopes that this will only be a prelude to much more to come.



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VANHEEMS

LIMITED

LONDON W.1

The remaining items on the programme were done by members of the staff and their wives, and very good they were too, though limitations of space forbid one's going into great detail. Mrs Moreton received a great ovation. Her voice sounded at its best. The Loeillet Trio was very well played, and charming music. So too Mr Kershaw's playing of Howard Ferguson's clarinet pieces, and everyone's first-rate performance of Mr Kershaw's excellent arrangement of the Popular Song from Façade. We must thank Mr Dore and his colleagues for an intriguing and enjoyable evening.

PROGRAMME

- Adagio, Allegro, Minuet and Trio from Symphony in E flat No. 39 *Mozart*
- Air and Variations and Finale from the Kaiser String Quartet *Haydn*
MR MORTIMER, R. J. HADOW, FR ADRIAN, P. C. C. DINKEL
- Air and Variations from Trio in B flat, Op 11, for Clarinet, 'Cello and Piano *Beethoven*
R. J. LEONARD, P. C. C. DINKEL, B. RICHARDSON
- Trio in D minor for Flute, Oboe and Piano *Loeillet*
Largo, Allegro, Adagio, Allegro
MR MORETON, MRS DORE, MR DORE
- Soprano Songs:
My heart is like a singing bird *Parry*
Still the lark finds repose *Linley-Ivemy*
MRS MORETON
- Pieces for Clarinet and Piano *Howard Ferguson*
Prelude, Pastorale, Burlesque
MR KERSHAW, MR DORE
- Cello Solos *Schumann*
Langsam, Op. 102 *Saint-Saëns*
Le Cygne
P. C. C. DINKEL
- Popular Song from Façade *Walton*
DIVERS PERSONAE DIGNITATIS
- Cantata for Unison Voices *Herbert Chappell*
The Daniel Jazz
THE DETONATORS AND THEIR CAPELLMEISTERS
- Hungarian March *Berlioz*

RECITAL

P. C. C. DINKEL, *Cello*

MR DOWLING

It is thirteen years since a boy has given a farewell recital of his own. It will be many years again before we hear playing of Dinkel's quality.

The planned programme was Brahms' Sonata in F, the Bach Suite in G and the Grieg Sonata. This was strong meat: but in the event the programme had to be reduced to fit within fifty minutes' limit, so that those who came (in numbers which, for this time of term, were a marked compliment to the player's reputation) had to be disappointed of the Bach and two movements (III and IV) of the Brahms.

It was a happy and relaxed concert: Dinkel was at his ease and took his audience with him in an exploration of music very much to his liking. There was perhaps a certain slackness of tempo in the opening of the Brahms—it should have more fire—and the pattern of the larger phrases in the shaping of the first movement did not entirely come across to the listeners. But this was as nothing compared with the effortless quality and control of tone and the faultless intonation—especially in the difficult slow movement, which is chromatic in an awkward key. And at no time was there any doubt about the bowing; the melodic phrases flowed from it without hesitation or fading.

Occasionally one was tempted to doubt the position of the left hand, but the Grieg (which has some inconveniently rapid passages) dispelled any such hesitations. This—the player's favourite—was a great achievement. I suppose there may have been flaws, but it was impossible to listen critically to the playing: we just listened to the music.

Mr Dowling so far as the music allowed kept his part in the background but was always alert to nuances of tempo or phrasing. It was probably his skill which kept the player so much at his ease.

During his period in the school Dinkel has enriched us and for many must have revealed what can be done with a 'cello. Long may he enjoy his gifts.

A.C.

★
ITALY 1964

DURING the summer holidays Mr Davidson and Fr Benedict took a party to Italy, and repeated their triumph of two years ago. The group of twenty-five left London Airport on 20th August to spend two weeks in Italy, the time divided between Florence and Perugia. We had no specific object in view, only to see Italy in all its diversity: the galleries and the buildings, but also the country, the people and the sun. Those

who preferred twentieth-century existence were obliged to spend their time wrapped up in the past.

We landed in Milan at 3.30 a.m. and proceeded at once on a tedious, tortuous train journey to Florence. Experiences of two years ago had shown that it was hardly worth staying in Milan; better to move on straightaway than spend a day in that sprawling industrial mass. By mid-morning we were in Florence, comfortably lodged in a converted palazzo on the north bank of the Arno. For a week we stayed here, visiting all the traditional attractions—the Duomo, the Palazzo Vecchio, the Ponte Vecchio, the Pitti and Uffizi Galleries—as well as the less obvious places. The church of San Miniato stands out in one's memory, together with a trip to Fiesole, the view of Florence from the Piazzale Michelangelo, the frescoes of Masaccio and Filippino Lippi in the Brancacci Chapel of the Carmine, and a floodlit concert in the courtyard of the Palazzo Pitti.

From Florence we made journeys to Siena and San Gimignano one day, Pisa and Lido di Camaiore another. Siena remains surprisingly unspoiled by tourist activities, in stark contrast to Lido di Camaiore, where big business and Coca-Cola machines have struck the Italian coast with a vengeance. Thanks to the abundant hospitality of Dr and Mrs Lorrinan, we spent a lazy and trouble-free day by the sea, despite the restrictions of ranked sun-shades and the necessity of renting a patch of beach.

After a week the party moved on to Perugia, a dramatic change from the tourist-bustle of Florence. Life was less hectic here, more leisurely, and considerably more time was spent at the local lido. It is remarkable that Perugia still remains a little off the tourist trail; it is an enchanting town. The best art gallery we entered in Italy is housed on the top floor of the medieval town hall. Sant'Angelo, a seventh-century building, is a timely reminder that circular churches are not the invention of our own age. Across the plain from Perugia lies Assisi, which still retains much of its medieval peace, despite the boom industry of Franciscan souvenirs. The ages met in the person of an American friar selling post cards at the grave of St Francis. A trip to Urbino was slightly disappointing, but the effort was amply justified by a stop at Gubbio on the return journey, and indeed by the journey itself, which took us through dazzling and dramatic Umbrian scenery.

Too soon we were grinding back to Milan, where we were just in time to see the majestic Pirelli building sailing into the dusk: once again we were back in the twentieth century. The abiding memory of such a trip is the contrast in time: Italy, proud of, indeed dependent on her past, is struggling to come to terms with modernity. Tourists, the very life-blood of the Italian economy, demand present-day comforts to aid their culture hunt. The two ages live side by side, for the moment in comparative peace.

CHARLES YOUNG.

SOCIETIES AND CLUBS

THE SENIOR DEBATING SOCIETY

THE Society had a successful first term to the Season, from the point of view both of the standard of speeches and of attendances. Mr T. D. I. Fenwick was elected Leader of the Government, and Mr D. P. Murphy Leader of the Opposition; Mr L. J. A. Pigg found himself thrust into the office of Secretary. The term could well have been a disappointing one, after the high standard to which the House had been disciplined by Mr Halliday (who, we rejoice to hear, is doing well in the Oxford Union); but both Leaders managed admirably. Mr Fenwick, while narrowing his range and variety of approach, spoke with force and conviction. Mr Murphy, on the other hand, broadened his approach and developed to a point of torrential fluency his latent powers, also providing the House, as its self-appointed funny man, with many occasions for merriment.

The Leaders were given powerful support by those who had established themselves in the Society last year but who now found University work prevented them from speaking as often as they would have wished. Mr Rochford's carefully prepared, original and witty contributions will be missed, as will the fluent, lively and incisive speeches of Mr Flaherty. Mr Lorrinan, alternating profound well argued briefs with hilarious comedy, was much appreciated; on the lighter side too were the repeated attempts of the learned Mr Raferty to raise the cultural level of the House, the fiery attacks of Mr Holt and the subtle wit of Mr Wagstaff. Mr Pearson continued on occasion to hold the House, though rarely speaking to his full potential; unless he has fully mastered his case, he invariably sticks to his notes and reads them, and unfortunately mastering a case demands a little time. The same lack of preparation was evident in the two speeches we heard from Mr Tintner; he relied entirely on his gifts as an actor and on verbal fluency with the result that his speeches were superficial, not distinguished by logic and ill attuned to the mood of the House and the demands of the motion. This was a great pity, as all will feel who have heard him, in person or on tape, deliver his great speech on the motion for the Regional Round of last year's competition, 'Gaudeamus igitur, juvenes dum sumus'; it was a speech of genuine lyrical power and originality, delivered with all his oratorical gifts; it was sad that he never found time to prepare a similarly powerful speech for the House this term; it would have been a memory worth leaving. However, he has left a tape-recording of both years'

National Competition speeches. To him and to Mr Pearson the House is grateful.

Lighter contributions threw into relief the more solid and serious speeches of Messrs Hillgarth, Somervell and Park, the Senior Teller. Despite the pressure of other commitments these speakers, to whom should be added Messrs Corrigan, Plummer and Stevenson, the Library Official, did the Society valuable service.

Not all our stalwarts have departed: Messrs Spencer, Taylor and Hunter have regularly given able and, on occasion, powerful speeches; and Mr Fane-Saunders, though he only spoke twice, was on both occasions, in content and in delivery, well worth listening to. He has an incisiveness and attack that reminds one a little of Mr Halliday; the compliment of this comparison gives the measure of what is expected of him in the future. Lord Ramsay, Mr Emerson-Baker and Mr Devas also maintained their high reputation. But the most encouraging feature of the term and one that holds out bright prospects for the future, was the appearance of a corps of maiden speakers of great potential. Far and away the best of these was the late discovery, Mr Tang; his speeches can only be described as outstanding; why have we not heard him before? Others who immediately followed up their debut with further evidence of their talent were Messrs Bevan, D. Howard, Nairac and Durack; but these were only four from at least a dozen of their contemporaries who showed excellent promise, and the Society looks forward to hearing them often.

At half-term, the House was dissolved for re-elections in view of the impending away match against St Peter's. Mr Murphy declined to stand, as did several other scholars, and Mr Pakenham was elected Leader of the Government, Mr Fenwick crossing the floor to become Leader of the Opposition. The striking feature of Mr Pakenham's leadership was his ability to learn from mistakes; he made a few, but never the same one twice. He set an admirable example of intelligent learning from experience, and from having been a don ended well on the way to becoming a politician. He will be an extremely able speaker.

In the St Peter's match our team fell beneath the archiepiscopal thunder of Mr Biddle's eloquence, largely because they failed sufficiently to anticipate the tactics of their opponents. Later in the term Easingwold Grammar School sent a team, accompanied by supporters; a most pleasant debate, very well attended, was concluded by an honourable draw and a coffee party for the visitors and the Society's officials in the Team Room. A further highlight was Lord Longford's kind attendance at the debate on capital punishment, in which his son advocated its retention; at the end of the evening, Lord Longford gave a most interesting summary of the Parliamentary position of this topical issue. Finally, the Society again debated with the Pickering Young Conserva-

tives, an evening that proved as popular as ever, and in which we lost by underestimating the influence of emotion and overestimating that of pure logic.

The only poor attendance of the term was at the last meeting. The proximity of the exams may have been responsible. One very much hopes that it did not reflect a reluctance to debate so serious a motion.

Last but not least, our grateful thanks should be bestowed on Fr Francis and Br Miles, upon whom the Society is so firmly based and who have been such good listeners and advisers, and on Fr Dominic who came to oppose the President (both speaking as seconders) on the Nuremberg motion. It was a memorable occasion on which comment would be superfluous.

L. J. A. PIGG, *Hon. Sec.*

(*President* : Fr Francis)
(*Vice-President* : Br Miles)

The motions debated were :

'England without a Monarch would be like a tribe without a head.'
Ayes 44, Noes 48, Abstentions 4.

'This House looks forward to a Labour Government replacing the Conservatives on 15th October.' Ayes 21, Noes 79, Abstentions 4.

'The U.N. has failed, is failing, and will always fail, to live up to its ideals.' Ayes 23, Noes 45, Abstentions 3.

'This House wishes the Nuremberg trials had never taken place.'
Ayes 23, Noes 40, Abstention 1.

'Advertising is a social menace' (at St Peter's). Ayes 21, Noes 66, Abstentions 13.

'Military training should be part of the education of every able-bodied Englishman, without distinction of colour, class or creed.' Ayes 10, Noes 27, Abstentions 3.

'Racial integration is essential to the progress of Mankind' (Easingwold Grammar School visiting). Ayes 47, Noes 47, Abstentions 3.

'Every responsible murderer should pay for his crime with his life.'
Ayes 29, Noes 42, Abstentions 4.

'The equality of the sexes is a myth' (Pickering Young Conservatives visiting). Ayes 50, Noes 38, Abstention 1.

'In spite of recent events in Africa, this House does not regret the ending of the White Empires.' Ayes 22, Noes 20, Abstentions 4.

THE FORUM

THE Society has had an interesting and active term. The emphasis was on discussion rather than lecturing, which had previously been found

conducive to boredom. This was usually successful. Topics varied from Jazz to obscure nineteenth century poetry. At one meeting a panel of Mr Griffiths, Fr Edward and Mr Damman, answered questions on the direction of modern art. This was perhaps the most interesting evening of the term. Others which deserved mention were the discussion opened by Mr Young, on the theory of history and Mr Marriner's illustrated talk on the affinity of Jazz and Classical music. Mr Richardson and Mr Rochford gave short but provocative papers on Thomas Lovell Beddoes, and the value of works of art respectively.

ST J. A. FLAHERTY, *Hon. Sec.*

(*President* : Fr Dominic)
(*Vice-President* : Mr Smiley)

THE COMMONWEAL

THE enormous problems and questions raised by the General Election and accession to power of the first Labour government for thirteen years stimulated the Society and increased its membership to over seventy.

The first three meetings were directly concerned with the election. The President opened the first meeting by outlining the election campaign and the second held on the night of the election was a three party confrontation. Lord Ramsay gained twelve votes for Conservative, Mr Pakenham sixteen for Labour and Mr Spencer seventeen for Liberal—a victory due rather to party management than party platform.

Mr Amos then demonstrated with cutting logic that Britain's nuclear deterrent had no future as a credible independent deterrent nor in Europe, only in N.A.T.O. It was an admirable display of logic triumphing over the Society's hostile emotion.

On 30th October Mr Turton, M.P., addressed the Society on his party's defeat in the election. In a very skilful and surprisingly non-partisan enquiry he blamed land and housing for the Tory defeat, but denied that a majority of four was a mandate for radical economic reform even though the steel producing areas did vote for Labour.

On 8th November the German Embassy provided four films; three were grey and flickering, the fourth on shipbuilding was in blinding technicolor—perhaps significant.

Mr Ions, Lecturer in Government in York University, came and gave a brilliant analysis of the American Election. Most interesting was his of Mr Goldwater as the salesman who tried to sell what everybody wanted and forgot he was also a politician.

At the last meeting Mr Davidson reviewed the House of Lords from the standpoint of a national democrat. He stripped it down to

valid first principles and pretty sparse they seemed to be: old robes, old men and dignity seemed to enshroud this shrine of outdated heredity.

The Society had an extraordinarily stimulating term and a significantly large membership.

D.W.J.P.

(President: Mr Anwyl)

THE ARCHAEOLOGICAL SOCIETY

THE term has been one of many changes. The Society was sorry to see Mr Edmunds leave, particularly because he had done so much good work, and would like to take this opportunity to thank him for all he did.

Unfortunately, the task of filling the post vacated by Mr Edmunds turned out to be rather difficult and thus the Society got off to a very late start. Fr Patrick kindly offered to act as a temporary president until the post could be permanently filled. Mr A. Lis, the Secretary, due to pressure of work caused by his coming Oxford Scholarship, decided to relinquish the post to Mr S. Lamb, Mr J. Piercy taking the finance side of the Society.

Fr Piers gave an extremely interesting lecture to the Society on the ancient city of Baalbek, which he visited on his journey through the Holy Land a few years ago, to the great appreciation of all present. This however, proved to be the only lecture of the term.

Next term it is hoped that the Society will set out again with our full quota of meetings under the presidency of Fr Piers who has kindly agreed to fill the post, thereby giving a great deal of his time to us which he could otherwise use in the Carpentry Shop or with the Highland Reel Society. We are very grateful to him.

S.J.L.

(President: Fr Patrick)

NATURAL HISTORY SOCIETY

THE Society had a very successful series of lectures given entirely by its own members and with a membership of sixty-five. Mr C. J. Wright was re-elected Secretary; Mr D. T. Price, Hon. Treasurer and Messrs M. Henry, J. Morris and H. P. Rosenvinge for the Committee. The first lecture by Mr M. A. Scott on *Eels*, if not very serious, provided a rousing start. The other lecturers all spoke with a wealth of personal experience on their subjects: Mr T. C. Rochford on *Tropical and Sub-Tropical Plants*, illustrating with examples from his father's well-known collection and from exhibitions he attended: Mr R. L. Nairac on *Falcons, Hawks and Hawking*; Mr S. W. Andrews on the *Cairngorms National*

Nature Reserve; Mr W. P. Morris on *The Fish of Ryedale* (how many members suspected there were so many species in the locality!); and finally Mr J. D. Piercy on the *National Parks of East Africa*, using the excellent and large collection of coloured slides taken by himself and his father of big game. We shall be fortunate if we can maintain so high a standard. In the last meeting two films from the Anglia Television Survival series were shown: *Shotgun Wedding* on Wildfowl and Wild-fowling and *The Explorer's Nile*. We are indebted to Mr Aubrey Buxton for the loan of these films; the Society passed a warm vote of thanks. A small party went to Flamborough Head on 13th November but the weather was too bad for field studies.

C. J. WRIGHT, Hon. Sec.

(President: Fr Julian)

THE SCIENTIFIC CLUB

On the departure of Fr Bernard, his long-held position as President of the Club was taken over by Fr Oswald, a former President, Fr Ambrose becoming Vice-President: the Club has continued to prosper. At the business meeting P. F. Hewitt was elected Secretary for the Session. Attendances at meetings were quite good, being usually about half of the Club, membership of which rose from forty to sixty during the term.

The first lecture was given by the President on *Bubbles, Drops and Jets*. This was presented with customary skill, and was a most instructive and entertaining evening. At the next meeting the Secretary spoke on *Osmosis* and carried out a number of interesting demonstrations. S. J. Lamb gave a lecture on 3rd November on *The Gas Turbine Jet Engine*. He presented the subject with a logical development from basic principles in what was a very informative and assimilable lecture. The second half of the evening was given to a film of high standard on the Bristol-Siddeley Orpheus engine. *Polarised Light* was the subject of the next meeting and was also illustrated by a film. G. L. de Chazal gave a short experimental introduction which was of great value. On 3rd December S. G. Cox gave a well-informed and eloquent lantern lecture on *Oil*, beginning with its discovery and following it to the refinery. At the last meeting two films were shown: a B.P. cartoon, *The Great Synthesis*, on Petrochemicals; and *Listen to Steel*, an up-to-date report of modern techniques in the industry.

Thanks must be recorded to Commander Hatfield for coming to talk informally about, and to demonstrate, a very fine reflecting telescope that he has made. Although the talk was not under the auspices of the Club, a number of members were present for a most interesting afternoon.

P.F.H.

(President: Fr Oswald Vanheems)

THE YOUNG FARMERS' CLUB

THE Society continued its former success during this term, with D. F. Howard and P. I. Blake elected as joint secretaries and R. T. Ahern as treasurer.

The membership was satisfactorily high with just above a hundred members and the attendance at all lectures, with the exception of one, and at the two film meetings was very pleasing (although for film meetings this is hardly to be expected otherwise).

Two outside speakers, one a veterinary surgeon, the other an estate agent from the Duchy of Lancaster, lectured to the Society. Mr Scrope, a member of St Cuthbert's House, began the term with an illustrated talk on a new economical (?) system of baling, and Fr Prior spoke on 'Shooting ground and the farmer' at the next meeting. The second of the two film meetings, which was the last meeting of the term, was obviously enjoyed more than the first and brought the activities of the Y.F.C. for winter '64 to a satisfactory close.

D. F. HOWARD, *Hon. Sec.*

(*President*: Fr Aidan)

THE GOLF CLUB

THE Autumn term once again was highlighted by the match against the Old Boys at Ganton. This match although lost in the singles was drawn in the foursomes due to some good play especially from Pakenham, Williamson, Baer and Ogilvie. The weather was simply superb, and the day out for us was enjoyed by everyone thanks entirely to the great generosity and sportsmanship of the Old Boys.

Towards the end of the term we were able to start the Whitworth Cup Golf Competition, which will carry on into next term if the weather holds.

I think as golf captain I should make some special mention of the Gilling Golf Course, which with some difficulty and a tremendous amount of hard work from boys of St Edward's House, and a great deal of organisation from Fr Jerome, is becoming slowly a worthwhile golf course and one which all golfers should be extremely thankful for. Although I lost about five balls a time at the beginning of term, at the end of term after the grass was cut I found myself in one day nine balls up.

C. MACKAY, *Hon. Sec.*

(*President*: Fr Jerome)

[No reports were received from the following Societies: the Junior Debate, the A.M.S., the Historical Bench, the Leonardo, Potrzebie, Lingua Franca, the Chess Club, the Athenian Society.—EDITOR.]

RUGBY FOOTBALL

THIS year's 1st XV played ten school matches, won five, and lost five. They scored 113 points and conceded 89. It was not a bad season, but it was nothing like as good as has been expected at the beginning of September. The pack was good from the start. It was heavy, fast and hard-working. It was capable of defeating most school sides up front and only put in two indifferent performances, against Denstone and Durham. N. M. Robinson, A. P. de Guingand, and R. T. M. Ahern developed into a grand front row; de Guingand the hooker, improved most, but then he had more to learn. B. A. Sampson and P. J. Carroll were the two lock-forwards. Both were tall enough to get more than their fair share of the ball in the line-out. Sampson became the side's excellent place kicker. N. C. Morris, C. N. Robertson, the Captain, and M. J. Thorniley-Walker made up a fast, quick-breaking back row which worked tirelessly and most effectively.

Amongst the backs, the two halves were by far the best. C. A. James completed his second season as scrum-half and became a very competent one. N. F. Butcher, the Vice-Captain and fly-half, was the arch schemer on whom many of the tactics depended. He was an excellent player. Yet even the halves were capable at times of sharing the malaise which afflicted the three-quarters. It was a makeshift line, of course, and this was the cause of the trouble; but even a makeshift line should have improved more. P. D. Savill and C. J. M. Langley were the centres, the former a converted full-back, and the latter a converted wing. Savill was the better of the two, and he reached a fine understanding with Butcher at fly-half. The two wings were R. W. Goslett and H. D. Bennetts. Goslett had a fine turn of speed and Bennetts was difficult to stop. None of these three-quarters however could guarantee to pass the ball accurately or receive it safely. None could guarantee to tackle. Consequently team tactics were based mainly on the pack and the activities of the halves, whilst far too many tries were scored against the team through defensive lapses. It was a pity that H. A. W. O'Brien was injured at the beginning of the season. His speed in attack and his defence in the centre were sorely missed. Had he been available he might easily have been the making of the three-quarters. At full-back A. J. B. Blackwell came into the team when Savill moved to centre. He played competently at first, but lost his place later to G. L. de Chazal who showed signs of brilliance, but who has a lot to learn.

It was, then, a frustrating season. The pack was possibly the best ever at Ampleforth yet its capacity to win possession bore little fruit. With a bit of spark in the three-quarter line this could have been a great team. The following were awarded Colours: N. F. Butcher, N. C. Morris, M. J. Thorniley-Walker, N. M. Robinson, B. A. Sampson, P. D. Savill, R. T. M. Ahern, and C. A. James.

91. The first school match of the season was played at Mount St Mary's on 17th October. Ampleforth did not play particularly well, but they were the bigger and stronger side and won by four goals and two tries to one penalty goal. It was a thoroughly nervous start by Ampleforth. Savill found difficulty in clearing from his own twenty-five after a high kick by the Mount; the forwards could not get a clean heel; the backs, when they got the ball, fumbled. The first score after ten minutes was a scrappy one, Bennetts touching down wide out after a kick through by Leonard. It was still only a 3-0 lead to Ampleforth twenty minutes later. Scoring chances were missed when a push-over try was disallowed and when O'Donnell crossed the line from a forward pass. At last, however,

MOUNT ST MARY'S
Won 26-3

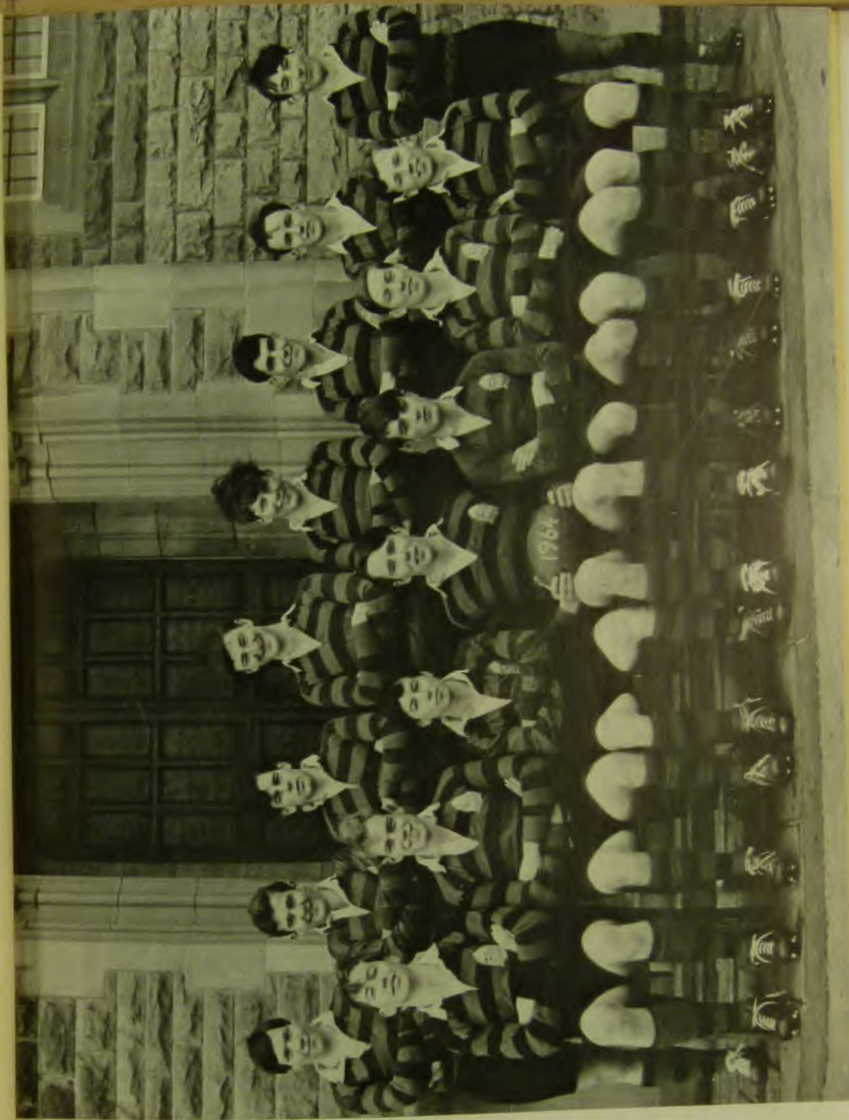
Butcher got a quick heel inside the Mount twenty-five and dummied his way over to score under the posts. It was an excellent try which Savill converted. A minute or two later, Leonard made a break after a short penalty kick, the three-quarters handled well to gain the overlap, and Bennetts touched down half-way out. Sampson's kick failed. Ampleforth kept up the pressure but good Mount covering prevented any further score in the first half.

The second half told the same story. Ampleforth got plenty of possession but seemed incapable of turning it to advantage. Leonard or Butcher would kick instead of pass; Langley or O'Donnell would ignore the man over; Goslett or Bennetts would mishandle. Within five minutes of the kick-off Goslett showed what a bit of straight running could do when he outpaced his opposite number and scored a grand try which Savill converted. There should have been more of this sort of thing. It looked as though there would be, for five minutes later Leonard broke on the blind side and Butcher went through to score in the middle, Savill again adding the goal points. Once more, however, Ampleforth entered a lean period of twenty minutes in which nothing could go right and in which the Mount were able to capitalize well on mistakes. It was during this period that the Mount hooker kicked a splendid penalty goal from well out. The half was thirty minutes old before the pack got a good loose heel again and all the backs handled competently. The result was a good try by Langley and a good conversion by Sampson. Although this completed the scoring and although Ampleforth had a comfortable lead, the dying minutes of the game belonged to Mount who were pressing hard when the final whistle blew.

v.
GIGGLESWICK
Won 8-5

This match was played at Ampleforth on 24th October and the 1st XV started badly with a profusion of dropped and forward passes. The first twenty minutes were devoid of any really constructive movements by

either side, though James and Butcher nearly scored with a scissors for Ampleforth and Giggleswick narrowly missed taking the lead with a drop kick. The home forwards were heavier and began to get the possession which led to the first score. Ampleforth failed to hook, pushed hard enough to recover the ball, O'Brien made half a break and Langley completed it, and that left Goslett to run in for a thoroughly workmanlike try. Sampson could not convert. The backs experienced difficulty with the wind. Butcher's tactical kicks ahead tended to go astray and the passing amongst the three-quarters broke down more often than not. Nevertheless, there should have been a score when Ampleforth drove through to the left corner flag and got a quick heel to launch an attack going right. Butcher, unfortunately, tried to go on his own and ran straight into trouble. The Giggleswick defence was far too good for this to succeed. Ampleforth led 3-0 at half-time and began the second half by kicking through to the Giggleswick goal line. Giggleswick had no difficulty in escaping from this position and then looked really dangerous with an excellent three-quarter movement and scissors by their centres. Savill had to mark on his own line. A few minutes later the Ampleforth pack got the ball cleanly from a line-out and Langley put O'Brien through a big gap in the Giggleswick defence for a try half-way out. Savill's conversion made the score 8-0 and Ampleforth seemed to be in a comfortable position at last. The pack was in good form at this stage and was getting any amount of possession. In fact, however, it was Giggleswick which looked the side more likely to score when Reader, their strong and fast scrum-half, avoided the attention of the Ampleforth back row and ran half the length of the field on his own, outwitting Savill on the way. It was Butcher who got Ampleforth out of this mess. The passing of the Ampleforth backs was so slow that an interception by Giggleswick had seemed likely for some



Back Row (left to right)

A. J. Blackwell
C. A. James
R. W. Goslett
P. J. Carroll
R. T. Atern
H. D. Bennetts
C. J. Langley
A. P. de Guingand

Front Row (left to right)

B. A. Sampson
M. J. Thornley-Walker
N. E. Butcher
C. N. Robertson (Capt.)
N. C. Morris
N. M. Robinson
P. D. Savill

Back Row (left to right)

A. J. Blackwell
C. A. James
R. W. Goslett
P. J. Carroll
R. T. Ahern
H. D. Bennetts
C. J. Langley
A. P. de Guingand

Front Row (left to right)

B. A. Sampson
M. J. Thorniley-Walker
N. F. Butcher
C. N. Robertson (*Capt.*)
N. C. Morris
N. M. Robinson
P. D. Savill



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4. Operated from batsman's end, by himself, if desired.
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time. It duly took place after thirty minutes play, with their fly-half Preston picking up a slow pass from Butcher. Preston scored under the posts and the try was easily converted.

At 8-5 the game was wide open again, but there was no more scoring. Both sides had good defences and only limited powers of attack, so the game was, on the whole, a spoiling one which gave spectators little to enthuse about.

v.
DENSTONE
Lost 11-14

This match was played at Denstone and not, as in previous years, at Leeds. It was thought the two schools should play on a home and away basis in future, rather than on the neutral Kirkstall ground. It was a most exciting match, if not all that skilful, and there was always the possibility of the Ampleforth second half revival pulling the match round. It was not to be; Denstone won by three tries and one goal to two tries and one goal.

All Denstone's points were scored in the first half. After five minutes Britton broke through a weak Ampleforth defence in the centre and Short scored an unconverted try in the right corner. Ten minutes later Denstone went near to repeating this but lost a certain try through passing forward. Ampleforth equalized after twenty minutes when O'Donnell went through in the centre and was held up near the Denstone posts; from the loose scrum that followed, James ran blind and put Goslett in for a try which should have been converted with ease. For the rest of the first half it was all Denstone. Their fly-half put in a series of huge kicks for touch which repeatedly put Ampleforth back into their twenty-five. After twenty-five minutes the Denstone scrum-half broke on the open side and made a try for their right wing. Two minutes later a long throw to the back of the line-out allowed their forwards to score. Towards the end of the half their scrum-half again broke, this time on the blind side, passed inside, and yet another try was scored. This one was converted. So Ampleforth were 3-14 down at half-time, with their defence looking highly suspect.

The second half was by no means all Ampleforth, but their game did improve and they did achieve eight points. After eight minutes James broke from the base of the scrum and scored an excellent try on his own. Savill fluffed an easy kick; an expensive miss, as it turned out. Five minutes later Butcher went through under the Denstone posts and this time Savill added the goal points. With twenty minutes of the match remaining, therefore, there was everything to play for. Denstone were determined to keep the lead and fiercely attacked both corner flags; they then forced a twenty-five and straight away nearly got their left-wing across the Ampleforth line. Ampleforth never really got close to overhauling them although Sampson almost kicked a long penalty goal from the half-way line. There was no further score, and Denstone were worthy winners by 14 points to 11.

v.
DULWICH
Lost 0-11

Dulwich played Ampleforth on 31st October. This was the first of two matches they had arranged to play on their northern tour, and they won by one goal and two tries to nil. All the Dulwich scoring took place inside a fourteen minutes period in the first half.

For the first fifteen minutes Ampleforth exerted considerable pressure. From the kick-off Butcher soon kicked ahead and a twenty-five was forced. Then Goslett all but made contact with an excellent attacking kick by Butcher. This was followed by an all-out assault on the Dulwich line by the pack who were twice within inches

of scoring. At one time it seemed impossible for the Dulwich line to survive right under the posts, but their scrum-half was able to get in a long relieving kick for touch and Ampleforth were never to be in such a favourable position again. Now it was Dulwich's turn. They were unable to kick a short but wide-angled penalty, but after twenty minutes they opened their account with an excellent try. Having gone clean through in the centre and been well held up by Blackwell who was playing his first game for the school at full-back, they got a good loose heel and a man over, and thus scored on the left, half-way out. The kick at goal failed. A few minutes later Sampson was within range to equalize with a penalty but his kick was just wide. Back came Dulwich. From a line-out and a loose scrum their scrum-half got through on the open side and handed on to their fly-half, Knight, who touched down near the posts. Howland easily converted. Ampleforth were still very much on the defensive and were pinned inside their twenty-five. Just before half-time Knight was through again. A well-executed scissors with his scrum-half got the Ampleforth defence going the wrong way, and an unconverted try was the result.

No points at all were scored in the second half which developed into a battle royal. From a territorial point of view, Ampleforth had the better of it. Several times de Guingand hooked off his opponent's head and the pack in general played a stirring game. Savill had an up-and-under bouncing on top of the Dulwich crossbar, and a little later another such kick forced a twenty-five. Since both were penalty kicks, spectators wondered why Sampson had not been given a chance to score some points with his place kicking. Half-way through the second half, forwards and backs combined well and the ball was taken to the Dulwich line. A little later both Sampson and Savill failed with penalty kicks at goal. There is no doubt that Ampleforth could have won the game with penalty kicks alone, for they had plenty of opportunities. Yet Dulwich too mounted some attacks in the second half. Their scrum-half made good use of the touch-line and frequently made ground. Their backs had the ball going from side to side in an effort to break the Ampleforth defence. As the game came to a close, however, it seemed unlikely that either side would score, however long they played. Dulwich had to be content with the points they had richly deserved and gained in the first half.

v.
STONYHURST
Won 13—9

The 1st XV travelled to Stonyhurst for this game which took place on 7th November. It was a beautiful windless day and the ground was firm, and the match came fully up to expectations. Ampleforth played the first half with the sun behind them and with the advantage of the slight slope. Stonyhurst started well and had the Ampleforth defence rattled straight away, but once the pack settled down play concentrated in the Stonyhurst half. Goslett had a couple of good runs on the left-wing and Stonyhurst counter-attacks were well covered. After ten minutes of play Savill got through in the centre and forced a twenty-five; and then a five yards scam under the Stonyhurst posts produced a penalty kick for Ampleforth which they tried to make into a try, but in vain. They did not waste any more chances. Sampson made no mistake with a kick of forty yards from near touch to give Ampleforth a 3—0 lead. After twenty minutes Stonyhurst had a chance to equalize with a long kick which just failed but Ampleforth went back into the attack. From a loose scrum James ran on the blind side, drew the Stonyhurst wing and passed to Goslett. He put in an excellent run of thirty yards, avoided the covering defence and scored half-way out. Sampson's kick made the score 8—0. The last ten minutes of the half witnessed a lot of Stonyhurst pressure. From a line-out in the Ampleforth twenty-five they forced a good try, scored by Lester, their hooker and captain. After this, the pressure continued and there were some anxious moments

in the Ampleforth twenty-five, although the defence seemed quite able to cope with the various attacks started.

Leading 8—3, Ampleforth started the second half brilliantly. James went on his own on the blind side of a loose scrum and broke through the Stonyhurst cover to score a try. Sampson's kick from ten yards in was a beauty, and with the score at 13—3 Ampleforth decided to take a rest. This was very nearly their undoing. First, Boswell, the Stonyhurst scrum-half, dummied his way round the blind side of a loose scrum and scored an excellent try. Then five minutes later an attacking kick to the left corner gave Marshall, a Stonyhurst centre, a chance to score an easy try. Neither try was converted but the Ampleforth lead had been reduced to four points and the Ampleforth team seemed tired. Stonyhurst went to work again and produced some dangerous foot rushes and, a little later, a vigorous attack on the Ampleforth line. Ampleforth cleared to touch a bit luckily on this occasion. Still the Stonyhurst pressure continued with an up-and-under bouncing on the Ampleforth twenty-five. By this time, however, the worst had been weathered and Ampleforth were able to control the last few minutes and preserve their lead.

SEDBERGH
Lost 6—13

The game was played on 14th November on a firm Ampleforth ground but in a cross wind so strong that it threatened to make a mockery of the match. In fact, both sides adapted themselves well to the conditions. The game started disastrously for Ampleforth. Pressing hard in the Sedbergh twenty-five, a pass from Butcher went astray in the wind. The ball was snapped up by Sedbergh and transferred to their centre, Biggar, who went straight through to the Ampleforth posts. Five minutes later an Ampleforth back actually passed to Biggar on exactly the same spot and Biggar repeated his lesson. Both tries were easily converted and Ampleforth found themselves ten points down after seven minutes play. After this excitement the match settled down into an even contest with the Ampleforth pack gradually asserting itself and gaining the possession from which Butcher could make ground with his kicks for touch. After a quarter of an hour Butcher made enough room for Savill to come inside him and force his way over the Sedbergh line under the posts. Sampson's kick failed from straight in front. Unfortunately, the Sedbergh full-back was injured when trying to stop Savill's try and Sedbergh were reduced to fourteen men for the rest of the game. Five minutes later the Ampleforth pack again attacked and, this time, achieved a push-over try on the left. Sampson's kick at goal was a good one into the wind but was not quite good enough. The rest of the first half saw attacks by both teams but no further score. Sedbergh forced a twenty-five, charged down Butcher's drop out and nearly scored; and at the other end, Butcher failed to drop a goal, gathered the rebound and passed to Savill who all but crossed the line.

The score remained 10—6 for the first twenty-five minutes of the second half. Sedbergh gradually began to dominate the game and their three-quarters looked very good indeed on the occasions when they handled with the wind. With ten minutes to go, they produced the movement of the match. A high-speed scissors between Bruce-Lockhart and Biggar spreadeagled the Ampleforth defence and Biggar went over in the corner for an unconverted try. This was the end of the match for Ampleforth who found themselves seven points down and with little likelihood of catching up. Towards the end the forwards got going well with some short passes which got the ball through to Langley on the left who had a good run, but the last word belonged to Sedbergh whose right-wing crossed the Ampleforth line but found himself unable to touch down. Ampleforth were thus fortunate to restrict the Sedbergh victory to 13—6.

v.
ST PETER'S
Won 22—3

This was a home match played on 21st November. Play was of a desultory kind for the first twenty minutes and there was very little in it, although it was observed that the Ampleforth forwards were heavier and faster.

Sampson opened the scoring after thirteen minutes with a well-taken penalty goal from near touch. This apart, neither side looked like scoring. The game came to life with an Ampleforth forward rush to the right corner, an attack in which St Peter's were unlucky to concede a penalty try which Savill converted. A minute later Ahern and de Guingand led a splendid foot rush for fully forty yards and this was followed at once by a kick ahead by Butcher and a touch-down by Goslett. The kick for the goal points was an easy one but Savill's hit a post and failed. Towards the end of the half St Peter's kicked a very long penalty goal to make the score 11—3.

Ampleforth attacked straight from the kick-off and took play into the St Peter's twenty-five, thanks to some good play by Morris. After three minutes Butcher kicked through to the goal line; there was an Ampleforth scrum; the ball was well hooked and a push-over try secured. Savill converted. de Guingand caught the ball from the kick-off, transferred to Morris, and play once more went into the St Peter's half. Robertson at No. 8 then picked up, passed to James who fed Thorniley-Walker, and a fierce run into the left corner led to the best try of the match. Sampson's long kick hit a post and just failed. There then followed an extraordinary period of five minutes when neither side could do anything right, but at last Robertson again ran from the back of the scrum, this time for forty yards; he might well have scored. After twenty minutes the Ampleforth pack again dominated. Near the St Peter's line four huge pushes nearly resulted in another forward try, but in fact it was Sampson who scored next with another good penalty goal. An up-and-under to the St Peter's line nearly worked and so did a fifty yards run by Savill and so did yet another attempt at a push-over try. There was to be no more scoring, however.

v.
DURHAM
Lost 6—9

This was a tough and rather dour struggle played at Durham on 28th November. Ampleforth started well from the kick-off with Goslett making some thirty yards on the left-wing. Soon afterwards Butcher sliced a drop kick at goal which served to give Bennetts on the right something to chase after; and he all but scored from his follow-up. It was the Durham team, however, which opened the scoring after five minutes with a thirty-five yards penalty goal. This prodded the rather lethargic Ampleforth team into action and some good forward play followed, with Butcher co-operating well with his kicks. It was from one of these kicks that Ampleforth were awarded a penalty kick which Sampson converted. There was little of note in the rest of the first half. Two good, heavy packs of forwards were well matched and both fly-halves tended to kick when they got the ball. This naturally tended to make it a dull half.

Durham shook Ampleforth, however, from the start of the second half. In the first minute a defensive blunder allowed the Durham left-wing in for a try, and three minutes later the Durham centres scissored and one of them, Webster, scored in the left corner. Neither try was converted, but on a day when low scores were to be expected, a lead of six points was a substantial one. Twelve minutes later Ampleforth reduced this lead. Robinson kicked an up-and-under from a mark and there was some loose play from which Bennetts emerged to run twenty yards for a try well out on the right. Sampson could not convert. What was more serious, however, was his expensive failure to kick an easy penalty goal two minutes later. There followed now a period of considerable Durham pressure from which they were a shade unlucky not to score. A kick into the Ampleforth twenty-five, an up-and-under near the goal line, a hook

off the Ampleforth head in the same place, a five yards scrum which very nearly achieved a push-over try, a scissors which baffled the defence, and finally, a penalty kick from straight in front, all these failed to add to the score but succeeded in rattling Ampleforth. Just before the end, too, there was another Durham attack. They kicked through to the goal line and almost got their right-wing over. The last move of the match came from an Ampleforth kick ahead which could well have brought a score under the Durham posts. Had Ampleforth drawn level and even won as a result, it would, however, have been a travesty of justice.

v.
O.A.R.U.F.C.
Won 11—5

The 1st XV won this exciting match by one goal and two penalty goals to one goal. With Howeson coming into the side at centre, Langley found himself in his more accustomed position of wing and soon got an opportunity to run round his opposite number, Cant. He did not score, but the ground won was useful for Sampson when he kicked an awkward penalty goal after eight minutes. Howeson made a break shortly afterwards to give Bennetts a forty yards run, and another newcomer to the side, de Chazal, was soon demonstrating that he was a competent full-back. The Old Boys took some time to settle down; certainly Butcher and Savill caused real confusion with a good scissors and excellent subsequent try scored by Savill, Sampson adding the goal points.

Leading 8—0, the 1st XV made a promising start to the second half when Robertson broke from the back of the scrum and ran half the length of the field. Then Howeson intercepted and failed to score under the posts by inches. After fifteen minutes Sampson increased the score with a straightforward penalty goal from in front. The Old Boys' team was functioning well by this time, however, and first Butcher went through to be well stopped by de Chazal, and then a hole in the centre allowed Cant to score near the posts. Young converted. The game ended with Sampson vainly trying to kick a penalty goal from the touch line.

The Old Boys' team consisted of: S. J. Fraser, A. P. Cant, P. R. F. Butcher, C. J. Moor, T. R. Gallagher, A. E. W. Butcher, C. G. Wraw, H. Pattinson, J. H. R. Butcher, L. A. Bright, H. A. Young, A. F. Green, A. R. Iveson, A. R. Umney, M. F. Yearsley. Anthony Green again captained the side and we thank him and his team not only for a most entertaining game but also for travelling huge distances in order to play it.

v.
THE KING'S SCHOOL
CANTERBURY
Lost 5—16

This match, the first in the two-match southern tour after the end of term, was played at Canterbury on 18th December. The Ampleforth pack was in its usual rampant form for twenty minutes, engaged in a ceaseless attack on the King's line. After three men had in turn been held up over the line and after various other narrow failures, Ampleforth created a quick loose heel and scored a good try through Goslett after Butcher and Lister had made the initial break. Sampson converted from wide out with a good kick. Pressure on the King's line continued for five more minutes before an incident was seen which was to win the match for King's and lose it for Ampleforth. The King's backs received the ball and appalling tackling allowed Heyland to run through most of the Ampleforth side, reach the twenty-five for the first time, and score under the posts. The try was converted and the teams changed round at 5—5 instead of the King's side being ten or fifteen points in arrears.

Ampleforth, now playing against the wind and being no doubt disappointed at the score, played with much less fire; and King's, despite the handicap of being down

to fourteen men, began to get much more of the ball. de Chazal was penalized for lying on the ball and King's kicked a penalty goal. The Ampleforth pack at once took up the challenge and forced a scrum under the King's posts; the ball was heeled and Savill, with all the time in the world to drop a goal, hooked his kick. This was to be Ampleforth's last chance. The high Ampleforth tackling, in direct contrast to the superb defence put up by King's in the first half, now caused the loss of the game. In quick succession King's scored in the corner when their wing simply ran round Goslett, and then their centre ran through his opposite number, back through the cover, and scored near the posts for an easy conversion.

v. MAGDALEN COLLEGE SCHOOL played at the Stoop Memorial Ground, Twickenham, on 21st December. A strong wind was blowing downfield and Ampleforth were asked to play against it. Once again the Ampleforth pack took control of the game, and play took place mainly in the Magdalen twenty-five. Time and time again the pack provided the backs with loose heel after loose heel, but all these chances were squandered. However, the huge push produced by the forwards in the tight resulted in the Magdalen back row and three-quarters being caught offside frequently, and Sampson kicked a good penalty goal from wide out on the twenty-five. Play then went to the Ampleforth twenty-five where Magdalen succeeded in getting their one good loose heel of the game. Bad tackling in the centre allowed them to score an unconverted try wide out. Three minutes later a heel off the head by Ampleforth on their own line produced another unconverted try for Magdalen; James had his kick for touch charged down. The Ampleforth pack now asserted its authority and took play back to the Magdalen twenty-five where Sampson kicked another penalty goal following another offside offence.

The teams changed round at 6—6 with Ampleforth now having the wind at their backs. The same pattern was evident. Again and again Ampleforth won the ball in tight and loose; again and again they squandered their chances or saw them halted by a good defence. In the end, however, such pressure was bound to be rewarded with tries. The first was scored by Morris as the pack gained a loose heel near the Magdalen line, and the second by Carroll who gained possession in a ruck underneath the posts. The one was converted by Sampson, and the other by Savill.

THE SECOND FIFTEEN

RESULTS

v. Barnard Castle	Home	Won	18—3
v. Coatham 'A' XV	Away	Lost	6—20
v. Leeds Grammar School	Home	Won	16—3
v. Archbishop Holgate's 1st XV	Away	Won	6—3
v. Ripon G.S. 1st XV	Home	Lost	8—20
v. Sedbergh	Away	Lost	0—26
v. St Peter's	Away	Won	19—3
v. Durham	Home	Won	11—3

The 2nd XV had an average season as regards both results and performance. The chief strength was undoubtedly in the forwards. Although, after Carroll's promotion to the 1st XV, the pack never developed into the outstanding one which

had at first seemed probable, nevertheless it was a good pack, which was often dominant and was only once seriously dominated, and that by an extremely good Sedbergh team. The line-out work was rather weak; but otherwise the pack, well led by Grieve, played good football, especially in the loose, where Holt, Plummer, Brennan and Sarll were particularly effective.

In the back division there were some technical deficiencies: in defence, in handling and in mounting an attack. The half-backs, Leonard and Mitchell, were very sound in defence, but did not form a partnership which initiated crisp attacking movements. Marchmont ran with determination on one wing; and the other three-quarters made some quick individual thrusts; but the line lacked unity in attack, and was defensively weak, both in tackling and in positioning. At full-back, de Sousa Pernes was generally safe and did some good kicking.

The following played regularly: D. de Sousa Pernes; D. Marchmont, D. West, R. Howeson, T. O'Donnell; S. Mitchell, R. Leonard; A. Plummer (*Capt.*), D. Tufnell, N. Brown, W. Wakely, T. Ryan, C. Sarll, T. Brennan, H. Grieve, J. Holt. Of these, Plummer, Ryan, Holt, Grieve, Brennan and Sarll had their colours by the end of the season.

THE THIRD FIFTEEN

The 3rd XV this year were unbeaten. The dry conditions certainly suited a side which, unlike so many previous 3rd XV's, was rather light in the forwards. Each of the four games saw a wealth of open play which at times looked very polished. Each game tended to follow the same pattern: Ampleforth would build up a substantial lead by open play in the first half, and then against heavier forwards would see much less of the ball in the second half. Among the forwards Craig's height in the line-out was of great value as was Hardcastle's hooking in the tight. Blackiston and Walker at half-back always got the line moving smoothly; there was plenty of penetration with Jayes and Milroy in the centre, and there was some real pace on the wing. Behind them the team were fortunate in having a full-back who would stop almost anything. Devas's play against Richmond was as fine a display of good tackling as one would wish to see.

The team was: J. R. A. Devas; F. T. Ahern, A. G. Milroy, B. H. Jayes, W. R. Marriner, P. C. Karran; J. S. Walker, P. A. Blackiston; J. M. Bishop, P. F. J. Hardcastle, N. J. de Hartog, P. B. Gormley, C. H. V. Collins, A. P. Grant Peterkin, R. N. Gastrell, A. J. W. Powell (*Captain*), D. J. A. Craig, C. P. A. Stitt.

RESULTS

v. Leeds G.S. 3rd XV	Won	16—0
v. Archbishop Holgate's G.S. 2nd XV	Won	14—9
v. St Peter's, York 3rd XV	Won	16—13
v. Richmond G.S. 1st XV	Won	14—6

UNDER 15 COLTS

The Under 15 Colts had a very successful season, winning all four of their games. Particularly pleasing was the fact that only once was our line crossed by the opposition. Against Barnard Castle we did well to win 18—0 against a side which had played several games already. Although completely outplayed forward by Pocklington we

won 10—3 thanks to two opportunist tries. The St Peter's game was disappointing; they were a much smaller side yet Ampleforth seldom settled down to playing to their true form and the final score of 14—3 was rather flattering. In the final game we proved too fast and strong for a weakened Leeds side and ran out winners 23—0.

The pack developed into a well-drilled unit which was exceptionally good in the loose and in running with the ball. The line-out work was good with Carter and Dewe-Mathews jumping and working well. The outstanding forward was Whitehead, the Captain, whose all-round ability was a great factor in the team's success. Smith was seldom beaten in the set scrums and with Fuller and Friel was always in the thick of the loose play. Gilbey was a hard-tackling wing-forward and Spencer had an uncanny positional sense which enabled him to be on hand for many a handling move.

The back division was badly handicapped by an inability to pass correctly. This meant that despite individual brilliance and plenty of possession from the forwards we seldom scored the points. We should have done. Tufnell was a complete player with a good pair of hands and a fine tackle. He was ably served by Thorniley-Walker whose pass became long and accurate and whose breaking from the base of the scrum led to many a try. West was the most improved three-quarter and ran strongly on the wing. In spite of his lack of weight Hammond was one of the best tacklers and had a good eye for an opening.

The following represented the Under 15 Colts: Norton, West, Anthony, Howard, Rucke Keene, Hammond; Tufnell, Thorniley-Walker, Whitehead, Smith, Spencer, Dalglish, Carter, Dewe-Mathews, Friel, Fuller, Gilbey.

UNDER 14 COLTS

A welcome innovation this year was the introduction of fixtures for this age group and the match experience which they had, helped greatly to stimulate enthusiasm in the set. Of the three fixtures, the first, which was against Coatham, was lost 3—12 but the game was played against a very good team which had had several previous fixtures and we fielded an inexperienced side. The other two matches were won, the first against Pocklington 16—3 and then against Archbishop Holgate's, 24—8. In all these games, considerable rigger potential was shown and several tries were scored as a result of excellent movements.

Reichwald ably captained the side, de Trafford led his forwards with zeal and a fine example, Skehan scored many points with his excellent place-kicking and Coker proved a tower of strength. But the whole team deserves praise, and they should provide a good feed to the Under 15 side next year.

THE HOUSE MATCHES

This year the tournament ran true to form, and St Thomas' won the Cup for the first time. St Edward's was perhaps the nearest to being the giant killers. After just beating a strong, though unco-ordinated, St Wilfrid's side by 3—0 in the semi-final, they went on to lead St Thomas' by 5—0 at half-time in the final. Their progress owed much to the tactical kicking of Wildermuth at fly-half, and the tireless work of M. J. Thorniley-Walker, the Captain, in the forwards. Mention should also be made of G. R. Thorniley-Walker who provided a reliable service from the base of the scrum, and was not shy of breaking with the ball himself on occasion. The progress of St Thomas' to the final on the other hand was undramatic. They easily beat St Aidan's in the first round, and then swept aside a strong St Hugh's challenge in the semi-final,

in spite of the excellent place kicking of Sampson. Their pack was their strength, and in this game it played to the top of its form, ably led by Robertson, the School Captain. Butcher had a terrific game in the unusual position of scrum-half, and de Chazal caught the eye at stand-off with a safe pair of hands. The backs showed flashes of brilliance, but like most backs in the School, lacked consistency in the basic skills of the game, handling, passing, and tackling.

The Final was played on the Match Ground on Sunday, 13th December. St Edward's surprised their opponents by their push in the tight, their fire in the loose, and by their simple but effective tactics based on Wildermuth's kicking at stand-off. Yet it was a surprise to see St Thomas' concede such a reverse as Wildermuth's try after twenty minutes of play. He went straight and fast through the defence, scored near the posts, and added the goal points. St Thomas' were thus five points down at half-time, but now had the advantage of the strong wind which had helped St Edward's so much in the first half. Exerting considerable pressure, the St Thomas' forwards got a good ball under the St Edward's posts; Butcher, de Chazal, and Cary Elwes combined well for a try converted by Butcher. Both sides now fought it out for the decisive points and launched some dangerous attacks. It was however an unexpected and very fast break in the centre by Marriner that settled the issue. He put West in on the left for an unconverted try, and St Thomas' got home by 8—5. They had their three-quarters to thank for their victory, for St Edward's had the better pack on the day.

THE LEAGUES

The two finalists St Hugh's and St Wilfrid's were undisputed champions of their respective divisions in the Senior League. St Hugh's scored 104 points and St Wilfrid's 133 points in their four matches. In the Final St Hugh's won by 18—3. St Wilfrid's were unfortunate in having to play not at full strength, but nevertheless with some able hooking by Day managed to get most of the ball in the scrums. Craig however scored a try for St Hugh's early on from a short penalty and Bishop added to this score by two penalty goals before half-time. Enlivened by their 9—0 lead the St Hugh's three-quarters produced some good fast open play which resulted in two tries, one by Milroy, and the other by Jayes. St Wilfrid's were only able to take three points from a penalty goal by Schlegelmilch, before Craig rounded off the scoring for St Hugh's with a long range penalty kick in the last few minutes to make the score 18—3.

In the Junior Leagues the final was fought out between St Oswald's and St Aidan's, and after a dour battle St Aidan's emerged the victors by 6—3.

THE BEAGLES

FOR this, the fiftieth season since the pack was started, S. M. J. Leach is Master of Hounds, S. W. Andrews and P. A. Blackiston Whippers-in and D. S. C. Gibson Field-master. Jack Fox is looking after our hunting hounds. Sport so far has been disappointing owing to the quite exceptionally dry state of the ground and the resulting almost total absence of scent.

Those who are unacquainted with the origin and early history of the Hunt may find interest in some extracts from early accounts in THE AMPLEFORTH JOURNAL, and this would anyhow be fitting in this Jubilee year. Thus in January 1916, recording

the start of the pack: 'Hitherto the recreative activities available for the corporate enjoyment and benefit of the School have been divers sorts of games. Sport has not been obtainable during term except by the Fishing Club which jealously restricts its numbers. We owe the removal of this deficiency to Mrs Cullinan, Carrollstown, Co. Meath, who with kindly perspicacity discerned our need, and with prompt munificence supplied it by the gift of a pack of beagles.' Kennels were built at the foot of Bolton Bank, 'whence the sound of their nightly "singing", and the less soothing noises of their frequent difference, add new notes to the rural harmony of the valley.'

The new Club flourished. Membership, restricted to the Upper School, was large. Though no hare was killed this first term, hunting was found to be a strenuous business: 'The steep hills about here, and still more the ploughed fields—

"When like a foaming torrent pouring down,
Precipitant we smoke along the vale",

have proved a test of condition for which even Rugby is an insufficient preparation, and the keenest players have at times suggested the plight of the ancient navigator when "vento intermisso cursum non tenuit" . . . the finish has not yet been a kill . . . Yet we hope that when we have added three or four couples to our pack, and when we ourselves bring greater cunning to their assistance, the fitting consummation will, with proper frequency, crown our efforts.'

The account in the May number, 1916, acknowledges further drafts to enlarge the pack and records the first kill: 'We met on the moors just beyond Ampleforth Village on 17th March and hunted a hare for over an hour through the heather and gorse. We then had a check which seemed to be final, but just when hounds were being called off, Soldier, a particularly pertinacious hound, found the hare in a gorse thicket and drove it into the jaws of Forester.'

Hunts had been mostly local, but in January 1917, it was recorded how 'thanks to the Headmaster's concession of a half-holiday for the Hunt we have been much further afield'. The same account, describing 'the best day of the term' at Tom Smith's Cross, shows how those early days contained never a dull moment: 'The pack followed the line up the road until some young hounds diverted interest to a gate opening onto the Deer Park. The result was a prolonged riot after deer.' This hare was re-found and after a short hunt 'she ran an elaborate foil in a patch of bracken undermined by an extensive rabbit-warren, but, though the inmates issued forth to perform the most seductive antics before the pack, the older hounds kept their heads.' She was later killed on the moor. 'The obsequies were carried out nearby and engrossed the School's attention.' This number also records the first Hunt Dinner and expresses thanks for 'the largesse of game which made it reminiscent of the orgies celebrated by our hunting forefathers'.

Kennel-management was not overlooked: 'Nor must we forget to thank the Prefect for intimating the approaching death of the cricket field horse. Our kennelman, who enjoys a vulture's prescience in discovering moribund horses for his hounds, lost no time in securing "Pegasus" for the Kennel boilers.'

The Hunt was firmly established. 'On 8th October 1917, the Master whipped the Sixth Form out of bed, long before the monks had thought of rising, and hounds met in the Bounds just after 5 a.m. After a run of seventy minutes the pack accounted for a hare in the Black Plantation. The Sixth Form, after being duly "blooded", made an impressive entry into the Refectory and breakfasted with a consciousness of their prestige.' There we must leave them and end this account.

COMBINED CADET FORCE

NEW regulations concerning the establishments of School Corps have made it necessary to disband the Recruit Company. During its existence of nearly twenty years it has performed successfully the function of giving all cadets their basic training. It has been commanded by Fr Luke, Fr Aidan, and most recently by Br Miles. According to the new regulations any pre-Section training which is given is unofficial in the eyes of authority. An attempt has been made to turn this to advantage, and those in their first year in the school were this term put in the sole charge of twelve senior cadets. Under-Officer Goslett was in command and was allowed to pick his team of instructors. The training programme was rather wider than that which used to be followed in the Recruit Company. The general impression was that the innovation was successful—certainly in providing a really responsible command for the top of the School. Time will show how the change affects the standard of the rest of the contingent as the cadets trained under the new system move up to the Service Sections.

ARMY SECTION

The Section had to give up ten of its senior cadets for the benefit of the new pre-Service Section. There were in all 290 cadets, each company being about seventy strong.

In the training a start was made with a small R.E.M.E. Course with a regular W.O. to instruct it. A new hut has been built beside the glider hanger at the thirty yard range. It is intended as a store for R.E.M.E. equipment and a place where work can be done on the Landrover. As in previous terms R.E. and Instructors' courses were also run by regular instructors, and a small signals course was in the hands of C.Q.M.S. Dorman.

The majority of the Section was on one of the four courses either as instructors or students: pre-Army Proficiency Certificate, eighty-two; A.P.C., eighty-two; Tactics, twenty-eight; Advanced Training, forty-eight. This term the new A.P.C. syllabus came into effect. The main change is that in addition to everything which used to be in it, is added most of the syllabus of the Basic Test. The new exam is therefore formidable in length. Of those who took the exam—there were sixty-two—only twenty-nine passed, though twenty-one will only have to take one subject next term. Once again we have been very lucky in having good weather on parade days; the only wet day was the one on which the A.P.C. Examination was held. The following passed:

J. N. Crichton-Stuart, The Viscount Clanfield, A. G. Cuppage, P. N. Curzon, A. E. Ford-Jones, C. W. Golden, E. A. Karnicki, R. C. Lister, A. S. Lukas, N. C. Loring, C. M. Masraff, R. L. Nairac, M. Owen, C. J. Petit, A. J. Ramsay, S. W. Richmond, H. P. Rosenvinge, D. P. Rush, C. J. Ryan, R. F. Satterthwaite, S. A. Sherbrooke, S. M. Strutt, J. Thorburn Muirhead, G. R. Thorniley-Walker, J. S. Walker, S. H. Wading, C. J. Wickham, A. C. Walsh, P. E. Wildermuth.

The following promotions were made during the term:

To be Under-Officer: C. H. King, C. J. Langley, N. C. Morris, H. A. O'Brien, J. D. Park, J. D. Stevenson.

To be Drum-Major: T. B. Knight.

To be C.S.M.: R. F. Howeson, B. H. Jayes, P. C. Karran, J. A. A. Morris.

To be C.Q.M.S.: P. J. Carroll, C. M. Dorman, A. R. Lis, N. C. Morris.

To be Flt-Sgt: L. Marcelin Rice, W. R. Marriner, T. A. Pearson, C. J. Wright.

To be L.-Sgt: R. M. Davey, J. R. Devas, I. A. Ferrier, R. N. Gastrell, T. W. O'Brien, M. R. Whinney.

To be Sergeant: D. J. Allport, J. M. Bishop, N. Brown, S. G. Cox, P. C. Dinkel, St J. Flaherty, K. P. Fogarty, N. H. Gordon, R. G. Goodman, P. B. Gormley, M. H. Hudson, C. L. Mackey, A. G. Milroy, J. R. Nicholson, T. H. O'Donnell, K. J. Packenham, C. F. Pinney, D. J. Price, P. D. Savill, M. H. Somervell, C. N. von Furer-Haimendorf, W. I. Whigham, C. G. Young.

To be Corporal: Q. J. Baer, P. A. Blackiston, D. J. Bowes-Lyon, P. D. Byrne, J. A. Catlin, D. A. Cowper, R. C. Cummings, T. A. Day, G. L. de Chazal, J. B. Entwisle, H. A. Fraser, A. N. Fresson, P. D. Gormley, M. C. Haigh, P. F. Hewitt, A. A. Kean, P. A. Lawrence, R. M. Lister, P. M. Loftus, J. P. McGing, D. C. Marchment, S. J. Mitchell, T. J. Moulding, J. R. Nicholson, C. W. Noel, G. A. Ogilvie, P. R. O'Toole, R. Parker-Bowles, J. C. Piercy, L. J. Pigg, J. S. Radziwill, P. H. Rhys Evans, T. C. Rochford, J. R. Smith, M. A. van Zeller, J. F. Whigham.

To be Lance-Corporal: J. G. Bernasconi, T. K. Brennan, J. M. Bussy, R. A. Dawson, A. D. de Chazal, G. J. Dewe Mathews, P. O. Donnell, M. S. Elwes, D. H. Flint, A. H. MacWilliam, J. B. Marsden, S. Marsden, M. A. Muspratt-Williams, A. J. O'Brien, P. J. Ogilvie, D. W. Price, Lord J. H. Ramsay, T. J. Ryan, D. J. Samuels, F. N. Schlegelmilch, P. Swietlicki, M. G. Spencer, T. P. Tate, M. J. Vaughan, D. N. West.

To be J/C: C. H. Buxton, E. P. Downey, T. C. Fane-Saunders, S. J. Pahlabod.

ROYAL AIR FORCE SECTION

Training for the Proficiency examinations and Initial tests formed the bulk of the term's activity. It was hoped to vary the classroom work with outdoor exercise of a constructive nature and for this purpose a special section was formed under Flt. Sgt. Pearson to organise and run the schemes. Despite some teething troubles these schemes were successful. The Section is grateful for assistance from the R.N. Section who provided a course of bridge building from which most of the Section profited.

Visitors to the Section during the term included Flt. Lt. J. Canning, R.A.F., of White Waltham, on a schools liaison visit, and Sqn. Ldr A. J. Hudson of the R.A.F. Regiment. The latter brought with him a well established friend of ours, Sgt Fogarty of the R.A.F. Regiment, who used his renowned expertise in the subject to improve the Section's drill. We are most grateful for the interest and help our visitors accorded us.

On four occasions during the term, it was possible to get some flying at No. 9 A.E.F., Dishforth. A total of about ten hours flying on Wednesday afternoons was enjoyed due to the efforts and enthusiasm of Flt. Lt. R. Burgess, R.A.F. Whether doing acrobatics, flying the aircraft, or coming to survey the valley, this flying is certainly the most valuable and attractive activity in the Section's term-time training.

The following were successful in the Proficiency examinations in November:

Advanced Proficiency: N. J. de Hartog, J. D. Piercy, G. P. Ryan.

Air Proficiency: P. A. D. Biggs, W. G. Clarence Smith, P. K. Corrigan, S. Grzybowski, D. W. Kennedy, K. S. Kilmartin, S. R. Lewen, J. M. Miller, R. J. Murphy, S. Pahlabod, P. B. Poloniecki, K. Raftery, B. A. Sampson, G. A. Williamson.

ROYAL NAVY SECTION

With the addition of forty-two recruits in September, the strength of the section rose to 122, which gave ample scope for Leading Seamen for handling reasonable numbers.

The emphasis of the term's work has been on physical activity of a seamanlike character in the valley. By working four-week cycles with the four parts, everyone had experience in the course of the term's training of a Jack Stay transfer, erecting a gym, bridge-building, flashing and drill. In addition, the sporadic work of the past in the gymnasium has been replaced this term by systematic agility and confidence training, mostly capably organised by Mr Henry. We are grateful to him for all his efforts on our behalf. The assault craft have been of great value once more and do give us a chance to get waterborne.

C.P.O. Attrese has shown all his customary enthusiasm and effort for us. We are grateful to him and to Linton for their generosity. Leading Seaman H. A. W. O'Brien ran the section efficiently and with great skill. It is pleasing to recall that despite all the calls on his time he managed to obtain an award at the University. Our thanks and best wishes go with him.

THE JUNIOR HOUSE

THE year opened with ninety-eight boys in the House, forty-eight of whom were newcomers from Gilling and elsewhere.

From Gilling: P. Ford, M. C. A. Lorigan, S. C. Ryder, M. D. A. Birtwistle, P. Redmond, P. B. Newsom, S. P. Barton, E. A. Lewis, F. A. Cape, C. B. C. Dalglish, D. J. Kerr, R. S. G. Watson, C. G. Leonard, D. W. R. Spence, I. D. Bowie, P. C. S. M. Seilern-Aspang, J. D. Dowling, N. D. Blane, D. P. McKenna, B. A. McGrath, M. Sutcliffe, C. A. Campbell, C. G. Goss, T. A. Doyle, C. R. Lochrane, M. S. L. Waide, M. M. Forsythe, C. M. B. Ratcliffe, C. M. R. Hardy, A. P. Coghlan, S. A. P. Maclaren, J. T. Prendiville, C. M. Brennan, N. G. J. Gaynor, J. H. A. Tyrrell, J. P. Clayton, M. J. Blake, D. A. Kerr, T. P. Gadd.

From elsewhere: R. Kirby, P. C. Coghlan, F. C. McEwen, B. N. Loftus, N. R. B. Sykes, F. N. Gilbey, D. J. R. Haughton, D. J. G. Lees-Millais, N. S. McCraith.

J. P. ROCHFORD was appointed Head Monitor, P. J. Stilliard Captain of Rugby and P. M. Horsely Vice-Captain. The other monitors were: R. D. Balme, M. Studer, Hon. A. R. M. Fraser, D. C. N. Ogilvie, H. C. Hornyold-Strickland, P. J. Williams, J. C. Rapp, J. M. Kentish, J. C. Gaynor, C. M. Shaw, T. N. Gilbey.

IN spite of the good weather with which we were blessed for most of the term, illness disrupted the House for the whole period, from the second day after the opening of the School Year to the final week. Mrs E. Holmes whom we welcomed as our new nurse in September, found herself with a full sick room for considerable periods of the term. Although the throat infection was only a mild one it was a great nuisance and affected our games to a certain extent. To make matters worse Fr Peter became ill with pneumonia and was laid up in bed for the last month of the term. Matron and her staff are to

be congratulated on their very efficient handling of this most difficult situation. Never once did their service fall below the high standards that they always maintain.

WE gratefully acknowledge the gift of a teak garden bench from Captain R. S. Tufnell. The collection of garden benches is slowly growing and they make a most welcome addition to the House grounds.

FR EDMUND HATTON, who was on the staff of the Junior House for ten years, kindly gave the Retreat. We thank him for his discourses and for all the help that he gave us at the end of the term when Fr Peter was ill.

WE also wish to thank Mr Owen Hare for all his many years of service in the running of the Junior House cinema. His place has now been taken by Br Stephen Wright.

FOR the first time in their history the Scout Troop was organised by the Rover Scouts under the direction of T. W. O'Brien. A full programme of training was undertaken and the Molecatchers Cottage was once again used as a base for the Troop's activities. The following were appointed Patrol Leaders.
Otters: H. C. Hornyold-Strickland.
Beavers: S. H. Barton.
Hawks: M. J. Waddilove.
Wolves: M. J. Poole.
Owls: M. A. Grieve.
Badgers: S. J. Dowling.

THE customary edition of the Gazette appeared at the end of the term. This number contained some particularly good contributions by J. Seilern-Aspang, E. A. Blackledge and M. Studer as well as the usual fare of articles, verse and accounts of the various House activities.

THE Headmaster presided over the end of term Carol Service and afterwards joined us for the Christmas dinner.



THIS year's Christmas Concert was noticeable for the promising individual performances of some of our young instrumentalists. P. B. Newsom's rendering of the Breal sonata deserves special mention, as also does the quite skilful musicianship of that multi-instrumentalist R. D. Balme. Our hearty congratulations go to the Wind Trio who carefully arranged themselves the pieces they performed, and to all the soloists, none of whom lacked either confidence or skill.

WE sadly note the unavoidable absence of Mr Dore, and would like to extend our warmest thanks to Br Aelred who took over the organization and running of the concert at twenty-four hours' notice.

CHRISTMAS CONCERT

DECEMBER 15TH, 8.05 P.M.

The National Anthem

Sonata for 'Cello and Piano *Breval*
P. B. Newsom and Br Aelred

Moonlight Sonata *Beethoven*
R. D. Balme

Polonaise *Oestern*
D. R. Spence

Study in C minor *Heller*
P. C. S. M. Seilern-Aspang

Horn Solo
Minuet from the Water Music *Handel*
R. D. Balme

Trombone Solo
Silent Night *Traditional*
E. A. Lewis

Clarinet Solo
Andante *Schubert*
J. C. Rapp

Trumpet Solo
Trumpet Voluntary *Purcell*
R. D. Balme

Piano Duet
Movement in E minor *Diabelli*
C. G. Leonard, P. C. Seilern-Aspang

Four traditional airs arranged for a Trio
P. B. Newsom ('Cello)
J. C. Rapp (Clarinet)
R. D. Balme (Horn)

Carol
Good King Wenceslas



RUGBY FOOTBALL

THE Rugby in the first set has been of a good standard throughout the term. Rarely have there been so many talented players in one year. Yet in spite of this promising material the representative teams have not been very successful, although they have never been defeated by any large margin of points. Out of the nine matches played four were won and five lost.

The strength of the side lay in the forwards who often dominated their opposite numbers, even in those matches which were lost. Good place kicking and safe handling in the three-quarters would have turned these defeats into victories. The second row of Stilliard and Rochford gave a magnificent shove in the tight scrums so that the hooker often managed to get the ball, even against the loose head. In this department and in the loose play D. C. N. Ogilvie was outstanding. J. P. Rochford and the Captain, P. J. Stilliard, were two very good forwards and their covering of the field was a feature of every game. Outside the pack M. A. Grieve at full-back played a very polished game and

P. M. Horsley, J. M. Poole, M. J. Waddilove and N. G. J. Gaynor were the most successful of the other three-quarters.

The season began with a defeat to Leeds Grammar School who were much the fitter side at that stage in the term. When the team played the return match the situation was different and had all the best players been available, and had the penalties which were awarded to us been taken sensibly, this match could easily have been won. As it was the match was lost by a goal to a drop goal and a penalty kick.

The matches against St Martin's School were played at half-throttle for much of the time and thus the team allowed themselves to be narrowly defeated by a well-drilled side in the first match. Even in the return game the forwards only took charge of the play in the second half and so gave the backs their opportunity to score.

At Barnard Castle the backs were faced with a very tall and fast centre. Had the forwards not managed to get a good share of the ball the score against us would have been considerably greater than it was, for it required quick anticipation to defend against such a strong runner. Against Pocklington School the team was again faced by heavy opposition but in both games the forwards played well and only some poor handling in the centre during the first match prevented us scoring several tries. In the return match this defect was put right and the

score of 20 points to 8 was a just reward for some fine three-quarter play.

Against St Olave's and Danby Hall the team was successful, yet rarely did the game against the York school look safely in our hands until near the final whistle.

The following were awarded their colours: M. J. Poole, E. A. Blackledge, M. J. Waddilove.

The following represented the House in the Rugby team: P. J. Stilliard (*Captain*), P. M. Horsley (*Vice-Captain*), J. P. Rochford, D. C. N. Ogilvie, M. A. Grieve, M. J. Poole, E. A. Blackledge, M. J. Waddilove, D. Callighan, A. N. Kennedy, Hon. J. M. Morris, Hon. M. F. L. Morris, M. S. L. Waide, J. M. Kentish, A. R. Windle, S. H. Barton, J. C. Rapp, N. G. J. Gaynor, C. B. C. Dalglish, P. Redmond, C. S. Dixon, R. D. Balme, P. J. B. Rooney, H. C. Hornyold-Strickland, M. J. Pearce, S. A. P. Maclaren.

RESULTS

v. Leeds G.S.	Lost	0—14
v. St Martin's School	Lost	8—9
v. St Olave's School	Won	8—3
v. Pocklington School	Lost	6—13
v. St Martin's School	Won	12—3
v. Danby Hall	Won	6—0
v. Barnard Castle School	Lost	6—16
v. Leeds G.S.	Lost	5—6
v. Pocklington School	Won	20—8

Points For: 71, Against 72.

THE PREPARATORY SCHOOL

THE OFFICIALS for the term were:

Head Captain: R. A. Fitzalan Howard.

Captain of Rugger: D. C. Judd.

Captains: M. P. T. Hubbard, R. J. A. Richmond, G. R. Gretton, R. D. Dalglish.

Secretaries: N. R. Cape, T. E. Lintin, P. G. Westmacott, R. W. H. Coghlan.

Sacristans: P. O'K. Craven, T. G. McAuley, T. C. Bidie, G. T. D.

Sandeman, E. W. S. Stourton.

Ante-room: R. P. C. Hooke, M. T. Ritchie.

Bookmen: M. H. Ryan, A. M. Ryan, M. D. Guiver, T. D. S. Morris, J. C. Mounsey.

Art Room: J. D. A. Birtwistle, C. Barker-Benfield, S. M. Craston.

Librarians: R. D. C. Vaughan, C. J. V. Ryan.

Carpentry: J. M. Ryan, A. N. G. Bird.

Office Men: A. M. J. S. Reid, F. G. Lukas.



The following boys entered the School in September:

G. E. Bankoff, M. A. Campbell, R. A. Craig, H. P. Dowling, S. J. Dromgoole, C. M. Durkin, A. H. Foll, C. J. Foll, J. C. Gosling, E. P. S. Graves, M. C. Hay, M. T. L. Heath, T. G. Hooke, A. J. Hope, J. J. Hornyold-Strickland, A. P. H. Kerr, P. E. Lecutier, R. F. C. Magill, S. D. Mahoney, W. G. Marsden, P. H. K. May, P. N. Nelson, R. J. Nelson, S. F. S. New, J. M. T. O'Connor, J. P. G. Pickin, P. G. Scrope, F. Seilern-Aspang, Q. M. Sillars, R. A. G. Smith, P. J. Sommer, N. A. Spence, J. A. Stourton, A. J. A. Tate, J. P. Townsend, S. R. Tracy Forster, P. T. Viner.



SCIENTISTS have produced very convincing arguments to prove that anything the shape of a bumble-bee cannot

possibly fly. Equally convincing arguments have been produced to prove that it is inhuman to send a boy away to boarding-school at the age of eight or nine. However, there are still people who believe that bumble-bees can fly, and there are still parents who believe in sending their boys away to prep schools. About half of the new boys were sons of old Ampleforth boys, who presumably have some idea just how inhuman Gilling is. Can it be that the parents are inhuman? Anyway, some of the new boys looked happy right from the start, and most of the others lost their homesickness very quickly. Soon the School was just a crowd of happy monkeys, the newcomers indistinguishable from the old hands. Later on when the parents came up at week-ends it became clear that the parents were human after all—Darwin must have got it the wrong way round.

WHEN the boys arrived for the beginning of term the front steps were in a dreadful mess, but the rest of the building was smarter than it has been for many years. All the rooms and corridors of the wing which includes Fr Hilary's room were decorated in the summer holidays, and the Constable Dormitory is now a very fine room. Mr Jack Leng and his assistants supplied lovely flowers for the Hall and the Chapel throughout the term, and we are grateful both to them and to the ladies who arranged them so beautifully.

THE weather was kind throughout the term, and it was a most beautiful autumn. One of the few days of heavy rain was the Feast of 'All Monks', but on the other whole holiday, the Wednesday after All Saints, fires were lit in the cubbing grounds and toast was made. The health of the School has been good throughout the term, thanks to Matron and Nurse and the Staff, and the average

weights of each form rose steadily for the first three-quarters of the term. A few individuals lost weight, but these were mainly the ones who had plenty to spare.

WE had several very good films this term. On a few occasions the cartoon failed to arrive, and on one occasion the main film did not come but the boys provided their own entertainment, each form entertaining the rest of the School for five minutes with remarkable success.

THE New Liturgy is a great success, and the boys say the prayers clearly and well. The boys are pleased that there is so much English in the Mass now, and the only complaint is that there is not enough. The Mass of the Feast of the Immaculate Conception was a very special occasion because T. G. Hooke, R. A. G. Smith and J. A. Stourton made their First Holy Communion.

THE General Election did not cause much stir. Maps of the constituencies were displayed prominently on noticeboards, the most conspicuous map being one entitled 'The Battlefields'. Boys were seen studying this latter map intently, trying to find Bannockburn, Bosworth Field and Stamford Bridge.

THE term ended with a series of wonderful feasts. There was Plum Pudding Sunday, there were the Harlequin-Barbarian tea and the Officials' teas and the Colour Cakes, and finally the really excellent Christmas Feast. We are all most grateful to Matron and the staff. The Head Captain paid tribute to them in a good speech. The singing and recitations at the Christmas Feast were very enjoyable, and the parts of Wenceslas and the Page were well sung by Richmond and Craston.

THERE were just two sad things at the end of term. One was the absence of Fr Hilary in hospital. We hope and pray

that when the JOURNAL reaches you he will have made a good recovery. The other sad thing was the news that Miss Bonugli was leaving us at the end of term after nine years. We are most grateful for her generous and loyal service in so many spheres and especially in the care of the Chapel.

WE wish to thank Mr and Mrs W. Spence for the gift of a Thompson chair for the Refectory, and Mr and Mrs J. T. Leonard for a subscription to *Knowledge*.

CONCERT IN HONOUR OF ST CECILIA

Ensembles	
Gavotte	Bach
Polonaise	Mozart
Flow gently, sweet Avon	
Morris dance	
Duet	Maças
Melody	Haydn
Fr Justin, Mr Lorigan, J. M. Pickin, M. Guiver, R. A. Fitzalan Howard, T. Dowling, Brooks	
Solos	
Three short pieces	Müller
Gretton	
Duet	Diabelli
Loftus	
Carman's whistle	
English Air	
Peacock and M. A. Viner	
Air from Figaro	Mozart
M. Guiver	
Harmonic Verse	
And it was a windy weather	J. Stephens
Form IA	
Solos	
Joy to the world	Handel
Beneath Thy guiding hand	Handel
T. Dowling	
Three Studies	Czerny
Three Slovakian pieces	Bartok
Dalglish	

ART REPORT

Postboy	C. Delmaine
Valse	Carse
Triplets	J. M. Pickin
Soldiers' March	Bartok
	Schumann
	Magill
Sonatina	Mozart
Gilling Singers	
Out on the stormy sea	Italian
Andulko	Czech
I'll have no other one	Czech
Fiat cor meum	Bishop Hedley's Tune

St Cecilia's Concert at Gilling consisted of small, unambitious pieces, many of which were taken straight from the respective tutors or grade albums, representing the present standard achieved by the boys. An exception to this was the Air from Figaro which required a subtlety and skill of violin playing not yet within the grasp of M. D. Guiver, although his courageous and musical performance was no less than praiseworthy. The various ensemble pieces ranging from two to seven strings were, in spite of a certain lack of expression, very pleasing and of surprisingly good intonation. T. Dowling stood out as a promising young violinist; also Magill's more advanced pieces showed a musical flair not to be suppressed by, as far as expression is concerned, the somewhat obdurate instrumental medium of the piano. J. Pickin, apart from his forthright musicianship, must for ever shine in the annals of Gilling Castle for having successfully prepared his main violin solo within the three remaining days before the concert.

Form IA delighted the audience with their rendering of the James Stephens' poem, presented with their usual pleasing clarity of diction and humour. Their obvious enjoyment of these performances makes one put in a plea for more use of this medium of expression.

The programme concluded with a short but convincing burst by the Gilling Singers who woke up late in the term only to sing with all the more charm and freshness so vital to the essential simplicity of folk song.

IN addition to the usual assortment of pictures, we decorated cardboard plates. 'Pattern-making' was being put to practical use—and now we have much larger plates with which to exploit this idea next term. As Christmas approached, the fever for crib-making got higher, and boxes, glue and cardboard littered the Art Room. Out of this emerged five cribs for the Chapel, School and some lucky form masters.

The school crib, this year, has a new look. The scene is the courtyard of the Inn at Bethlehem, and its stable is the one where we see the Holy Family. E. Stourton did a convincingly Eastern inn, and a realistic backcloth was painted by Cape, Gretton, Birtwistle and Bird. Other successful artists are Dalglish, Reid (who painted our Lady), M. Guiver, Ritchie, T. A. Glaister, Williams and Linton.

The Second Form surpassed themselves in their 'Bonfire Night' posters. They featured, chiefly, fantastic-looking guys burning amid a galaxy of fireworks. Much time, of course, was spent in making cribs and Christmas cards. The best artists are Ratcliffe, R. Hornyold-Strickland, Herdon, Franklin, Clayton, Murphy, Walker, T. Dowling, J. Glaister, R. Nelson, Leeming, Ainscough, I. Campbell, Sutherland and Fresson.

We were all glad to welcome Mr Neville to help us with the art, and the boys are benefiting by his interest and enthusiasm.

L.P.

The First Form have spent a happy term painting a variety of subjects, including the 'Adventures of Dr Who and the Daleks'. White paint on black paper has also been a success again and some lively winter scenes of snowballing and sledging have resulted. They have also made some interesting patterns of church windows which are very colourful.

The most competent students are: Mahoney S., Trace Forster S., O'Connor J., Foll C., Wright S., Dowling H. P. and Marsden W.

It has been making papier maché bowls and a geographical model, also a crib for their Form Master. The figures and animals were made in clay some of which, made by Heath M., Viner P., Sandeman C., and Dowling H. P., were very good.

W.M.

ASTRONOMY

WHEN the dark winter evenings began, a widespread interest in the night sky began to show itself. This was centred on Jupiter, which was so brilliant throughout the term. With that as the main landmark, and Cassiopeia overhead, it was easy to recognize Perseus and the Pleiades, and Cygnus and Pegasus could also be picked out, not to mention the more common northern constellations. Telescope and binoculars were used to keep a rough record of the changing positions of Jupiter's moons, and also to have a closer look at our own moon when in its early phases. Some were lucky enough to have a glimpse of Saturn, the more expert were able to find the glow of the Andromeda nebula, two or three million light-years away, and several would look out of the window when coming down in the morning to see if Venus could be seen that day. Interest was such that it was a relief to discover that the eclipse of the moon this December, in the unearthly early hours of the morning, would take place a day or two after the boys had gone home.

CHESS

OTHER activities made it difficult to arrange for any particular pairs of players to meet on any particular days, so a ladder competition based on a system of grading numbers was used as the basis of the organized chess this term.

J. Birtwistle took the lead from the start and won every game except one, showing himself to be undoubtedly the strongest player in the School. The second best player was T. A. Glaister, who has greatly improved. The others in the top ten at the end of the term were: Lewis, Ainscough, Gaynor, Hubbard, Connolly, McDonnell, Murphy and Hope. There were always at least two dozen on the ladder, and this form of competition was evidently popular, and produced a very accurate ranking list of the active players in the School.

CROSS COUNTRY

WEATHER conditions this term were so good that there were only two cross-country races. The first was on a day when few of the Third Form could compete, and J. Durkin won, with Fresson second and two Hornyold-Stricklands equal third, out of a field of thirty-three. The Trojans were the winning team, thanks to the efforts of Fresson, Gaynor, T. Glaister and O'Connor.

The second race had eighty-nine runners, all from the Third and Second Forms. Hubbard won, as was expected, followed by E. Stourton, Fresson, J. Durkin, Cape, R. Fitzalan Howard, Liddell, R. Hornyold-Strickland, Gaynor and Ritchie, to name the first ten. Numbers 4, 5, 6 and 10 were Romans, and so they become the Champions, with the Trojans in second place.

RUGBY

1ST XV RESULTS

v. Glenhow 'A'	A	W	24-0
v. Malsis Hall 'A'	H	W	29-0
v. St Martin's 'A'	A	L	3-9
v. Malsis Hall 'A'	A	W	3-0
v. Glenhow 'A'	H	W	23-0

JUNIOR MATCH

Barbarians 5 pts, Harlequins 3 pts

How close should the grass be cut on a rugby field at the end of the cricket season? Until the long range weather forecasts become more accurate the answer to that question is anyone's guess. Not many years ago, in anticipation of a dry spell, the grass was left long. A fortnight of steady rain and it got out of hand and had to be cut with an Allen cutter and raked off by hand. This year it was cut short and the exceptionally dry weather of September made tackling a painful procedure and produced a crop of damaged fingers and bruised knees. But there was a brighter side to the picture, for the continuing fine weather made it easier to learn the new Rugby Laws and also gave the 1st XV plenty of opportunity to practise and get into good shape for the first match. Unfortunately, the team was without its captain, Judd, for the first three matches. With a cracked wrist he had to be content to watch from the touch-line.

In the first match, against our old opponents, Glenhow, the team showed that the lessons of the many practices had been well learnt. Richmond led the forwards in good style, with just about the right amount of verbal encouragement, and the whole pack supported him to a man. Hubbard, Ritchie and Cape broke from the back of the scrums as quickly as the new laws would allow and were never far from the ball after it had left the scrum-half's hands; while the concerted shove of the whole pack—and in particular, Ryan and Fitzalan Howard—helped Gretton to get a clean heel from the tight scrums. The three-quarter line did not function too smoothly. With a monotonous supply of the ball from the scrums, passes were dropped through taking the eye off the ball, and many movements were carried out at little more than half-pace. But occasionally Dalglish, Hooke and Coghlan were able to shake off a tackle and take play up to the Glenhow line. The forwards

were invariably there in strength for the loose scrum and the ball was heeled quickly to Lintin who dummied and jinked his way over the line on four occasions. Tries were also scored by Gretton and Hubbard, and twice Coghlan forced his way through several opponents to carry the ball over the line.

In the Home match against Malsis Hall the Malsis team was slightly heavier but a month or two younger than ours. At this stage of the season Ryan had learned to take Lintin's pass on the move and so get the whole three-quarter line moving faster. The forwards, as at Glenhow, provided a steady supply of the ball from the tight and loose scrums and the speed and strength of Dalglish did the rest. Though out-manceuvred by quicker thinking forwards and backs, the Malsis team never for a moment gave up, and some of the best tackling of the match was provided by their backs. Coghlan and Lintin also scored tries, and Sandeman and Ritchie were there at the right moment to snap up the ball and dive over the line.

The journey to Malsis Hall was eagerly awaited, not only for the opportunity of renewing old friendships and playing in a good, hard match, but also in anticipation of the excellent day our hosts invariably provide. The conditions couldn't have been different from those under which the previous match at Gilling had been played. Forty-eight hours of rain had soaked the pitch, and inevitably the match developed into a forward battle, the three-quarters finding the greatest difficulty in making headway on the slippery surface. In the first half both sides came near to scoring from forward rushes, checked by courageous tackling and falling, in which Westmacott and Hubbard were conspicuous. Eventually the Gilling pack started to get the upper hand. From a succession of clean heels from set scrums Lintin worked the touch-line and took play right up to the Malsis line. After an unsuccessful attempt by one of the forwards, he received the ball from the ensuing loose scrum and slipped over for a characteristic try on

the blind side. The match ended in a matter of minutes, and after the removal of layers of mud a wonderful half-hour was spent in the swimming pool.

For the last match Glenhow had considerably strengthened their team without, however, including any very big boys who might have run away with the game. Fortunately, from the Gilling point of view, they did not combine well, and several of their strong runners were left unsupported. Once again the Gilling forwards gradually wore down their opponents and mounted relentless attacks on the Glenhow line. Dropped passes were eagerly seized on by the rampaging pack, and the familiar pattern of loose-scrum, quick heel, and a strong dash through a disorganised defence brought tries to Lintin (2), Hooke and DalGLISH. Sandeman also scored, and Judd, playing for the first time ever in the second row, had the distinction of scoring twice.

The annual Harlequin-Barbarian match was played a week before the end of the term. This year it was watched by Fr Abbot. No doubt the eagle eye of the former Ampleforth coach could pick out several players who might be likely to make their mark later on. Controlled fury was the keynote throughout, and the tackling on both sides was unhesitating, direct and vigorous. J. Hornyold-Strickland's try for the Barbarians was converted by J. Glaister. Bankoff ploughed his way through the opposition to score for the Harlequins.

The following represented the School in the 1st XV matches: Westmacott, R. Hornyold-Strickland, R. DalGLISH, R. Hooke, Coghlan, R. J. Ryan, Judd (*Capt.*), Lintin, G. Sandeman, Gretton, Richmond, M. H. Ryan, R. Fitzalan Howard, Ritchie, Hubbard, Cape.

1st XV colours were awarded to: Judd, Richmond, Hubbard, DalGLISH, Hooke, Ritchie and Lintin.

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HIS BEATITUDE PATRIARCH MAXIMOS IV SAYEGH OF ANTIOCH AND ALL THE EAST,
OF ALEXANDRIA AND OF JERUSALEM

THE AMPLEFORTH JOURNAL

Volume LXX

June 1965

Part II

THE VIEWPOINT OF AN EASTERN CATHOLIC

[Our last issue carried an interview with Archbishop Nikodim, Metropolitan of Leningrad and Ladoga. His position is one of immense authority, not only within the Russian Orthodox Church as holder of the second see of the U.S.S.R., but also in the world-wide ecumenical movement since he is head of the External Relations Department of the Russian Church. It is, for example, thanks to him that there are Russian observers at the Vatican Council. We are therefore more than honoured to have received so long an interview from him.

Certain of the points he raised appeared to call for a commentary from the Catholic side. Obviously such a commentator had to be sought among the Catholics of Eastern rite. (There are about ten million of these, with six patriarchs, seventy-two effective dioceses and nine exarchates.) Among these stands pre-eminent His Beatitude Patriarch Maximos IV of Antioch, one of the greatest figures of the Council and the acknowledged leader of the Catholic East. Although unable in person to undertake this commentary, he graciously consented to name as his personal delegate and spokesman in the matter His Excellency the Archbishop of Edessa, whose article appears below.—EDITOR.]

I HAVE read with the greatest interest the statements made by Archbishop Nikodim, Metropolitan of Leningrad, in the course of the interview he gave in London on 23rd November 1964 to a correspondent of THE AMPLEFORTH JOURNAL. In response to the editor's request, I have set down my impressions and reactions as a bishop belonging to an oriental community of Byzantine tradition and united to the Roman See.

(1) I observe first of all that, as would be expected, Metropolitan Nikodim's ecclesiology or doctrine of the Church considers the One Church as being the sum of several Churches. It is in this sense that, speaking of the Eastern Church and the Western Church before their separation, he describes them as 'two halves of the Church': halves 'which were fully complementary one to the other', observes the Archbishop furthermore, for whom that which we call 'the Catholic Church'

is only 'an ancient Church with ancient traditions' but not, naturally, *the* Church.

The position of Eastern Catholics is based on the distinction that must be made, both *de facto* and *de jure*, between 'the Western Church' and 'the Catholic Church'. To our way of thinking, there has developed little by little and more or less unconsciously in the public's mind a regrettable confusion between 'the Catholic Church', which ought not in itself to be any more Western than Eastern, and the Roman or Latin Church, which ought to be seen as no more than one of the particular churches of which the Catholic Church is organically composed. Catholicism is not an attribute proper to the Roman Church, any more than orthodoxy is an exclusive attribute of the Eastern Church.

Our presence in the Catholic Church as full members on the same footing as our Latin brothers and with the intention of preserving in its integrity our Oriental tradition, demands the revision of these traditional notions of Catholicism and Orthodoxy. One is not a Catholic by virtue of being a Latin, just as one is not an Oriental by virtue of being 'Orthodox', that is to say, out of communion with the Roman See. We assert, by our very existence, that one can be Catholic and Eastern at the same time.

We know, indeed, well enough how delicate this position is, and how much easier it is to state it than to live it. But at any rate we are not taking it for fun. Tossed between a Catholicism massively Western and an Orientalism massively 'Orthodox', we want to maintain as far as possible, a dual and equal fidelity to what is universal in Catholicism and what is positive in Orthodoxy—a fidelity which in no way includes the denial of Catholicism.

That this is a very difficult balance to hold, we concede; but it is extremely useful, if not indispensable, to the ecumenical dialogue. So long as Catholicism is considered as exclusively Western and Orthodoxy as exclusively Eastern, it is impossible to see how the unity of the Church can be realised, even at best, save in the form of a federal union between Churches that are in practice independent from each other—a thing which does not seem to be, at least as we see it, the unity desired by Christ.

We who combine, at least inchoately and by right, Catholicism and Orientalism, represent, in broad outline, a possible formula of union, which naturally remains to be more closely defined as a result of frank and continuing dialogue. Our formula is in any case transitory, a bridgehead hastily constructed, an imperfect experiment rather than the final solution. If the dialogue between the Churches comes one day to a conclusion—with or without us, it matters little—it will not be difficult to improve our formula in a definitive solution of which today we can do no more than show the broad outlines. Once union is re-established,

by that very fact we disappear.¹ But in the task of opening up both West and East to their complementary qualities, as discussed by Metropolitan Nikodim, we shall not have been useless. The Catholic West would never in fact have been open to anything other than itself, if it had not had to face up to our rather disturbing presence in its bosom. In the same way Orthodoxy would doubtless never have understood how it could unite with Catholicism without becoming Westernized if we did not provide it with a model, assuredly very imperfect but none the less existing, of an Oriental Catholicism.

Those who think today that the Oriental churches in communion with Rome are an absolute hindrance to ecumenical dialogue should reflect a little on the vocation of catalyst that we represent in the Church.

(2) In a certain sense, Metropolitan Nikodim is doubtless right to say that Patriarch Maximos IV represents neither Orthodoxy nor Orthodox ecclesiology at the Vatican Council, 'since he accepts the ecclesiology of the Roman Church, and that is the decisive element, although he may be influenced by Orthodoxy'. Now Patriarch Maximos is not a camouflaged 'Orthodox' within Catholicism, and strictly speaking he does not represent 'Orthodoxy' at Vatican II. But, though admitting the ecclesiology of the Roman Church, he is an authentic Eastern Patriarch, faithful to the age-old tradition of the Orthodox East as regards everything it has from before the separation of the Churches, everything that is not necessarily exclusive of another tradition quite as authentic (that of the Christian West) or, above all, of communion with the See of Rome. If in the centuries of union the two traditions were, as witness Metropolitan Nikodim, not contradictory but complementary, what prevents Patriarch Maximos from representing—in the heart of a Catholicism that he longs to see really universal—the complementary tradition of the East? To be Oriental does not necessarily mean to reject either the tradition of the West or communion with it. Once again one's judgement might well be wrong about what is in fact complementary within these two traditions. But once again it must be asserted that to be Catholic does not of itself entail rejecting the East. As for those points on which the two traditions seem today to be in opposition, all the efforts of Patriarch Maximos and of his theologians are directed to helping either group to rise above entrenched positions, intolerances, logic-chopping extremisms, and to find again a common fount of doctrine at which the two traditions can meet once more to the enrichment of both.

Patriarch Maximos is not Orthodox, in the sense of non-Catholic; neither is he Catholic, in the sense of Western. He is both Catholic

¹ It is well known that Patriarch Maximos has publicly stated that, if ever his Orthodox opposite number were to enter communion with the Holy See, he, Maximos, would place himself and all his flock under his obedience.—Editor.

and Orthodox, in that deepest sense of both words in which neither Orthodoxy nor Catholicism, two attributes of the one Church of Christ, excludes the other.

(3) From this point of view, it seems to me that a greater distinction made by the Catholic Church between the different powers of the Pope would make the dialogue with Orthodoxy much easier. Among Catholics—98% of them Latins—all the powers of the Pope have been confused and reduced to the papal primacy. It has been forgotten that the Pope is first of all a bishop and, as such, the equal of all the other bishops in the world; then the metropolitan of a particular ecclesiastical province; then the Primate of Italy, over which he exerts a special control and exercises a particular authority; then Patriarch of the West, and as such the equal of all the other authentic Patriarchs of the East; last, and only last, the holder of a primacy, however it be interpreted, over the Universal Church. Metropolitan Nikodim thinks that all this is an empty question of titles and that today, in Catholic thought, everything is absorbed into the papal primacy. In this Metropolitan Nikodim is right. But is it not time to re-establish these distinctions a little? When Catholicism was for all practical purposes identified with the West, the bishop of Rome exercised over this territorially mutilated Christendom his double function of Patriarch and of Pope, with the result that the two functions have ended by being identified, and people have thought they must attribute to the primacy things which are merely prerogatives of the patriarchate. Today, as a result of the presence within the Catholic Church of true oriental Patriarchs like Patriarch Maximos IV, the West is rediscovering that it also has its own Patriarch in the person of the bishop of Rome: that the Oriental Churches can perfectly well be united to the Roman See as the universal primate without being subjected to it as the Patriarchate of the West; that the Catholic Church cannot in its entirety be ruled by the same norms of discipline; that the Eastern Churches have a certain canonical autonomy; that 'the Patriarchs of the East, with their Synods, constitute the supreme authority for all the affairs of their patriarchates', as Vatican II has just declared, though affirming simultaneously the right of the successor of Peter to intervene, if he judges it necessary, in each case.

This is enough to show that to reconsider the existence of the Western Patriarchate is not an archaism nor a mere intellectual game. The Orthodox Churches must not, in their dialogue with the Catholic Church, be faced with nothing more than the primacy of the successor of Peter. Within Catholicism the Western Church must rediscover its own particular existence in order that the Orthodox Churches may join in dialogue with it 'on a footing of equality', as they desire.

Now it is the presence of the Oriental Patriarchs within the Catholic Church, and having to be distinguished from the Pope, which is compelling the rediscovery of the Western Patriarchate, and which prevents one attributing to the universal papal primacy the secondary, contingent and immediate prerogatives of the Western Patriarch.

As for the existence of Latin Patriarchs, like those of Venice or Jerusalem, 'subordinate to the Pope in his capacity as Patriarch of the Latin Church', this is certainly an anomaly. For a true Patriarch, the head of a Church, cannot be subordinate to another Patriarch. The only true Patriarch in the West is the Bishop of Rome. The other Latin Patriarchs could never have been created before the day when the West forgot the true meaning of the Patriarchal office to see in it no more than an honorific title.

Patriarch Maximos is not subordinate to the Pope in so far as the Pope is the Patriarch of the West, but to the extent that he represents something greater: the 'primacy' in 'charity'.

For us Oriental Catholics, the Pope of Rome is a Patriarch, the first of the Patriarchs; but he is not only that; he is also the bearer of a primacy—not in the sense of a simple precedence over the other Patriarchs, but in that of a primacy of service, of pastoral care, and thus of authority in the Gospel sense.

Christ had no interest in precedence and honours, He for whom the first must be the servant of all. Either He has given nothing special to Peter and his heirs or He has indeed given them something. And this something cannot be a mere precedence of honour, but must be a ministry of co-ordination, of direction; one that Metropolitan Nikodim is not wrong to compare to the rôle of the eldest brother within a family whose Father is away: an eldest brother who, without being a master or a commander, in the profane sense of the word, must do more than merely take the senior place among his brothers.

As they uphold this position, with its delicacy of emphasis, Oriental Catholics do not believe they are abandoning the ancient and authentic tradition of the East.

✠ NEOPHYTOS EDELY, *Archbishop of Edessa,*
Councillor of His Beatitude Patriarch Maximos IV.

PUBLIC SCHOOLS IN FACT AND FICTION

INTRODUCTION

IN my previous article I tried to cast some light on the proper function of the Public School system in the twentieth century by examining the social and economic forces that moulded it in the nineteenth. To do this I used *Tom Brown's Schooldays* as a kind of source-book. The chief differences that seemed to emerge between the early Public Schools as typified by *Tom Brown's Rugby*, and the institutions of which we are the present inheritors, the great boarding schools of the later nineteenth century, were a lack of snobbery and the absence of an ethos of 'leadership'. I then suggested that these differences were due respectively to two profound changes in Britain during the last century, the growth of a rich industrial middle class, and the rise of the British Empire.

'THE HILL'

I WANT now to make this point clearer still by examining two Public School novels which deal with a period after these changes had made their full influence felt—that is to say, about the year 1900. The first of these is *The Hill* by Horace Vachell, published in 1905. It deals with Harrow, and its principal characters are three. There is John Verney, of an old county family, ward of his uncle, a celebrated explorer and Old Harrovian. He lives in a famous manor, a background which proves useful to him when he is fagging for the head of his house: he warms the prefect's daily paper just as he has seen the butler at home warm *The Times* before putting it on the breakfast-table. Then there is the brilliant but impulsive Julius Desmond, nicknamed 'Caesar', whose grandfather, father, three brothers and several uncles have all been to Harrow. Caesar is the son of a cabinet minister 'with the peace of Europe in his keeping'. He has 'the clear, ringing laugh of his father, which had often allayed an incipient mutiny, and charmed aside the impending disaster of a snap-division in the House of Commons'. And there is Scaife, nicknamed 'the Demon', whose grandfather, father, uncles and brothers have not been anywhere. His grandfather, in fact, was a navy, and his father is a rich self-made merchant from Liverpool; and so the boy, though handsome and a brilliant athlete, has a swarthy complexion and coarse hands, and studies Burke's Peerage, which he knows 'too odiously well'. There are also minor characters like the effeminate 'Fluff'—Lord Esmé Kinloch, son of the Duke of Trent. There is a 'blood' called Egerton, alias 'the Caterpillar', whose father is a Guards' Officer; he deplores 'the increasing predominance of the sons of very rich men' at Harrow, and mocks at Scaife's father, his lack of breeding, and his mispronunciations. There is a fat, pimply youth who 'funks at

footer' and declines to wash properly: his father owns a shoe-factory and—a delicate piece of snobbery—is a Nonconformist turned Anglican. There is even a black boy, known as 'Snowball': his father, of course, is a Sultan.

It should already be clear that in *The Hill* we are in a very different world from that of *Tom Brown's Schooldays*—a world heavy with social conflicts and judgements, and tense at every point with class distinctions. This becomes even plainer when the author resorts to the cliché of the final 'jaw' on the station platform on the first day of term. Verney's uncle (his father is dead) delivers himself thus: 'You'll find plenty of fellows abusing Harrow; but take it from me that the fault lies not in Harrow but in them. Such boys as a rule do not come out of the top drawer.' Scaife's father, by contrast, has this to say: 'I'm sending you to Harrow to study not books nor games, but boys who will be men when you are a man. And above all, study their weaknesses. Make friends with as many as are likely to help you in after life. Spend money freely, and dress well.'

It is important to note that the social tensions of *The Hill* are *internal*, as between one type of Harrovian and another. There is little reflection on the lower orders. The Harrow slang for these is 'chaw', short for 'chaw-bacon', one who chews bacon—a propensity, seemingly, of the working class. The great thing about 'chaws' is that they know their place and keep to it. They thus present no threat to Harrow, and can safely be treated with civility by sons of gentlemen. The threat comes from people like Scaife who do not know their place and have enough money to do something about it—outsiders who have bought their way into the cosy club of Harrovian families.¹⁰

The author even extends his social homilies to the staff. Rutford, Verney's housemaster in his first year, is an ill-bred fellow known as 'Dirty Dick'. He did not attend a Public School, has a thick, rasping voice, toadies to duchesses and millionaires, and considers one bath a week quite enough for anyone. The Manor House is naturally the worst on the Hill, and 'Dirty Dick' is persuaded to give up school-mastering and accept a university post—not Oxford or Cambridge, of course: a Scottish university. He is succeeded as housemaster by one Warde, an old Harrovian, a keen mountaineer, with a clear complexion and blue eyes. 'Warde seemed to be saturated with fresh air and all the sweet, clean things which one associates with mountains.' '“He loves hills”, thought Verney, “and he loves our Hill”.' Warde's first 'jaw' to his house is a magnificent period piece. 'I'm in love with my job', he tells them; 'head over heels. I'd sooner be master of the Manor than Prime Minister. I want to see this house at the top of the tree again—cock-

¹⁰ The crudely tendentious names are again worth noting: 'Verney' and 'Desmond'—clean, upright stuff; 'Scaife'—overtone of Skegness and Scunthorpe.

house at cricket, cock-house at footer,¹¹ with a Balliol Scholar in it. And now Dumbleton (the house butler) is going to bring in a little champagne. We'll drink high health and fellowship to the Manor and the Hill.' The old house pulls round in no time, and soon Warde is refusing a headmastership at £4,000 a year in order to stay at Harrow.

The plot of *The Hill* is basically a moral battle. 'Caesar' Desmond, brilliant and charming though he is, is an unstable character, and is being led astray by the vicious, whisky-drinking Scaife. John Verney determines to rescue him from 'the Demon's' bad influence, especially in the matter of drink. So evangelical does he become in this resolve that he gets nightmares about it, in which he dreams of 'a desperate struggle between himself and Scaife, in which Scaife, by virtue of superior strength and skill, had the mastery, dragging off the beloved Caesar, to plunge with him into fathomless pools of Scotch whisky'. To the author of *The Hill*, of course, this moral battle is also a social battle—a struggle between good and bad breeding, between manners and money, between a gentleman and a bounder. For a while Desmond is kept fairly straight by cricket;¹² but gradually Scaife's depraved company corrupts him: drinking, smoking, cribbing, breaking bounds, and finally bridge for a shilling a hundred.¹³

Verney redoubles his efforts to save his friend's character from ruin. The sentimental battle is fought out through the usual set-pieces which are the clichés of school novels: football matches, cricket matches, long walks, platonic avowals in dormitories, even a school concert (a particularly embarrassing bit, this: it ends with a famous Field Marshal weeping like a child). Verney's cause seems to be winning when his chum goes to stay with him in the holidays at his country house: 'All the servants, from butler to scullery-maid, voted him the jolliest, cheeriest boy that ever came to Hampshire'. But the next holidays Desmond goes to stay with Scaife. His addiction to bridge gets worse and he ends up owing £13, though he still refuses to play on Sundays. The two of them are found out and nearly expelled, but this only serves to bring them closer together; so does the Eton match at Lords, won at the last minute, as such matches are apt to be, by their brilliant fielding. 'Grey-headed men threw their hats into the air; M.P.s danced; lovely women shrieked.' 'I can't stand it', says their housemaster, his voice shaking; 'you fellows will find me behind the Pavvy.'

Up to this point the novel has been little more than a fictional sermon on the importance of preserving class distinctions. But now a

¹¹ 'Footer' was genuine nineteenth-century Harrow slang. The same locution produced also 'rigger', 'soccer', 'brekker' (breakfast), 'bluer' (blue blazer), 'boater' (boating-hat), and 'ducker' (swimming-pool).

¹² I am not inventing this. It is actually said in the book.

¹³ Bridge is described as 'the new game'.

new element comes in, which brings me back to the second difference that divides this book from *Tom Brown's Schooldays*. Just as the main characters are about to leave Harrow, the Boer War begins to flare up. Desmond and Scaife had intended in any case to join smart regiments rather than go to University; now Verney too announces that he wants to 'chuck Oxford' and join the army. 'The prospect of war', says the author, 'had set all ardent souls afire.' (How fantastic this sentence sounds today!¹⁴) Verney, as it happens, is dissuaded by his uncle from enlisting; but the other two leave immediately for South Africa, fearful lest the 'fun' should be over before they get there. As the book ends, the obvious happens. Desmond, commissioned in a cavalry regiment with the unbelievable name of Beauregard's Irregular Horse, leads a charge against a Boer battery and is found later by his men 'shor through the heart and smiling at death'. 'The name of Desmond rang through the Empire'; but, more important to the author's purpose, he is now at last free from the corrupting influence of the ill-bred bounder, the nouveau-riche outsider, 'Demon' Scaife.

The sociological significance of this last part of the book is unmistakable: it contains a very plain statement of what was thought to be the chief aim of a Public School at the end of the nineteenth century. That aim, as I have already observed, was to foster 'leadership' or 'Officer-like Qualities'—to provide an oligarchy of men able to lead troops into battle in defence of the Union Jack. Little military experience was thought necessary: merely to have been at a Public School should be enough. The War Correspondent who described Desmond's last charge reported that he ran 'as if he were racing for a goal'; and 'Caesar' himself, writing his last letter to Verney as he contemplates the hill which he has been ordered to capture, says: 'I shall get up the hill here faster and easier than the other fellows because you and I have so often run up our Hill together'.

In the course of Victoria's reign, in other words (which is almost exactly the interval between *Tom Brown's Schooldays* and *The Hill*) the notion of Empire had so invaded the minds of the privileged classes and their schoolmasters that Arnold's ideal of training Christian gentlemen had become a militaristic imperialism dressed up as religion. To Arnold sins were sins, not defects of breeding or disloyalty to one's school. In strong contrast to the deeply devout tone of *Tom Brown's Schooldays*, *The Hill* contains few references to religion, and those highly perfunctory: a novel, after all, does not become religious just because a parson says 'God bless you, my dear boy' to his son after he has scored twenty in one over against Eton.

¹⁴ It is only fair to add that it clearly did not seem so at the time. Although there was no conscription, over 300 Old Boys of Clifton served as officers in the Boer War.

This cult of 'Officer-like Qualities' is also, I surmise, the explanation of the fanatical games-worship that was a regular feature of many Victorian Public Schools, and which is only now beginning to be unfashionable. There were then, and possibly still are now, schools where almost the only criterion of a boy's success or failure was his performance in compulsory, competitive games. These contests were seen as a training for the feats of leadership which were regarded as the Public Schoolboy's proper calling: a playing-field, after all, was a tolerable imitation of a battlefield, and the Boer War was not wholly unlike a house match.¹⁵ For a similar reason too, I suspect, the monitorial system, sensible though it undoubtedly is, was exalted beyond all due bounds by Victorian schoolmasters. On the imperialist's premise that Indians, Burmese and the rest are like children, who was better qualified to govern them than one who had been a prefect at a Public School, and whose mere appearance could quell a riot of fags in a corridor? When the XI and the XV had conquered the enemies of England, the monitors could keep them in order.

'STALKY AND CO.'

The second, and much better known novel of the period, Kipling's *Stalky and Co.* (1899) is in some ways very different from *The Hill*. In the first place it is entirely free of snobbery—reasonably enough, as it is about a decidedly minor (and now extinct) school which Kipling himself attended, United Services College. Most of the boys are trying for the Army. There are no titled 'toffs' here, no timeless traditions, no nouveau-riches, no nonsense about 'chaws' or 'outsiders'. They are on easy terms with Fox the school sergeant, Richards the bootman, Lena the laundry-maid, and Gumbly (splendid name!) of the dining-hall. They speak Devonshire dialect to the locals, and kiss the daughter of the beldame who runs the tuck-shop—not at all the kind of behaviour that Verney and Desmond would have considered proper. Another difference: the three heroes of the book, the resourceful Corkran (nicknamed 'Stalky'), the subtle Irishman McTurk, and the literary Beetle (this appears to be his real name) are engaged in a truceless war with authority and its official values which would also have horrified Verney and Desmond. Authority, it is true, is at times presented as unusually tiresome, especially Prout, their housemaster. Despite the frequent 'jaws' they receive from this personage, Stalky and Co. deride cricket and house-spirit, refuse to attend house matches, get passed over as prefects, and spend a lot of time smoking and shooting at cats with pistols. One of them remarks casually that he got drunk in the holidays and was 'horrid sick'.

¹⁵ The classic expression of this idea is to be found in Newbolt's infinitely dated poem, 'Vital Lampada', with its creaking apparatus of pitches, squares and gatlings.

Even their reading is subversive: they mock at *Eric, or Little by Little*, and read Browning, Ruskin and de Quincey.

There is almost no plot in *Stalky and Co.* Kipling depicts his heroes as enjoying almost indefinite spare time. There is vague talk of preps and 'impots', but not a single classroom scene in the whole book. This seemingly unending leisure is devoted, not to Harrovian moral grapplings, but to a series of hideously elaborate practical jokes and far-fetched revenges on authority, whether pompous prefect or prating housemaster. These 'topping japes' involve dead cats, violent physical torture, and extensive damage to property.

Stalky and Co. seems, then, to be a very different affair from *The Hill*—a panegyric of subversion and non-conformity. But, as one reads on, it becomes clear that, apart from the matter of class distinction, its premisses are basically the same—everything that Victorian schoolmasters meant by the word 'leadership'. Take, for example, the chaplain and the headmaster. The former, addressed by the boys, incredibly, as 'Padre Sahib', is a magnificent period creation. 'The Rev. John was emphatically a gentleman. He knocked at a study door before entering. He comported himself as a visitor and not as a strayed lictor.' The headmaster is an all-wise, all-seeing father-figure. Old Boys flock back to him for advice: 'the young blood who had stumbled into an entanglement with a pastry-cook's daughter; extravagance pursued by the moneylender; arrogance in the thick of a regimental row—each carried his trouble to the Head; and he showed them, in language quite unfit for little boys, a quiet and safe way round, out, or under. So they overflowed his house, smoked his cigars, and drank his health as they had drunk it all the earth over where two or three of the old school had foregathered.'

Another aspect of *Stalky and Co.* which puts it firmly in the 'ancien régime' is the beating. In this novel—and I have no doubt that it faithfully depicts its period—beating is a joke; a grim, very English kind of joke, largely unconnected with justice but closely bound up with 'character' and 'Officer-like Qualities'. The headmaster beats almost without question; his rod of correction falls with ludicrous frequency on the backs¹⁶ of his charges. In one chapter 'Head Sahib' beats the entire Sixth Form, about a hundred boys, on the last morning of term as a result of some 'jape' of the previous night. 'They were caned one after

¹⁶ This is not a euphemism for buttocks: the head beats boys on the shoulders. This seems to have been the usual practice of the time. A distinguished general of the Boer War wrote of his headmaster at Wellington: 'He laid across my back till all was blue. The blues of the previous week had changed to green and yellow, whilst along the ribs under my arm, where the point of the cane curled, the stripes were dark purple.' Dr Benson, the man who inflicted these savage wounds on a small boy, was later Archbishop of Canterbury.

the other, their overcoats over their arms, their journey-money on the table. "And here's your journey-money. Good-bye and pleasant holidays." "Good-bye, and thank you, sir". This idiotic flagellation commands enormous respect from the victims. 'The School, lost in wonder and admiration, gasped at the head as he went to his house. The execution of a hundred boys was epic, immense.' In another chapter the head's flogging technique is described with that hearty facetiousness which the English reserve for accounts of physical suffering, and which gives point to the French expression 'le vice anglais'. 'It was a fair, sustained, equable stroke, with a little draw to it. "I was within an inch of blubbing", said Beetle. "Let's go down to the washplace and have a look at the damage." The weals were very red and very level. There was not a penny to choose between any of them for thoroughness, efficiency, and a certain clarity of outline that stamps the work of the artist. "What are you doing down there?" It was Mr Prout, attracted by the noise of splashing. "We've only been caned by the head, sir, and we're washing off the blood".'

In the last chapter the lesson of the book becomes even clearer, and, again apart from snobbery, it is basically the lesson of *The Hill*: that the job of a Public School is to foster leadership and perpetuate an officer-class. We are shown a reunion of Stalky's friends fifteen years after leaving, as they reminisce about the North-West Frontier. All those japes and larks and escapades, it emerges, were not just irresponsible foolery: they were building character like anything. All that lack of earnestness has paid dividends in the end. Potting at cats with pistols turns out to have been splendid training for 'abolishing'—that is Kipling's own appalling word—Afghans or Fuzzy-Wuzzies with a gatling-gun. Those ink-pots thrown about the study have become grenades hurled from sun-baked hill-forts. Wits sharpened against snooping house-master and bullying prefect are used to frustrate the enemies of the Queen. Even the floggings, nonchalantly endured, have made thirst and privation in the Khyber Pass a little less intolerable. 'Got into a mess up in the Khyre-Kheen hills a couple of years ago, but Stalky pulled us through. Conducted a masterly retreat and wiped up eight of them.' 'Haven't seen him since the camp at 'Pindi in '87. "If you want young Everett", Stalky said to me, "he's dead, and his body's in the watch-tower. They got him and seven men".' And the whole ethos is summed up on the last page where one of the company says: 'India is full of Stalkies—Cheltenham and Haileybury and Marlborough chaps'. It was, after all, Kipling who coined the pregnant phrase which contains a century of British history, 'The White Man's Burden'.

CONCLUSION

Risking sententiousness, I will end with a few remarks on the present state and prospects of the Public Schools. The main point I hope I have made is that the Public School in its classic late nineteenth century form was largely the creature of two tendencies: a social one, the rise of a rich industrial bourgeoisie; and a political one, the growth of the largest empire in history. Let us take these two points separately and see briefly what they look like today, remembering that it is from the late nineteenth century Public Schools, rather than from Arnold's Rugby, that our present-day establishments are properly descended.

Social distinctions, as we have seen, were the life-blood of the Victorian Public School, and it is hardly surprising that some of this divisiveness has perpetuated itself since then, despite the great levellings in our society that have occurred in the last few decades. Indeed, in some ways the social ambitions of the middle class a century ago are repeating themselves now. Since the last war there has been a momentous redistribution of wealth between the different classes, and more and more fathers who did not themselves go to a Public School now wish to send their sons to one. It is estimated that today about one Public Schoolboy in every two is the first of his family to receive such an education. As a result the Public Schools, which were in no very healthy economic state just before the war, are flourishing as much as they did a century ago, and for similar reasons. One might think that if a half of the total intake of the Schools were, so to speak, 'Scaifes', the result would be a lessening of divisiveness and snobbery. But, as Victorian history shows, this would be naïve indeed. Parents do not spend £400 a year to render their children classless: very much the reverse. It is true that snobbery in Public Schools is gradually declining. Quite why, it is difficult to say. Probably the academic competition from Grammar Schools has something to do with it, and perhaps also the nearly complete disappearance of the servant class: a boy who in the holidays not only does not see the butler warming *The Times* at breakfast but actually has to wash up and make his own bed, is less likely than heretofore to cherish false notions of rank and status. One may also suspect the influence of 'pop' culture: the Beatles and the twist provide an area of entertainment as nearly classless as is likely to exist in Britain.

Yet snobbery persists in Public Schools to an objectionable degree; nor have schoolmasters been as zealous as they often claim in trying to curb it. History, however, speaks plainly enough on the subject: the healthy and durable human societies are the ones which strive to include. The exclusive ones may prosper for a time (and I repeat here what I said at the beginning, that the Public Schools as we know them are not

much more than a century old); but sooner or later they are likely to go the way of the Spartan aristocracy and the Hindu castes.

Secondly, and lastly, there is 'leadership'. Fifty years ago, when the Public Schools deemed it their business to produce an 'officer class' of 'mandarins' for the running of a vast empire, this was a tolerably uncontroversial notion. But now the glory is departed. That Public School boys ought to be leaders of *some* kind seems only reasonable when one considers how much better an education they have had than most of their compatriots. But what *kind* of leaders? Not leaders of the British Empire, clearly, for it no longer exists; nor leaders of an 'officer class', a concept which survives only as a snobbish archaism. Many schoolmasters continue to talk of 'leadership' as if none of these things had happened; yet the mere existence, in the second half of the twentieth century, of such an oddity as Public Schools should force them to examine afresh the whole idea of 'leadership'. This is a question logically prior to all the other questions, political, social and economic, that have dinned it out. The ultimate problem about the Public Schools is not who shall own them, or who shall enter them, or who shall pay for them, but whom they shall lead, and whither.

P. O'R. SMILEY.

THE SENSE OF COMMUNITY

Now the field of experience has opened up beyond measure and we experience community in innumerable areas . . . But above all, you, like me, have perhaps been staggered by the discovery of the workers' community—the tremendous, almost unconscious force that fills the air in the main hall of a factory or that breathes among men in morning trams and trains. Have you experienced this community strength on entering or leaving a factory, when you are in the crowd—the impression of unity and terrible force that grips men and rolls them on irresistibly, like a mountain torrent? I remember how it hurt me when I asked a Czech whether he was a Christian and he said: 'What does religion matter? We're all workers.' When you've felt the force of the workers' community, what a pitiable impression of weakness you get when you speak of the Christian community!

HENRI PERRIN, *worker-priest*.

AMERICA

PART II

THE course of American history can easily appear to be guided by some destiny, and so it does to many people. First there was the heroic colonisation of the New World and the flight to freedom from the corruption and persecution in the Old. Then followed the Declaration of Independence and the drama of the Constitution bringing the Union, the founding of the only democracy in the world, the great ideals and Freedom. Then comes the Civil War and the triumph of truth and right and all the time the progress West and the tremendous wealth and promise and the sense of achievement. Finally, there came vast material prosperity, the status of one of the world's great powers in the First World War and almost as a matter of course the leadership of the free world in the fight against tyranny and communism. Of course there are many mistakes and illusions in all this but even at its minimum it is an impressive achievement. The result of this is that Americans are very self-confident about their achievements, even to the point of not really believing that other countries can have done similar things. There is a tendency, for example, to believe that only in America is there a true democracy, only in America are men truly free and only in America is it possible to rise in the world. There was even a pop song to this effect last summer. This is of course not true of most educated people, but I was most surprised to have similar views expressed to me with obvious sincerity by people who really should have known better. At the same time there is an enormous amount of sincere lip service paid to principles which were propounded or which are thought to be propounded by the Founding Fathers. Free Enterprise and Competition are the most sacred cows, but no country could have more near monopolies and oligopolies in the public eye. Even the rights of the individual seem to be less protected from the Government than they are here if the affair of the students losing their passports for visiting Cuba last year is anything to go by. Even the much vaunted separation of Church and State is ignored to an extent that would not be tolerated in this country for all our Established Church.

So far most of what I have said has been about the mass of America, but this is not really fair. The candour and national pride of Americans is such that the visitor is readily shown all the equivalents of the East End, Burnley and Tunbridge Wells as a matter of course and in a country the size of America these tend to be very numerous and conspicuous indeed. On the other hand America does make certain claims and does have aspirations which are not made explicit in other countries and so it is perhaps fair to judge her by her own exceptionally high standards.

One really impressive quality of Americans is their fantastic dynamism and vitality. Of course this is often misdirected into excessive

sound and fury and what Englishmen see as tiresome restlessness. However, nowhere will one see an end pursued with more tireless and well directed endeavour and very often for extremely generous and altruistic motives. It is difficult to give a quick example of this except in such businesslike matters as fund-raising and social work: I can only say I was immensely impressed. The amount of energy which seems to be at the disposal of even the most ordinary person is stupendous. It is really not surprising that they often die young. A more attractive quality is the boundless friendliness and generosity with which I was treated everywhere and which I saw consistently directed by so very many people to so many who did not even have the qualification of being foreigners. Even in the endless requests for charitable institutions and churches the response of individuals is not just bigger, it is on a totally different level. Besides this friendliness I was met everywhere with a polite and most refreshing candour which I think only rarely degenerates into naïveté. Visitors to America often come back with dismal tales of all the things that are so wrong about the country and I would not dispute most of these criticisms. What I find surprising and encouraging is not that there are these faults but that there seems to be a small and very influential group of Americans who are genuinely concerned with the advancement of America, but only on the principles which America stands for. There is a valid tradition of idealism based on the noblest principles of the Founding Fathers and there are people who put aside all other considerations of politics and nationalism in an earnest attempt to preserve right and justice for their own sakes. These people are not the present spuriously styled Conservatives of the right, who have managed to rake up all the worst accidents in American history, disguise them under the minimum number of valid principles and now try to pass themselves off as what made America great.

When Goldwater spoke of wishing to set the East coast adrift in the Atlantic he had a point because it is mainly on the East coast where the great ideals of America started that they are now preserved. The further west one travels the more violent and mad are the ideas that one is likely to meet. It is not that everyone in the West is a fanatic, but the extremists take so large a part of the stage that other views are just not expressed. A reasoned explanation of the behaviour of a recalcitrant NATO leader or the advantages of Socialised medicine will find many interested listeners. It is just that the ideas do not seem to have penetrated. No distinction is made between socialism and communism or between good socialist ideas and bad ones, and force is considered an altogether more appropriate exercise than diplomacy.

This attitude is really only one manifestation of the tremendous provinciality in America. That this should be so is not surprising in a country the size of America where even today it would not be possible

to produce and distribute a national daily paper even if people were interested in reading it. There are three coast to coast TV networks and two national press agencies like Reuters, but even these have to adapt themselves to each area. Each town has at least one paper and radio station and many have their own TV stations which fill the needs of most of the inhabitants and neighbourhood. One result of this is that there is no metropolis in America. Everybody knows that New York and Washington are bigger and more important than other towns, but there is no sense in which they could be called a metropolis. A would-be politician, for example, would normally make good first in his own little home town, then in the State capital which is usually a very small town and only then would he be likely to go to Washington unless he had the good fortune to be patronised by the local Senator or Congressman. There is no equivalent to going to London and being at the centre of things. There could not be.

One aspect of this provinciality which is surprising to a European is the common attitude to Europe. In general Europe is thought to be full of wickedness and corruption and every conceivable un-American activity. In spite of the occupying armies nothing at all is known about the differences between European countries and I found myself held to account for the activities of de Gaulle and all the other NATO allies as if we were all one. Since even less is known about the Continent than about Britain, the general impression seems to be that all of Europe is much like Britain, just as English people think of most of America being like New York. The essence of this attitude is that, quite frankly, they do not really care. Even if they thought Europe was interesting, Americans have enough preoccupation trying to keep in touch with what is going on in their own continent to be able to think about the rest of the world. Since they anyhow tend to believe that America is the only really good country in the world there is not much point in bothering about the rest of the world. The attitude 'We have been into Europe twice this century to clear up your messes and have been pouring money in ever since, so why can't you start behaving like us?' is not at all uncommon, though it is sometimes expressed more politely. It is fortunate, in one respect, that this is the case, since they are now so fed up with foreigners that, if they did care, they would not allow the Government to conduct a reasonable foreign policy. Isolationism was only abandoned very recently and it is not impossible that it could become popular again.

When one has become accustomed to the provinciality of so much of America one ceases to be surprised at the almost total lack of sophistication. Wit, for example, is a very rare quality and even American humour is touched by the all-pervading earnestness of American life. Marriage is another example. The girls seem to have no ambition other than to marry as young as possible and then prove they are the equals of their husbands.

Marriage has always been early for American girls, but one would have thought that these days it is unreasonable to be considered on the shelf at twenty-three. In many non-political matters too America is way behind Europe, for example, in women's emancipation. Even though the power of an American mother over her family far exceeds what would be tolerated in this country, the standards of propriety are correspondingly restrictive, especially before marriage. There is one exception to what I have said about American self-confidence and the attitude to Europe and that is in this matter of culture and sophistication. However inconsistent it may be, Americans are genuinely aware that Western civilization is European civilization and that Europe is still the cultural centre of the West and that America is gravely lacking in this respect. The trip to Europe is now essential to any American who means to improve. It is astonishing to look at the advertisements in the *New Yorker* and see how many products associated with high living are advertised almost entirely on the fact that they are imported. In fact I think that the situation has worsened rather than improved since two of the most striking features of the Western towns founded in the last century were their names and the fact that many of them had opera houses. Leadville high up in the Rockies still does and there are fine memories of performances there. Today it is a joke to pass through half-a-dozen Venices, Athens, Florences and Versailles in a day's drive, seeing each one more horrible than the last, but when they were named the people who did it did it for a purpose and certainly not always in ignorance.

One of the worst aspects of America is the Puritan tradition which has suffocated the whole of her development and promises to continue to scar the achievements that are to come. Vance Packard has done a lot to show how great an influence this is on American business, but it is just as strong an influence in every field of activity. Its worst and most criminal influence is in its attitude to the poor. Poverty, whether or not one has been rich before, is considered a direct, even divine, reflection on a person's qualities as a human being. If a man is poor it is because he is idle or wicked or in some other way undeserving. Naturally this is not expressed explicitly, but the whole of American life is geared so that the poor man suffers in every way for his poverty. The converse of this also finds a place in American life, though even less explicitly. If you are rich you must have done something to deserve it and the richer you are the better you are. Nobody would say this, but I suspect that a lot of people would not see a fallacy in it. The other most conspicuous examples of Puritanism are, as one would expect, in sex and drinking. I visited beaches from Florida to Maine and swimming pools inland, but never once did I see a bikini or men's briefs. At the same time contraceptives are on sale in slot machines in every lavatory under the name of prophylactics and with a little notice pinned up saying that according to a Government

instruction these products were sold purely for the protection of health. Although Prohibition was finally discredited and abolished some time ago there are still a few dry states and New York is the only one I visited which allows people under twenty-one to buy or consume alcoholic liquor. The punishment for contravening or condoning a contravention of these laws has recently been increased to a severe jail sentence in Pennsylvania where, as in most states, drinks are only available from special State Stores. The difficulty of overcoming these obstructions is positively herculean as I know to my cost except, as one might expect, in French Louisiana. Needless to say, alcoholism is a real problem in America. As Aldous Huxley once said on this subject, Puritans wear the fig leaf over their mouths.

At the present moment, as everyone knows, there is a widespread reaction to these values. Unfortunately, it seems that the valid Christian principles to which these monstrosities were hitched are suffering more than the Puritan abuses. In America religion still holds a far more significant place in society than it does in Europe, but the dissatisfaction seems to be coming and it does not seem to be about to change the Puritan tradition. If this does happen the resulting Puritanism without the accompanying religion will be even more intolerable.

The size of America, the innumerable different places of origin of the inhabitants and the natural diversity which the continent offers should all contribute to making America one of the most fascinating countries in the world. In fact it is, but this is in spite of the Americans. The main preoccupation and one of the main problems in America is the same as that faced by the Founding Fathers: that of making America a nation. It is certainly not a nation yet. There are everywhere such diversities in race, geography, religion and culture that it seems to me nothing less than a miracle that the country has not split apart many times over. The only possible explanation that I can find of why New Englanders and Texans consent to their both being called Americans and both being governed by the same President is that they have never seen one another close to. Unfortunately, I think that what has been achieved in bringing the different sections together has only been achieved by a massive levelling down process using a sort of mediocre wasp culture as the norm. In spite of the fact that all the early Mormons and other travellers West has nothing to guide them except the Jesuit missionary explorers who has been there so long and in spite of the fact that a high proportion of Americans are practising Catholics and Jews, the Puritan Protestant tradition seems to have swamped everything to such an extent that it is almost fair to say that American Catholics are scarcely more than American Protestants who go to Mass. This is not really surprising, since the qualities which were required for the opening of the West and the building up of industry are precisely those which are least

conducive to the establishment of an original or even a viable cultural tradition. Hard work, thrift and togetherness were needed and valued as they are today. They went West with their own version of a Protestant cultural tradition and it has not developed except numerically by the absorption or suffocation of the minorities' Mediterranean or Middle European traditions.

There is no country upon which the weight of history lies more heavily than upon America and it is thus the country least equipped to solve all the problems of the twentieth century into which it has led the rest of the world with such striking ingenuity and rapidity. Already the computer has established itself beyond control in the country and the faster it makes its decisions and the more information it absorbs into its insensitive maw the more overawed are its operators and the less able to keep track of, let alone understand, the sheer scope and volume of its activities. Already I have met scientists who do not accept that there is any concept which cannot adequately be fed into a computer. At the risk of appearing reactionary I should stress that it is not the computers I object to but the men who look after them and do not understand the implications and limitations of their decisions and pronouncements. Although admirable in their time, the Bill of Rights and the Constitution are becoming less and less adequate to protect the citizen from the power of the Government and the abuse of it. Happily, there is a small, but influential group of people who are aware of these and similar problems and are not totally blinded by the bland assurances of the Constitution.

The Constitution cannot be too highly praised, I am sure, but the reverence with which it is treated is a little frightening. A very large number of people in every station of life are extremely suspicious of any new ideas. They look back and see the practices which made America rich and big, such things as ruthless business, straight force and a direct approach to everything. Now that the position has changed they are unfamiliar with what is appropriate to the new problems and seem to hope that the problems will go away if nothing is done or if a sledge hammer is used. Someone once said that the bulldozer was the only great all American invention. It would be a pity if America became suffocated by the practices rather than inspired by the principles which made her great.

America is a great country and when I went there I expected a lot. I do not think I was disappointed. However, I do have many criticisms and since it is so much easier to see the faults than the virtues I hope I have not given an unfavourable impression of America. Personally I am very pro-American indeed, not least because whatever the faults may be I can think of no great power in the history of the world which has stood so consistently for such high principles and has made every endeavour to practice them throughout the world.

MICHAEL TUGENDHAT.

CHRISTIAN THEOLOGY IN AFRICA

THE RECOGNITION OF CULTURAL RELATIVISM

THE Christian Revelation presupposes a philosophy as the condition of its transmission. A translation or re-interpretation has to take place in which there is a dialogue between Revelation and existing, human thought-forms. This is the process we call theology. It is also the reason why philosophy has its honoured place among the ecclesiastical sciences. Now the Church has been confined for virtually 1,500 years to Western Europe and the vehicle of Revelation has been a western philosophy, employing and developing thought-forms bequeathed by Greek and Roman thinkers. During the nineteenth century, Europe made herself the mistress of the world and other peoples were brought into close contact with European patterns of thought for the first time. Christianity spread likewise and the Church for the first time became effectively catholic in a geographical sense. Western missionaries believed their culture to be basically Christian, and they were right—it was. But since it was the only cultural expression of Christianity at the time, it was tempting to assume that it was its final and exclusive expression. It was natural to assume that it was a missionary task to broaden western philosophy into a world philosophy by grafting newly found, positive elements in foreign patterns of thought on to the European stock, and thus to create a monolithic system.

Today, in the discussions which have preceded and accompanied the Second Vatican Council, theologians appear to be abandoning the monolithic view. The West is no longer the dominating, self-confident, homogeneous civilization that it was in the nineteenth century. It has become an integral part of world history, profoundly modified by foreign, cultural influences. A casual stroll in any large, European city today is an encounter with all five continents. This is the fact that leads Fr Karl Rahner, S.J., to speak of our awakening from the 'dream-ideal' of a homogenous, Christian West, and to announce the era of the Christian 'diaspora'.¹ Gone, or going, is what Fr Chenu has termed the 'Constantinian era' of the Church—the idea of a 'spiritual Roman Empire' centred upon Europe.

¹ Karl Rahner, S.J., *Mission and Grace* I, pp. 32 and 33 (Sheed and Ward, London, 1963).

Fr Bernard Häring, C.S.S.R., and Fr Yves Congar, O.P.,² have been preoccupied with the rejection of western culture by the élites of Africa and Asia. 'The West on trial' is Fr Congar's phrase. 'Western culture', writes Fr Häring, 'is not an accessory motive of credibility any more.' In fact, thinks Fr Häring, the Church has no monopoly of culture, and since western culture is already suspect in many minds, to associate Christianity necessarily with it, is to obscure the absolute and transcendent quality of Christianity.

The dialogue with the Oriental Churches and the rediscovery by the West of Eastern, theological traditions, has led to the recapture of the ideal of catholicity as it was proposed in the Apostolic and sub-apostolic Church. This ideal was beautifully re-stated by Pope Paul VI in his address to the Oriental Bishops during the course of his recent, astonishing pilgrimage to the Holy Land. 'Each nation', said the Pope, 'received the good seed of the apostolic teaching according to its own mentality and culture. Each local church grew with its own personality, its own customs, its own personal way of celebrating the same mysteries, without harming the unity of faith and the communion of all in charity, and the respect for the order established by Christ. That is the origin of our diversity in unity, of our catholicity, always an essential property of the Church of Christ, of which the Holy Spirit has given us a new experience in our time and in the council.'³

An even more potent, contributing factor to the new theological mentality has been the study of Biblical theology. This has led scholars to express some dissatisfaction with the scholastic approach to theology, since it has brought them face to face with a different mental approach—that of the ancient Hebrews—among whom, and in whose thought patterns, Revelation was given to man.

It is not surprising, then, that, in view of the changed atmosphere, Fr Congar should note that only the West is 'at home with classical theology',⁴ or that Fr Hans Küng should ask: 'Does Christian theology absolutely have to be bound up with Aristotelianism, or can it be equally well developed with the aid of a Vedantic Philosophy or a Bantu Philosophy?'⁵ Theologians are calling, therefore, for an African Theology. What would be the function of such an African theology? It would supply a philosophical and cultural framework for the expression

² Bernard Häring, C.S.S.R., *The Johannine Council*, p. 107 (Gill, Dublin, 1963, trans. E. G. Kaiser).

Yves Congar, O.P., *Report from Rome*, p. 10 (Geoffrey Chapman, London, 1963, trans. A. Manson).

³ Paul VI: Address to the Bishops of the Oriental rites in the Church of St Anne, Jerusalem, January 1964 (White Fathers' internal bulletin).

⁴ Congar, op. cit., p. 74.

⁵ Hans Küng, *The Living Church*, p. 380 (London and New York, 1963).

and reinterpretation of Christian Revelation to Africans. Traditional African cultures were a 'praeparatio evangelii' with true outlooks upon many essential realities. These true outlooks were necessarily and by anticipation outlooks upon Christ. Traditional African Religion was 'incoherent Christianity',⁶ 'anonymous Christianity',⁷ 'unconscious Christianity'.⁸ The grace of Christ had long been operative in these religions before the preaching of the missionaries made Christ explicitly known. The natural sacraments and rituals of African traditional religion were projections of a human experience in which grace was active. This leads Fr Schillebeeckx to echo St Augustine in speaking of the 'Church of the devout heathen', for there can be no religion where there is no Church and no sacrament.⁹ But such a 'church' must be more than a mere preparation. Its true outlooks are provisionally intended to endure after their Christian fulfilment. In this way they can nourish an authentic local, spiritual outlook, and bring new and unique insights to the Universal Church. The Church needs these contributions if it is to grow 'to that maturity which is proportioned to the completed growth of Christ'.¹⁰

In this demand for an African theology there is nothing new. It is a repetition of the European experience when Christian missionaries in the early Church dared to express the truths of revelation in the language of Platonic metaphysics and Stoic ethics, and so inaugurate the classical, European theological tradition.

These words are obviously not addressed to what an African priest has called the 'cultural agnostic' in Africa. It is not here assumed that the African mind is culturally and philosophically a 'tabula rasa'. The copious published evidence of Africanists, and the depositions of African statesmen that African culture exists and is far from being a spent force, are not to be lightly dismissed. However, we are not speaking here of the whole range of culture as, for example, Tylor defined it: 'that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society'.¹¹ We are specifically interested in the collective, ideational patterns of a culture, which we may term 'philosophy' or 'speculation'. Moreover we are not dealing with the private thought of one or more individual

⁶ Jean Daniélou, S.J., *The Salvation of the Nations*, p. 30 ff (Sheed and Ward, London, 1949, trans. Angeline Bouchard).

⁷ Karl Rahner, S.J., *Philosophy and Theology*. Summary of article in *Kairos*, 3-4 (1962), pp. 162-69, made by *Theology Digest* XII, 2 (1964), p. 121.

⁸ E. Schillebeeckx, O.P., *Christ the Sacrament*, p. 9 (Sheed and Ward, London and New York, 1963).

⁹ Schillebeeckx, op. cit., *ibid.*

¹⁰ Ephesians, iv, 13.

¹¹ Sir E. B. Tylor, *Primitive Culture*, London, 1891.

philosophers, as Marcel Griaule and Fr Alexis Kagame have been accused of doing in their studies of Dogon and Rwandese Philosophy.¹² We are here concerned with the social fact of thought-forms learned by the individual in society.

It is, of course, legitimately arguable whether a unified, African culture exists or not. There is, unfortunately, no space to go into the arguments for such a claim. All that can be said here is that it is the writer's conviction, after assessing the published evidence, that there is not in existence a recognizable, unified, African culture or philosophy. Nor is there a common denominator in all African cultures, as Jahn believes, which could be erected into a 'neo-African philosophy'.¹³ Nor, finally, is there anything so precise, even, as a paradigmatic 'world-view', offering a basis for all African cultures, as the Ghanaian philosopher, Prof. W. E. Abraham and Canon J. V. Taylor suggest.¹⁴ There is, however, an acknowledged similarity in mental processes, which Africans share among themselves as well as with other, non-European peoples, and also, a number of distinctive ideas which are today widely held in Africa as a result of historic intra-continental contact between differing and fragile, but highly flexible, co-existing cultures. One must also take into account the common world situation of different modern, African states, whose leaders are searching for a continental image to present to the rest of the world. This last point is not irrelevant, seeing that the African episcopate has also sought common solutions on a continental scale at the Vatican Council. When, therefore, one speaks of 'African Philosophy' one is moving in the realms of possibility, and of a minimum of ascertainable fact, not in those of pure fantasy.

When the validity, and even the necessity of a theological synthesis between the truths of Revelation and African philosophy has been admitted, one is still faced with the problem of how such a theology is to be built up. The Lutheran Bishop Bengt Sundkler suggests that it must be a 'living, African theology' born in the act of preaching, a theology which is the spontaneous translation of Christian Revelation into African modes of thought by African pastors who are close to the mentality of their people.¹⁵ This sounds very reasonable, particularly so

¹² Accusation made by Prof. W. E. Abraham in *The Mind of Africa*, p. 104 (Weidenfeld and Nicolson, London, 1962).

Cf. Griaule, 'Dieu d'eau', Paris 1948 and Alexis Kagame, 'La Philosophie Bantu-Rwandaise de l'être', Académie Royale des sciences coloniales, *Mémoires*, VI, 1, 1955, Brussels.

¹³ Jan-Heinz Jahn: *Muntu, an outline of neo-African culture*, p. 27 (Faber, London, 1961).

¹⁴ Abraham, *op. cit.*, p. 45.

Taylor, Canon John V., *The Primal Vision, Christian presence amid African religion*, p. 27 (S.C.M., London, 1963).

¹⁵ Bengt Sundkler, *The Christian Ministry in Africa*, p. 103 (S.C.M., London, 1962).

for the Protestant, African pastor, who, perhaps, receives less formal, theological training than his Catholic, opposite number, and whose formation has not, perhaps, isolated him from his people for any length of time. It may also be that he enjoys a freedom in doctrinal matters to which Catholics could not subscribe. Whatever the facts of the case, there has been, as yet, no hint that such a living, African theology is being created by African Catholic priests, or that it is receiving official recognition, if it is.

The remarks of an Anglican writer, Canon Taylor, may be enlightening on this subject. He notes that the enthusiasts for Africanization in church matters are always non-Africans. The reasons he gives is that it is not so much that the African clergy are too conservative, but that the 'white indigenizers are too superficial, and the Africans know it'.¹⁶ Africans legitimately doubt whether the European missionary who has fun with African art, or music, or dancing, has any conception of the profundity of the difference between the Western and the African philosophies, and whether, if they realized it, they could accept the validity of the African system. At present no dialogue is possible, not because the African clergy have not understood their manuals of classical theology, but because the practitioners of this theology, the missionaries, have given no sign that they consider African thought patterns and traditional African beliefs worthy of serious notice, and capable of systematic study. Clearly this is a pre-requisite for any African theology. The traditional Africa lies very close beneath the surface of the Church, but it is not vocal. There seems to be a gulf fixed between two extreme and irreconcilable, philosophical approaches.

On the other hand, it is clear, as Fr Rahner points out,¹⁷ that the West cannot 'surrender its own synthesis of philosophy and theology in order to transmit the pure message of Christianity without the baggage of western philosophy'. Such a 'pure message' could not exist. It needs a philosophy to sustain it. But the West has the definite duty of helping the non-western world achieve a philosophical self-knowledge, and perfect its theological synthesis. To advocate, as some writers do, that Africanization should not be self-conscious, is to put one's faith in spontaneous generation, and one has to ask whether actual circumstances do not make such a spontaneous generation impossible. There must be a lead given in one direction or another. It is also often urged that such an Africanization is too dangerous while paganism is still a living force. We must wait, it is said, until the grain of wheat is well and truly dead before it will bear fruit. This argument is to put one's faith this time in a spontaneous resurrection of a once living tradition, which has been

¹⁶ Taylor, *op. cit.*, p. 23.

¹⁷ Rahner, *Philosophy and Theology*, already quoted, p. 122.

allowed to fade into a harmless folklore. Such a transformation can surely only take place in a dialogue between living traditions.

When African leaders and writers say they want 'to project the African image' they are certainly not proclaiming a return to the despised past. They do not want to take all the figures and fetishes out of the ethnographic museums. What they are doing is recognizing for the first time that, when the dead wood has been cut away, positive values and thought-patterns still remain which have little in common with the western cultural tradition and which are capable of being developed particularly in the sphere of education and the arts. Discerning African clergy are in agreement. They want a Church of which they do not have to be ashamed before their leaders who are seeking intellectual independence from the West. They want a Church which is their own. Fr Meinrad Hegba cannot speak for himself alone when he says: 'The Christian church must share in our efforts to rationalize and modernize our ancestral traditions. Her right of universality will only become a fact when she herself adopts our contribution to civilization and culture. Christian Africa will never be at home in the Church of God until she stops being under a perpetual obligation, in a condition of beggary, in a state of eternal juniority.'¹⁸

This statement shows that an African theological tradition is not to be conceived as independent of, or opposed to the classical tradition; it is to be complementary to it. The authentic religious heritage of Africa will, in the words of the Bishops of Burundi-Rwanda to the Vatican Council 'contribute to the splendour of the Church, which should be progressively enriched with a greater variety of peoples. It will contribute to the fullness of the Body of Christ in which all are to be brought into a unity.'¹⁹

AYLWARD SHORTER, W.F.

¹⁸ Meinrad Hegba: preface to 'Personnalité africaine et catholicisme', Présence africaine, Paris, p. 14.

¹⁹ Bishops of Burundi and Rwanda, 'The Church and Non-Christian Religions', *Council Speeches of Vatican II*, p. 183 (Sheed and Ward, London and New York, 1964).

JESUIT HISTORY

THESE four books¹ all lie within the bounds of the classical English Jesuit tradition of historical writing. They are only part of a considerable number of recent publications in the same tradition—for instance *Papist Pamphleteers: The Allen-Persons Party and the Political Thought of the Counter-Reformation in England 1572-1615* by Thomas H. Clancy, s.J. (Loyola Univ. Press, Chicago, 1964); *St Omers to Stonyhurst* by H. Chadwick, s.J. (Burns and Oates, 1961); *The Catholic Laity in Elizabethan England* by William R. Trimble (Belknap Press of Harvard Univ. Press, 1964), and a number of long and important articles scattered through recent issues of *Recusant History*. As there is a Whig interpretation of modern English history, in embryo in Burnet and Locke, developed in Macauley, Morley, Trevelyan and Ogg, so there is a Jesuit interpretation of English recusant history, in embryo in Persons, Garnet, Gerard, developed in J. Morris, Pollen, Hicks, Caraman. Classical Whig history has been unashamedly controversial, partisan, apologetic—even apostolic. It was written both to edify the already converted and to convert the numerous, violent and rancorous anti-Whig opposition, to whom Whiggery was synonymous with immorality and lack of all true principle. The heroes of the Whigs (Oliver Cromwell, the first Lord Shaftesbury, Russell and Sidney, Walpole, Gladstone) all needed vigorous defence against those who dismissed them as canting hypocrites. In something of the same way, the classical Jesuit tradition has been unashamedly controversial, partisan, apologetic, apostolic. It has had its inner ring of the converted and outer hostile opposition. It has had its heroes to defend.

Like the Whig tradition, the Jesuit tradition has stressed known facts—the Catholic past of England, the slow death of 'schismatic' feeling and the equally slow birth of really popular, evangelical Protestantism. It has stressed the necessity for a bold, apostolic Catholic policy in the England of the 1580s and 1590s and for bold leadership, the undoubted fact that the cream of Elizabethan Catholicism was Jesuit or Jesuit-directed. It stresses the violences of Government reaction, the spies,

¹ *Henry Garnet, 1555-1606 and the Gunpowder Plot* by Philip Caraman, s.J., xv + 466 pp. (Longmans, 1964) 50s.

The Dangerous Queen by Francis Edwards, s.J., xiii + 432 pp. (Geoffrey Chapman, 1964) 42s.

An Elizabethan Problem: Some Aspects of the Careers of Two Exile Adventurers by L. Hicks, s.J., x + 261 pp. (Burns and Oates, 1964) 42s.

The Spanish Elizabethans by Albert J. Loomie, s.J., xii + 280 pp. (Burns and Oates, 1963) 42s.

forgeries and ruses used by Cecil and Walsingham, the presence of *agents-provocateurs* behind the Ridolphi, Babington and Gunpowder Plots. It underlines the fewness in numbers, the faults and excesses of the secular priest Appellants opposed to Jesuit direction. It asserts that the overthrowing of Jesuit leadership of the English mission coincided with the passage of that mission from growth to stagnation. Typical therefore of the Jesuit interpretation are vigorous denigration of Elizabeth's ministers as Machiavellian power-politicians, the equation of their persecuting methods with those of the Nazis, the firm assertion that the great plots were all Government-inspired (normally expressed by printing the names of the plots in inverted commas), and that the Appellants were tools of the Government.

There is, very definitely, a real place for this Jesuit tradition in the writing of English history. Its opponents—especially the academic historians—profess to be outraged by its partisan, regimental spirit and its apostolic intention. But let us be frank. The writing of history is a painful and arduous labour. Very little would ever be written unless historians were impelled by ulterior motives. Where would English history be today if historians had not been driven on by corporate or individual defence of reputations, strong ideological convictions, obedience to superiors, family pride or (today) the earning of bread and butter and the struggle to climb the steep academic ladder? It is true that a conscientious and religious love for the truth alone guides the true historian, but that love seems like the governor of a flight which must find its greatest motive power elsewhere. But history also thrives on the opposition of views and on thorough, responsible criticism. It is a sad fact that the Jesuits have had very few real competitors in their chosen field, and that radical criticism of Jesuit books has tended to be confined to book-reviews and generalities. This is a bad thing—bad both for history in general and bad for Jesuit historians. Their closely detailed controversial works remain unchecked by rival workers. Hence these works remain challenges in a void, or, worse, come to be accepted without question by supporters. Nevertheless the Jesuit school has—especially in the U.S.A.—so much vigour and critical sense that it seems, unaided by opposition, to be capable of fruitful self-criticism.

Fr Caraman's life of Henry Garnet swims in the midst of the broad current of the Jesuit tradition pleasantly and easily. The reader's impression of being in a closed circle of interpretation of Elizabethan Catholicism is positively increased by the very large extent to which the author simply lets Fr Garnet and his associates speak for themselves. We see Elizabethan life solely through Garnet's letters. As Fr Loomie points out (*The Spanish Elizabethans*, p. 57), Garnet was a very mannered and obscure letter-writer. He wrote in Latin or Italian in a rounded, humanistic style, full of quotations (overt or unconscious) from the Vulgate.

It is a rhetorical style, forced, full of emotive terms and superlatives—the sort of thing we get nowadays in Papal encyclicals. It is hardly a style for expressing plain, realistic description. Moreover Garnet was conscientiously eschewing political news or discussion—Fr Loomie points out that he seems to have passed such matters on to his superior abroad through the letters of lay agents. It is likely also that the seal of confession often compelled Garnet to generalise his stories. On top of all this, he had every reason to make his letters highly-coloured and persuasive, to paint the English situation, the hopes, opportunities and difficulties in very broad strokes. His means of communication were slow and uncertain. His Jesuit staff was minute in numbers and desperately needed considerable reinforcements. Rapid reinforcements—as Fr Caraman shows interestingly—required considerable dispensations from the normal Jesuit rules of training at a time when the General must have been very concerned about discipline, about meeting a hundred and one demands on the limited manpower at his disposal, and about meeting hostile comments abroad on Jesuit informality. Because of all this we are inevitably given an impression that all English Catholicism depended on the efforts of two or three Jesuits (*viz.* p. 52, if either Garnet or Southwell were captured, the English mission would collapse totally). We gather that every secular priest who entered England was caught up directly into a highly centralised and organised network devised by Garnet (*viz.* at random from many possible references—p. 44, where the products of one little Jesuit printing press are said to 'have filled the kingdom from end to end with books'; p. 45 where 'it is no exaggeration' to say that Garnet personally helped every priest in England financially; many places where we gather that a single mission station would convert several English counties). There is a steady exaggeration of numbers—p. 14 seven English Jesuit novices are 'a large group'; p. 18, English Catholics exist in huge numbers; every Englishman wants to die in the Church; p. 52, 'in York alone, hundreds of citizens were imprisoned'; p. 71, there were 'an infinite number' of prospective vocations to the Catholic priesthood. A study of Yorkshire court records of the period suffices to deflate much of this. The hundreds of York citizens gaoled turn out to be, at most, a score; the teeming hosts of recusants turn out to be, at most, one per cent of the population. The elaborate great Jesuit mission organisation turns out to be something relatively very small and sketchy, its main centres in remote, deserted houses. Garnet's sweeping statements about the ubiquity, efficiency and savage weight of the persecution and fining system is much deflated by a study of the actualities. However some within the Jesuit tradition (e.g. Trimble) have begun to appreciate these facts. Also, when the Jesuit achievement is studied on the background of local history and cut down to its true proportions, though its size and efficiency are very much reduced, its real impressiveness remains.

Fr Caraman admits that he sees the Gunpowder Plot and Garnet's trial almost solely through the eyes of Garnet and Gerard. The discerning modern reader, blessed with hindsight and a far more comprehensive view (if much less detailed) than contemporaries could have had, will, I think, appreciate Garnet's courage and his innocence of any real treasonable intent. Nevertheless, the reader will find it very hard to endorse Fr Caraman's view that all the King's ministers and judges knew perfectly well that Garnet was innocent and yet condemned him out of pure power-politics and 'reason of State'. Such a view much oversimplifies the complexity of the situation. When we have made all allowances for *agents-provocateurs*, Garnet's own words still show that the Catholic plotters meant business. If they had blown their mine European history would have acquired an atrocity more direct and shocking even than the Massacre of St Bartholomew. It is undeniable that Garnet's superiors abroad had long taught openly the full rigours of the old doctrine of the Papal deposing power. Garnet himself assented to it. The explanations that his superiors forbade missionaries to discuss politics or take part in plots, and that no Papal sentence was binding in conscience on English Catholics until promulgated in England, and that many divines, Catholic and Protestant, then asserted the right of subjects in certain circumstances to rise in revolt and kill their rulers—all this only underlined the central truth that an English Catholic's allegiance was always conditional. We may argue that the conditions were such in 1605 that the rulers should have trusted most Catholics; but the very existence of the plotters and of a haze of secrecy over Catholic actions, numbers and real opinions could not have inclined the Government to take cool views. We should remember the background—the near-certainty in the minds of most Protestants that Rome was Antichrist. That was a truth held by faith, not simply the result of cool observation. The plotters undoubtedly belonged to the circle of Jesuit-supporters amongst the laity. Garnet certainly knew in advance that some ghastly design was brewing. An œcumenically-minded modern Protestant, contemplating Garnet's argument that the principle of the inviolability of the Confessional seal overrode his duty to inform on the plotters, might well agree with him—with some hesitation, considering the horror of the design. But a sixteenth-century Protestant directly threatened by the design was unlikely to take so detached a view. Again, the modern Protestant would undoubtedly accept Garnet's and Fr Caraman's explanations of the doctrine of equivocation, with all its limitations. In academic consideration of the question a man like King James might well have accepted it too. But the circumstances of 1605 did not make academic calm easy. The haze of Catholic secrecy, Garnet's free use of invisible ink, the inconsistency in dates in at least one place in his confessions—none of this helped. It is important also to remember that political trials in those days were

never conducted with the decorum of a modern murder trial. Governmental methods were, by modern standards, very 'Heath Robinson', and, in spite of its theories, the law had always tended to deal harshly with suspects whom it caught to deter the far more numerous ones whom it had no hope of catching.

There are a number of factual errors in the book. The account of Garnet's family (p. 1 ff) seems to imply that anyone bearing his surname was bound to be related to him. The account of Catholic feeling at early Elizabethan Winchester seems too optimistic. Horne's Injunctions (p. 7) seem to be a standard episcopal form and so most probably tell us little about the real degree of Catholic feeling at Winchester then. On p. 9 the Statute 23 *Elix. cap. 1* is wrongly dated 1571. A meeting between John Mush and Garnet does not necessarily imply that Garnet visited Yorkshire (p. 48)—Mush and his chief assistant visited London at least once at that period. Anthony Atkinson (p. 73) was, in fact, a customs official at Hull. Holby was born at Fryton (not Frayton), near Hovingham (p. 96) Fr Thomas Metham does not seem to have been a son of Sir Thomas Metham or a member of the Metham family of North Cave and Metham (p. 154 n). 'Brandsby' Castle (p. 167) should be Brancepeth. Sir Edward Coke's motives and actions are dealt with much too severely (pp. 398, 402 n).

But these criticisms of Fr Caraman's book are in no way meant to imply that it is not a valuable contribution. A life of Garnet was badly needed and the need has been supplied very fully. Many important details of the Jesuit mission have long been very obscure; Fr Caraman clears some of them up interestingly—for instance the problems of finance and of the novitiate of secular priest postulants on the mission.

In spite of its title, Fr Edwards' book really deals with the Ridolphi Plot. At a first glance the book appears too tightly-packed with detail to be readable with comfort, but in fact it reads well. Fr Edwards also keeps to the broad current of the Jesuit tradition. There are a number of pages of generalisation which are written with great *verve* but which distort and much oversimplify the Elizabethan scene (particularly pp. 27–28, 78–79, 157 ff, 171). The author maintains—surely very truly—that the main issue in that age was the struggle of the really religious-minded, Protestant and Catholic, for purity of religious motives in themselves, their associates and rulers, at a time when grossly economic motives and sheer moral opportunism (if such a phrase makes sense) abounded. The distortion and oversimplification begin, however, where Fr Edwards applies this theory to actual groups and individuals. In general he regards Catholics as much freer from this vice than Protestants—apparently on the grounds that Catholicism was a clearly-defined faith while Protestantism was split into many sects. In general therefore he prefers Catholic rulers to Protestant ones—though he regards sixteenth century rulers as a class

with much suspicion. After some initial hesitation, he decides that the commercial classes were much corrupted with 'Machiavellianism'. Thus Italian merchants and financiers should be suspect on sight. Cecil and Walsingham (always the archvillains in Jesuit tradition) were corrupt on almost all counts—as Protestants, as *parvenus*, climbing up from the middle class, as rulers; they had every possible reason for being utterly unscrupulous and cynical, except that they were not Italians.

But surely this analysis is out of due proportion. Both forces—religion and 'Machiavellianism'—permeated all society and touched almost all individuals. The most pious of prelates, priests and ministers gave way unconsciously to the spirit of the age and suffered tortures of conscience. The merchant class, caught in the economic typhoon of inflation, booms and slumps, provided (not infrequently in the same individual) examples of materialism and of religious sacrifice. After all, it was this class which provided the main manpower of the Calvinist élite and of Puritanism. Also, whatever some writers would have us believe about aristocratic leadership of the Counter-Reformation, its strength, both in England and abroad, was overwhelmingly provided by middle class devotion. Indeed, historians would find it far easier to trace the pedigrees of most English martyrs if only the martyrs had belonged to the established armorial gentry. As for government officials, a close inspection of them makes it impossible to dismiss most of them as mere 'Machiavellians'—certainly not Cecil or Walsingham. As for Italy, it certainly had a popular reputation in northern Europe as a sink of iniquity; but the Counter-Reformation would have been mutilated without its Italian saints, missionaries and devout artists.

However, this background of generalisation can be detached without difficulty from the main core of Fr Edwards' book, where he attempts to make out a decisive case that Ridolphi was a totally unscrupulous 'double-agent'. More than this, he maintains that, with Ridolphi as their tool, Cecil and Walsingham were able to trick and provoke St Pius V into issuing *Regnans in Excelsis*, the English exiles into plumping for aggressive action and the Queen of Scots into 'putting her head into the noose'. The argument is closely-packed and no reader could hope to judge its validity unless he had much time, great pertinacity and access to the full texts of the many documents cited in the footnotes. In fact a good many readers will only be left with the uncomfortable suspicion that it is all too good to be true; that most of the documents must surely be of such a kind as to be interpretable only with great difficulty (if at all), and that the line between solid fact, soundly-based deduction and mere surmise is often not clear. Pending some future close criticism of the thesis by those familiar with the documentation, we can only congratulate Fr Edwards on a most interesting book covering new historical territory.

I was particularly anxious to see Fr Hicks' book, since much of it deals with Thomas Morgan. Morgan was a Welshman and one of a number of his kind who came to York early in Elizabeth's reign to serve a Welsh Archbishop of York, Young. The Dean and Chapter archives show that he lived in the Minster Close from 1562 to 1568. The York High Commission books show that he was a diligent servant of that Court. After Young's death in 1568 he passed to the service of the Earl of Shrewsbury, met the Queen of Scots when she was in his master's custody, and eventually passed abroad as a Catholic to become active in the troubled affairs of Mary of Scots and the English exiles. Fr Hicks' thesis is that Morgan and another exile, Charles Paget, were not—as historians have thought—merely indiscreet and foolish, but were definitely 'double-agents' and often tools of Cecil and Walsingham. Once more we are back at the view that, without such *agents-provocateurs* in the Catholic ranks, the English government would have been unable to contain the Catholic mission, that the Queen of Scots would have lived (probably to become Queen of England), and that there would have been no major plots.

The difficulties of judgement confronting the reader of Fr Edwards' book apply doubly when he reads Fr Hicks'. The style is what the French call *tauffu*; the book is extremely tightly stuffed with details and masses of references. Again the reader will have that uncomfortable feeling, and even a positive sympathy for Morgan and Paget who are pursued so indefatigably; again he must suspend judgement and appeal to a (still non-existent) higher historical court. A Benedictine reader will note with relief that Fr Hicks is now disposed to think that William Gifford (the first Prior of Dieulouard, later Archbishop of Rheims and Primate of France, some years ago accused by Fr Hicks of repeatedly playing the 'double-agent') may well have repented when he took the Benedictine habit (p. 71, Note 216).

Fr Loomie's *The Spanish Elizabethans* definitely belongs to the classical Jesuit tradition—witness p. 47 (on 'the ambitious Bishop of Cassano', Owen Lewis) and p. 75 n (against the Appellants) and various disbelieving references to plots. But it is a most self-critical and impressive piece of work, beautifully written, superbly printed, extremely readable and covering a great deal of very new ground. He sets out to answer a question—precisely how 'Spaniolized' and how influential on the course of Spanish foreign policy were the English exiles living on Spanish pensions between 1558 and the death of Philip II? He approaches the problem by working out and discussing the careers of five prominent exiles—Sir Francis Englefield, Hugh Owen, Lady Jane Dormer (Duchess of Feria), Sir William Stanley, and Joseph Creswell, s.j. Anyone who has ever worked on this period of Catholic history has inevitably hoped that some day Fr Loomie's questions would be properly answered and his

subjects (especially Owen, Stanley and Creswell) investigated thoroughly. Such a reader is most unlikely to rise from this book with any feeling of suspended judgement—partly because of the way that documentation and references are used, partly because Fr Loomie's judgements are so carefully balanced, and the background conditions of the life of the exiles so fully investigated. If I have one complaint, it is this: that Fr Loomie provides a solid basis for what we need even more, a full new treatment of the careers of the two chief exiles, Cardinal Allen and Robert Persons s.j. I hope devoutly that Fr Loomie will now set himself to this task.

HUGH AVELING, O.S.B.

AFFLUENT CATHOLICISM

I RETAIN from this and other meetings I had during the holidays with young Catholics the painful impression that many of these young people are, so to speak, branded with a kind of impotence. Many of them come from 'comfortable families'—materially and morally—and, for all their zeal and generosity, retain the imprint of a deep indifference, the indifference of people who don't have to fight against life. It is as if, because they 'possess' the Truth (!) and a minimum of comfort in their living conditions, they have been established for ever in quiet happiness. Their generosity appears as a virtue of perfection—praiseworthy, no doubt—rather than as a vital necessity, as it is for someone who has to pull himself and others out of destitution. The result seems to me a sort of spiritual infantilism.

HENRI PERRIN, *worker-priest*.

ECUMENISM AND OBJECTIONS IN WARRINGTON

ECUMENISM has made great strides among the Warrington¹ clergy during the past year. After Fr Gabriel Gilbey had made a great impression when preaching in Bold Street Methodist Church he was asked to invite some Catholic speaker to address the Ministers Fraternal which is an unofficial body of clergy of all denominations. In June Fr Robert Murray, s.j., spoke to the Ministers Fraternal after which Catholic priests were invited to attend their meetings. Fr Gilbey then invited all the clergy to meet at St Mary's Catholic Church once a month for a scripture meeting; these have been attended by about twenty clergy, the proportion of non-Catholics to Catholics being about two to one, but so far among the Catholic clergy only the Benedictine Fathers have attended these meetings and the Ministers Fraternal.

We have realized, I think, that the condition of progress towards unity is speaking the truth as each sees it, but speaking it in love. There has been in the past, the hope springing eternal in the Catholic breast that the world would one day be Catholic, but many would agree with the Bishop of Mwanza in Tanganyika who holds the view that divisions will probably remain till the end of time; if he is right, dialogue in love becomes even more important. It was surprising and encouraging to find that definition of terms often showed far more agreement between us than had been supposed. At the December scripture meeting it was decided to have one hour's silent prayer on Friday, 22nd January in St Mary's Church for all the clergy. How wonderful it is that this should be happening a few miles from Astle where in 1641 the local vicar followed by his congregation apprehended Blessed Ambrose Barlow after rushing into the house where he was preaching crying, 'Where is Barlow? He is the man we want'. We may not be much nearer unity in faith than we were in 1641 but, to my mind, unity in faith is less important than unity in love.

Before the Hierarchy's statement on Ecumenism it had been arranged that I should preach during the Octave of Christian Unity in the Methodist Church but, owing to the bishops' stating that Christians should gather in some suitable hall for joint prayer, I preached in the Parr Hall, a hall normally used for dances. Some people were disappointed at the change of venue, for not all were able to see that a dance hall was a more suitable place for prayer, be it joint prayer, than a church.

¹ The author, after teaching first in the School and then at Gilling, has been working for six years on one of our three parishes in Warrington, Lancashire.

The Hierarchy's statement on Ecumenism has disappointed some Catholics but it is only fair to say that the non-Catholic clergy are deeply grateful for the change in attitude of the Catholic Church in England, and indeed this is shown by Fr Gabriel's election as chairman of the Ministers Fraternal. After all, only a few years ago a mixed marriage had to be celebrated in the sacristy without music or flowers. Some day we may perhaps have the freedom enjoyed in Holland, where a Dutch friend of mine was married last October to an Anglican Englishman with Nuptial Mass in English!

Objections to Roman Catholicism has given rise to more diversity of opinion among the clergy of Warrington than Ecumenism and many people have said many things, some being agog with enthusiasm and others with indifference, though among the Benedictine Fathers a considerable majority has welcomed it. The adverse critics have said that the contributors are disloyal to the Church, that they are discussing issues which should be left to the Council, that one at least of them is heretical, that nothing similar to the admittedly scandalous case of Alfred Noyes has occurred since 1938 so there was no need for the article on censorship, that some of the essays were obviously written under the stress of emotion and these authors therefore put pen to paper without reflection. If the book was highly resistible to some there were others, of whom I was one, who could scarce forbear to cheer, for its appearance suggested that perhaps even in England the school of fear might be about to yield, even if only a little, to the 'Open Church'.

I was interested and somewhat puzzled to find after giving a talk to the Serra Club of Warrington that there was more opposition from the laity than from the clergy and it is a nice point to ponder whether this indicates the virtue of loyalty or the vice of subservience. It was suggested that it was disloyal to write the book at all, that no one, and least of all the laity, had the right to try to change the faith which had endured for so long and that it would have been better to have delayed publication of the book in the interest of greater accuracy of thought and greater clarity of expression. I agree with the last point for the book is unnecessarily difficult to read. These laymen were over anxious, for I am sure Fr Herbert McCabe, O.P., was near the mark when he said, 'I am inclined to think the acts of Vatican II may constitute a livelier and more radical set of objections to Roman Catholicism than the ones edited by Michael de la Bedoyere'.

I should like, humbly, to suggest that all priests should read *Objections* and give help and guidance to those Catholics who will hear about this book and who, not being trained to distinguish between the essential and the incidental, will be troubled. It is important to realize that no article of faith is denied in the book; for instance Mrs Goffin does not deny the existence of hell, as some reviewers have stated, but only certain interpretations of hell.

I welcome the book because it shows that the layman has, as it were, come of age and is ready to criticize. Criticism is good and to remain healthy any organization or society needs firm though loving criticism. Michael Novak in *The Open Church* writes, 'Can we really believe it healthy to preserve the Pope from open criticism? On the contrary, it is difficult to believe that much harm is not done, to the Pope, to the Church, and to the honesty of each of us, by lack of open criticism. For such criticism would be a constant spur towards the best possible fulfilment of his ministry.' Dr Hans Küng in *The Council and Reunion* writes, 'As a Church of men the Church needs criticising, as the Church of God she is worth criticising. How can failures and abuses be corrected if they cannot be spoken of and discussed.' The layman should note that the Constitution on the Church, *de Ecclesia*, states that the function of the clergy is not to dominate but to serve God's people.

Lack of space forbids me to deal with each essay, but the theme of liberty and her enemy, fear, link the diverse subjects. This is particularly interesting since most of the authors know each other only by reputation. It is fear, says Mrs Haughton, which 'inhibits the human ability to respond with the freedom of love to the demands made by the Church in the name of her founder'. Many of us, alas! know of some regrettable things which fear has caused, from the order given by Cardinal Godfrey to Burns and Oates for the removal of Teilhard de Chardin's books to the order given last year by a certain Vicar-General to the Newman Association never to invite a certain priest to speak again at its meetings. How right Edmund Burke was in saying 'No passion so effectually robs the mind of all its powers of acting and reasoning as fear'. Mrs Goffin on television said, 'Love motivated by fear is not love at all, it is just the external obedience of a slave to his master', and if she was wrong in writing that the presentation of the positive sufferings of hell was bad theology she was right in implying it was bad psychology.

Mr Todd writes that 'in the place of morals and conscience stand rules and ecclesiastical authority'. It is hard to deny this statement when one knows that a certain seminarian has to receive his copy of *Search* in a plain sealed envelope, that a priest a few years ago was forbidden to take any office in the Vernacular Society—to which as a former member I should like to pay tribute for its gallant and unrecognized work—that the students of a certain college in Rome were not allowed to read a translation of the Dutch bishops' pastoral on birth control and that a bishop made it clear he would not come to any school if the prizes included books by Dr Küng.

Professor Finberg says, 'fear is proverbially a bad counsellor', and I am reminded how it was the custom during Confirmation in at least one diocese in Ireland to make the children take a pledge to abstain from alcohol, thereby suggesting that alcohol was bad in itself and

forgetting, it would seem, that our Lord did not turn wine into water; one at least of the candidates had the wit to make a mental reservation while saying the words of the pledge! Can one then deny Mr Roberts' statement: 'To Protestants or the simply uncommitted, Catholicism seems to be a way of life in which assent and obedience are valued more than understanding and consent'.

Cardinal Alfrink has said that 'fear is an obstacle to seeking the truth', and surely Mr Novak is right in saying that creative intellectual growth needs elbow room as a number of my fellow countrymen, from Joyce to Samuel Beckett, have found; one wonders what chance there can be for the growth of creative intellectual ability in the Catholic University of America in Washington which prohibited Fr John Courtney Murray, S.J., and other priests from lecturing there. My firm belief is that the cause of truth, the cause of the great Catholic Church, is best served by allowing liberty, 'liberty to study, liberty to discuss, liberty to differ, liberty to converse with all other men', and I regret that the priests who were invited and who wished to contribute to *Objections* did not think they had the liberty to do so. Surely, as Fr Andrew Greeley says, 'Superiors are much better off with the consent of free men than the compliance of automatons'.

I hope that the intellectual honesty of these six lay people and the revered Archbishop Roberts will inspire all Catholics, first of all to think for themselves and secondly to say what they think rather than to say what they feel they ought to say, subject of course to obedience, to love and above all to prudence. Out of a devoted though mistaken sense of loyalty to the Church they love and because of a certain fear of letting her down I have known many Catholics to be intellectually dishonest or else continually to discuss the most trivial matters; this latter vice may arise from the belief that thinking is rather dangerous as it may lead to doubts, though Joly, the French theologian, has said that the faith which has never been doubted is not worth having. On the other hand this preoccupation with matters of no moment may arise from the conviction that Rome has all the answers to all the questions and so there has never been any need to think deeply on any subject. This in its turn may lead to a certain reluctance, especially among the clergy, to admit ignorance for this seems to be tantamount to admitting a lack of omniscience in the Church. One of the benefits of Vatican II is that we have been shown, as Mr Paul Johnson pointed out in a provocative and stimulating article in *The New Statesman*, that the Fathers 'have not got the answers to the world problems'. If they had all the answers we would presumably lack wonder and how less rich our lives would be without this quality which should guarantee us from ever being bored.

Archbishop Roberts says that 'integrity and truth' have required him to say what he has written about birth control and war and it is

therefore all the more gratifying to read in an article in *The Tablet* of 26th December 1964 by Christopher Hollis on American Catholicism that of English ecclesiastics 'after Abbot Butler the best known and the most respected name is that of Archbishop Roberts, whom I found to be widely respected in circles that were by no means able to accept all his conclusions'. This should encourage us all to argue from conviction and not from convenience.

Gregory the Great said, 'If scandal is taken at the truth, then it is better to allow scandal to arise than to abandon the truth'. How different is this attitude from that which in a controversy between a Catholic and a non-Catholic always assumes, without examining the evidence, that the Catholic is right. One should never support a cause simply because it is Catholic but because it is true, for as Pascal says, 'Right thinking is the basis of morality', and Hannah Arendt in *The Human Condition* says, 'Thoughtlessness seems to be among the outstanding characteristics of our time. The highest and purest activity of which men are capable is the act of thinking.'

I believe that it is only when all of us, both priests and laity, have encouragement and liberty to think and to say what we think that the Church will appear 'in all its beauty, no stain, no wrinkle, no such disfigurement'. I read lately in the *Saturday Evening Post* that 'Today the most incisive criticism of American Catholicism comes from Catholics who love the Church'. The Church in England needs this fresh and stimulating air. Ignace Lepp in his book *Christian Failure* says that criticism which springs from love is always valid and that love is the only justification for criticism, so my earnest prayer is that I shall not be thought a disloyal son because I have dared to criticize the mother I love.

RICHARD FREWEN, O.S.B.

FREEDOM

BEYOND the limitations and depressions the body suffers from, I feel astonishingly and profoundly free; I feel the flame and secret life of an inalienable freedom beating within me. They can keep me under lock and key, they can lead me off to a concentration camp tomorrow, they can torture me till I howl with pain, but they can't touch the sanctuary where my spirit is on the watch and where I am sole and absolute master . . . they can't get at my freedom, for it doesn't belong to them—it's something between God and myself and no one else can touch it.

HENRI PERRIN, *worker-priest*.

(Writing from forced labour in Germany.)

ST GEORGE'S, POPLAR

It is now more than five years since Ampleforth began to take an official part in the organisation of St George's Youth Club in Poplar.

There may still be many Amplefordians who have only a vague notion of what goes on at St George's and of how Ampleforth is connected with it. There are probably quite a few who have never heard of its existence.

St George's Youth Club is but a part of the Holy Child Settlement which has existed for more than seventy years, during which time it has depended on the work of the Old Girls of the various Holy Child Convents in England. So it will be seen that Ampleforth is a comparative newcomer in the field.

The origin of the Settlement is to be found in an appeal made by Cardinal Vaughan in 1893 to Catholics to play their part in social work of the kind which was already being done by other religious bodies.

In response to this appeal the Dowager Duchess of Newcastle of the day acquired a house on Tower Hill where she lived with others who had given their time to the same cause and carried on work among the poor of that neighbourhood. This was known at first as the Catholic Social Union Settlement and subsequently as St Anthony's Settlement.

When the Duchess died in 1913 the Settlement had temporarily to be closed down through lack of funds. However, in the same year, at the instigation of Miss Magdalen Walker, an Old Girl of the Holy Child Convent at Mayfield, an appeal was made to all past and present members of Holy Child Convent Schools.

As a result of the success of this appeal the Settlement was re-opened as the Settlement of the Holy Child.

In 1919 the house on Tower Hill was sold by the landlord which left the Settlement homeless. Cardinal Bourne suggested that the Settlement should move to Poplar and premises were found at 130 High Street, where it has remained until today.

From then until 1944 work of all kinds was carried on and the good name of the Settlement was firmly established in the area. This was due almost entirely to a small group of people who devoted themselves to the cause.

In August 1944 the old premises were destroyed by a flying bomb. This provided the opportunity to build completely new premises. In 1957 the new building, designed by Mr Adrian Scott, was opened by Archbishop Godfrey.

It is as good, if not better, than any building of its kind in London. There is living accommodation for the resident staff and excellent facilities and space for the Youth Club and other activities.

Since the war the emphasis has been more on youth work and less on the alleviation of poverty, as might be expected with the general increase in prosperity and the effects of the Welfare State. It was felt that there should be men as well as women organising the Settlement and as a result the Holy Child Schools were joined by Ampleforth in April 1959.

The Executive Committee now has representatives of both Ampleforth and the Holy Child Schools. This committee meets once a month and is responsible for the Settlement.

The ultimate success of the Settlement depends upon the permanent staff, consisting now of a Warden, responsible for the general administration, and two youth leaders. This does not mean, however, that Ampleforth plays a purely nominal role.

There is room, and indeed a need, to extend the activities of the Settlement in numerous ways. This can only be done at the instigation of those on the Committee and others who are prepared to devote some of their time to the work which needs to be done.

Although the Settlement is partly financed from public funds, a large part of the income has to come from voluntary sources. The greater part of this now comes from the Holy Child and it is time to look to Ampleforth for more support.

There is an increasing tendency to regard anything in the nature of welfare work as the province of the Welfare State and to feel that it is no longer one's own business, but it only requires a visit to the Settlement to find out that material support can achieve nothing by itself.

There is a real need to get the personal support of Old Amplefordians and any others who feel disposed to help. Anyone interested is asked to get in touch with Rory Chisholm, Pat Stewart, M. Dalgleish, Bernard Henderson or Arthur French, c/o St George's, 130 High Street, Poplar, E.14.

IDEAL FOR PRIESTS

HERE they are, witnesses of Christ, whom one would wish to radiate his strength and his peace. One would wish them in the thick of the fight, happy to carry him among the pagan masses: on the watch for souls needing protection or care. They should be facing life proudly, overflowing with the love which they alone possess, standing above the world from the height of Christ, 'volunteers' of the kingdom, in love with the unique adventure in which God has involved them.

HENRI PERRIN, *worker-priest.*

CORRESPONDENCE

THE ROLE OF THE PUBLIC SCHOOLS

DEAR SIR,

In the search for a solution to 'the ultimate problem of the Public Schools', referred to by Mr Smiley at the end of his article on p. 150, namely, 'whom they shall lead and whither', attention must be paid to the effects automation is likely to have on our way of life in the future. This has been outlined by Sir Leon Bagrit in the Reith Lectures. With reference to Public Schools he said, 'I believe that some at least of our existing public schools could provide very well for the needs of the age of automation, if they were suitably modified. In spite of their negative aspects in the last century and in the early part of this, they produced many men with the qualities of leadership, self-confidence, and integrity which helped to create a standard of administration, morality and determination that played such a large role in the powerful and much envied position of Britain up to the outbreak of the First World War. But now they are geared to a different age. We may now be seeing a new public-school pattern emerging, possibly on the lines of Gordonstoun, one that stresses values more appropriate to the age of plenty which I would say is likely from the seventies onward.'

One of the elements in the Gordonstoun system, for example, is that of learning to serve the local community in which you live and then expanding your interest to the nation at large.'

Good leadership, Christian leadership will still be needed to ensure a fair redistribution of the new wealth and a humane approach towards those who do not fit into the planners' dream. Such leadership will still have to be learnt at school. Far from being redundant, Public Schools may, as a result of the upheaval in the maintained system, find themselves in an even stronger position in this regard.

Too much has been heard in the Education Debate on the matter of Privilege, and much too little on the matter of Obligation. A Christian knows that he will be judged first and foremost by the way he fulfils these obligations (Matt. xxv, 31-46) and he cannot congratulate himself on so doing (Luke xvii, 10). If these principles were taken more seriously, less would be heard of the divisive nature of the Public School system.

In fact much is being done already and it is too early to say what effect this will have on the whole problem. Service to the community in some form after graduation is a more acid test of resolution. And there is one form of social service which might get more attention, namely a period of teaching in maintained schools. Because it is commonly regarded as a 'job' with little or no prestige it has none of the satisfaction of gratuitous work; and the demand is unlimited, even in the Catholic

sector. If money were suddenly to be found for the building of all the Catholic schools needed, there would still be quite insufficient staff to run them. As it is, the shortage is so great in some areas, e.g. North London, that Secular Priests are teaching ordinary subjects in non-Catholic schools in order to reach children who would otherwise fall away from the faith through lack of contact. Religious Instruction meets with enthusiasm for it is the 'good news' of the gospel.

However special Catholic schools will still be needed. 'No one can say that in the intellectual classes today, a belief in Christianity is strongly represented. Yet it remains necessary for a church which seeks to maintain itself in the modern world to have among its members philosophers, scientists, historians, doctors, economists and psychologists who confess Christianity' (*Times Educational Supplement*, Editorial, Friday, 2nd October, p. 535). But even in this case, those who are privileged with the faith are under an obligation towards those who are not; at the very least they should help by showing that their faith means something to them.

In the spiritual sphere there is no egalitarianism. 'Whenever a man is rich, gifts will be made to him and his riches will abound; if he is poor, even what he accounts his own will be taken from him' (Matt. xxv, 29, 30). But these riches are not made in a spirit of self-satisfaction or apathy.

Yours etc.,

AMPLEFORTH ABBEY.

JULIAN ROCHFORD, O.S.B.

WOMEN IN THE CHURCH

30th December 1964.

DEAR SIR,

Inspired by the thoughtfulness of Martin Morton's letter (June) and the learning of David Goodall's (October), I should like to add my own—feminine—thoughts on an aspect of the *aggiornamento*.

This renewal has at last and as an afterthought included a few women at the Council (a handful out of 2,500 men). But why were nuns not invited to the Council at the beginning, along with other heads of religious orders, and with them some laywomen who take an active part in the life of the Church? Are there no women in church or at the altar rails that their voices should not be heard in Rome? But I should like to see the renewal coming to terms with Catholic women in more ways than this.

It seems to me only logical that they should be priests. I have heard many arguments alleged against this, theological, liturgical, and so to say, Benedictine. Their logic has escaped me. How can there be a sacrament which applies to only one sex? Do only men receive baptism or confirmation or the sacrament of marriage?

At the least there should be deaconesses; a parish suffers from having an exclusively masculine heart. For example, single women, aware of a priest's vows, hesitate sometimes to seek their friendship, and a mother figure would be a good substitute. Deaconesses could do parish visiting, encourage parishioners to a closer community spirit. They could preach and serve at Mass (for so long as they cannot say it) and perform many other tasks that need doing.

They should sacramentally be seen to be what they are. They would need a sort of priestly grace to do their work and this should be bestowed on them by the Church. (And, dare I say it, who knows what women could achieve if they were ever given the grace a priest receives?)

Women are going through their own *aggiornamento*; there is some confusion about their obligations to society and themselves. As Christians they are under an obligation to be responsible adults, and at the same time there is the obligation particularly among Catholic women, to give up their own lives on marriage. They give up their independence, careers and in many ways their place in the community to home, husband and children. There are those who, without underestimating the importance or necessity of these obligations, feel that they are not best serving their families, the Church or the community by a total submersion in this role.

This is a real problem and one the Church should help to resolve. The accepted view is often that a Catholic woman's place is at home, but is it the right one? Is it not accepting a fairly substantial sacrifice on the part of the woman without giving the husband an equal opportunity to practice unselfishness? There are many women who do not want anything except their domestic role. But the Church should encourage them to see mental abdication as un-Christian. A cabbage does not make a good Catholic.

I am not suggesting that women speak with one voice nor even that they would have had anything different to add to the many views already expressed in Rome. But is the Church so rich spiritually that She can afford to waste the vitality and knowledge and love of her female members? She needs their strength and they need her support to encourage them to achieve the best of which they are capable. As the Church is looking at herself with new eyes, so she ought to look at our role both as Catholics and as members of the community.

Yours sincerely,

14 CHAPEL STREET, LONDON, S.W.1.

DIANNE FARRIS.

DEAR SIR,

Miss Farris' letter expresses views which are becoming increasingly recognized, though against some resistance, naturally.

1st February 1965.

The belated inclusion of a few women auditors at the Council is more of an insult than a compliment. More than half of the Church is female, and most of its active work is done by women. Yet when the women auditors were invited to attend, it was considered that they could be concerned purely with 'women's interests'. Men would, I think, be very surprised if it were suggested that they should interest themselves only with matters that concern the male.

It seems to be time to consider the implications of the deeper understanding brought by modern psychology of the fact that men and women are never purely 'male' or 'female' in their psychological make-up. A refusal to recognize this has led to a vast amount of unhappiness in marriage and to a restriction of occupations and interests for *both* sexes. This applies to the question of the ordination of women. It seems that the priestly vocation *is* a 'male' vocation, but it has now become possible to ask, does this fact exclude from the ministry all who are physically female? Many women have, and develop for the sake of their work, qualities that are thought of as 'male', and this without becoming 'masculine' in any unpleasant sense. The great heroines of history were all women who developed these qualities, but no one despises them as therefore 'unwomanly'. The same can, and should, apply in reverse. When male saints showed qualities usually thought of as 'womanly'—compassion, intuitive sympathy, a deep and sensitive response to beauty—few Christians would accuse them of being therefore less 'manly'. This needs thinking about, and these rather superficial comments are no more than a faint hint that such thought is overdue and of great importance.

But another, less inspiring, thought intrudes itself in considering the possibility of the ordination of women. Is the present state of the clerical profession and the education provided for it, such as to make many women *want* to enter it?

Yours sincerely,

ROSEMARY HAUGHTON.

MANOR FIELD, OSWALDKIRK, YORK.

16th February 1965.

DEAR SIR,

I fully agree with Mrs Haughton that the position of women in the Church leaves much to be desired. St Paul's famous dictum that women should be silent in Church has been magnified out of all proportion through the centuries and been given as a reason for treating grown-up women like Victorian little girls, who ought to be seen but not heard. Women should certainly be consulted far more than has hitherto been done, and by 'women' I do not mean only superiors of religious orders

but representatives of the professions as well as mothers of families. I also think it an excellent idea to revive the ancient order of deaconesses.

The priesthood of women is, I must admit, a more difficult question. I cannot see any decisive theological or physiological reasons against it, and the fact that Christ ordained only men might be explained by the position of women in the Israel of those times and by the immoral activities of pagan priestesses. Nevertheless, I cannot agree that women priests would be a practical asset to the Church. It is one thing for women to break into ordinary hitherto male preserves such as the law, medicine or politics, but quite another to break into a celibate male profession. It seems to me that as long as the Western Church requires celibacy from its priests women had better not make things more difficult for them by trying to be their colleagues. It should also be considered that the position of women in a large number of countries such as Spain and Italy, to say nothing of the mission countries, would make such a development highly undesirable.

But in all other spheres of the Church's life I feel most strongly that women should be allowed to make their influence felt and to give scope to their talents which, as Mrs Haughton points out, are in so many cases not confined to what is generally called the feminine interests. By having so long refused women the right to take an active part in its life, the Church has deprived itself of a very necessary balancing influence. Perhaps we should never have reached such an impasse in the question of birth control, for example, if the voices of those most intimately concerned with childbirth had been allowed to make themselves heard.

I think these things must be said, because women have for far too long been muzzled in the Church (unless they had mystical experiences, when they were generally given pretty free rein). But while saying them, we ought not to forget that women are not men, and that our sex has both qualities and shortcomings that make it inadvisable *for the majority of women* to be trained in the same way and the same professions as men. I should therefore think it would be wise not to agitate for the priesthood, but rather to press for more influence in the other departments of Catholic life, not excluding theology!

Yours sincerely,

HILDA GRAEF.

74 ST BERNARD'S ROAD, OXFORD.

4th April 1965.

DEAR SIR,

There are two possible motives that could impel women to ask for the priesthood. The first is the longing, arising from love of our Lord, to serve him in this supreme way which can no longer, so it is argued, be reasonably denied to them. The second is the feminist determination not

to leave 'unconquered' one single region of the once extensive territory exclusively reserved for males.

The second motive appears to me both inadequate and inappropriate. It is of the greatest importance that no hint of it should be allowed into this controversy. I hope Mrs Haughton will forgive me if I say that the form in which she has expressed the point of her last paragraph could be misunderstood as implying the second motive. After all, as she would certainly be the first to admit, a desire for the priesthood that sprang from a genuine love of Christ could not be deterred, in a woman any more than in a man, by such an obstacle as a form of clerical education you personally disapproved of. To put the matter mildly, the endurance of such an education would be a very small price to pay for the privilege of saying Mass. But the suggestion that women are generically so far superior to present clerical education that they would refuse the priesthood offered on such terms would imply, if taken literally, a merely human motive to their demand for ordination, a motive that I would take to be simply 'woman's rights'. *Non ita tractandae sunt res Ecclesiae*: the business of the Church is not handled thus, as Cardinal Billot said to Manning in the thick of Vatican I.

Yours sincerely,

SIMON CAVE.

28 GRANGE ROAD, LONDON, S.W.13.

THE PILL: CAN THE CHURCH CHANGE?

11th April 1965

SIR,

The present controversy about contraception forces itself on everyone's notice. This is due to its wide publicity and the fact that it is concerned so intimately with the married life of the Catholic laity. The scandal—I am using the term in its strict sense, 'stumbling-block'—which it is bringing to light, namely, that official pronouncements on morals are not always final and irreformable but liable to change, is by no means a novelty but is evident to students of history. It might be worthwhile to consider one particular instance of this, the issue of the morality of judicial torture.

In the later ninth century Pope St Nicholas I, in one of his replies to questions submitted by Bulgarian converts, condemned judicial torture: 'Such proceedings are *contrary to both Divine and human law*. For confession should be spontaneous, not forced; it should be made voluntarily, not extracted by violence. The prisoner can endure all the torments you inflict without confession, and then what shame there is for the judge and what an exhibition of his inhumanity. If on the other

hand the prisoner is overcome by pain and confesses a crime of which he is innocent, on whom does this enormous impiety recoil if not upon him who forced the poor wretch to tell a lie?' (*Responsa ad Consulta Bulgarorum LXXXVI* in Labbe, *Concilia* viii, coll. 544.) This condemnation of judicial torture was repeated in the twelfth century by Gratian's *Decretum*, a compilation of Canon Law in most respects to be accepted as authoritative. Unfortunately, however, torture had been prescribed by Roman law which during the thirteenth century was very widely reintroduced as the civil law of Western Europe. As such, its employment was enacted by the Veronese Code of 1228 and a Code issued for Sicily by the Emperor Frederick II.

Following such secular precedents, Pope Innocent IV in his Bull 'Ad extirpanda' (15th May 1252) ordered the use of torture, short however of mutilation or danger to life, by the Inquisition to obtain avowals of heresy. At first torture might be employed only once. The Inquisitors, however, were soon permitted to repeat it several times, even at intervals of some days, on the plea that this was not a repetition but merely a continuation of the first occasion!

Henceforward the employment of judicial torture was sanctioned, practised, even in some instances commanded by the Church. The first Avignon Pope, Clement V, acting as Philip IV's jackal in the King's attack on the Knights Templars, not only approved of putting them to the question but ordered them to be tortured until they confessed preposterous blasphemies and immorality of which, as historians today agree, they were innocent. One of these unfortunates said that such agony would have made him confess he had murdered God. To retract confessions so obtained was treated as relapse into heresy and the victim duly burned. The Pope pressed Edward II of England to put the Templars to the torture, although the king explained that English common law, unlike the civil law, did not admit judicial torture.¹

Nor did the Church confine her use of torture to her inquisitorial tribunals. In the papal states, as elsewhere where Roman law was influential, judicial torture belonged to the regular procedure of criminal investigation. Paul V's Procurator General, Farinaccio, published a bulky tome devoted to the law and practice of torture, and its employment continued at least until the eighteenth century.

In our own days, on the other hand, Pope Pius XII issued a strong condemnation of torture in which he recalled the condemnation by

¹ For the quotation from Nicholas I and information respecting the employment of torture by the medieval Inquisition, I am indebted to the article 'Inquisition' in Hastings's *Encyclopaedia of Religion and Ethics* by the French historian of medieval Catholicism, author of a book on the subject, the late Abbé Vacandard. I am also indebted to *The Medieval Inquisition* by the Abbé Jean Guiraud, translated by E. C. Messenger.

Pope Nicholas but maintained a discreet silence as to the contrary practice of the Church during so many intervening centuries.

Are we to be dismayed or rendered sceptical by this incontestable self-contradiction in the moral guidance of ecclesiastical authority? I would reply by calling attention to the attitude, on this matter of torture, of the great medieval mystic, Ruysbroeck. He prefaces his mystical treatise, *The Adornment of the Spiritual Marriage*, by a book devoted to the practice of the virtues. Incidentally he reckons among the duties of the just judge who symbolizes justice to 'put to the torture' (Book I, 24). To this ethical mistake Ruysbroeck was misled by the immoral teaching and practice of the contemporary Church. Notwithstanding it was within that Church and rooted in her soil that his mystical experience and insights grew to maturity accompanied by a personal morality, a heroic charity, a profound humility, immutably valid for all who would be united with God. That is to say, it is but the surface, the letter of Catholic moral teaching which is liable to such error, change, even self-contradiction, as in the moral theology of torture. It was a legalism too largely modelled upon that of secular codes. In fact Innocent IV, introducing judicial torture for the first time, appealed to the example of the secular criminal law. Underlying is the spirit, taught by God, of which the letter is but a human and therefore fallible expression. Anchored fast in this depth of spirit, we need not be perturbed by such surface storms and displacements of the letter as we are witnessing today.

Yours etc.,

E. I. WATKIN.

42 Barton Road,
Torquay.

THE JOURNAL

20th April 1965

SIR,

Please permit a short note of appreciation for the high standard of recent JOURNALS. The addition of the new feature 'Correspondence to the Editor' is particularly welcome. It has resulted in some thoughtful letters, and I was especially glad that you published David Goodall's letter on 'Reformers and Traditionalists'.

The JOURNAL will remain an invaluable link between Ampleforth and Old Boys of every generation. I hope that you, one in a long line of reverend and able editors, will not lack encouragement from those who acquire knowledge as well as pleasure from your labours.

Yours sincerely,

NOEL CHAMBERLAIN.

Silver Birches, Albany Road,
Fleet, Hants.

BOOK REVIEWS

CUBA, CHURCH AND CRISIS by *Leslie Dewart* (Sheed and Ward, 1963 : an Owl Book) 15s.

Few who retain any openness of mind can have been entirely happy about the way in which Fidel Castro, liberator of Cuba from the abysmal Batista tyranny, was then transformed from a Good Thing into a Bad Thing almost overnight. The gross over-simplifications, the often hysterical bias of the United States press (from whom nearly all our news derived), the horrid glee with which Americans and Cuban exiles alike seized on Castro's proclamation of his Communist allegiance (see page 23 of Professor Dewart's book for the real facts about this announcement), all left one wondering just what was the truth behind the emotional smoke-screen put up by both sides.

Cuba, Church and Crisis, written objectively by a Canadian Catholic with a sound knowledge of the background, is a valuable addition to the literature on the last Cuban revolution. Instead of alleging and denouncing, it gives meticulously documented facts, and then offers a reasoned interpretation of them. Thus, following his analysis of the circumstances of Castro's conversion to Marxism, the author writes: 'It is possible to conclude that American diplomacy brainwashed Castro into Communism' (p. 84). Possible; but, as he goes on to show, still not the whole truth.

For Christian readers there is a yet more valuable section on the role of the Church in modern Cuba. Much of the story is all too familiar—timidity, temporising, often sycophancy on the part of the hierarchy, and these qualities relayed via the clergy to a predominantly urban, middle-class laity. Yet some Spanish Basque priests, and a large section of the Catholic laity, showed great endurance and much heroism in backing Castro in his *maquis* days. And a few Catholic voices were raised, then and later, in tones which presaged the most responsible modernising elements soon to be heard at the Vatican Council. Perhaps—dare one hope?—the next country to risk engulfment behind iron or bamboo curtain will produce Christians able to give a better account of themselves and their faith. This book deserves careful reading on that score alone, for we are all moving up to the front line these days.

J.M.

CHRIST, THE CHURCH AND THE POOR by *Paul Gauthier*. 157 pp. (Geoffrey Chapman) 15s.
POWER AND POVERTY IN THE CHURCH by *Yves Congar*. 157 pp. (Geoffrey Chapman) 15s.

During the first session of the Council, Cardinal Lercaro made what many consider the most important speech of the session; he took up Pope John's brief of the Church as being 'of all men but today, above all, of the poor', and outlined how this must be the theme tune of the whole of Vatican II. The background of this speech was a letter addressed to all bishops (and all contemplatives) by Paul Gauthier in Nazareth. The letter is now included in his book, which becomes a standard work much needed. Its first section is a survey of hunger, disease, uprooting, poverty (a twentieth-century Matthew xxv); the second is the above-mentioned letter, in fact a magnificent and humiliating scriptural theology of poverty; the third section is the forming and *raison d'être* of Paul Gauthier's companions of Jesus the Carpenter, in Nazareth, where at present exists a complete realisation of world-wide social uprooting, intolerance and distress. Confronted in this way with the literal realism of Christ's teaching and one's own personal involvement in the 'crisis', one senses that holy dread, that awe at the seriousness with which God demands we take him. There is no-one in any walk of life who is able to opt out, merely to observe or be interested.

Congar's book may be read as a pair to Gauthier's though more 'specialist'; it is mainly a unique historical survey of how authority has, through circumstance, come to denote superior power rather than service; it is now desperate that we find a return to a clear witness of Christ's 'he who is greatest among you must be as one who serves'. There are some magnificent passages in the treatise, especially one recalls his theology of service; there are some tedious passages, which one does not recall. But certainly this is one of the lines along which the Church is seeking not only to be, but to be seen to be, the Body of Christ the Servant.

T.A.C.

PRIEST AND WORKER: *the autobiography of Henri Perrin*, translated by *Bernard Wall*. 247 pp. (Macmillan, 1965) 25s.

On 25th October 1954, Henri Perrin was killed in a motor-cycle accident. He had been a priest-worker from the beginning of the movement; his story is a scale-model of the whole. This book was composed by his friends out of the letters, journals and papers he left behind. It is a very disturbing book, inevitably, since the suppression of the priest-worker movement by the Holy Office in 1954 is still an open wound. Few can pretend to know where the right lies, but to be unaware of the problem is to be living right outside the twentieth century. The world of the European proletariat, a class created by capitalism, is one that has simply never been within the Church; in its formative experiences, in the shaping of its self-consciousness, its distinctive philosophy and system of values, Christianity has meant almost nothing, Marxism almost everything. The priest-worker experiment was designed by deeply devoted and religious men to be the first entry of the Church into this alien world to which she seemed as irrelevant as the organised cult of Jupiter. What it involved can be seen, for example, in Fr Perrin's experience of the unbelievable working conditions at the Isère-Arc dam in 1952-53 (there were *thirteen* deaths of workers, due to neglect of safety precautions), and in his election as union secretary, in which position he played a prominent part in two major strikes.

When the blow fell, he withdrew into isolation on six months' leave from his bishop. When he was killed, he had written but not yet posted a letter requesting laicisation. In no way had he lost his faith, but he was coming, it seems, to the conclusion that if his Christian love for the workers conflicted with the conditions imposed on his exercise of the priesthood, then his duty lay with the workers. From the agony of this decision he was spared by death.

J-F.S.

PAUL COUTURIER AND UNITY IN CHRIST by *Geoffrey Curtis*. 300 pp. (S.C.M. Press, 1964) 35s.

If Christian Unity is ceasing merely to be a rallying cry for progressive liberals, if a desire for it is becoming more and more widespread in all churches, we owe this to a considerable degree to the Abbé Couturier. The most public and abiding mark of his influence is, of course, the Week of Prayer for Christian Unity, held each year in January. It was he who transformed the Church Unity Octave, when prayer was offered for the return of all Christians to submission to the Roman See, into a week of prayer in which all Christians could join without reservation. For the theme of the week, filled out in different ways each year from 1935 onwards by Couturier's tracts, was basically 'that God will give the visible unity of his Kingdom such as Christ wishes and through whatever means he wishes'. This has now become generally accepted and approved by the Pope, by the World Council of Churches, Orthodox, Anglicans, Protestants.

But, in days when we have seen established in Rome a Secretariat for the Unity of Christians, in England official proposals for reunion between Anglicans and Methodists, in Asia the Church of South India, and so on, it may well be that there is a danger of overlooking the Abbé Couturier's insistence that Reunion can come ultimately only as a fruit of the interior life of Christians, of their renewal in charity and humility. And it is precisely this emphasis that Fr Curtis's book makes very plain. 'The crux of the problem is that, as we draw close to Christ (a problem of personal sanctification), we learn to behold our separated brethren in the heart of Christ who welcomes and loves them perhaps more than he does ourselves.' He quotes a letter written by the Abbé to Protestants in Lyons in 1936: 'The root of the problem is to manage to elicit ecumenical prayer from all the Christian groups, prayer that reflects our deep suffering over the horrible sin of disunion'. And in his final tract 'The problem of Christian Unity is for everyone a problem of the orientation of the inner life; for unless it is orientated, even in secret, towards Christian Unity, how can Christians face this burning question?'

The insight is the major virtue of the book. Other valuable things in it are a broad review of the ecumenical movement; brief descriptions of the Monks of Unity at Aamay, of the Reformed Community at Taizé, of the Anglican community at Nashdom; Couturier's struggle with hierarchic *intégristes*; his amazing sympathy and appreciation, not only of other Christians but of all sorts of people—there is an intensely moving letter to the mother of a young Communist who was imprisoned with Couturier by the Gestapo and executed later by them.

It is a pity, therefore, that the book is rather esoteric in its attitudes and odd in its style. The author's high church pre-suppositions may make it difficult for a Christian who does not share these to appreciate Couturier's spirituality; and phrases like 'financial wherewithal' and 'truly habitable yet inexpensive workmen's homes' are regrettable. It is awkwardly put together and confusing, at any rate if chronological clarity is desirable in a biography.

But these infelicities cannot conceal the profoundness of Couturier's initiative and the perception he had of the stage the Church has reached: 'Division, mutual persecution, tolerance of one another, indifference or inertia—these have been the various stages in the gloomy history of the Church in relation to unity. But now . . . we have come to a period of mutual esteem, of comprehension, of spiritual emulation.' It is for this last phrase, for the idea of an 'Invisible Monastery' of Christians praying with 'costly and purifying prayer', that Couturier will be honoured. He ends his 'ecumenical testament' with the question 'Unless it (the problem of Christian Unity) succeeds in gripping, even torturing the Christian conscience, what hope is there of its resolution?'

H.S.A.

CHRISTIANITY AND THE VISUAL ARTS, edited by Gilbert Cope. 107 pp. + 70 plates (Faith Press, 1964) 42s.

'Not angels but angles', commented a visitor to an exhibition of religious art. This puts in a nutshell the failure of modern sacred art. Each one of this collection of short papers is at pains to emphasise the disturbed and unsatisfactory state of religious art today. Three papers by Gilbert Cope, one by F. W. Dillistone on 'Sacred Art and Philosophy' and one by William Lockett on 'The Church and Modern Art', are directly concerned with the problem, and between them they throw a good deal of light on it. We are reminded of 'the two cultures' of C. P. Snow which live in separate worlds, the rational culture of the scientist and the engineer on the one hand, and the emotional culture of the poets and the artists on the other. Likewise we are told of the experimental nature of modern art which has not found any adequate terms of reference with which to bridge the gap between the artist and the contemp-

ary public. Also, in the West increasingly since the Reformation there has been an undue emphasis on the manifestation of the 'sacred' through the *Word* rather than through the visual image; whereas in the East Christ is seen not only as the *Word* of God but equally as the *Image* of God. These points are well brought out and elaborated, but the papers lack the clarity and perceptive insight of the work of a Wind or a Gombrich. The very nature of the subject demands ideally the scrutiny of a person who is not only a good philosopher but also one who is deeply versed in the history of art. Such people are rare and perhaps are only to be found at the Warburg Institute.

There are three short historical papers, on Byzantine and Romanesque art, on Gothic and Renaissance art and, finally, on Baroque and Rococo. The latter by Kenneth Garlick is particularly good. Each is well illustrated.

For all their limitations it is encouraging to see a collection of papers like this being published in this country, for it is only by wide discussion that the problems of modern sacred art can be solved.

M.E.C.

THE CATHOLIC QUESTION IN ENGLISH POLITICS, 1820 TO 1830, by G. I. T. Machin. 225 pp. (Clarendon Press, Oxford, 1964) 35s.

THE CATHOLIC CHURCH AND IRELAND IN THE AGE OF REBELLION, 1859-1873, by E. R. Norman. 485 pp. (Longmans, 1965) 60s.

These are the works of pioneers advancing into a very scantily-mapped and unsettled territory—the field of nineteenth-century British Catholic history. Of course some areas of the territory have been long exploited—for instance the field of Newmaniana, of Manning, Wiseman, Pugin and Lord Shrewsbury, Ambrose Phillipps de Lisle, Gentili, 'Ideal Ward'. Important as those areas are, the settlements in most of them are period-pieces, badly in need of a new study and documentation, while the great majority of the nineteenth-century field is still hardly touched—for instance the statistics, sociology and lay-out of the Catholic community, the missions and schools strategy, the revival of the religious life, the state and development of ecclesiastical studies, the political affiliations and activities of Catholics (witness the frustrations of anyone who now tries to discover what part Catholics played in Chartism or in the development of the T.U.C. and the Labour Party). The whole territory is much overdue for exploitation.

Mr Machin sets out to try to answer the question why Catholic Emancipation passed in 1829, since it was a measure opposed by many different vested interests and by the general anti-Catholic feeling of the country, and also a measure supported by few with any great enthusiasm by the 1820s. His answer is that the bulk of the ruling classes were innocent of an interest in ideas and solely preoccupied in a pragmatic, opportunistic struggle to mend and renovate existing institutions. If it had not been for O'Connell's Irish agitation and a decision, after much hesitation, to try out a gesture of appeasement towards him, English Catholics would have had to wait for decades more—at least until Gladstone—for emancipation. The book is a model of a clear, detailed analysis of a single, short political thread in history. We cannot blame the author for the fewness of his references to English Catholics—that is our fault. On the other hand the book would be much improved if Mr Machin had spent more time on analysis of the Act itself and the significance of its clauses, and if he had been less sketchy in his statement of previous Government policy towards Catholics. Page 9 is particularly provoking—because of its vague references to 'suppression', 'deprivation' of Catholics, and because of its astonishing statement that Queen Elizabeth I sometimes advanced loyal Catholics to 'the highest positions in the State'.

Mr Norman's large and very detailed book deals with only one restricted patch of Irish Catholic nineteenth-century history—the policies and actions of Cardinal

Cullen and his episcopal allies between 1859 and 1873. Nevertheless, the author supplies a very important and hitherto neglected link in the chain of that history. O'Connell and his party are well known; Parnell has now been studied (C. C. O'Brien *Parnell and His Party*, 1880-90, 1957), and John Whyte has dealt with the Independent Irish Party of 1850-59 and its clerical connections. Mr Norman shows—as the result of a great deal of careful research—that Cullen has an important place in Irish history. Although much more clerical and Ultramontane in his view of Irish affairs than older-fashioned bishops (like John MacHale of Tuam), and although much misunderstood by Irish and English alike, Cullen did work out a moderate policy for the righting of Ireland's wrongs. Also his policy was, in fact, adopted largely by Gladstone during his first two ministries—a discovery of Mr Norman's of considerable importance for English political history. It is not a book for light reading by those little acquainted with both English political history and Irish history. This is a pity. With the addition of a short and general introductory chapter, some paragraphs of general reflection scattered through the book, and a general concluding section (in fact the book ends very abruptly, for all the world as if it were the first of two volumes), a reader without much detailed historical knowledge would find the book fascinating. Indeed Mr Machin and Mr Norman supply English Catholics of today with abundant material we need if we are to understand our own historical roots. One tap root of modern English Catholicism certainly runs back before 1829 to the Old English Catholics; another runs through Anglo-Catholicism and Newman; but yet another—probably now the thickest—runs through Cullen and O'Connell. H.A.

FAITH AND THE WORLD by *Albert Dondeyne*. 267 pp. (Gill, Dublin, 1964) 30s.

The upheaval now taking place in the Catholic Church has disturbed many who cannot see the purpose behind all that is happening. Their alarm is increased by the obvious jubilation of others, classified as 'Progressive', who press for still more changes. Professor Dondeyne's book *Faith and the World* is most welcome because it sets out the main issues facing the Church at this time and is written with the view of reconciling these two points of view, in order that the Church may concentrate on the issues, without unnecessary internal conflict. He writes in the traditional style, carefully developing his arguments from traditional theology, so that his conclusions are shown to have continuity with the past, even if they appear novel to some.

He sets forth the facts of our present situation, and from that situation he extracts the essential elements which point to the mission of the Church in our time. His view of the World around us is encouraging, for while many may decry the more obvious evils which surround us, he points out that the great movements of the world, 'which still dominate our times, contain authentic moral values'. The Church must go out confidently to make contact with goodness wherever it is to be found.

We have reached a turning point in history, when the world is taking a new path, and, in the words of Cardinal Suhard, 'The greatest mistake the Christians of the twentieth century could make, would be to let the world develop and unify itself without them'. He therefore urges the Church to emerge from her closed circle and immerse herself in the activities of the world. In this context his defence of the role of the Catholic University seems somewhat uneasy, especially as the provisos which he makes are not infrequently ignored.

His treatment of Communism is most perceptive, distinguishing the various currents of that system and assessing their respective merits. Politics and Toleration are most carefully examined to show how the Church has developed her view logically and consistently to meet the changed circumstances of each period of history, and why now she is developing them still more.

In making this book available in such readable English, the translators have performed a great service. It is to be hoped that this book will be widely read, so that the importance of making our faith speak to men in the metaphor of their time and culture may be more widely understood.

G.J.S.

MORAL PHILOSOPHY by *Jacques Maritain*. 468 pp. (Bles, 1964) 55s.

Jacques Maritain has written an enormous book on moral philosophy. It consists of an examination of those systems of moral philosophy that he judges to be of the greatest significance in the development of this part of philosophy. These are the moral theories of the Greeks; Christianity; Kantian morality; Hegelianism; Marxism and Existentialism. The work of English thinkers of this century, often held to be of considerable significance, he ignores. This work is a preliminary enquiry to a further volume which will form a 'systematic examination of the fundamental problems of moral philosophy'. None the less its desirability may be questioned. There exist adequate examinations of the systems of thought that he considers. Moreover, interest in moral philosophy might be seriously impaired if the whole enterprise were known to be lacking in justification. For example, it might be questioned whether there can be a possibility of sound moral philosophising unless certain metaphysical matters have been settled. Which these are and how they are settled should first be stated. Then there is the question of the meaning of the statements of moralists, and also that of what degree of certainty moralising can carry and whether it can issue in anything more than a restricted number of isolated judgements. It would have been of interest to hear M. Maritain on these more burning topics. Why has he to retreat ground so well trampled by Fr Copleston? He does not tell us, and short of this prompting, it is a hard thing to make the first steps to follow him. But one will, for moral philosophy engages many people's enthusiasm and passions, despite its inability to reach conclusions, or maybe because of this.

PHILIP HOLDSWORTH, O.S.B.

BISHOPS: THEIR STATUS AND FUNCTION by *Karl Rahner, S.J.* 78 pp. (Burns and Oates: a Compass Book) 7s. 6d.

Karl Rahner's writings are now beginning to be well known in England; he is probably the most influential theologian writing today. He is not one to go in for proposing radical changes in accepted ecclesiastical practices or opinions, unless he is compelled to do so by theological insights which he believes to be unshakeable. Nor is he easily given to predicting the future pattern of the Church's development. Yet much of this, his latest book to appear in English, is taken up with an attempt... 'to give some insight into the possible practice of the Church of the future', in the particular matter of the government of the Church. He does this by an analytical study of certain detailed practical problems which stem from the Church's collegiate constitution.

The deeper theological background to this book has already been provided by Fr Rahner in his study on 'The Episcopate and the Primacy' (already in English in the *Quaestiones Disputatae* series). In this present work, on the basis of the doctrine of the collegiality of the Episcopate—i.e. their 'governing college' aspect, which historically was present in the College of the Apostles even before their 'local shepherd' (a dispersed episcopate) aspect—Rahner proceeds first to discuss the position of cardinals. Here he has some very interesting remarks, especially in view of the fact that it seems more than likely that Pope Paul is going to make the recently enlarged College of Cardinals into the core of the proposed central episcopal Senate.

Other practical topics related to the functions of bishops are discussed—e.g. titular bishops; the relation between the bishop and his priests (his presbyterium); the question as to whether men such as heads of religious orders, university rectors, and heads of large institutes (the rector of Louvain or Cardinal Cardijn, for example) should be made part of the governing college of the Church by episcopal ordination; the concept of the patriarchate; and finally the proposed episcopal 'senatus' or advisory council, with some particularly good remarks on relations between it and the existing Roman Curial Congregations.

This book seems a bit brief for its price, but it contains some first-rate theological speculation.

AELRED BURROWS, O.S.B.

TRADITION AND THE LIFE OF THE CHURCH by Yves Congar, O.P. 160 pp. (Burns and Oates: a Faith and Fact Book) 9s. 6d.

The question of Scripture and/or tradition is a vital one on a number of counts. Firstly, the outcome of the still continuing debate on this question will determine how many 'fontes' of Revelation there are. This was a question which the Fathers at the Council of Trent deliberately left open when they used the formula . . . 'et . . . et', (in written books and in unwritten traditions) instead of 'partim . . . partim' (partly in written books, partly in unwritten traditions). The present theological trend can be judged from the rejection at the Second Vatican Council of the expression 'two sources of Revelation' by a near two-thirds majority. Secondly, the relationship between Scripture and Tradition affects very deeply our concept of the nature of the Church; is the Church to be the judge of, or herself under the judgement of, the source(s) of Revelation? Thirdly, of course, is the strong ecumenical bearing this question has. One of the definite stands which Luther took up, in opposition to the prevailing contemporary theology, was his teaching that all the essential dogmas of the Church had to be found in Scripture. This teaching of Luther, either completely or in a slightly modified form, has been taken up by all the protestant churches.

Fr Congar in this present book—one of the best in a very good series—brings under review all aspects of the debate. Having distinguished the different senses of 'Traditio', he proceeds to analyse the mutual relation between the Magisterium, Scripture and Tradition. He expresses this most lucidly in the following passage:

'Scripture and Tradition do not have the same function; Tradition envelops and transcends Scripture. It is more complete and could be self-sufficient. In fact, as Newman rightly says, the Church pronounces or teaches by means of Tradition, and she verifies, confirms, proves and, where necessary, criticizes Tradition by means of Scripture. For Scripture is fixed; it remains as it is, without alteration. It is therefore apt by nature to be the indubitable point of reference, playing the same role in matters of doctrine, as that played in the preservation of ancient monuments by what is called a witness; testis, tertius, a third element which remains fixed and serves to measure the development of the others. In this connection, the written word has something unquestionable about it: Scripta manent. This is why the Church verifies and proves her teaching by Scripture. But she interprets Scripture in her Tradition and decides controversies by means of her magisterium, with reference to Scripture and Tradition.'

The key insight, then, is that if the function of any one of the three (Magisterium, Scripture and Tradition) is wrenched out of its relation to the others and set against them, it is thereby radically distorted. Another point on which Fr Congar is particularly revealing is his analysis of the value of 'traditions' (as opposed to Tradition):

'There is Tradition and there are traditions. The latter are ways of living and expressing the faith: customs, rites, practical methods and all kinds of concrete

details, which have also been passed on, forming a certain system of discipline for the Christian life. They cannot be completely justified, either by the original texts, the Holy Scriptures in particular, or by decisive arguments. They are capital, however, in the conservation of Christianity's vitality. They represent for it notably what a language represents for a given national culture: the concrete carrier of a spirit, that which enables one to become an actual member of a certain community, by receiving, effortlessly and almost unconsciously, a certain type of humanity. To receive and keep the traditions is to learn the Catholic language of the Fathers and Ancients. In their small way these traditions also lend a certain warmth, without which our Church would be more like an old-fashioned classroom than a home. They create this warm atmosphere of familiarity and security which belongs to a house that is lived in, to a home. And yet, they have not the same absolute value as the Tradition of the faith; they are rather Tradition's external form.'

In summary, Fr Congar's book is a model of theological argument and is an excellent follow-up on Fr George Tavard's *Holy Writ or Holy Church*, a recent detailed study of this particular Reformation dilemma.

AELRED BURROWS, O.S.B.

VOICES AND INSTRUMENTS IN CHRISTIAN WORSHIP: PRINCIPLES, LAWS, APPLICATIONS by Joseph Gelineau, S.J. 224 pp. (Burns and Oates, 1964) 25s.

Most of the books that have been written about plainsong, and church music generally, in the last thirty years or so, have tended to be one of two types: either, short concise introductions to the subject—typical title 'Elements of Plainsong'—meant for the merest beginner, giving him such information as 'What is a Neum', 'What is an Ictus', etc.; or else, very learned and scholarly works, usually of such a size that the would-be reader hesitates to borrow them from the library shelves, and usually concerned with detailed analyses of periods in the history of church music.

Fr Gelineau has now written a book which fits neither of these categories. In fact it belongs to a more useful category than either; it is a book on church music (mainly Roman Catholic) intended for the interested person of average background knowledge, and giving in considerable detail the history, practice and problems concerned with the subject. Fr Gelineau is in every way qualified to write this book; not only is he a very eminent musician, but he is also a trained liturgist and doctor of theology. He is thus able to discuss the musical problems in their real setting and not in the void.

Having stated his aim at the start—'the aim of this present work is to probe into the relations between music and Christian worship, taking as a starting point the life and laws of the Church, together with the sciences of liturgy, history and pastoral practice'—he opens with an illuminating analysis of the natural significance of song in human life, in a chapter called 'Singing as a mystery'. Here he uses 'Mystery' in the sense of 'sacramentum'—'that is, a sacred sign, perceptible by the senses, which reveals and communicates an invisible reality of the order of grace, a reality which has, towards the perceptible thing which signifies it, a symbolic relationship, derived from the nature of things or prophetic events drawn from the history of salvation . . .' (p. 13). He goes on to show what is the role of song in ritual action, and then in specifically Christian ritual; this includes a fascinating section on the incompleteness of the purely spoken word and the necessity of music for its fullest and most perfect form—'The word which is merely spoken is a somewhat incomplete form of human language. It suffices for ordinary utilitarian communications. But as soon as the word becomes charged with emotion, as soon as it is filled with power, as soon as it

tends to identify itself with the content of its message—when in fine it has to signify the sacredness of actions being performed—then it calls imperatively for number and melos, that is, for a musical form, as we have already said. The complete word, the fully developed word, the sacred word, has the nature of song' (p. 44).

After important chapters on the various classes of sung rites (readings, psalmody, hymnody and prayer), the agents of liturgical singing (the celebrant, sacred ministers, choir and people) and the lyrical forms and musical genres of plainsong—all of which contain a great deal of valuable historical information hardly to be found elsewhere in English—Fr Gelineau follows with an invaluable chapter on the role of polyphony and musical instruments in the liturgy. In this chapter he happens to let slip some comments on the use of the vernacular—'A text which is audible in itself does not thereby become intelligible to the faithful who listen to it if they do not know the language which is being sung. What is the use of requiring clear audibility for words which will not be understood? It can hardly be disputed that the use of a language unknown to the people renders us more easily unconscious or tolerant about this question of the intelligibility of the text, even though it be fundamental in liturgical singing' (p. 147). There is also here much on the changing attitudes which churchmen have adopted towards 'profane' instruments—how, for example, in the patristic period . . . 'Even though the lyre could be accepted as respectable, the flute and the oboe were erotic instruments, the trumpet was bellicose and the organ, theatrical' (p. 151).

In the chapter on the details of the solemn Roman mass there is much that will be of immediate pastoral value in the near future; he is very good on the principles— theological, liturgical, pastoral—which underlie the changes which will undoubtedly soon take place in the form of the mass rite.

To conclude: this book is a mine of information on the whole subject of Catholic liturgical music; not only that, it outlines the principles according to which music takes its privileged role in the liturgy. Moreover, in the subsequent analysis of musical and liturgical forms, the trained eye will be able to pick out hosts of valuable pastoral suggestions.

ALFRED BURROWS, O.S.B.

CRISIS OF FAITH by *Pierre Babin*. 251 pp. (Gill, Dublin, 1964) 25s.

This book, admirably translated by Eva Fleischner, deals with the special problems of adolescence in questions of Faith and Religion. Fr Babin succinctly outlines the problem as he sees it: the Church can no longer rely on a Christian response to its teaching and thus its catechetical role is much impaired. It is with this changed situation and its solution that Fr Babin is specially concerned.

The world presents the adolescent with his first 'test of faith' as he sees a way of life that has progressed so spectacularly without any apparent resort to God. All around him he sees evidence of success and comfort. What part has religion to play in this? At this juncture, the Christian teacher is faced with the task of giving the adolescent a living awareness of God and opening his eyes to the relevance of God to daily life.

The 'crisis of faith' thus facing the young today is in part attributable to their elders. Fr Babin points to the frightening absence of the Church and moral standards from modern life: 'What witness to the Gospel is being given by the followers of Christ in all the deep layers of our modern life?' Accepting this lack of 'the salt of the Gospel', Fr Babin then proceeds to examine ways of 'making present the signs of Jesus Christ in the fullest possible truth'.

Babin's analysis of the 'religious psychology of adolescence' is both stimulating and clear and he makes it plain that there is no lack of interest in religion by the young

of today. However, the particular problems of today do require a new and original approach to Catechetics based on a firm grasp of the essentials of a Christian education and with a recognition of the adolescent's right to understand.

Crisis of Faith is a timely reminder that the religious problems facing the adolescent today are problems of communication rather than evidence of a real lack of Faith. The lesson of the book is obvious: it is the task of the teacher to communicate; failure in this and in making religion alive and vital, leaves the adolescent problems unresolved and opens the way to lukewarm conformity to religious practice at best. It should be the constant concern of the Church to teach the adolescent a personal faith—one which will have meaning for him as an individual and provide him with a basis for conduct. Those concerned with such teaching should find Fr Babin mildly provoking and extremely helpful.

P.A.A.

SHORTER NOTICES

MARRIED OR SINGLE by *Dr C. J. Trimbois*. 224 pp. (Geoffrey Chapman, 1964) 25s.

In the past Christians have reacted to the sex-consciousness of modern society either by outright condemnation or by attempting to compromise. This book does neither. The author sets out to assert positively that sex is good, and an important part of our lives, but still only a part. To do this he undertakes a complete reassessment of the role of sex in the lives of people, whether married or single, both in success and in failure. He conducts the reader quietly and without emotion, yet with a directness and honesty that make the book easily readable. It is smoothly translated by Edward Fitzgerald, and contains several lively sketches which underline the author's themes.

He starts from the formation of attitudes in early childhood and proceeds through the normal development of adolescents to engagement and the married state. Where problems naturally arise he deals with them appropriately. Where detail becomes too intimate for the scope of his book he refers the reader to the appropriate authority. By avoiding any treatment of the physical aspects of sex, he has kept the discussion on a dispassionate level and the book is the more valuable for this. Nowhere is this more striking than in his treatment of birth regulation where he quietly demolishes the more passionate arguments on both sides, and so brings the true issues clearly into view. His treatment of homosexuality is excellent, and is recommended to anyone who feels strongly on this issue. I was disappointed by his chapter on Life without Marriage, not because what he says is not excellent, but because it is for me the least positive of his chapters.

This book is not an exhaustive treatise, but is rather an introduction to a new way of thinking. Priests, doctors, single and married people can all find something of value in its pages.

G.J.S.

THE CHRISTIAN PURSUIT by *Henri Marduel*. 229 pp. (Burns and Oates, 1964) 18s.

The Christian Pursuit is a series of thought-provoking chapters, forming a book of spiritual recollection for laymen. Each chapter is short enough for the busiest person to find time to read it, and yet contains enough disturbing ideas to sustain thought afterwards.

The great merit of this book as spiritual reading is the fact that the theology, in particular the view of the Church on which it is based, is completely up to date. Fr Marduel has used this book to set his readers thinking along the lines of Congar, Suenens, Rahner, and others, and so following the theme of the Council.

G.J.S.

HE SPOKE IN PARABLES by *Wilfrid Harrington, O.P.* 127 pp. (Helicon, Dublin, 1964) 5s.

Fr Harrington has produced a most interesting study of the parables, concentrating on Our Lord's original intention in using them, and he employs internal evidence to show where the Evangelists have adapted parables to meet changed situations in the Church. This book suggests a new angle from which to approach the Gospels.

G.J.S.

THE CARDINAL OF AFRICA, CHARLES LAVIGERIE by *Jose de Arteche, translated by Mairin Mitchell.* 208 pp. (Sands) 18s.

Cardinal Lavigerie, an intelligent, zealous but dominating man, was a leading missionary figure of the last century and the founder of the White Fathers and White Sisters. After ordination in Paris he became a professor at the Sorbonne and later Bishop of Nancy, from where he was later transferred to Algiers. The author of this biography has only aimed at giving a general picture of the man, showing his zealous humanitarianism and prophetic insight. Both Lavigerie's achievements—in the spheres of missionary work, ecumenism, and the war against slavery—and his failings—a liability to depression and a tendency to intolerance—are described with objectivity by the author. The Cardinal, however, was too great a man and too complex a character for this biography to satisfy the inquiring reader. The virtue of this work is to inculcate a desire for a closer study of Lavigerie, in which his personality and activities would be more firmly set against the background of his times. Then the reader would be able to see him more clearly both as a child of his age and a prophet of the future. Finally, objection must be made to the paternalistic picture on the dust cover which the emergent African would regard both as insulting and as outdated.

T.M.W.

THE LIFE OF OUR LORD by *Daniel-Rops.* 192 pp. (Burns and Oates) 18s. 6d.

This book falls between three stools. It has in it elements of a popular life of our Lord, scriptural exegesis, and a meditative study. The first of these is a paraphrase of the Gospel and is only moderately successful. The exegetical part is half-hearted and seems superficial (though it is only fair to remark that the author explicitly says it is not intended to be a scholarly work). It is only where Fr Daniel-Rops pauses to consider questions like 'What does it mean for God to be a man?' or 'Can the whole Jewish nation be guilty of deicide?' that he has anything significant to contribute.

A great deal of attention has obviously been given to the printing and lay-out of the book, and it is of a very high standard (with one exception: the misplaced large initial at the beginning of each chapter). The illustrations—black pen sketches on a one-colour background—are most effective in enriching the appearance of the book; opinions will vary as to their value as illustrations of the text.

S.P.T.

DO YOU KNOW ABOUT ANGELS? by *Mary Cousins.* 127 pp. (Geoffrey Chapman) 12s. 6d.
A HOME FOR GOD'S FAMILY by *Rosemary Haughton.* 125 pp. (Geoffrey Chapman) 12s. 6d.

Do you know about angels? is for 8—13 year olds. Unfortunately, the author talks down to her readers, which will not endear her to them. She scrapes the bottom of the pot to discover and relate every incident in the bible and some from elsewhere which has anything to do with angels. Some of the stories are well told, but the overall impression created is that the author does not know much about angels, and the reader is not much wiser at the end of the book.

A Home for God's Family is a very different matter. It is a sequel to *The Family God Chose* and is equally to be recommended. It carries the story of the Israelites from

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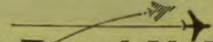
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The Royal Air Force

the entry into the Promised Land down to the return after the Babylonian captivity. All the stories are vividly told and are a real help to understanding the Bible. The only criticism which can be made is that Mrs Haughton has tried to include 700 years of history in 125 pages and has therefore had to leave out too much of it. What she has included is first class and makes absorbing reading.

S.P.T.

BOOKS RECEIVED

- Burns and Oates: *PRIEST IN THE PRESBYTERY: a psycho-ecclesiastical extravaganza by Bernard Basset, S.J.* 104 pp. 10s. 6d.
SCIENCE, RELIGION AND CHRISTIANITY by *Hans Urs von Balthasar*. 155 pp. (A Cardinal Book) 10s. 6d.
MAN AT PLAY by *Hugo Rahner, S.J.* 105 pp. (A Compass Book) 10s. 6d.
Sheed and Ward: *Stagbooks: THE BIBLE ON MARRIAGE by G. N. Vollebregt, O.Praem.* ix + 114 pp. 9s.
GOD'S CREATION by *A. Hulsbosch, O.S.A.* xvi + 270 pp. 15s.
THE BIBLE ON THE LIVING GOD by *B. van Iersel*. viii + 111 pp. 9s.
THE BIBLE IN A NEW AGE by *Karl Rahner and others*. viii + 152 pp. 11s. 6d.
INSPIRATION AND THE BIBLE by *Pierre Benoit, O.P.* 117 pp. 9s.
SONS AND DAUGHTERS: Selected Letters of Mother Jane Stuart, edited by a *Religious of the Sacred Heart*. 134 pp. (Thomas More Books, 1964) 15s.
I CHOOSE ALL: a Study of St Thérèse of Lisieux and her Spiritual Doctrine by *Sister Teresa Margaret, D.C.* 252 pp. (Fowler Wright, 1964) 30s.

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 Stonyhurst Magazine, The Worth Record, The Worksofian, 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.

RECORD REVIEWS

DANTE ALIGHIERI: *DIVINA COMMEDIA*. Eighteen records produced by Marca Cetra, Turin. Lire 57,000.

Comment on this recording of the *Divina Commedia* must be confined to the records of the *Inferno*, as only these were available for review; but let it be said at once that these records greatly enhance the English reader's experience of Dante. No matter how accurate may be the foreign reader's 'inner ear', it is a great help to hear the words and the rhythm from the voice of an Italian.

There are four readers, each taking his turn to read a canto, or sometimes two successive cantos; and their voices have sufficient variety of timbre to avoid monotony. All the readers except one seem to use the text of the *Società Danteica*. The six records of the *Inferno* are boxed, and are accompanied by a booklet consisting of one page comments by Natalino Sapegno on each canto. Although brief, these comments make some useful points. In particular, Sapegno directs attention to the verbal and stylistic variations which Dante uses to achieve different effects in different cantos. He also keeps well in mind what is sometimes forgotten, namely the cathartic effect of his journey on Dante as a central character of the poem, exemplifying the moral purpose of the whole work.

I was particularly eager to hear how expert Italian readers would treat the verse; and it has been interesting to find that all the readers are ready to make quite widespread omission of elision whenever the sense suggests a pause, even when this gives a clear twelve syllables to the line. Naturally, this hiatus occurs most frequently at a caesura; but it is also found quite often at other points in the line, and somehow this extra syllable does not spoil the rhythm. Indeed, all the readers, and especially Albertazzi, preserve an enviable smoothness in negotiating Dante's many permutations of the positions of the rhythmic stresses in the line, variations which, of course, contribute to the strength and flexibility of his verse.

The degree of dramatic expressiveness which Dante's compatriots would deem suitable was another point that aroused curiosity. Here I was surprised to find often, although by no means always, a greater restraint than I expected. Sometimes, in fact, this leads to a certain flatness and dragging, although of course one would not wish for anything too theatrical or declamatory. The Farinata episode, for instance, is somewhat disappointing; there might have been a more arrogant note from him 'who seemed to hold hell in great scorn'. But the same reader, Arnaldo Foà, does canto xxxiii extremely well. The almost broken tones of Ugolino as he recounts the atrocious sufferings of himself and of his sons and grandsons left to die of starvation in the tower are followed by a fine crescendo for Dante's fiery invective against Pisa. Achille Millo has a light voice which he sometimes allows to withdraw almost to a whisper, not always appropriately; but he brings out very well the deliberately harsh consonants at the opening of canto xxii. All the readers have some particularly good passages; Albertazzi, for instance, on the Wood of the Suicides, and Carlo d'Angelo in his rendering of Ulysses' noble speech to his men in canto xxvi. Foà's canto xxxiii has already been praised, but he might have given greater boisterousness to the coarse buffoonery of canto xxi.

Even such minor criticisms as I have made may seem an impertinence, coming from an Englishman; but in any case they are as nothing in comparison to the pleasure these records have given. The full recording of the *Divine Comedy*, a set of eighteen L.P. records, is inevitably an expensive item, but one that would give very great and lasting enjoyment. Any English reader of Dante who can acquire the records of even one of the three *cantiche* will be richly repaid, for they will bring him into closer contact with the whole of Dante's masterpiece.

D.B.S.

NOTES

FREE COPIES OF 'THE JOURNAL'

We would like to increase the sales of the Journal, and believe that its articles and reviews could appeal not only to Amplefordian parents and Old Boys but also to many of their friends. We are therefore willing to send one free copy of the Journal to any person suggested by one of our readers. We hope that as many as possible will take advantage of this opportunity; a simple card to the Secretary with request and address will suffice.



OFFPRINTS OF ARTICLES

A CERTAIN number of bound offprints are made of every article published in THE JOURNAL. These are available post free at 9d. each (1s. 6d. for two parts, 2s. 6d. for three). There is no limit to an order; first come, first served.

The following titles are, among others, available:

- The Abolition of Man by C. S. Lewis (2s. 6d.).
- '... As Blind, and Yet We See ...' by Stevie Smith and Edmund Hill, o.p.
- The Prophet Scorned by S. F. P. Halliday.
- The *Apologia* of Newman by Patrick Barry, o.s.B.
- Racialism by C. E. T. Fawcett.
- The Time has Come? by Hugh Aveling, o.s.B.
- On Being Bored at Mass by Francis Stevenson, o.s.B. (1s. 6d.).
- The Boys' Republic by Timothy Grey.
- The Christian Churches of the East by Francis Stevenson, o.s.B.
- Laité and Council by Benedict Webb, o.s.B.
- Catholics as Super-Pharisees by Dominic Shepherd.
- In Praise of Dante by Brendan Smith, o.s.B.
- Public Schools in Fact and Fiction by P. O'R. Smiley (1s. 6d.).
- America by M. Tugendhat.

Archbishop Nikodim of Leningrad and
Patriarch Maximos of Antioch—2 articles bound together (1s. 6d.).



Every Catholic interested in the work of the Council ought to buy a copy of its decrees. The C.T.S. have brought out a translation of the one on the Church at 2s. 6d. This, together with that of the Liturgy decree, recommended already and of the 'On Ecumenism', should be in the library of every 'Johannine' Catholic.

ECUMENISM AT AMPLEFORTH

'THE Sacred Council exhorts all the Catholic faithful to recognise the signs of the times and to take an active and intelligent part in the work of ecumenism' (Decree on Ecumenism).

We are often asked by friends and Old Boys what we are doing at Ampleforth to carry out the wishes of the Vatican Council in this matter. Be assured that we do indeed 'recognise the signs of the times' so far as Christian Unity goes and have done so for some three or four years now. For a while, it was a purely clerical affair—three or four clergymen from each of the denominations active in this district, Anglican, Catholic and Methodist, meeting once a month to pray, study and work together for Christian Unity, which in turn enabled them to co-operate on various projects 'for the common good of humanity which are demanded by every Christian conscience'.

At the moment there are three such clerical groups. The original one represents most of Ryedale: Kirbymoorside, Lastingham, Kirkdale, Helmsley, Harome, Ampleforth, Oswaldkirk, Gilling, and surrounding districts. Another is presided over by Fr Abbot and is attended by six or seven Anglican clergyman from Coxwold, Normanby, Kilburn, Ampleforth and York, while yet a third embraces Easingwold, Stillington, Crayke and Gilling. So that there are at the moment about ten members of the community (including five involved in local parish work) who are engaged in ecumenical dialogue with fifteen Anglican parsons and five Methodist ministers.

This is work, however, that must not be left just to the clergy, important though it is that they should understand and favour it. The laity have in fact been most active. The Ryedale Christian Council itself, the nerve centre or unifying (but not controlling) factor of most of the activities in the area is very largely made up of lay people. Apart from having its own meetings and publishing a lively monthly bulletin edited by Mr Mackirdy our solicitor in Helmsley, it gave birth to two subsidiary study groups. The one that concerned itself with education in Ryedale produced a report on secondary education in the area which received a good deal of attention in the press while the other, which deals with the Christian upbringing of children, organized a conference at Ampleforth after Easter on religious teaching in schools. Specifically regional groups also sprang up. The Kirbymoorside one attracts sixty or more people to its monthly meetings while the Ampleforth-Oswaldkirk-Gilling group has been most successful too and has started two more village groups. Mention must also be made of a small interdenominational Bible study group that has been meeting fortnightly at the presbytery at Kirbymoorside.

'At these meetings, which are organized in a religious spirit, each explains the teaching of his communion in greater depth and brings out clearly its distinctive features . . . so all are led to examine their own faithfulness to Christ's will for the Church and accordingly to undertake with vigour the task of renewal and reform' (Decree).

As the Decree shows in so many places, it is not sufficient to sit down and wait for all non-Catholics to become Catholic as some people seem to imagine. Nor are politeness and co-operation and setting a good example enough, important though they are. Common Prayer and dialogue are necessary and we must remember that it is essentially a two-way movement anyway. While other Christians receive from the Catholic Church things that have been lost, they in turn contribute a truly Christian heritage that has been maintained through the centuries of separation under the impulse of the Holy Spirit. 'Catholics must acknowledge and esteem the truly Christian endowments from our common heritage which are to be found among our separated brethren' and, moreover, we have to recognise that 'all who have been justified by faith in Baptism are members of Christ's body and are with solid reasons accepted as brothers . . . for they are in real communion with the Catholic Church even though this communion is imperfect' (Decree).

The general effect that all this ecumenical activity has had on the life of the district around Ampleforth in Ryedale is important. If there was not hostility between the three denominations any more, there was often rivalry, suspicion and coolness and perhaps a lack of real Christian charity (accentuated when Ampleforth boys trespassed on Anglican fields or broke down Methodist fences). The situation is now very different. Relations between the denominations in the villages and towns and in the whole area are happier and freer. Nor does this mean that indifferentism has reared its ugly head—everybody these days understands that although the Churches hold many important things in common they are still divided on important matters of faith. What has in fact happened is that many who had previously shown no interest in Christianity, now do so. This is not surprising because as the Decree states 'disunity openly contradicts the will of Christ, scandalizes the world and damages the holy cause of preaching the Gospel to every creature'.

All Catholics should be aware of the importance of Christian Unity and of the great challenge it makes to our own personal religious life and above all to our general attitude to what is happening in the Church as a whole. 'There can be no ecumenism worthy of the name without a change of heart. For it is from renewal of the inner life of our minds, from self-denial and an unstinted love that desires of unity take their rise and develop in a mature way' (Decree).

OLD BOYS' NEWS

WE ask prayers for J. F. P. Pearson (1961), 15th/19th The King's Royal Hussars, who was killed in a car accident in Germany on 9th January; Roderick Langford-Rae (1944) accidentally killed in Assam on 25th March; Joseph Rochford (1899), who died on 26th March; Linwood Sleight (1920) on 31st March; Nigel Messervy (1955) in a car accident on 10th April; also for Gordon Gilbey, for many years a member of the Ampleforth Society, father of Fr Gabriel and John Gilbey, who died on 14th February.

Joseph Rochford entered the School in September 1895 with his younger brother Bernard. He formed one of a group of exceptionally able boys who went compactly up the School under the leadership of the late Abbot Justin. It was a group which by sheer merit and ability gradually acquired a strong influence, and quietly promoted gentleness and moderation. Under a shy and even awkward exterior Rochford had a strong will, a cool mind and a shrewd judgment. He was much respected and looked up to. It would have surprised him to learn how he was regarded. As the boy, so the man. Unobtrusively but ably he conducted a large share in the extensive business of the family, and won the warm respect of all who saw beneath the surface. We offer our deep sympathy to his surviving relatives.

WE offer congratulations to the following on their marriage :

Dr Peter John Coyle to Maire Grosvenor at St Agnes Church, Cricklewood, on 23rd March 1963.

Richard Anthony Skinner to Angela Mary Knights at the Church of St Mary Immaculate, Falmouth, on 12th September 1964.

William Welstead to Mary Theresa Desforges at the Church of Our Lady of Lourdes, Hackenthorpe, on 27th February 1965.

Michael Bjorn Blakstad to Patricia Marilyn Wotherspoon at the Church of St Paulinus, Brough Park, on 27th February.

Richard Dougal to Alethea de Souza at the Cathedral, Kuala Lumpur, on 27th February.

Mark Coplen Langford, Royal Marines, to Philippa Mary Sheppard at St Tarcisius' Church, Camberley, on 23rd April.

Alexander Weaver, Royal Air Force, to Janet Marie Adderson at the Church of St Elizabeth, Cookham Rise, near Maidenhead, on 24th April.

John Bland to Anna Constance Vesey at Buckfast Abbey, on 24th April.

Robert Preston to Wendy Mitchell Burrows at the Church of the Holy Family, Rudding Park, on 1st May.

AND to the following on their engagement :

Desmond Francis Boylan to Brigid Margaret Bevan.
Richard Anthony Chamberlain to Venetia Karen Fuglesang.
John Francis Gaisford St Lawrence to Susan Iris Hope Clarke.
Lord Windlesham to Prudence Glynn.
Robert Schulte to Mary Belderbos.
Christopher Mark Millington Ryan to Pamela Gillian Homer.
Anthony Radcliffe to Pisana Petrobelli Anselmi.



BIRTHS

Sons

Basil and Berti Rooke-Ley, a brother for Cecile-Madeleine.
Timothy and Jennifer Patteson.
Anthony and Kathleen Rooke Ley, a brother for Antonia and Anita.
Sir Hew and Lady Anne Louise Hamilton-Dalrymple.
Simon and Clare Cave, a brother for Julia.
Hugh and Sheila Leonard, a brother for John and Louise.
Christopher and Mary Irven, a brother for Paul and Fiona.

Daughters

Christopher and Sally Johnson-Ferguson.
Peregrine and Susan Bertie.
Christopher and Ilse Inman.
John and Julia Morrogh-Bernard.
Jonathan and Susan Phillips, a sister for Olivia, Amanda and Peter.
Nicholas and Mary Grey.



G. J. W. LARDNER (1939) was called to the Inner Bar in Dublin on 5th March.



JOHN BECKWITH'S (1937) *Early Medieval Art* was published last Autumn.



S. H. M. BRADLEY (1951) has been appointed Managing Director of Gilbey's Harlow Establishment.



R. A. F. PEARSON has been commissioned into the Queen's Royal Irish Hussars.



IN addition to those mentioned in the last JOURNAL, J. L. Leatham (1942) contested Loughborough in the General Election as a Conservative.



A. C. DAVEY, Lincoln College, Oxford, obtained a First in Honour Moderations; J. D. K. Cavanagh, The Queen's College, has been elected to a Senior Heath Harrison Scholarship.



M. J. F. STOTT has been elected to a Scholarship at the Royal College of Art.



To the list of those entering Universities last October should be added the names of S. F. de Bendern, St Andrews, and F. E. Hawe, Leicester.



MAJOR E. A. BOYLAN (1943) on Durlas Eile won the Great Badminton Championship: Her Majesty the Queen presented him with the Whitbread Trophy and six first prizes.



J. M. CIECHANOWSKI (1938) on L'Empereur, and G. C. Hartigan (1954) on Lizawake, rode in the Grand National this year, the former finishing sixth.



A. L. BUCKNALL, St Edmund Hall, Oxford, was awarded his Boxing Blue. He and P. R. E. McFarland have been playing for the University XV.



A new edition of the Address Book is being prepared. Fr Oswald Vanheems would be obliged if any corrections and changes were sent to him before the end of July at the latest.

REPORT OF THE PROCEEDINGS OF THE 83RD ANNUAL GENERAL MEETING OF THE AMPLEFORTH SOCIETY

THE Eighty-Third Annual General Meeting was held at Ampleforth on Easter Sunday, 18th April 1965, with Fr Abbot, the President, in the Chair; ninety 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 2,250 members in the Society. Recent functions organised by Area Secretaries included a sherry party in Birmingham, Dinners in York, Dublin, Liverpool and London, and Dances in Liverpool and London.

Mr H. S. K. Greenlees was elected a Vice-President of the Society. At the A.G.M. in September Fr William Price was elected a Vice-President; the Secretary expressed his regrets that this had not been recorded in the February JOURNAL.

Mr J. M. Reid, the new London Area Secretary, outlined his ideas for making the Society more valuable for members in the Area. Fr Abbot explained that the function of the Society was to encourage members to take a full part in the organizations in their parish, and to be ready to offer their services for Church or State. Mr Nester-Smith spoke about the formation of an advisory body of Old Boys to help the Careers Master, and many expressed their willingness to put their experience and knowledge at his disposal.

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. K. Corcoran, o.s.b. L. Nester-Smith, Esq. R. P. Bianchi, Esq.

The Committee resolved to place the balance of income of £945 in the Scholarship and Special Reserve Account, to be at the disposal of the Headmaster for educational purposes.

BALANCE SHEET

FOR THE YEAR ENDED 31ST MARCH 1965

	£ s. d.		£ s. d.
1964		1964	
12,705	General Fund, per Account below	13,871	Investments, at cost per schedule
776	Scholarship and Special Reserve Fund	207	Income Tax Refund 1964-65
8	Gilling Prize Fund	750	Deposit, Bromley Borough Council
	Address Book Provision		Balance at Bankers:
	Revenue Account		Current
19	Subscriptions Paid in Advance	489	Deposit
932	Sundry Creditors		
			991 19 5
<u>£15,317</u>	<u>£16,077 12 7</u>	<u>£15,317</u>	<u>£16,077 12 7</u>

GENERAL FUND ACCOUNT

FOR THE YEAR ENDED 31ST MARCH 1965

		£ s. d.
1964		
12,471	Balance forward 1st April 1964	12,705 2 3
235	Subscriptions from new Life Members	150 0 0
		12,855 2 3
12,706	Less: Loss on Sale of Investments	
1		£12,855 2 3
<u>£12,705</u>		<u>£12,855 2 3</u>

P. J. C. VINCENT, *Hon. Treasurer*,
14th April 1965

Audited and found correct.

VINCENT AND GOODRICH,
Chartered Accountants.

REVENUE ACCOUNT

FOR THE YEAR ENDED 31ST MARCH 1965

	£ s. d.	£ s. d.	£ s. d.		£ s. d.	£ s. d.
1964				1964		
917	Members' Journals	1,035 2 6			Members' Subscriptions:	
5	Messes	5 5 0		1,357	For the Year	1,460 0 6
220	Address Book Provision	100 0 0		161	Arrears	126 14 5
	Printing, Stationery and Incidentals:			1,518		1,586 14 11
20	General and Area Secretaries	38 0 0		607	Income from Investments (Gross)	617 6 5
45	General Treasurer	33 4 1			Balance Forward 1st April 1964	877 4 9
16	Old Boys' Sporting Activities	22 7 9			Less: Disposal under Rule 32:	
20	Grants towards Lourdes Pilgrimage	20 0 0			Scholarship and Special Reserve	
					Fund	877 4 9
101		113 11 10				
5	Subscription to Council of Catholic					
	Old Boys' Association	5 5 0				
877	Balance, being Net Income for the Year	944 17 0				
<u>£2,125</u>		<u>£2,204 1 4</u>		<u>£2,125</u>		<u>£2,204 1 4</u>

SCHOLARSHIP AND SPECIAL RESERVE FUND ACCOUNT

FOR THE YEAR ENDED 31ST MARCH 1965

	£ s. d.		£ s. d.
1964		1964	
719	Educational Grants	600	Balance Forward, 1st April 1964
776	Balance at 31st March 1965	895	Amount Transferred from Revenue Account in
			Accordance with Rule 32
			877 4 9
<u>£1,495</u>	<u>£1,653 11 10</u>	<u>£1,495</u>	<u>£1,653 11 10</u>

SCHOOL NOTES

THE SCHOOL OFFICIALS were :

Head Monitor	...	...	...	P. D. Savill
School Monitors	T. A. S. Pearson, J. A. Morris, N. F. Butcher, J. D. Park, C. H. King, P. B. Gormley, H. D. Bennetts, Hon. H. A. J. Fraser, D. R. Tufnell, T. W. O'Brien, D. S. Gibson, R. F. Howeson, P. S. Carroll, A. P. Grant-Peterkin, N. C. Peel, C. R. Gorst, M. R. Whinney			
Captain of Athletics	...	...	...	P. S. Carroll
Captain of Cross Country	...	...	...	D. S. Gibson
Captain of Shooting	...	...	...	K. O. Pugh
Captain of Boxing	...	...	D. C. P. de Sousa Pernes	
Captain of Swimming	...	...	...	N. Brown
Master of Hounds	...	...	...	S. M. Leach
Office Men	A. P. Grant-Peterkin, R. F. Howeson, C. R. Gorst, P. F. Hewitt, J. R. Whigham, J. Thorburn Muirhead, R. G. Goodman, A. N. McDonough, M. H. Somervell, A. J. Powell, A. G. Milroy, B. D. Walker			
Librarians	M. H. Somervell, J. M. Brockhurst Leacock, C. P. A. Stitt, J. D. N. Home Robertson, D. P. Rush, G. P. Ryan, A. H. G. Watson, J. A. Young, R. J. Potez, C. S. Fairhurst, C. J. Blane			
Senior Bookroom Officials	...	N. C. Peel, M. R. Whinney, J. A. Davies, S. M. Leach, M. C. Mathias, Hon. M. J. Vaughan		

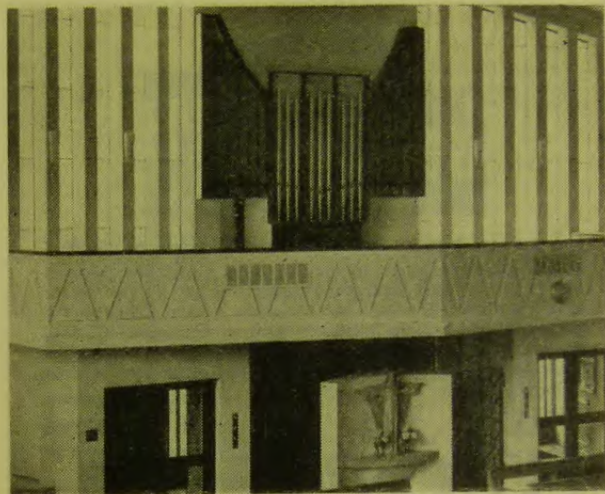


THE following left the School in March :

M. C. A. Brunner, R. P. A. Dillon, M. S. Graves, W. P. Morris, T. A. S. Pearson, J. A. Stirling, T. R. Vernon Smith, C. N. von Furer-Haimendorf.

THE following boys joined the School in April :

D. M. Ahern, P. J. Anderson, T. J. Comyn, A. P. Gastrell, H. O. Hetherington, J. P. MacHale, H. W. A. Mitchell Cotts, J. S. Oppé, D. H. Powell, S. M. Russell, R. F. Sheppard, E. F. Spender, D. H. Traquair, J. W. Watt, D. L. Weaver.



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WHAT IT IS. A true pipe organ, available in several models, ranging in price from £1,285 upwards.

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I think that the builders have produced a very remarkable achievement. By ruthless cutting of non-essentials, and by devotion to honesty of workmanship, they have designed and built an organ of real character.

JAMES C. LONG
The Church Music Association.

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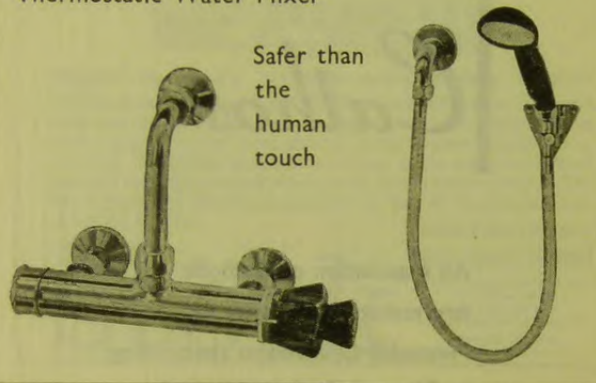
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ENTRIES TO OXFORD AND CAMBRIDGE

Oxford

D. J. Allport (Univ.), P. J. Corrigan, B. F. Richardson (Lincoln), L. Marcellin Rice (Queen's), C. G. Wagstaff (Magdalen), A. N. H. Blake (Hertford), M. Henry (Keble), J. S. A. Radziwill, K. P. Fogarty (Christ Church), M. J. Thorniley-Walker (St John's), C. G. Young (Balliol), N. C. Morris (Oriel), F. P. Kelly (St Catherine's).

Cambridge

J. J. Trapp (Peterhouse), H. A. W. O'Brien (Christ's), A. J. Plummer (St Catharine's), M. G. Tintner, T. A. S. Pearson, C. N. Robertson (Trinity), C. F. Pinney, W. P. Morris, M. J. Gawel (Caius), S. R. Leslie (King's), C. R. M. Kemball (Pembroke), St J. A. Flaherty (Jesus), A. V. Morris (Churchill).

OTHER UNIVERSITIES

Results of applications through U.C.C.A. will not all be known until September, but the following had been given places up to the end of March:

J. D. Bryan (Liverpool), R. D. McNab, C. J. Wright (St Andrew's), D. P. Skidmore (Nottingham), R. W. Goslett, Hon. G. R. F. Morris (Trinity College, Dublin), C. N. von Furer-Haimendorf, D. T. Price (London, Imperial College), A. A. Clifton (Exeter).

ARCHITECTURAL ASSOCIATION

J. R. Devas, P. C. C. Dinkel.

ROYAL NAVAL CADETSHIP, DARTMOUTH

M. Kosicki.



The following are at present doing Voluntary Service Overseas:

P. M. Bussy (Rhodesia), O. J. ffield (Sarawak), R. O. Fellowes (Rhodesia), D. H. Woods (Malaysia).



COMMUNITY SERVICE VOLUNTEERS is an organisation run by Alec Dickson to give school leavers an opportunity of doing social service in this country for a minimum of four months. They are allocated to a

wide variety of work from Approved Schools to Hospitals. The idea behind the scheme is to bring the opportunities of V.S.O. home to this country. The scheme provides plenty of opportunities for school leavers to widen their experience and to give invaluable service before going to University or starting their career. The following Old Boys are at the moment serving under this scheme: F. J. B. Burns, H. A. W. O'Brien, T. O. M. Sherrard and R. W. Goslett. It is hoped that many more will follow their example.



THE Spring retreat-givers were Fr Mario Borelli (Senior Retreat), Fr Richard Sutherland (Junior Retreat) and Fr Edward Corbould (First Year Retreat).



THE LIBRARY

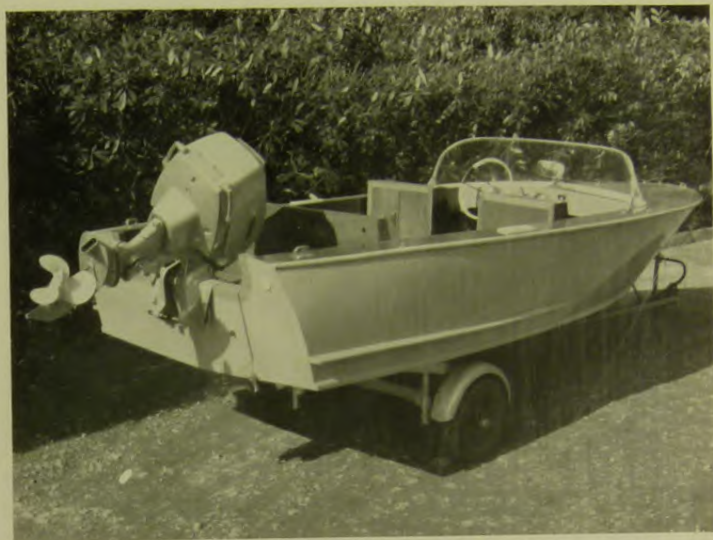
THE Librarian wishes to thank a number of benefactors for their gifts to the Library. A more detailed account will appear in the following number of THE JOURNAL.



DURING the term a small group of boys started to visit Claypenny Mental Hospital at Easingwold; it is hoped to continue these visits on each Wednesday in future. So far those that have visited Claypenny have made themselves useful in the Children's Unit where there are about eighty abnormal children, and in the Adult Occupational Therapy Unit. Our thanks are due to the Staff at Claypenny who make us so welcome and are so helpful and instructive, and in particular to Dr Newcombe.



A PHOTOGRAPH appears on opposite page of the speedboat constructed in the School Carpentry Shop during 1964 by P. A. C. Rietchel. A general report on the Shop will be made next October in the commentary on the Exhibition display of work.



15 foot speedboat constructed by P. A. C. Rietchel 1964

SOCIETIES AND CLUBS

THE SENIOR DEBATING SOCIETY

THE Society had a very full and active second session, including preparation for the Regional Round of the National Competition and an away match against Easingwold Grammar School, and culminating in the rewarding experience of the North of England semi-final.

Because of the early date fixed for the Regional Round of the National Competition, the elections for Leaders at the start of the term were also elections for the team that would represent the School in the National Competition. Mr K. J. T. Pakenham and Mr V. Tang were elected respectively as Leader of the Government and Leader of the Opposition; and Mr T. D. I. Fenwick was elected to the post of Secretary. Mr Pakenham developed impressively during the year, not only in his technique in delivery, but, more important, in his ability to analyse an issue and make full use of the material available. His speeches were well prepared, logical and coherent; and, as he gained in experience, their force and persuasive power increased accordingly. In his opening speeches, he failed at times to place the motion sufficiently clearly in its context and so guard against the motion being fought on too narrow a front. He was, however, always sound and clear. Mr Tang, after a poor start to the term, showed a marked improvement as the Regional Round approached, particularly in his technique. His early speeches lacked content, and, imprudently banking on finding his words once on his feet, he failed to convince the House. When dealing, however, with an issue on which he felt strongly committed, his latent powers of oratory were tapped impressively and reassured the House in their election of him to the school team. Both put a great deal of hard work into their preparation for the Regional Round—they had to propose the motion. 'The best government is the least government'—and it was a keen disappointment to them and the House that they were not successful. However, a rather good dinner on the return journey did a great deal for morale.

The dinner and the Round had between them exhausted our two champions, and there was an away match in prospect against Easingwold. They therefore resigned and were duly replaced by Messrs Fane-Saunders and Spencer. The former is making remarkable progress; the vehemence natural to him that had once either choked him or alienated the House he has managed to tame; it is now his servant, not his master, and although he has not fully learned the art of taking the measure of his audience, of adapting himself to it so as to win its mind before exploiting the hold thus gained in order to win them to his, he learns

from every mistake and steadily grows in power. In Mr Spencer the Society had become a little disillusioned ; all thought that he had reached his ceiling as a debater. It was an unexpectedly vigorous and amusing speech on the cigarette debate that won him his election, and his performance both at Easingwold and at the semi-final showed that he had indeed talent unrealised.

The Easingwold match on the afternoon of Wednesday, 10th March, was as happy an occasion as always. A party of twenty, including Fr Francis and Br Miles, was received with the usual hospitality, and after a debate of some excitement which ended in a draw, were entertained to a magnificent tea, the product of the Domestic Science wing. Would that such a thing existed at Ampleforth ! The tea was enlivened by Mr Fenwick singing 'Rule, Britannia', Mr Raftery singing the Irish national anthem, some Easingwold girls singing excerpts from H.M.S. *Pinafore* and lastly, by unanimous request, Fr Francis singing a verse of the Volga Boat Song. All were stunned !

On 21st March, the Society was host to the Northern semi-final of the National Competition of the Schools Debating Association. Six schools were competing, St Peter's, Queen Elizabeth's Grammar School, Darlington, Silcoates, Liverpool College, Birkenhead and Stonyhurst. It involved a great deal of organisation. A group composed of Committee Members, House Whips and Librarians worked hard all afternoon, Mr Somervell directing operations in the Library, Mr Pearson organising tea for eighty in No. 1, Mr Lorriman preparing Nos 2 and 3 as cloakrooms. The Society owes much to these three, especially Mr Somervell who spent a good deal of free time working out the final arrangement of the Library with remarkable foresight and efficiency. The whole group then received our guests at 3.30, showing them round till tea at 3.45. (Messrs Fane-Saunders and Spencer were informed at 3.0 that they would be standing in for Birkenhead, caught in snow). A House of about 120 was in session at 4.15 when the Senior Teller led in the judges, the Rt Rev. the Bishop of Whitby, former Headmaster of Ardingly, Sir Oscar Morland, formerly H.M. Ambassador at Tokyo, and Mr W. Thomas, lecturer in history at York University.

Mr T. D. Fenwick took the Chair. It is normal in the S.D.A. for all officials to be boys, so Mr Fenwick had presided over the last two meetings of the Society to gain experience. This he did, and it was genuinely impressive to see how he had learned from it. He gave an object lesson in cool, dignified and authoritative chairmanship. Mr Pakenham gave a short speech of welcome ; then the competition got under way. Its three motions were as follows :

This House deplores the Government's intention of legislating in order to reverse the effect of *Rookes v. Barnard* (St Peter's v. Liverpool College).

This House considers that the Government is acting outside its rights in banning cigarette advertising on Television (*Silcoates v. Ampleforth for Birkenhead*).

This House can see no hope of averting the threat of the world dividing into Rich Nations v. Poor Nations, White v. Non-White (*Stonyhurst and Darlington*).

The judges having withdrawn, the last debate was opened to the floor. Full advantage was taken of this. When the judges returned, they announced Stonyhurst as winners, a decision with which none would have disagreed. (We were pleased by the generous tribute to our stand-in team.) Mr Tang moved the vote of thanks to the Chair, ending it by asking the Society's old friend, Mr Biddle of St Peter's, to do us the honour of accepting our nomination for next year's S.D.A. Chairman. Mr Biddle, seconding the vote of thanks, was unfortunately unable to accept.

To sum up the experience of the semi-final : it was valuable to the whole Society as a demonstration, to the reception group both as a social occasion and as an outlet for organising ability, to each official for the experience of a perfectly organised meeting in which they all played their parts with confidence and efficiency. Messrs Fenwick, Somervell, Pearson, Lorriman, Pakenham, Tang, Bevan (Senior Teller) and Cox (Junior Teller and Time-keeper) deserve the congratulations of their fellow-members. Lastly the whole Society is deeply indebted to the three judges, to the Headmaster and to the Procurator for their several and indispensable contributions.

Among the stalwarts of the Society who continued this term to give it valiant service and benefited greatly from experience, mention must be made of Messrs Pearson, Raftery, Cox and Lorriman. Mr Pearson was still too often the servant rather than the master of his well-prepared briefs ; one can only regret this, since he has a power and ability too seldom shown to its best advantage. Mr Raftery, on the other hand, gave at least two speeches which rank among the best heard in recent years : very carefully constructed, beautifully phrased and delivered with a polish and sincerity which won him enthuasiastic applause ; he has had a profitable and rewarding session. Mr Cox, a late starter in the Society, has made a place for himself all his own with his quiet, relaxed, common-sense manner of speaking, and he was appointed a Teller half-way through the term. Mr Lorriman maintained his well-deserved popularity in the House ; he could be relied on to view the issue from an original vantage point and treat it in an engagingly humorous vein.

Particularly gratifying were the consistently good speeches from the House Whips ; besides the two Leaders, Messrs Taylor, Noel, Lawrence and Holt all succeeded in combining their duties as House Whips with regular speaking ; the last improved greatly in tailoring his forceful and confident delivery to real substance. Mr W. P. Morris was a very welcome

speaker, showing evidence of considerable research in the preparation of his brief; arguing his point with cogent and lucid reasoning, he spoke with obvious sincerity and held the House. We again heard good speeches from Mr Emerson Baker—greater experience and practice will help him to relax when delivering his speeches—and from Mr Howard, who will be a powerful debater when faults of technique are overcome. Incomparably the best quality, both in content and delivery, from those in their first year in the Society came from Mr Bevan, a teller, and Mr Gubbins, who have both shown that their maiden speeches were not unique tours de force. One would have liked to have had the same follow-up to Mr Cape's maiden speech; it was among the most striking maiden speeches of recent years. Mr B. C. Ruck Keene and Mr Sich were two more of the same vintage to show great promise for next year.

A. J. BLACKWELL.

The motions were:

'This House considers that British education should go comprehensive.' Ayes 20, Noes 19, Abstentions 1.

'This House would rather be a poor goody (like James Bond) than a rich baddy (like Goldfinger).' Ayes 20, Noes 2, Abstentions 30.

'This House would refuse to fight a second Korea by the side of the Americans in Viet Nam.' Ayes 26, Noes 42, Abstentions 2.

'This House deplors the decision of the doctors to sabotage the National Health Service by strike and resignation.' Ayes 8, Noes 25, Abstentions 11.

'This House applauds the Government decision to ban cigarette advertising on television.' Ayes 17, Noes 21, Abstentions 7.

'This House is not ashamed of the country's imperial past.' (the Easingwold match). Ayes 37, Noes 37.

'This House sympathizes with the Spanish attitude to Gibraltar.' Ayes 22, Noes 12.

The Quirke Debating Prize was awarded to Mr Pakenham.

JUNIOR DEBATING SOCIETY

THE absence of any account in the last issue of THE JOURNAL has not, I hope, led anyone to the conclusion that the Junior Debating Society has suffered an unnoticed demise. True, it has a new President now that Fr Dominic is no longer able to give it the attention he gave to it for so long. But the Society still functions regularly and with its traditional vigour.

For the Autumn Term B. C. Ruck Keene was elected to the office of Secretary; D. J. Lintin, J. R. Le Fanu and A. T. Cape were re-elected to the committee.

In certain respects the standard of debating during the first term was possibly higher than in the second term when a number of the older members decided either to attend the meetings of the senior society, or fell victim to the fallacy that the necessity of passing a number of subjects at Ordinary Level precluded the possibility of their occasionally pursuing other than the straight paths of learning. However, younger members of the Society were not slow to occupy the positions vacated and more of them were able to come to the fore. D. P. West was elected Secretary; the committee was formed by D. J. Lintin, N. P. Wright, Lord Hesketh and H. Butler-Bowdon.

Attendance tended to fluctuate this term but the presence of Fr Dominic and Br Anselm as guest speakers increased the attendance to capacity. D. E. Satterthwaite and N. P. Wright, opposed by D. J. Lintin and H. Butler-Bowdon, moved that 'This House would help the poor of this country before the poorer of others'. The debate continued long and warmly and so many people wished to speak from the floor of the House that quite a number were left with finely fashioned phrases suspended from willing lips and tongues when shortage of time left them with much to say but no opportunity to say it. The motion was carried by 43 votes to 26.

A mock election was held with much merriment, liveliness, and signs of the employment of methods of persuasion which were thought to have been banished from politics.

Attendance at the last meeting of the term was rather small but it proved to be one of the most interesting meetings of the whole year. Less hot air, in all senses of the phrase, was generated, the speeches being clear, concise and witty (qualities reflected in the minutes of the Secretary both for this and other debates). J. Laury and N. H. Armour, opposed by A. M. Gormley and Lord Hesketh, moved that 'Gambling does more harm than good'. A large number of members spoke from the floor of the House, and the motion was carried by 11 votes to 2.

B. C. RUCK KEANE, *Hon. Sec.*

(*President*: Mr Coen)

THE HISTORICAL BENCH

THE Bench has had a most successful season under the continued presidency of Mr Davidson to whom the Bench owes a debt of thanks for his unfathomable interest and support. Mr D. Q. Holder was elected Secretary, and Mr W. P. Gretton was landed with the Treasury, both with gratifyingly large majorities.

The Michaelmas Term saw a wide variety of topics for lectures. The President gave an interesting lecture on the pomps and deeds of

Thomas Howard in Elizabeth I's reign. It was followed by a most entertaining paper by Mr Smiley on the Origins of Language. Fr Hugh spoke of the fascinating sources for historical writing, and disproved a number of popular legends, to the disappointment of the more traditional historians. On 10th December Fr Benedict gave a superb account of the techniques and practice of body snatching in the eighteenth and nineteenth centuries. Mr Houston spoke to the Bench with a lecture on the London Theatres under James I, which, despite its erudite title proved very witty and entertaining as well as instructive. The last lecture of the term, superbly illustrated, was given by Fr Edward on the Winchester Bible.

The first meeting of the Hilary term, to celebrate the centenary of the American Civil War and the Nobel Prize of Martin Luther King was an excellent and amusing talk by Mr President on John Brown, his character, career and his body. Fr Bruno spoke to the Bench in a lecture on Ancient Egypt, in which he pointed out how much modern civilization owes to the Egyptians.

We were honoured by Fr William who escaped from his new abode at Gilling for his talk on current affairs, his welcome hardy annual. He spoke eloquently in a lecture based on three subjects, the Americans, Power as a concept in politics, and the Spirit of Conformism.

Fr Cyril gave a hilarious and very well received lecture entitled 'The History Inside O.K. Corral', or 'A Guide to Intelligent Western Watching'. His talk was centred on Wyatt Earp and his friend 'Doc' John Holliday.

The last lecture of the term was given by a learned former Secretary, Mr T. A. S. Pearson, who spoke on Byzantine Art, providing his illustrations from icons in his collection.

D. Q. HOLDER, *Hon. Sec.*

(*President*: Mr Davidson)

THE COMMONWEAL

A POST-ELECTION reaction against politics, the government's involvement in Parliamentary tactics and a short term meant that the Society met only four times. The President, Mr Anwyl, addressed the Society's first meeting by 'casting a critical eye' at the country's crime and punishment. The rising rate of youth crime, which now accounts for 47 per cent of the total crime in Britain, gives cause for alarm, as does the apparent lack of successful methods of detection or cure. Mr Park and Mr Spencer disputed with great success the thorny problem of the Public Schools. Mr Spencer made a fine attack against a biased Society and a competent

defence of the system by Mr Park. One criticism of Mr Spencer's case was that he was replacing hereditary privilege and class snobbery by intellectual snobbery and personal gain; perhaps Mr Spencer should have proposed Comprehensive Schools rather than opposed Public Schools.

Undoubtedly the most significant and important meeting of the term and perhaps of the Society's life was that addressed by Dr Moorman, Bishop of Ripon and chief Anglican delegate to the Vatican Council. He considered ignorance of each other's doctrine and feelings as the great divide that separated the Christian churches from union. The Vatican Council had removed much of the ignorance and revealed the intentions of the Catholic Church and the workings of the Holy Spirit through the Bishops towards union.

Fr Augustine addressed the last meeting on America. It was a large subject in every sense, but one that he dealt with admirably, as a man who had lived there and came from a background we know.

Though the term was short and the meetings consequently few, they were successful meetings in which the discussion for which the Society exists and for whose promotion the lecturers are there, was forthcoming and interesting.

DAVID PRICE.

(*President*: Mr Anwyl)

NATURAL HISTORY SOCIETY

ALTHOUGH meetings were few, the standard of the lectures was very high.

At the business meeting M. A. Scott was elected Secretary and L. J. Pigg, Treasurer. During the course of the term Mr B. D. Walker was appointed an Honorary Committee Member.

The first paper of the term, entitled 'Tropical Fish', was given by Mr D. P. West.

The second paper was delivered by Mr M. M. Parker and called 'Life on the Sea Shore'.

Both lectures were very well illustrated and it was evident that the speakers knew a great deal about their own particular subjects.

The film meeting consisted of two half-hour films from the Survival series, one being on deer in Britain and the other on sea birds. The Society is deeply indebted to Mr A. Buxton for the loan of these films.

M. A. SCOTT, *Hon. Sec.*

(*President*: Fr Julian)

THE ARCHAEOLOGICAL SOCIETY

FR PIERS was welcomed to the Society as our new President at the beginning of the term. He took over from Fr Patrick who had been acting as temporary President.

The series of meetings got under way fairly soon after the beginning of term with a film show. The film *Rivers of Time* turned out to be most interesting and was to prove an excellent backing to some of the later lectures.

The first lecture of the term was delivered by the Treasurer, Mr J. D. Piercy, on Ancient Egypt. He spoke mainly about the pyramids and gave a surprising amount of information in a fairly short time. He was followed a few days later by the Secretary speaking on Roman York. His lecture was to bear special relevance to the Outing the following week to the Roman parts of York and Malton. This outing was a great success and was much enjoyed by all who went.

The next lecture of the term was given by Miss Frances Lynch on the Great Passage Grave of New Grange in Ireland. She showed some excellent slides and the lecture was undoubtedly one of the best that the Society has been privileged to have. Fr Francis finished the series of lectures by giving a most interesting talk on Ancient Russia.

The last meeting of the term was a film meeting. Two films were shown: *Call of the Pyramids* and *Prehistoric Man in Europe*. They both unexpectedly turned out to be a remarkable summary of the term's meetings and were both extremely interesting.

The term's membership was 115.

(President: Fr Piers)

S.J.L.

THE SCIENTIFIC CLUB

THERE were only five meetings in this short term, but to compensate for this the lectures, though not well attended, were of high standard. M. H. Somervell gave the first lecture, a well-informed and readily comprehensible account of the *Concorde Supersonic Airliner*. J. D. Park spoke very effectively on *Sir Isaac Newton*, a most eloquent lecture, and very valuable to all who attended. J. A. Lorrigan spoke with enthusiasm on *Computers* at the next meeting, a lecture of benefit to all, and thoroughly appreciated even if not fully understood. M. M. Parker's *Biological Uses of Isotopes* showed considerable knowledge of the subject and dealt in detail with a number of interesting examples. Two excellent Shell films were shown at the Film Meeting at the end of term: *September*

Spring, a documentary on the Snowy Mountain hydro-electric scheme in Australia, and Peter de Normanville's *Schlieren*.

On the Feast of St Benedict the Club visited Dorman Long's Lackenby works, and were much interested and impressed: we record our thanks to the officials of the Company who welcomed and entertained us.

P. F. HEWITT, *Hon. Sec.*

(President: Fr Oswald)

THE GEOGRAPHICAL SOCIETY

THIS term the Society got off to a late start; because of this it is hoped to hold meetings until the beginning of June. At a business meeting T. J. P. Ryan was appointed Secretary, T. P. C. McKelvey Treasurer, and A. N. C. McDonough and P. A. H. Blackiston to the Committee.

A new idea has been incorporated: the Seminar—a series of informal discussions among Senior Geographers. It is hoped that this will flourish in the Summer Term.

Three meetings were held. We thank Fr Rupert for giving a most interesting talk on 'Regional Planning', which was well informed and illustrated. He also discussed the merits of Regional Planning as the career of the future. Mr P. W. Davis, an Old Boy of Ampleforth, who has spent forty years in India as an Agronomist, gave a talk on the subject. His understanding of India's problems was based on his personal experiences. The Society benefited from his knowledge, and we are deeply indebted to him, in consequence we wish to thank him publicly. Some films, on Australia and European Ports, were shown at the last meeting.

The Society this term was of a restricted number, the membership being limited to sixty. Over half attended each meeting, which is extremely creditable.

TIMOTHY J. P. RYAN, *Hon. Sec.*

(President: Mr Boulton)

POTRZEBIE

QUAKING with fear and apprehension at what was to come, the members of the Society filed into the New Science Lecture Room for the first meeting of the term, which featured a film entitled *A Feast of Horror*. This was a string of very outdated, not one least bit horrific but very interesting cuttings from such old faithfuls as *The Bride of Frankenstein*, *Dracula*, and others which we used to hold in such awe at our prep. schools. This was a very successful meeting.

The second convention of the Society was a talk kindly given by Fr Dominic entitled 'Mime, Murder, Magic and the Kitchen Sink'. It was an excellent picture of modern drama which took in all aspects of the subject from the lavish, gaudy, but delicious pantomime-type of production to the notorious, but nevertheless, interesting kitchen sink drama. We are very grateful to Fr Dominic, especially for his entertaining readings from various plays, which went down extremely well. All praise must also go to Mr Haughton for giving his able support in this.

For our next meeting we played some recordings of some of the works of Dylan Thomas—including his extremely amusing *Under Milk Wood*. Then the Oscar-winning film made by T. W. W. on his life was shown, which, although, as always in the Science Lecture Room, the sound was difficult to follow, was judged by most to have fully deserved its award.

Finally, for our last meeting of the term, Mr James Gregson, actor, playwright and journalist, most kindly came, to reminisce about his various experiences in acting. Many of his memories were most amusing, and he coloured them with some very moving speeches he originally learnt many years ago from Shakespeare and 'Ædipus Rex'. We thank Mr Gregson very sincerely for coming and entertaining us.

R.J.B.

(President: Mr Haughton)



THE ATHENIAN SOCIETY

This report covers the Autumn and Spring terms. At the beginning of the Autumn term there was a large influx of new members, though considerably smaller than the number of those proposed; the Society, in order to preserve its character as a discussion group, cannot allow its size to grow beyond a certain point. During the term, meetings were held under the secretaryship of R. C. Lister. A mock election resulted in a Conservative victory, a most surprising outcome in view of the case made for Labour. The next week the President continued his tradition of defending impossible causes and challenging the Society to demolish his case; he made out a surprisingly stubborn case for the opponents of the Civil Rights movement. The week after that Fr Bruno gave a fascinating talk entitled 'Satanism and Plastic Surgery'; in fact, we never got to the surgery, it was satanism all the way. At the next meeting, Fr Augustine gave his impressions of the United States, and the week after, Brother Miles presided over a discussion on patriotism. The last meeting of term was a talk given by Mr Smiley entitled 'Eskimo Linguistics', which was brilliant.

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An extraordinarily late start in the Spring term resulted in the holding of only two meetings; Mr Gubbins spoke on Viet Nam and Fr Bruno returned to give us all the material on Plastic Surgery that he had omitted last term. Both talks were of value and stimulated much of the discussion the Society exists to encourage.

J. R. LE FANU, *Hon. Sec.*

(*President*: Fr Francis)



THE YOUNG FARMERS' CLUB

THIS term's activities began with a Quiz that consisted of a panel of four answering questions put by members of the Club. Hugh Gray, Fr Aidan, Lord Camden and Strutt consented to be members of the panel. There was no lack of questions but the attendance could have been slightly larger. This was followed by a lecture from the well known Mr T. Fenwick who asked: 'Is the Farmer getting a square deal?' Those who attended were rewarded with a very interesting and well prepared lecture. The third meeting of the term was a film meeting which consisted of four short films from the I.C.I. The large audience that attended seemed to be satisfied with the evening's entertainment, even though the films contained nothing on shooting or the brewing of beer.

On Monday, 1st March, the Society went on an outing to Samuel Smith's Brewery in Tadcaster, after having one and a half hours in Leeds. We were shown round all the departments of the brewery and were then given tea; we returned home in time for supper after having a very successful day. Then a prospective lecturer decided at the last moment that he couldn't speak, and since the lectures had not been attended this term so well as last, the secretaries decided to let this meeting slip and to finish the term with a film meeting on the last Friday. Even though there were many other activities that night, the attendance was remarkably high and the films were suitably good.

The Y.F.C. has had on the whole a successful year in which the capital of the Society has been increased by about £9. This will enable it to buy and rear pigs next term. The membership has been high, the meetings have been on the whole well attended. The Secretaries would like to thank the President for continuing in office in spite of his new appointment as Housemaster of St Thomas's.

P. BLAKE, *Hon. Sec.*

(*President*: Fr Aidan Gilman)

RUGBY FOOTBALL

EASTER 1965

THE team was undoubtedly handicapped throughout the term by the incredible number of injuries, three of which occurred in the opening minutes of three matches. But it was disturbing to see how these injuries affected not only the balance but the spirit of the side. The handicap of losing a man is easily overcome if the spirit, determination, and will to win are always present: this is the most obvious and important lesson which emerges from this term's matches.

Closely following this is the lesson of possession. In the match against the Anti-Assassins the School were treated to a fine display of running and passing. It was noticeable that every member of that side enjoyed themselves hugely and *wanted* the ball whereas the School side were not anxious to have it. Nobody expected the School to win—many were expecting them to show a delight in the game and a feverish desire to obtain the ball and show their paces.

It seems that the art of passing and tackling is being lost in the School. Many boys are content to attempt to smother tackle or to go high. The danger of this sort of tackling needs no underlining, for the 1st XV lost the first game of their London tour as a direct result.

This weakness, and the weakness in passing, can only be ended by the boys in the Junior sets, particularly those of the Under 14 sets. The visit of Messrs Weston and Horrocks-Taylor this term has revived an interest in these arts and the improvement of some of the Juniors after their visit was a revelation.

It is to be hoped that the School in general has marked and noted these four important lessons.

The following played for the School: G. de Chazal, A. Walsh, D. West, S. Mitchell, R. Lister, N. F. Butcher, R. T. Ahern, M. Armstrong, A. de Guingand, T. McKelvey, R. Potez, R. Ryan, I. Russell, P. J. Carroll, H. Bennetts, B. A. Sampson, W. Wakely, D. Craig, J. Holt, A. Benson, T. Hayes, R. Howeson, V. Tang, J. Walker, P. D. Savill, R. Leonard, C. A. James, D. Cowper, D. Tufnell, C. Sarll.

AMPLEFORTH v. HEADINGLEY COLTS

Won 11—3. Saturday, 6th February

The Headingley Colts side were inexperienced but still managed to shake the School pack who were continually slow to the loose mauls and who lacked any incisive push in the right. A try was engineered by the School (converted by Savill), in reply to one by Headingley Colts, while in the second half Sampson kicked a good penalty. The School did not look like scoring again, but Savill managed a good drop goal with his left foot from a quick heel which brought the score to 11—3.

AMPLEFORTH v. YORK UNIVERSITY

Lost 12—18. Wednesday, 10th February

York University were a far better side than one had been led to believe and once again the School were outweighed in the tight and beaten for speed in the loose. The ball could not be obtained quickly enough to get the line moving although it was not long before Tang on the right-wing made one or two dangerous runs. He was providing a threat to the York University defence when he was taken off with a dislocated shoulder. This seemed to upset the School and although they were still

leading 6—3 at half-time owing to two colossal penalties by Craig, York were to score 5 tries in a purple patch in the second half. The School came back well in the closing minutes and Craig kept them in range with two more massive penalties, but once again the lack of possession made the task impossible.

AMPLEFORTH v. HARROGATE COLTS

Lost 5—8. Sunday, 14th February

The School were again outpushed in the tight by a strong Colts side who were not quite as fast in the loose as the previous two visiting sides. But they used the blind side of the loose mauls intelligently and achieved a great deal of possession in the loose which led to a try near the posts which was converted. Another try by their fast left-wing followed who was allowed to run through two poor tackles. This try was not converted: the School's only reply to this was a converted try in the closing minutes.

AMPLEFORTH v. NEWCASTLE R.G.S.

Lost 11—6. Wednesday, 17th February

This was a match between two very inexperienced sides and Newcastle, though outweighed and outjumped, were soon in the lead when they scored in the corner with a try by their No. 8 who backed up a fast breaking scrum-half. Savill immediately engineered a try by Lister in the corner with a dummy scissors. This try was unconverted but the School were now attacking and looking dangerous. It was at this point however that Leonard was taken off with a broken nose, and once more this injury seemed to upset both the rhythm and the spirit of the side. Holt made a good job of the scrum-half position but the line no longer functioned and the School's attacks became less and less of a threat. Although Craig added a penalty goal, Newcastle began to get on top and ran out worthy winners by 11 points to 6.

AMPLEFORTH v. ANTI-ASSASSINS

Lost 27—11. Sunday, 21st February

The Anti-Assassins visit was a memorable one. They brought an extremely strong side with two internationals, two trialists, and nine county players and the School fought hard but not with much success. Once again the School were handicapped immediately when Walker went off with a badly split lip. The Anti-Assassins kindly allowed the School to bring on West in his place but by the time he arrived the damage had already been done and the A-A's were 10 pts up. The School began to lose heart and the tackling became very sketchy indeed. The spectators, however, were treated to a feast of running and passing, and it is to be hoped that the XV learnt something from their opponents.

AMPLEFORTH v. LEEDS G.S.

Drawn 6—6. Saturday, 27th February

Played at Ampleforth on a dry, sunny afternoon. Ampleforth were forced through injury to make a number of changes so that Butcher was playing his first game at scrum-half and captaining the side with Mitchell at fly-half. The pack started rather lazily and it was not long before the Leeds pack had made and scored an unconverted try through a charged down kick. Their three-quarters too were beginning

to look dangerous but as the game went on the Ampleforth pack began to wake up and were soon controlling the game. Added to this Butcher was playing a fine game at scrum-half, shrewdly directing policy, probing the Leeds defence with some darting runs and putting the line away at the most favourable moments. Soon Ampleforth had levelled the score with an enormous penalty from near the half-way line by Sampson, who with Carroll the other lock was beginning to excel himself in tight and loose. Leeds re-established their lead with a penalty goal almost immediately, but by this time the Ampleforth pack were for the first time this term in rampant form gaining possession more or less where they liked. It was not however until after half-time that Ampleforth scored a good try by Carroll which Sampson surprisingly did not convert. The game ended with several more narrow escapes for Leeds and with Ampleforth scenting victory and pressing hard.

ATHLETICS

ONLY TWO OF three days of athletic training this term were lost because of the weather, and this gift was accepted gratefully by the School when the team defeated Denstone in a fine match at Denstone. The team, ably led by P. J. Carroll who achieved first place in both Shot and Javelin, are to be congratulated on their performance. A second match was supposed to take place on Monday, 21st March, against Archbishop Holgate's but the weather defeated this plan.

For the School's inter-House athletics at the end of the term a new system of training was tried which was designed to give more individual tuition to a greater number of boys. St Hugh's and St Edward's used this to advantage and are to be congratulated for carrying off the Senior and Junior Inter-House Cups respectively.

The cup for the best athlete in Set I went deservedly to P. J. Carroll, the captain of the School team. This was not only for his outstanding performance in throwing the javelin 175 ft, and thus winning that event but also for his first place in putting the weight. He was challenged closely however by three other members of the School team; P. C. Karran and A. G. Milroy fought a dead heat in the Half-Mile in a time which equalled the record, while both were first in the Steeplechase and Quarter-Mile respectively. V. Tang won both the High and Long Jump events and in the Long Jump equalled the School record. Mention must also be made of Lord Ramsay, who as the surprise of the season came second in the 100 Yards and third in the 440 Yards.

In the Second Set the cup for the best athlete went to A. C. Walsh who came first in the 100 Yards and second in the Hurdles. But once again the decision was not an easy one and M. M. Judd, R. J. Murphy, H. P. F. Sherbrooke and P. S. Medlicott all gained first and second places in their particular events.

In the Third Set, M. J. D. Robinson with his two firsts, two seconds and one fourth carried off the cup for the best athlete but he was closely challenged by M. J. Pahlabod and C. B. de V. Madden. Indeed the running of these three augurs well for the future.

The best athletes in Sets IV and V were easily found. C. F. Grieve and A. D. Coker were outstanding in these two sets and deserve every congratulation.

AMPLEFORTH v. DENSTONE

Despite the torrential rain throughout most of the match there were some good individual performances and the result was in doubt until almost the final event.

Once again our sprinters were disappointing and Molyneux of Denstone was too strong in both the 100 Yards and 440 Yards. Lister and Ryan filled first and second places in the Hurdles but they would be the first to admit that this was no classic! In the Mile and 880 Yards Ampleforth had the distinction of filling the first three places, with Milroy breaking the meeting record for the Half Mile with a time of 2 mins 4 secs. The most heartening aspect of this meeting, for Ampleforth, was the distinct improvement in the field events for which great credit must go to Carroll, the Captain. He won the Weight with 44 ft and on a day when any sort of foothold was well-nigh impossible he also won the Javelin with 155 ft 5 ins.

100 Yards.—1 Molyneux (D), 2 Beighton (D), 3 O'Donnell (A). 10.4 secs.
440 Yards.—1 Molyneux (D), 2 Karran (A), 3 Curran (A). 53.2 secs.
880 Yards.—1 Milroy (A), 2 Conaghan (A), 3 Wildermuth (A). 2 mins 4 secs (Record).
One Mile.—1 Moulding (A), 2 Gibson (A), 3 Kean (A). 4 mins 49 secs.
120 Yard Hurdles.—1 Lister (A), Ryan (A), Holt (D). 17.2 secs.
Long Jump.—1 Zentar (D), 2 Molyneux (D), 3 Tang (A). 21 ft 0½ ins.
High Jump.—1 Pearson (A), 2 Tang (A), 3 Boden (D). 5 ft 3 ins.
Javelin.—1 Carroll (A), 2 Bould (D), 3 James (A). 155 ft 5½ ins.
Putting the Weight.—1 Carroll (A), 2 Paling (D), 3 Platts (D). 44 ft.
Relay.—Won by Denstone. 47.1 secs.
Result.—Ampleforth 51 points, Denstone 35 points.

RESULTS OF SCHOOL MEETING

Cups were awarded to:

Best Athlete	P. J. Carroll
Set II	A. C. Walsh
Set III	M. J. D. Robinson
Set IV	C. F. Grieve
Set V	A. D. Coker

SET I

100 Yards.—(10.3 secs, G. A. Belcher, 1957 and A. N. Stanton, 1960)
1 N. O'Donnell, 2 Lord Ramsay, 3 D. N. B. West. 10.3 secs (equals Record).
Quarter Mile.—(52.0 secs, J. J. Russell, 1954)
1 A. G. Milroy, 2 P. V. Curran, 3 Lord Ramsay. 54.8 secs.
Half Mile.—(2 mins 3.1 secs, M. G. Tolkien, 1961)
Equal 1 A. G. Milroy and P. C. Karran, 3 P. E. Wildermuth. 2 mins 3.1 secs (equals Record).
One Mile.—(4 mins 35.4 secs, R. Whitfield, 1957)
1 T. J. Moulding, 2 D. S. C. Gibson, 3 P. E. Wildermuth. 4 mins 50.2 secs.
Three-Quarter Mile Steeplechase.—(3 mins 42.8 secs, R. Channer, 1956 and S. E. Brewster, 1960)
1 P. E. Karran, 2 T. J. Moulding, 3 D. S. C. Gibson. 3 mins 55.5 secs.
120 Yards Hurdles.—15.4 secs, A. N. Stanton, 1960)
1 D. N. B. West, 2 T. J. P. Ryan, 3 C. P. A. Stitt. 16.6 secs.
A Challenge was won by R. C. Lister 16.8 secs.
High Jump.—(5 ft 10 ins, J. G. Bamford, 1942)
1 V. Tang, 2 B. A. Sampson, 3 T. A. S. Pearson. 5 ft 6½ ins.
Long Jump.—(21 ft 10 ins, M. R. Leigh, 1958)
1 V. Tang, 2 T. A. S. Pearson, 3 D. J. A. Craig. 21 ft 10 ins (equals Record).

- Putting the Weight* (12 lbs).—(46 ft 11 ins, C. B. Crabbe, 1960)
 1 P. J. Carroll, 2 B. A. Sampson, 3 T. J. P. Ryan. 40 ft 3 ins.
Throwing the Javelin.—(181 ft 3 ins, F. C. Wadsworth, 1948)
 1 P. J. Carroll, 2 C. A. James, 3 N. C. Peel. 175 ft 0 ins.

SET II

- 100 *Yards*.—(10.7 secs, I. R. Scott Lewis, 1956 and P. B. Czarkowski, 1957)
 1 A. C. Walsh, 2 P. Chrimes, 3 C. J. Blane. 10.8 secs.
Quarter Mile.—(5.46 secs, F. H. Quinlan, 1957)
 1 C. M. G. Sarll, 2 D. B. Knight, 3 P. B. Poloniecki. 57.4 secs.
Half Mile.—(2 mins 5.0 secs, P. C. Karran, 1964)
 1 H. P. F. Sherbrooke, 2 M. M. Judd, 3 M. S. Tibbatts. 2 mins 10.8 secs.
One Mile.—(4 mins 43.9 secs, C. G. Wojakowski, 1957)
 1 M. M. Judd, 2 R. J. Murphy, 3 H. P. F. Sherbrooke. 4 mins 56.1 secs.
Three-quarters of a Mile Steeplechase.—(3 mins 52.4 secs, A. Sheldon, 1961)
 1 R. J. Murphy, 2 M. A. Polanski, 3 M. S. Tibbatts. 4 mins 9.8 secs.
 110 *Yards Hurdles*.—(15.7 secs, A. A. Stanton, 1958 and N. R. Balfour, 1961)
 1 R. C. Lister, 2 A. C. Walsh, 3 N. J. Stephenson. 16.0 secs.
High Jump.—(5 ft 5 ins, D. B. Reynolds, 1943, P. D. Kelly, 1952)
 1 P. S. Medlicott, 2 W. B. G. Wakely, 3 G. J. Dewe-Mathews. 4 ft 11 ins.
Long Jump.—(20 ft 8½ ins, M. R. Leigh, 1957)
 1 R. T. M. Ahern, 2 R. M. Barry, 3 P. O. Donnell. 18 ft 8 ins.
Putting the Weight.—(42 ft 5 ins, C. B. Crabbe, 1959)
 1 P. D. Forbes Winslow, 2 S. R. H. Lewen, 3 C. P. Fearnley. 30 ft 2½ ins.
Throwing the Javelin.—(163 ft 8 ins, M. R. Rooke, 1946)
 1 P. B. Poloniecki, 2 P. S. Medlicott, 3 J. S. Walker. 144 ft.

SET III

- 100 *Yards*.—(10.5 secs, O. R. Wynne, 1950)
 1 M. J. Pahlabod, 2 M. J. D. Robinson, 3 C. K. Kilkelly. 11.5 secs.
Quarter Mile.—(56.4 secs, G. R. Habbershaw, 1957)
 1 M. J. Pahlabod, 2 C. J. Wickham, 3 C. B. de B. Madden. 60.6 secs.
Half Mile.—(2 mins 12.1 secs, G. R. Habbershaw, 1957)
 1 H. C. Poole, 2 H. P. Rosenvinge, 3 M. J. Armstrong. 2 mins 19.5 secs.
One Mile.—(5 mins 1.0 secs, A. Sheldon, 1960)
 1 H. C. Poole, 2 F. K. Friel, 3 H. P. Rosenvinge. 4 mins 51.6 secs (Record).
 106½ *Yards Hurdles*.—(15.1 secs, J. M. Bowen, 1960)
 1 C. B. de B. Madden, 2 C. H. J. Weld, 3 M. J. D. Robinson. 16.4 secs.
High Jump.—(5 ft 4 ins, A. R. Umney, 1955)
 1 R. J. Potez. 4 ft 8½ ins
Long Jump.—(19 ft 4 ins, D. R. Lloyd Williams, 1960)
 1 C. B. de B. Madden, 2 M. J. Armstrong, 3 Hon. A. Ramsey. 16 ft 2 ins.
Putting the Weight (10 lbs).—(37 ft 11 ins, F. C. Wadsworth, 1946)
 1 M. J. Armstrong, 2 R. J. Potez, 3 A. F. R. Benson. 33 ft 11½ ins.
Throwing the Javelin.—(136 ft 4 ins, J. M. Bowen, 1960)
 1 M. J. D. Robinson, 2 H. P. Rosenvinge, 3 A. West. 118 ft 2 ins.

SET IV

- 100 *Yards*.—(11.2 secs, A. B. Smith, 1952)
 1 C. F. Grieve, 2 D. S. Norton, 3 M. R. Heddy. 11.9 secs.
Quarter Mile.—(59.0 secs, O. R. Wynne, 1949)
 1 P. B. Conrath, 2 C. F. Grieve, 3 D. S. Norton. 63.5 secs.

- Half Mile*.—(2 mins 17.5 secs, R. David, 1951)
 1 P. B. Conrath, 2 C. F. Grieve, 3 J. P. Cahill. 2 mins 23.8 secs.
 97½ *Yards Hurdles*.—(15.1 secs, M. J. Dempster, 1958)
 Equal 1 C. F. Grieve and D. S. Norton, 3 F. D. S. Chapman. 16.2 secs.
Long Jump.—(17 ft 4 ins, O. R. Wynne, 1949)
 1 F. D. S. Chapman. 14 ft 7 ins.

SET V

- 100 *Yards*.—(11.7 secs, R. R. Carlson, 1960)
 1 A. D. Coker, 2 G. R. Darby, 3 S. A. C. Price. 11.5 secs (Record).
Quarter Mile.—(60.9 secs, R. R. Carlson, 1960)
 1 A. D. Coker, 2 G. R. Darby, 3 J. D. Cape. 64.0 secs.
Half Mile.—(2 mins 24.9 secs, J. M. Rogerson, 1957)
 1 J. L. Hamilton, 2 J. D. Cape, 3 P. R. Davey. 2 mins 33.35 secs.
 97½ *Yards Hurdles*.—(15.9 secs, R. R. Carlson, 1960)
 1 A. D. Coker, 2 S. A. C. Price, 3 A. J. Walker. 16.4 secs.
Long Jump.—(16 ft 6 ins, R. R. Boardman, 1958)
 1 A. D. Coker, 2 G. R. Darby, 3 S. A. C. Price. 13ft 1½ ins.

INTER-HOUSE EVENTS

SENIOR

- 4 x 100 *Yards Relay*.—(43.9 secs, St Oswald's, 1958)
 1 St Thomas's, 2 St Hugh's, 3 St Edward's. 45.6 secs.
Half Mile Medley Relay.—(1 min. 42.3 secs, St Cuthbert's, 1957)
 1 St Hugh's, 2 St Edward's, 3 St Thomas's. 1 min. 40.9 secs (Record).

SENIOR AND JUNIOR

- Four Mile Relay*.—(14 mins 33.8 secs, St Bede's, 1957)
 1 St Hugh's, 2 St Edward's, 3 St Oswald's. 14 mins 47.3 secs.

JUNIOR

- 4 x 100 *Yards Relay*.—(47.6 secs, St Aidan's, 1947)
 1 St John's, 2 St Bede's, 3 St Edward's. 48.5 secs.
Half Mile Medley Relay.—(1 min. 50.9 secs, St Aidan's, 1957)
 1 St Bede's, 2 St John's, 3 St Edward's. 1 min 52.9 secs.
 4 x 440 *Yards Relay*.—(3 mins 58.4 secs, St Edward's, 1961)
 1 St Bede's, 2 St John's, 3 St Edward's. 4 mins 7.5 secs.
Half Mile Team Race.—(6 points, St Cuthbert's, 1931)
 1 St Oswald's, 2 St Aidan's, 3 St Bede's. 12 points.
One Mile Team Race.—(6 points, St Wilfrid's, 1935)
 1 St Oswald's, 2 St Bede's, 3 St Hugh's. 20 points.
High Jump Team.—(14 ft 4½ ins, St Wilfrid's, 1939)
 1 St Oswald's, 2 St Aidan's, 3 St Edward's. 13 ft 4 ins.
Long Jump Team.—(51 ft 5½ ins, St Hugh's, 1962)
 1 St John's, 2 St Oswald's, 3 St Thomas's. 46 ft 8 ins.
Putting the Weight Team.—(99 ft 2 ins, St Dunstan's, 1961)
 1 St Oswald's, 2 St John's, 3 St Hugh's. 92 ft 9½ ins.
Throwing the Javelin Team.—(355 ft 1 in., St Cuthbert's, 1953)
 1 St John's, 2 St Oswald's, 3 St Edward's. 290 ft 3 ins.

CROSS COUNTRY

FOR the second year running the team was unbeaten, winning all five matches by a handsome margin. D. S. C. Gibson, A. G. Milroy, P. C. Karran and A. A. F. Kean provided a nucleus of experience from last year; P. E. Wildermuth and T. J. Moulding were known to be strong runners; and H. P. F. Sherbrooke, H. C. Poole and M. S. Tibbatts had all been prominent among last year's juniors—in fact, Poole was still under sixteen. D. S. C. Gibson led the side quite excellently and if anything last year's packing was bettered. It was symptomatic of this packing that five of the team defeated against Pocklington, three against St Bees and three against Sedbergh; and in all except the quadrilateral match our scoring six were home by the eighth place. In such a team it is perhaps invidious to make distinctions. Gibson and Poole just had the edge in most of the matches—Gibson on the calmer days, Poole when conditions were windy. Milroy, Moulding, Wildermuth and Karran could perhaps be described as the engine-room of the side, and always provided a solid phalanx. The others were never far behind.

Our first match was a quadrilateral against Leeds Grammar School, Roundhay and a team from Leeds University, run at Leeds largely on a road course over five and a half miles. We had only done ten days training and so were more than pleased with a comfortable win. Against Denstone we ran two eights and had a convincing win in both. In the second eight Judd, Murphy, Davey and Rietchel ran particularly well. St Bees were defeated by a similar margin; but the match was notable for a fine run by their captain, Boucher, who in a nasty north-west wind took over half a minute off the course record. His time of 26 mins 37 secs will surely stand for many years. At Pocklington over a rather shorter course we packed excellently for our eight to be broken by only one runner. And so finally to Sedbergh where there was a cutting east wind blowing against the runners over the most exposed part of the course. A fast pace was set from the start but by the golf course climb our pack was established up in the front with three Sedbergh runners. On top of the Riggs Sherbrooke and Kean had to pull out with cramp, therefore we were left with only six possible scorers. By the river, about a mile from the finish, Sedbergh had one and two, then there were five Amplefordians followed by a Sedberghian with Karran lying ninth. At the finish Karran with a tremendous sprint managed to overhaul the third Sedberghian, and our six scorers were unseparated. The pace of the race was such that the first three runners all broke the previous course record, held by M. W. Tolkien of Ampleforth.

The paces in all the matches was fast. Gibson broke the School record for the match course by eighteen seconds against Denstone with a time of 28 mins 10 secs, and this was equalled by Poole against St Bees.

D. S. C. Gibson and A. G. Milroy were old colours. T. J. Moulding, P. E. Wildermuth, H. C. Poole and P. C. Karran were awarded their school colours.

The results of the 1st VIII matches were as follows (first six of each side scoring):

1. Leeds Grammar School, Roundhay and Leeds University. Won. Ampleforth 53, Leeds G.S. 84, Leeds University 89, Roundhay 90.

Ampleforth placings: 5 Gibson, 6 Poole, 7 Moulding, 8 Milroy, 13 equal Wildermuth and Sherbrooke, 16 Kean, 19 Karran. Time, 30 mins 59 secs.

2. Denstone. Won 25—58.

1 Gibson (A), 2 Poole (A), 3 Doig (D), 4 Moulding (A), 5 Wildermuth (A), 6 Milroy (A), 7 Karran (A), 8 Sherbrooke (A), 9 Timms (D), 10 Houghton (D), 11 Relf (D), 12 Lee (D), Tufnell (D), 14 Standerwick (D), 15 Lawrence (D). Kean (A) did not finish. Time, 28 mins 10 secs (School Record).



A. G. Milroy, H. P. Sherbrooke, P. E. Wildermuth, (A. A. Kean), T. J. Moulding,
H. C. Poole, D. S. C. Gibson

versus Denstone



P. E. Wildermuth, H. P. Sherbrooke, A. A. Kean, M. S. Tibbatts
T. J. Moulding, A. G. Milroy, D. S. C. Gibson (Captain), P. C. Karran, H. C. Poole

THE CROSS COUNTRY TEAM

v. St Bees. Won 28—58.

1 Boucher (B), 2 Poole (A), 3 Gibson (A), 4, 5, 6 Milroy (A), Wildermuth (A), Moulding (A), 7 Harris (B), 8 Karran (A), 9 Sherbrooke (A), 10 Kean (A), 11 Griffiths (B), 12 Bursell (B), 13 Jamison (B), 14 Curry (B), 15 Holine (B), 16 Mackey (B). Time, 26 mins 37 secs (Course Record).

v. Pocklington. Won 33—51.

1 Cross (P), 2 Owen (P), 3, 4, 5, 6, 7 Gibson (A), Milroy (A), Moulding (A), Wildermuth (A), Poole (A), 8 Sherbrooke (A), 9 Hoyle (P), 10 Kean (A), 11 Tibbatts (A), 12 Bailey (P), 13 Briggs (P), 14 James (P), 15 Colbridge (P), 16 Garwood (P). Time, 23 mins 49 secs.

v. Sedbergh. Won 33—45.

1 Dunford (S), 2 Macdonald (S), 3 Poole (A), 4 Moulding (A), 5, 6, 7 Gibson (A), Milroy (A), Wildermuth (A), 8 Karran (A), 9 Grierson (S), 10 Gairdner (S), 11, 12, 13 Santer (S), Trainer (S), Whittle (S), 14 Napier (S). Sherbrooke and Kean did not finish. Time, 27 mins 55 secs (Course Record).

The 2nd VIII beat Denstone 2nd VIII 23—62 and then lost to a strong Army Apprentice School side 57—22. The following ran: M. M. Judd, R. J. Murphy, R. M. Davey, P. A. C. Rietchel, M. C. E. Conaghan, R. L. Nairac, P. A. Blackiston and M. A. Polanski.

For the Senior and Junior inter-House cross-country races two new courses were planned and run, the object being to make the courses more varied than they had been in the past. The senior course is now four and a quarter miles in length and the junior two and three-quarters. The Senior Cross Country was won by St Edward's. Moulding won a good race in 22 mins 33 secs. The idea of packing had become too deep-rooted in the team for Gibson, Milroy and Wildermuth to separate themselves, and they dead-heated for second place. In the Junior A event Poole as expected was not seriously challenged and won in the time of 16 mins 38 secs. St Bede's won the team event. St Thomas's won the Junior B, and the first runner home was M. H. McCreanor. Results:

Senior: 1 St Edward's 58, 2 St Hugh's 100, 3 St Aidan's 137.

Junior A: 1 St Bede's 107, 2 St Aidan's 119, 3 St Edward's 166.

Junior B: 1 St Thomas's 41, 2 St Dunstan's 44, 3 St Hugh's 46.

BOXING CLUB

THIS season has been a successful one, despite the demise of the Novices and the Inter-House Competitions. A new Boxing Club was formed for any boy wishing to receive instruction in boxing, and at the end of the season two matches were held; Worksop College were defeated in an inter-club match by six bouts to two and the full match against R.G.S., Newcastle, was lost by three bouts to four.

INTER-CLUB MATCH v. WORKSOP COLLEGE

At Ampleforth. Saturday, 6th March 1965

Results :

<i>Ampleforth</i>		<i>Worksop</i>
de Boulay	beat	Lock
Grzybowski	beat	Potter
Sienkowski	lost to	Nunn
MacDonald	beat	Potter, J.
West	beat	Andrew
Shepherd	beat	Ellis
Poole	lost to	Wainwright
Nairac	beat	Bennett

Won by six bouts to two.

There were several good, workmanlike performances in this match. De Boulay and West, in their first appearances for the School, both won their matches. De Boulay's opponent boxed pluckily but was no match for de Boulay's fast two-handed attack. West boxed very coolly and steadily, using his left to good advantage, to emerge a clear winner. Grzybowski won his bout by a large margin but still has a tendency to wildness in his approach work. Sienkowski was unfortunate to meet a taller opponent who was clearly Worksop's best boxer. Although he fought well he was unable to get within distance and was too frequently beaten to the punch. Poole also lost in a similar manner.

MacDonald, Shepherd and Nairac all won in good style. MacDonald's southpaw stance, clever covering-up and hard left to the body, combined to fox his opponent and enable him to record a clear win. Shepherd boxed a very strong opponent whose aggression frequently worried him. Clever weaving and footwork and a refusal to 'mix it' kept him out of trouble, and his good left-hand work clinched the victory. Nairac had no difficulty in outpointing his opponent. He boxed coolly and showed that he has become a much more mature performer.

MATCH v. NEWCASTLE R.G.S.

At Newcastle. Saturday, 13th March 1965

Results :

<i>Ampleforth</i>		<i>Newcastle</i>
Grzybowski	lost to	du Plessis
Sienkowski	lost to	Robertson
MacDonald	beat	Ormond
Shepherd	beat	Kinghorn
Nairac	lost to	Owen
Avery	lost to	Campbell, D.
Armstrong	beat	Campbell, S.

Lost by three bouts to four.

The afternoon began with an exhibition bout in which Hardcastle was able to gain valuable competition experience. His excellent performance against an accomplished, although lighter opponent, augurs well for the future. The match itself was an exceedingly close-fought affair, with several split-decisions—an indication of the good matching. The standard of boxing, happily, was high in most contests; and we have rarely been fitter. The result was a win for Newcastle by four bouts to three, and colours were awarded by the captain, de Sousa Pernes, to: Armstrong (O), Nairac (E), and Shepherd (B).

Grzybowski came very close to defeating an opponent who had beaten him on two previous occasions; a tribute to his determination and fitness. However, he must conquer a marked tendency to rush in to an opponent, a tendency which too frequently results in his accepting more blows than he delivers. Sienkowski again fought a courageous contest but was unable to find the key to his opponent's tricky style.

The best contest of the afternoon was between MacDonald and Ormond. To his surprise MacDonald found himself up against an opponent who could hit as hard as he; in the first round he accepted several heavy blows and was crowded out of his natural style of boxing; this round was lost by a clear margin. Only a complete reappraisal of the situation facing him and a change of tactics could save the day; MacDonald was intelligent enough to realise this and in the final two rounds fired a series of cracking southpaw rights, with occasional looping lefts to the body, at his opponent. Although forced by his adversary to be constantly on the move, he stoutly maintained this attack and won convincingly. Shepherd won much more narrowly, by about the margin of three or four blows only. The boxers were too closely matched for there to be any really decisive conclusion to the bout; both were cleverly evasive and only a good three or four combination in the second round by Shepherd tipped the scales in his favour. Nairac boxed in a more relaxed fashion than usual, and his style consequently improved, but he was unable to find a way past his opponent's decidedly longer reach. In attempting to weave past he was caught by good lefts to the head; only direct frontal assault seemed to work, and his opponent evaded most of these attacks. Nevertheless, the contest was close and the decision went to Owen. Avery was unlucky not to beat a clever but physically weaker opponent. He managed to down his opponent at the close of the second round with a good right to the body and it looked for a time as if the Newcastle boy would be unable to continue. However, he opted to box the last round and despite Avery's all-out attack was just able to hang on to the lead which he had built up in the opening rounds, mainly by use of a long gentle left to the body. These had in no way troubled Avery but had all scored points against him. Armstrong, whose style has matured considerably this season, used his copy-book left to its fullest advantage and clinched the decision with an excellent last round.

THE BEAGLES

THE 1964-65 season was very unfortunate and dogged by bad luck in the form of injuries and weather. The perversity of the weather was well illustrated in the second term. In late January and early February, while Jack Fox was injured and it was impossible for hounds to hunt, the weather remained open and mild, then in March came the snow; finally, when hounds were at their best, the last day of the season, at Shaw Ridge, had to be cancelled because of snow and thick fog (both holiday hunts were cancelled).

Despite all this it is encouraging to recall that the second half of the season was better than the first, though this itself is a reflection on the whole. During this last term there were hunts that could be rightly so called, and the pack showed what they were capable of, if they were given the chance. A magnificent hunt of over two and a half hours on a fine hare at Goathland on 20th February, the hunt at East Moors on Wednesday, 17th March, when the field saw a real moor hunt brought to its proper conclusion, and that at Grosmont on 20th March were all worth remembering. These hunts came in time to give hope and promise for the future and to prove, alas that it was needed, that the fault lay neither with the officials nor with the hounds, but that the blame had rightly been attributed to the conditions.

The Point-to-Point was run rather earlier than usual on 23rd February. There was a fair entry, though the Master himself, S. M. Leach, was prevented by injury from running. Last year's winner, D. S. C. Gibson, the School Captain of Cross Country, took the lead very early on, and won with the greatest of ease; had he had more competition he would surely have broken the record. R. J. Murphy was second and P. A. Blackiston third. While the Junior was won by B. N. R. Bartle, with F. K. Friel second, and M. Savage third.

The fiftieth season, then, was very disappointing, yet the promise for the future is great, and it is pleasant in this context to note that the puppies, now all in from walk, appear to be of a high standard—again we must appeal urgently for people to walk this year's puppies. With these hopes for the future, we may take encouragement from a few more memories of the past.

The Opening Meet of 1916 is described: 'We met at Scarlet Wood, near Stonegrave, but the rain came down in crystal rods . . . After an hour's paddling we called off and went home soaked to the skin.' At the end of that season these words appear: 'It is devotedly to be hoped that we never have to record a worse hunting season than the one we have just survived'.

Trains were more of a problem in those days. 'On All Saints we met at Kirby Moorside . . . A second hare was nearly accounted for, but the Master had to call off to enable hounds to catch their van at the station.' On another occasion: 'Finally the hare took to the lines again, and ran straight towards the 4 o'clock train steaming out of Ampleforth Station. The Master had some anxious moments until the driver jammed on his brakes and let hounds get clear of the line.'

There were other problems too: 'After running for an hour and forty-five minutes the fox, looking very weary, got up in the midst of some followers near the village church, and took refuge in some outhouses'. And on another day: 'The huntsman viewed a large dog-fox stealing away. The pack—for whom a fox-line is a mere nursery puzzle—were after him before the field quite realised what was happening. Reynard opened the run by swinging left-handed and sinking some four hundred and fifty feet down High Woods, as though his point were Coxwold. However at the foot of Jerry Carr he changed his mind and described a figure of eight in the long spinney west of the Water Gate.' All went well though for 'Guilty put up a fine hare and recalled the pack to serious work'.

The kennels received attention: 'Nor must we forget Mr Stephen Cravos for his present of cooking apparatus which has been the means of enhancing the cuisine of our kennels'.

There were great days such as: 'the great scenting day at Salton when hounds killed in the dark near Muscoates, and continued hunting unaided till midnight. All these runs clamour for description which we must deny our readers.' So must we, but to end we must give a few lines of the old Hunt Song:

The Mowbray Vale and the Hambleton Hills

So-ho Tally-ho

They ring to the horn that tells our kills.

SEA SCOUTS

This has been a year of reconstruction. R. M. Davey having gone on to receive his Queen's Scout badge, with the good wishes of all, M. M. Judd has staunchly taken his place as Troop Leader, assisted by J. G. Campbell, W. A. Dawson, A. E. A. Ford-Jones and C. J. A. Ryan as Patrol Leaders. (Brother Thomas has a new assistant in Brother Bede, but Brother Eustace is still very much welcomed in his vacations.)

The weather has been poor for sailing (little wind, and ice most of the Spring Term). But there was enough wind in the autumn for *Elmina* to show what she could do and we even managed to get in some sea sailing in a whaler, under the courteous auspices of Scarborough College, for which we cannot thank them enough.

And so, becalmed and icebound, our energies have gone into small improvements, and into replacing the nissen hut, which has served for so long as our kitchen. The new building, which will also serve as an auxiliary boathouse, is built in concrete by a new method. The 4" walls were cast on the floor and then hauled up into position by a winch (they weigh up to 3 tons). Light is provided by the roof, which is made of fibreglass sections cast in the troop room. The materials for this were kindly given by Fibreglass Ltd and Beck Koller Ltd. The roof overhangs the sliding doors at the front by five feet to give shelter and provide space for a portable altar. The effect is handsome—a matter for pride for those who put in all the hard work and had the thrill of building it.

THE ROVERS

NUMBERS in the Rovers have kept steady at about forty and weekly visits to Alne Hall have continued throughout the term. T. O'Brien has been in charge since September; he has been kept busy, since in addition to organising the various Rover activities, he has also been in complete charge of the Junior House Scouts. Ogilvie Forbes has however done a great deal to help him with this work.

As is elsewhere noted in the JOURNAL a new venture was started towards the middle of the term, that of visiting weekly the Mental Hospital at Claypenny Easingwold. This has now become a regular activity of the Rovers and promises to be a most valuable one.

There have been the customary visits from groups at the Hatfield Borstal and we on our part managed one return visit during the term.

After we had entertained Marske Hall (a Cheshire Home near Redcar) last summer, the Matron wanted us to make a return visit to Marske, which we succeeded in making during the term. All who made the visit were most impressed with the happy atmosphere of the home and our thanks are due to the Matron for inviting us and for showing such generous hospitality.

Lastly, a most successful 'Binge' was held and our thanks go to Fr Peter for allowing us to use his Gym at the Junior House for this purpose.

THE COMBINED CADET FORCE

ARMY SECTION

In this very short term there were only five training days. These were devoted to courses. The highlight of the term was the Field Day. The Army Proficiency Certificate candidates went to Strensall for the Examination; the R.E. and R.E.M.E. courses went to Ripon and Catterick respectively, and the rest of the section trained locally. The morning was spent in a map and compass scheme in the thick jungle country between the lake and South Lodge. No. 2 Company proved the best at this, with No. 1 as runners up. The afternoon was devoted to tactical schemes, each company working independently in its own area. Apart from rain at the end of the day, it is considered that this was one of the most successful Field Days in recent years. It reminded everyone that there is magnificent training ground within easy range from the School.

The following promotions were made during the term:

To be Under-Officer: O'Brien T. W., Gibson D. S. C., Morris J. A. R., Howeson R. F. J., Powell A. J. W., Savill P. D.

To be C.S.M.: Bennetts H. D., Butcher N. F., O'Donnell T. H. N., Peel N. C.

To be Warrant Officer: Pearson T. A. S.

To be C.Q.M.S.: Fitzgerald-Lombard P. J., Lorrinan J. A., Mackey C. L.

To be Flight-Sergeant: Whigham W. I., Nicholson J. R., George M. P., Mathias M. C.

To be Sergeant: Blackiston P. A., Brockhurst Leacock J. M., Gornley P. B., Gorst C. R., Grant-Peterkin A. P., Grieve J. E. H., Hardcastle P. F. J., Herbert S. B. H., Hewitt P. F., James C. A., Knock A. D., Lister R. M., MacEwen A. H. L., Marchment D. C., Parker Bowles R. E., Pugh K. O., Rietchel P. A., Tuffnell D. R., Davies J. A., de Hartog N. J., Fenwick T. D., George M. P., Mathias M. C., Ahern F. T., de Chazal G. L., de Guingand A. P., de Sousa Pernes D. C., Fraser H. A., Sayers J. J., Smith J. R.

To be Corporal: Bussy J. M., Byrne P. D., Dawson R. A., Elwes M. S., Freeman M. H., Hay A. M., Hadow R. J., Hodgkinson M. E., Holder D. Q., Knox E. V., Leach S. M. J., McKelvey T. P. C., Marsden J. B., Medlicott P. S., Morris J., Noel C. W., Ramsay A., Samuels D. J., Scott M. A., Spencer M. G., Taylor M. E. C., Wardrobe J. W., Worsley D., Chimes P., Fane-Saunders T. C., Pahlabod S., Ryan G., Sampson B. A., Russell I. C., Williamson G. A., Willans S. W., Brennan T. K., Sherbrooke S. A., Tate T. P., West D. N.

To be Lance-Corporal: The Viscount Clanfield, Cooke-Hurle R. E., Ramsay A. J. P., Thorburn-Muirhead J., Wakely W. B., Walsh A., Wildermuth P. E., Crichton Stuart J. N., Lister R. C., Owen M., Thorniley-Walker G. R., Walker J. S.

To be J/C: Biggs P. A., Clarence Smith W. G., Corrigan P. K., Grzybowski G., Kennedy D. W., Kilmartin K. S., Lewen S. R., Miller J. M., Mooney St S. A., Murphy R. J., Polonieccki P. B., Raftery K., Clive D. C., Fleming N. P., Gallagher C. H., Hunter W. Q.

To be Leading Seaman: A.B.s Avery R. F., Conaghan M. C. E., Deacon M. J., Lukas M. H. K., Robertson M. W.

To be A/B: O.S. Armstrong M. J., Barry R. M., Bell C., Bevan M., Blake R. J., Blenkinsopp R. J., Broadhead C. M., Brunskill A. J., Burnford J. M., Collingridge P. R., Dawson W. A., Fearnley C. W. P., Hayes T. F. L., Hillgarth T. P. A., Howarth D. P.,

Judd M. M., Leonard R. J., Lomax J. K., McDonough R. M. J., McIlvenna M. F., Mayne P. H. P., Moor J. M., Polanski M. A., Rambaut M. A., Ryan F. B., Sarll C. M. G., Schlegelmilch T. L., Vaughan J. E., Young J. A.

Army Proficiency Certificates.—Passes: Bannister R. M., Benson A. F., Blackledge J. E., Blane C. J., Boardman A. H., Bromovski A. S., Campbell J. G., Fenwick J. F., Fuller M. J., Greenfield J. A., Henry P., Higgs R. J., Howard J. N., Knight D. B., Lawder J. R., Robinson M. J., Rogerson A. J., Stuart-Douglas M. F., Weld C. H., Wortley R. J.

ROYAL NAVY SECTION

L.S. T. W. O'Brien, who last term assisted with the pre-entry training, returned to the section to be Cadet U.O. His place with the pre-entry has been filled by L.S. Whinney.

Training continued throughout the term and a number of new evolutions, which should prove of value in future projects, were exercised. Once more we were extremely fortunate with the weather and on one occasion only did it interfere with our activities.

The weather was favourable to us, too, on Field Day. Twenty cadets went to Linton-on-Ouse and despite slowly deteriorating conditions all managed to get airborne. Half the party flew in a Sea Prince whilst the others were able to handle Chipmunks. It is typical of the effort that Linton makes on our behalf that on a day when weather conditions were unsuitable for normal training the instructors were willing to take our cadets up for prolonged instruction instead of enjoying a free day. For all their efforts on our behalf we are much indebted to our parent establishment.

The remainder of the cadets, some ninety strong, went to the Royal Engineers' bridging camp at Bishop Monkton, near Ripon. A mile section of the River Ure was used for an exercise consisting of a terrorist attack on the camp. The attackers used inflatable rescue boats and the defenders were in assault boats. Much ingenuity was used on both sides and the scheme proved very successful.

In the Easter holidays two members of the section who were awarded flying scholarships are learning to fly whilst a party of cadets are doing a naval aviation course at R.N.A.S., Brawdy, in South Wales.

ROYAL AIR FORCE STATION

This was a term of much contact with our local R.A.F. Stations from whose willing co-operation in our training we have benefited greatly. The Station Commander of R.A.F. Catterick, Group Captain J. O'Sullivan, O.B.E., paid us a visit and we were able to take advantage later in the term of a night exercise and realistic map-reading scheme in the areas around R.A.F. Catterick. R.A.F. Dishforth was our host for Air Experience Flying several times, while Wing Commander L. Davies, A.F.C., of R.A.F. Topcliffe, laid on two of his most experienced instructors, Flt-Lt. E. Tucker and Flt-Lt. B. Peace, to visit us regularly during the term for advanced navigation and signals courses which culminated in a successful Field Day programme. R.A.F. Leeming welcomed the Junior members of the Section and showed them aspects of the life on an R.A.F. Station. Our grateful thanks are extended to all those busy members of the Service who worked so hard and effectively for our welfare, not forgetting H.Q. Air Cadets for arranging our Camp in Germany, an account of which follows.

CAMP AT R.A.F. GEILENKIRCHEN

On 31st March, ten members of the Section flew from Gatwick Airport in a Super Argonaut to Germany to spend a week as guests in the Officers' Mess of R.A.F. Geilenkirchen. The programme for the week was constructed to show how an R.A.F. station, with a strike force of Javelins and Canberras, acts as a single unit to carry out its allotted task. Visits were arranged to other R.A.F. stations and also to nearby Germany cities for interest and recreational purposes. A night exercise and a visit to the Police Headquarters in Düsseldorf were further successful aspects of the visit. The welcome extended to us by the Station Commander, Group Captain D. Rixson, O.B.E., D.F.C., A.F.C., who entertained us one evening in his house, the privilege of living in the Officers' Mess, the interest and enthusiasm of our organisers, Flt.-Lt. A. Whitwam and Flt.-Lt. R. Elliman, made this visit unforgettable and we offer them our grateful thanks.

SHOOTING

DURING the past two terms shooting on the Miniature Range has followed the usual plan. The Autumn Term was devoted to Classification, the Inter-House Competition, training of new boys, and the Staniforth Cup competition. Inevitably this was a crowded programme and involved considerable organisation by the captain, C. M. Langley. St Dunstan's, by beating St Oswald's, won the Classification Cup and the Inter-House Competition resulted in a win by St Edward's who finished one point up on St Oswald's. Towards the end of term an VIII was selected to compete for the Staniforth Cup and after five practices the score of 768 points out of 800 was a creditable one. In the Lent Term forty members were selected for the Shooting Club and all practised for the important 'Country Life' Competition. The result can be seen below and success was in part due to K. O. Pugh who spared no efforts to develop a strong VIII and partly through C. H. King who, as leader in the Landscape target shoot, gave decisive and explicit fire orders.

K. O. Pugh was a worthy winner of the Stewart Cup with an average, over ten shoots, of 98.6 points out of 100. Close behind came M. George, J. Miller, S. Watling and T. Hillgarth, all over 96.0 points.

To finish the term eight R.A.F. cadets entered the 'Assegai' competition. The result is awaited.

'COUNTRY LIFE' COMPETITION

	Group	Rapid	Snap	Total	Landscape	Total
H.P.S.	20	50	30	100	24	124
K. O. Pugh	20	48	30	98	24	122
S. H. Watling	20	49	30	99	24	123
M. P. George	20	48	28	96	24	120
T. B. Knight	20	48	28	96	24	120
T. P. Hillgarth	20	48	27	95	24	119
J. M. Miller	20	48	27	95	24	119
C. M. Sarll	20	47	27	94	21	115
			Totals	761		950

THE JUNIOR HOUSE

It is with deep regret that we record the death of Mr Gordon Gilbey. He was a great friend and benefactor of the Junior House.

The six candlesticks and the harmonium are among his gifts to the chapel in which he took a special interest. We offer his family our sympathy and prayers.

The term has gone smoothly in spite of considerable sickness which persisted to the end of term. Inevitably this interfered with the games and training for the Cross-Country race. More seriously the examination results at the end of July may reflect the loss of a good deal of time by a large proportion of the House.

THROUGHOUT the term the greater part of the Second Year were given instruction and practice in .22 rifle shooting.

The standard reached by the best sixteen was high and many who did not compete in the final stages have sufficient experience and skill to continue when in the Upper School.

The Gosling Cup for the best .22 shot was won by P. M. Horsley with 66 points out of a total of 70. Others near were T. M. Fitzalan-Howard 65, M. J. Poole 65, C. M. Shaw 65, D. Callaghan 64 and J. H. Leeming, T. N. Gilbey, J. C. Gaynor, Hon. J. and M. Morris, Hon. A. R. M. Fraser, A. R. Windle and D. C. Ogilvie can from the records of fifteen practices be relied upon to shoot a tight group.

THE Boxing Competition was well up to the standard of previous years. It was difficult for the judges to pick the best boxer and they decided that the Cup must go to M. J. Poole. The runner-up were D. C. Ogilvie and S. A. Maclaren.

The following took part in the Boxing Competition. (winners on the left.)

Devas	v.	Fitzalan-Howard
Shirley-Dale	v.	Heagney

Sutcliffe	v.	Dowling
McGrath	v.	Seilern-Aspang
Waide	v.	Goss
Roche	v.	Ryan
Rochford	v.	Ryan
McKenna	v.	Pearce
Morris	v.	Dowling
Poole	v.	Maclaren
Grieve	v.	Waddilove
Stiillard	v.	Ogilvie

THERE was added excitement to the end of term by the arrival of Mr Sebastian de Ferranti in a helicopter which landed in front of the House. Some were lucky to have a ride round the Valley, but shortage of fuel restricted his kindness.

CROSS COUNTRY

FOR the first time ever a cross-country match was arranged against another school. Howsham Hall were to be our opponents. A small group of volunteers undertook some energetic training under Fr Simon. By way of preparation two practice matches were run against teams from the Upper School. In the first St Edward's and St Wilfrid's provided very strong opposition and beat us 25-59. Hornyold-Strickland did well to finish third, but of the others only McKenna and Poole managed to beat any of their opponents. St Cuthbert's were kinder and sent us a team which was easier to cope with for the second match. We won this 31-49. Hornyold-Strickland and Pearce were first and second, with Poole and Maclaren fifth and sixth.

The long-awaited Howsham match was lost by the large margin of 26-54. It should have been even more, but after about three-quarters of a mile Howsham, who were well ahead of all our runners, took a wrong turn and allowed us to get on terms again. Hornyold-Strickland was fourth and Poole sixth. Although well beaten we enjoyed the match and hope

it may be repeated next year. The following were in the team in this or the previous matches: H. C. Hornyold-Strickland, M. A. Grieve, M. J. Poole, M. J. Pearce, T. M. Fitzalan-Howard, Hon. J. M. Morris, D. P. McKenna, C. M. Hardy, P. J. Rochford, M. M. Forsythe.

As was expected from the form shown in these matches Hornyold-Strickland was a clear winner in the House cross-country race, but he was well tested by Poole who was actually leading 200 yards from the finish. The course for this and the other races was different from that usually run: it started and finished near the Junior House cricket field and was a little longer than the previous one—about two miles. Of the seventy-two runners the first twelve to finish were: Hornyold-Strickland, Poole, Pearce, Grieve, Stilliard, Hardy, Maclaren, Blackledge, Dowling J., McCraith, Fresson, Dowling S.

RUGBY FOOTBALL

THE rugby games this term were marred by illness. Not only were some members of the first set unable to play in the ordinary weekday games but also all the matches with other schools, with the exception of two, had to be cancelled.

Nevertheless, this difficulty gave opportunities to other players in the lower sets to show their ability among the regular members of the first set. In this way two players, J. C. Gaynor and C. M. Shaw, from the set below managed to gain places in the team and they formed a most valuable pair of forwards. The set games in general were good and especially so at the beginning of the term when the ball was always handled well and there was a great deal of open and fast rugby. This style of play was demonstrated to great effect in the match against Scarborough College, whom we defeated by 37 points to nil. In this match the forwards gained an almost complete control of the ball in all departments of the play and gave the backs many oppor-

tunities to run and pass, both of which they did with great success. In the match against St Martin's School we fielded a reduced side. The team showed glimpses of its form which it displayed against Scarborough College, but owing to the very difficult conditions underfoot, fast, open play was hazardous. With a well-organised opposition and a slippery ball the backs could rarely cut loose and the match ended with only two tries having been scored against one try for St Martin's. It was a hard game played in wet and snowy conditions and with a commendable amount of handling by both sets of backs.

Colours were awarded to M. S. L. Waide and N. G. J. Gaynor.

The following represented the House in the two matches: P. J. Stilliard (Captain), P. M. Horsley (Vice-Captain), D. C. N. Ogilvie, J. P. Rochford, M. A. Grieve, M. J. Poole, M. J. Waddilove, E. A. Blackledge, M. S. L. Waide, N. G. J. Gaynor, D. Callaghan, S. J. Dowling, A. R. Windle, C. M. Shaw, J. C. Gaynor, D. G. Marsden, C. B. C. Dalglish, J. D. Dowling.

SEVERAL Old Boys of the Junior House have sent Fr Peter donations for the memorial to Fr Iltyd Williams.

Plans for a memorial screen and door, made by Thompson of Kilburn, at the boys' entrance are *en train*.

A piece of Georgian silver plate has already been acquired and is in use as a communion plate. A further sum has been spent on silver cruets for the Chapel in his memory.

THE retreat was given by Fr Benedict Webb. We thank him sincerely for his discourses and help.

ON the last Sunday of term a small field competed for the Beagle Hunt Point-to-Point Cup. M. J. Pearce arrived in first, somewhat exhausted by the muddy course over Bathing Wood-Lion Wood-Black Plantation to the Junior House Rugby field.

THE PREPARATORY SCHOOL

THE Officials for the term were:

Head Captain: R. A. Fitzalan Howard

Captain of Rugby: D. C. Judd.

Captains: R. D. Dalglish, G. R. Gretton, M. P. T. Hubbard, R. J. A. Richmond, M. H. Ryan.

Secretaries: N. R. Cape, C. G. M. Meares, R. D. C. Vaughan, R. J. Ryan.

Sacristans: R. F. Hooke, G. T. D. Sandeman, M. A. G. Viner, E. W. S. Stourton, R. F. C. Magill.

Ante-room: P. G. Westmacott, R. W. H. Coghlan.

Bookmen: J. E. Spence, P. O'K. Craven, J. D. A. Birtwistle, S. M. Craston, G. E. Bankoff.

Art Room: M. T. Ritchie, A. N. G. Bird, C. Williams.

Librarians: J. P. G. Pickin, J. S. M. Robinson.

Carpentry: R. J. Kelly, T. A. Glaister.

Office-men: A. M. J. S. Reid, F. G. Lukas.

WE were sorry to miss Fr Hilary for the whole of the term, but we are glad that he has made such a good recovery. It has been a great delight to have Fr William as acting Head Master.

NURSE O'DONOVAN went to hospital in the middle of the term with pneumonia, but we are glad to hear that she is making a good recovery. We are most grateful to her, and to Matron and Nurse Bradshaw and Nurse Stewart, for all that they have done for the boys in this rather trying term.

DURING the holidays the Bolton, Barnes and Etton dormitories were decorated. These three dormitories have also, like the Fairfax, been connected to the stereophonic installation in Fr Gervase's room. The ceilings of the Great Chamber and the swimming-bath have also a new look.

A NEW cinema apparatus has been installed which seems to be brighter than its predecessor. The films this term included a life of Sir Winston Churchill, and the ladies very kindly allowed each form into their common room to watch part of Sir Winston's funeral on the television.

AS Ash Wednesday occurred on the Feast of St Aelred this year, the usual St Aelred's Day holiday was transferred to the Feast of St Gregory. Fr Abbot very kindly said the Mass and preached a delightful sermon. The weather was perfect, and the Third Form had their usual outing to Rievaulx, followed by a bean-feast (literally) in the Fairfax Arms. The other forms had camp-fires and buttered toast in their cubbing grounds.

ON Ash Wednesday, on the Feasts of St Gregory and St Benedict, and on some Sundays, we made use of the new fasting laws and allowed the boys to receive Holy Communion an hour after breakfast at the principal Mass. Although on most Sundays boys normally still make their Communion at an earlier Mass, visitors are of course welcome to receive Holy Communion at the 10 o'clock Mass.

THE term ended with the usual excitements of exams, packing, colour cakes, special teas for Captains and other officials and for the leading T.A.R.S. rugby teams, and with the surprise landing of a helicopter (containing Mr Sebastian de Ferranti, an Old Boy of Gilling) on the skating-rink. For all the treats except the helicopter, we wish to thank Matron and her staff, and Matron in particular has earned our thanks and our praise for the wonderful way in which she has organized so many things this term.

WE congratulate Mr and Mrs Grünfeld on the birth of a third son, Joachim.

ART

Most of the older boys are interested in design at the moment, so we have been busy studying colour and patterns with which to decorate a number of cardboard plates. Some now look quite valuable! The most original ideas came from: Cape, Dalglish, Ritchie, Reid, Birtwistle, Gretton, Craston, McAuley, Bird, Glaister and Robinson—whilst Guiver M., Williams, Lintin and Barker-Benfield, have painted theirs the most attractively. Stourton E., Fitzalan Howard R., Ritchie, Craston, Reid and Birtwistle have also produced some good pictures.

Form II have also been engaged in pattern-making. Haphazard 'squiggles' have developed into funny people and monsters which became the motifs for border-designs. We have painted towns, too. The boys were split up into groups and each group given a large sheet of paper, on which they planned their towns. These are not finished, but the most successful so far is the Spartans, with the Romans' coming a close second. R. Hornyold-Strickland has done his own impression of a town—and Herdon, one of Churchill's funeral. Both very well done. Other good pictures were done by: Franklin, T. Dowling, J. Glaister, New, Clayton, Murphy, Gosling, J. Durkin, Ratcliffe, R. J. Nelson, McDonnell, Gosling, Townsend, Rambaut and Gaynor.

L.P.

This term the First Form have had several projects on hand. They first made a model stage with scenery and figures from Robin Hood—this we hope to extend next term. They are now making a street scene with model houses, churches, shops, buses and cars made out of cardboard. Next term we will set it up on a cardboard base and add figures to give life to it. Many good pictures have also been painted.

The most promising students this term are O'Connor, Mahony, Marsden, Tracy, Forster, Foll C. and Sandeman C.

Form IB have made some very fine figures modelled out of clay. The most outstanding ones were made by Sandeman C. and Heath. They are now making geometrical solids out of cardboard.

Form IIC have also produced some good work. Glaister J., Brady, New and Lewis all show talent.

W.M.

MUSIC

The school musicians continued to make excellent progress. They practised, purposefully and persistently, and the good results of their hard work could be seen clearly in the informal concert at the end of the term. Violin pieces were played by Loring, J. M. Pickin, M. Guiver, R. Fitzalan Howard, Brooks and T. Dowling, there was a cello solo by Fresson, there were pieces by the Recorder Groups, and Piano solos or duets were played by Birtwistle, Gretton, Marsden and Dalglish. Dalglish, J. M. Pickin and M. Guiver were the outstanding performers, but the whole programme was most enjoyable, and we were very grateful to all those who played for the excellent concert they provided.

CHESS

For three-quarters of the term the Grading Competition continued to give an accurate ranking list of the School's chess players. J. Birtwistle held the lead, but his closest rivals had been improving, and his fearsome attacks were more often held than in the past. Towards the end of the term there was a three-game match between him and T. Glaister, for the Third Form Championship. Each won a game, and in the final game Glaister's defensive play finally triumphed, in a struggle that lasted eighty moves.

Meanwhile the best six in the Second Form played an All-Play-All tournament

to find their Champion. Gaynor and Herdon tied for first place, so they had a three-game match, which was won by Gaynor.

CROSS COUNTRY

THERE were five cross-country races this term, and from the results there was no doubt that Hubbard was the best runner in the Third Form. In the Second Form J. Durkin, Fresson and Gaynor were the best in this term's races, and O'Connor was generally the outstanding runner of the First Form. The Trojans won three of the five races, and consequently they were running in red jerseys as Champions more often than not, thanks to the teamwork and enthusiasm of J. Durkin, Gaynor, Peacock and Ainscough, and the support of several others.

BOXING

It was in March, the month called after the God of War, when the snows began to melt, the sap to rise, that the Roman generals led their armies out of winter quarters.

Indeed one of them, the great Julius Caesar, marched his indomitable fighting men across Europe to the English Channel whence they sailed, rowed and even swam—it was then the Channel was swum for the first time (Captain Webbe, pshaw) to the shores of this island.

What was more natural, then, than that some of these redoubtable warriors should have found their way up to York, and beyond—to Gilling! There they must have found things to their liking; for, could they have been alive again over the 23rd and 24th March, they would have seen some young

Romans fighting in the boxing contests in Gilling.

Twenty-nine bouts there were, packed with enough action and diversity of incident to set the light dancing in the eyes of these stern old warriors.

Here, while the air was full of the thud of leather and the scrape of rubber on the canvas, fierce aggression clashed with resolute defence and in the final tally, the defenders shared the honours with the aggressors.

This is as it should be. What is boxing but the art of self-defence! Indeed, it was the high standard of this 'self-defence' that won the approbation of the critical observers.

Hubbard, Lintin, Durkin J., Pickin J. P., Seilem and Herdon showed that crafty, skilful defence followed up by quick counter-attack was the most effective way to slow up and draw the sting from the attack of Birtwistle, Ritchie—a splendid two-fisted boxer, Lewis, Durkin C. M., Peacock—a promising southpaw, Campbell and Potez—the last two, heart rousing, aggressive fighters!

Other boxers who, steadfast and resolute in defence, made the tasks of their opponents very difficult indeed, were Murphy, Fresson, Craston, Ryan A. M., Stourton, Westmacott, who showed ability to vary his punches, Reid, a stand-in, whose defence was unusually good, Sandeman G., Hooke R., whose quick reflexes prevented his decapitation by some blood-curdling uppercuts of Bird and McAuley, not to be intimidated by the scowls and facial contortions of Ryan R. J.

Lastly, a salute to those, who like the Wrights and Magill, fought on to the end, without hope, till nothing but their courage remained. May they never falter in their resolve to do so during their lives...

Mr Goring, who by his quiet authority, prompt and skilful handling of the contests—in this he was ably supported by the judges, Shepherd and de Sousa Pernes—earned the appreciation and gratitude of all present. He not only

praised the courage and skill of the boxers but paid tribute also to their instructor, Mr Callighan.

May the present writer add another pebble to the pile—by now quite a landmark—of one who, by his patience and extraordinary skill, has taught so many Gilling boys, so well and for so many years, the noble and manly art.

Thank you, Sergeant!

The cups were awarded to:

Judd, as being the best boxer in the Seniors.

Ritchie, as being the best loser in the Seniors.

Gaynor, as being the best boxer in Form II.

Peacock, as being the best loser in Form II.

M.P.L.



RUGBY

JUNIOR U.II XV RESULTS

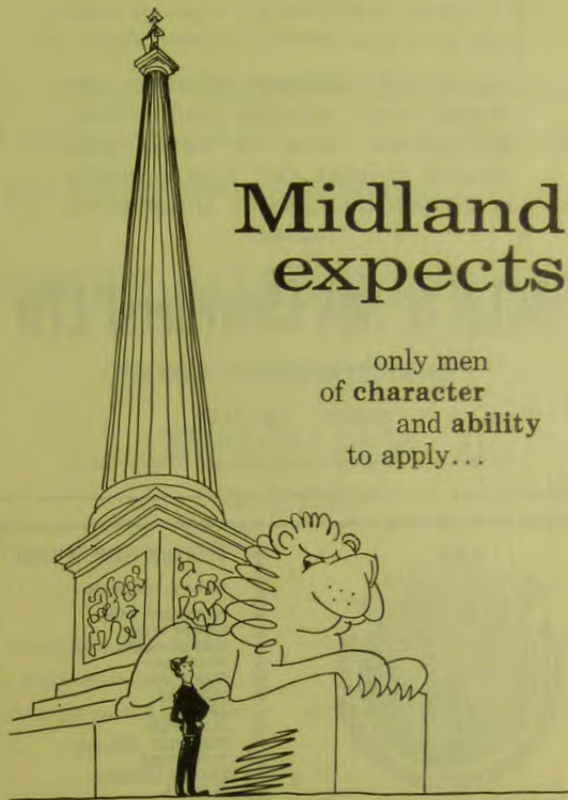
v. Glenhow	H	W	24—0
v. Glenhow	A	W	8—0

As the above record shows, only two Junior matches against other schools were played this term. An epidemic put an end to the usual 1st XV matches but fortunately (or unfortunately), Glenhow happened to have the same germ which was attacking Gilling. The first encounter between the two Junior teams ended in a rather easy victory over a Glenhow side which, though older by four or five months, was less experienced, especially in the art of getting possession from the loose scrums and providing scoring chances for the backs. J. Spence, A. M. Ryan and Sutherland formed a solid front row and gave Ainscough and Sandeman a good broad front to shove against. Loring and Gaynor were a harassing

pair of wing-forwards, never far from the ball when it was among the backs and always at hand to snap it up and carry on the movement if it was dropped. Potez gave valuable support at times, though evidently short of wind after a recent spell in the Infirmary. Of the backs, J. Durkin at scrum-half went very hard for his four tries, each gained from a quick heel when the scrum was near the Glenhow line. Fresson's (2) and Birtwistle's (1) were long range efforts of hard and fast running, while Westmacott chose the right moment to go through on his own when the defence was determined that Fresson should be stopped before he got into his stride. Although the eight tries were all scored by the backs, the forwards shared the honours by providing the quick heeling which made them possible; not forgetting their coach, Sergeant Callighan, whose assiduous training had drilled them in that difficult art.

The return match at Saltburn was played on a rain-soaked ground against a slightly strengthened team which had been training to have its revenge. Both teams played a very hard game and as well as could be expected under the very difficult conditions. The five newcomers to the side, McDonnell, Liddell, Lewis, Murphy and Cape, all justified their selection, though Cape was not as effective at fly-half as Westmacott had been in the previous match—perhaps not a fair comparison when the conditions were so slippery. J. Durkin again showed how difficult a player he is to stop when anywhere near the line, by scoring both the tries, one of which was converted by Ainscough.

The following played in the Gilling Junior XV: J. E. Spence (*Capt.*), A. M. Ryan, Sutherland, Ainscough, Liddell, C. Sandeman, Loring, Potez, Gaynor, McDonnell, J. A. Durkin, Westmacott, Cape, Murphy, Fresson, Birtwistle, Peacock, Lewis.



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J.G.B.



J.G.B.

THE AMPLEFORTH JOURNAL

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Part III

THE WESTMINSTER CENTENARY

1065—1965

IF 1066 is the first memorable date in the history of England, 1065 is correspondingly memorable in the annals of Westminster Abbey. The Norman Conquest was occasioned by the death of Edward the Confessor on 5th January 1066. Only a few days before, on Holy Innocents' Day, 28th December 1065, he had assisted at the consecration of the new Abbey Church, whose building had been one of the great preoccupations of his reign. It was a Norman church, for Norman architecture arrived in England before Norman kings, though it was William the Conqueror who began the custom of being crowned at Westminster. Edward's church was replaced gradually by the present Gothic building between 1245 and 1388—they began by building a new choir on to the old nave, and later demolished the nave and attached a new one to the choir, thus setting a precedent for Ampleforth to follow in the twentieth century.

But Edward was not the first founder of Westminster. St Dunstan had restored the monastery a hundred years earlier, and there had been a church on the site from the seventh or eighth century. Medieval legend had it that St Mellitus, the bishop of London contemporary with St Augustine, was forestalled in the consecration of an earlier church by St Peter, who came the previous night to consecrate his own church, which was seen ablaze with light by the terrified fisherman who had ferried the apostle across the Thames.

So much for the origins of Westminster. The monks remained in possession of the church until the dissolution of their monastery under Henry VIII. Four of the monks returned when Queen Mary restored the monastery, and with monks from other houses, and six novices, they led the monastic life until the new Queen Elizabeth suppressed them again. One of those six novices was Dom Sigebert Buckley, who survived a subsequent life in prisons until he was set free on the accession of James I. For his last seven years he lived in lodgings at Clerkenwell, and was cared for by monks of a new generation. For during the Elizabethan persecution, several Englishmen had taken Benedictine vows in monasteries abroad; some of these obtained permission to

return as mission-priests to England, and the English monks of the Italian congregation soon established contact with the aged Dom Sigebert. In 1607, as the last surviving monk of the old community and therefore possessor of all its rights and privileges, he admitted Robert Sadler and Edward Maihew to be monks of Westminster, and thus ensured through them the succession of his monastery and of the old English Benedictine Congregation.

Other monks were subsequently professed for this congregation, and most of these settled in the new convent of St Laurence in Dieulouard to whose community the old abbatial title of Westminster was appropriated. In those days there was some design on the rights and even on the properties that might be regained if a Stuart king should change the religion of England again. That dream has long since faded, and the maintenance of the old titles is now merely the expression of our claim to continuity with the medieval monks—a claim peculiarly well-founded in the case of Ampleforth and Westminster. The community of St Laurence was expelled from France after the French Revolution, and after some years of wandering chiefly in Lancashire, settled in Ampleforth Lodge in 1802.

In the new Abbey Church at Ampleforth a tile from Westminster Abbey has been incorporated into the wall of the sanctuary. It is flanked by the two coats of arms used by Westminster in medieval times, one of which has been assigned as the proper coat for Ampleforth's use. Westminster Abbey now uses a more recent coat granted in the Tudor period. The inscription round the tile reads, *ATTENDITE AD PETRAM UNDE EXCISI ESTIS*—Look unto the rock whence you are hewn: a nice reminder to us of St Peter's continued patronage.

In this year of the Westminster centenary we have been fortunate to find in Abbot Herbert Byrne a worthy recipient of the title of that Abbey (as is more fully recorded in *NOTES*); and we offer our fraternal greetings to the Dean and Chapter who now care for the great monument with the dignity its history deserves.

EDITORIAL

WHEN an Amplefordian speaks of 'the community', it is normal to suppose he is referring to the monastic familia, both here and on the parishes. But that is not the only Amplefordian community; there are two others. One is composed of that familia, the lay staff and the school; it is a single city, set on a hill, living a common life with common ideals and pursuing a common aim. The other is composed of that city and all its hinterland of parents and of Old Boys.

The relationship between these three communities might be illustrated by this image. It is as if within a circle could be distinguished three concentric circles. All three together make up the total Amplefordian community, the inner two make up the School community, the innermost is the monastic familia, and the centre is the Church. There is organic development out from that central point, each community opening onto, growing into its neighbour, simultaneously sustaining and receiving; and the totality is open to, is part of the English Church, receiving and, to the limit of its vocation, sustaining.

Elsewhere in this Journal are the tokens of all the things that our community lives by and the way in which it is moving; there are the speech of the Headmaster at Exhibition, the article of Fr Barnabas, the speech of the London Area Secretary at the A.G.M. of the Old Boys' Society. These express vividly the need for and the opportunities facing the effort of each part and of the whole, need and opportunities with respect to ourselves, to the English Church and to the country.

The Chinese have, we are told, a written character for the word 'crisis' that combines the characters for 'danger' and 'opportunity'. The next few years will assuredly be critical for us in that sense, both because of the political and social situation and also because of the momentous changes taking place within the Church. All three elements of our total community must therefore work together to form our response.

In all this movement the Journal has its part to play. It is a forum in which representatives of all three parts can address the whole. The Journal is not meant to be addressed to any of the three in isolation. In it there should be the voice of the monks on the great themes of religion today affecting abbey, school, parish and the church as a whole, the voice of the School community on educational and social issues, the voice of the parents and Old Boys on every matter of their experience, needs and demands. It is to fit the Journal for this role that, for example, the Old Boys' News is being expanded, the Review Section entirely reformed, the Correspondence Section has been instituted and the article space more than doubled.

This is the way in which we see the Journal. It sounds a little ambitious, and doubtless the actual achievement will be somewhat more

humdrum than we would wish. But that is what we are aiming at, and we hope that a copy of the Journal will find its way to the hands of every Old Boy, every parent and every member of the School, and that from them will come the support, advice and contributions that will make it a real point of meeting and dialogue for the community of Ampleforth.

ONE BREAD, ONE BODY

If you want to understand the Body of Christ listen to the Apostle saying to believers: 'You are Christ's body and his members'. If, then, you are Christ's body and his members, the sacrament which lies on the Lord's altar is yourselves, the sacrament which you receive is yourselves. It is to what you are that you reply AMEN, by this reply apposing your signature. You hear CORPUS CHRISTI and you reply AMEN. Be a member of Christ's body, that this Amen may be true. But why in bread? Let us forget our own ideas, and listen again to the Apostle himself, who says of the sacrament: 'One bread, one body is made up of the many of us'. Understand and be glad: unity, fidelity, devotion, love. What is this 'One bread'? 'One body from many'; remember that bread is made not from one grain but from many. . . . He who receives the sacrament of unity and does not hold fast to the bond of peace, receives not a sacrament to aid himself, but a testimonial against himself.

ST AUGUSTINE.

FROM LECTURE HALL TO AUSCHWITZ

DR FRANKL is a well-known Viennese psychiatrist, the Professor of Neurology and Psychiatry at the University of Vienna. Jewish by race, he was imprisoned by the Nazis in Auschwitz.

In this article he argues that the central feature of man's mind is what he calls 'the will-to-meaning', the need and desire to give a sense to one's life. Many mental illnesses are caused or intensified by the frustration of this, and he believes that some psychological schools of thought have so nihilistic a view of man that the treatment they suggest renders impossible or very difficult the satisfaction of the will-to-meaning. He illustrates with many examples from his own experience, and passes from a discussion of individual cases to one of the spirit of the age. He ends with the assertion that 'the gas chambers of Auschwitz . . . were ultimately prepared not in some Ministry or other in Berlin but rather at the desks and in the lecture halls of nihilistic scientists and philosophers'.

A WELL-KNOWN psychiatrist once said that Western Humanity had turned away from the priest to the doctor. Another psychiatrist complained that nowadays so many patients approached the medical man with problems which should really be put before the priest; but when one tried to send them to a priest they would not go. Actually, we find that patients repeatedly come to us with such problems as the meaning of their existence. It is by no means true, however, that we doctors attempt to carry philosophy over into medicine, though this is often said of us; it is the patients themselves who bring us philosophical problems—the problems of their own concept of life.

It may well be that the individual doctor, confronted with such problems, is somehow driven into a corner; but medicine, and psychiatry in particular, has thereby been compelled to review a new world of problems.

Even now, a doctor can make things easy for himself; just as before, he can escape from these new questions. For instance, he may escape into the sphere of psychology, proceeding as if the spiritual distress of a human being, striving for a meaning to his existence, were nothing but a psychological phenomenon and a pathological one at that.

Man lives in three dimensions: the somatic, the mental and the spiritual. Psychologism ignores this third dimension, the spiritual dimension—although this is the very one which *makes* a being human. It may often be that man's concern about a meaning in life, which should be worthy of life, is not in itself a sign of disease or of neurosis. The

Dr Frankl employs, inevitably, a certain number of technical terms: for example, *therapy* (treatment), *therapeutic* (its adjective), *somatic* (bodily), and a number of compounds like *psychotherapy* (treatment of the mind), *somatotherapy* (treatment of the body) and so on. But the context invariably makes their meaning plain without there being any need for a glossary.—EDITOR.

differential diagnosis between 'achievement and symptom'—to use the antithesis of Oswald Schwarz—can only be made by someone who can see the spiritual. At any rate, the worry about the meaning of his life, this spiritual agony, may have very little connection with a disease of the psyche.

Psychoanalysis has put forward its theory of the principle of pleasure; individual psychology has told us about the 'Geltungsstreben'. The principle of pleasure could be termed the will-to-pleasure; the Geltungsstreben, on the other hand, corresponds to the will-to-power. But where do we hear of that which most deeply inspires and pervades man; where is the innate, albeit often unconscious and sometimes even repressed, desire to give as much meaning as possible to one's life, to realize as many values as possible—what I would call the will-to-meaning?

Psychotherapy would turn this will-to-meaning—this most human phenomenon of all (since an animal certainly never worries about the meaning of its existence)—into a human frailty, a pathological phenomenon, a complex, or something of the kind. A therapist who ignores the spiritual, and is thus forced to ignore the will-to-meaning is giving one of his most valuable assets away, for it is this very will-to-meaning that we should evoke, it is to this will that a psychotherapist should appeal. Again and again we have seen that, even under the most unfavourable conditions, both within and without, an appeal to continue life, to survive such situations, can only be made when such a survival appears to have a meaning. Above all, when a specific, personal mission is concerned; a meaning of existence, which can be realized by this one and only person; for we must not forget that every man is unique in the universe and we believe he exists but once in all time.

I remember my dilemma in a concentration camp when faced with a man and a woman who were close to suicide; both had told me the same thing—that they expected nothing more from life. In that moment the indicated therapy was to try to achieve a kind of Copernican switch by asking both my fellow-prisoners whether the question was really what we expected from life or, rather, was it not what life was expecting from us. I suggested that life was awaiting something from them. In fact, the woman was being awaited by her child abroad and the man by a series of books which he had begun to write and publish, but had not yet finished.

A goal can only be a goal of life, however, if it has a meaning. Now I am prepared for the argument that psychology and its medical application, psychotherapy, belong to the realm of science and are, therefore not concerned with values; but I believe there is no such thing as psychotherapy unconcerned with values, only one that is blind to values. A psychotherapy which not only recognizes the spiritual, but actually starts from the spiritual, may be termed Logotherapy. In this connection Logos

is intended to signify 'the spiritual' and beyond that 'the meaning'. The Giessen psychiatrist, Richard Kraemer, once, so aptly, said with regard to logotherapy: Up to now the spirit was regarded 'as the enemy of the psyche' (he was referring to the famous book by Ludwig Klages); now the spirit has become fellow-fighter for the psyche's health. Now we attack the disease with three armies: somatotherapy, psychotherapy and logotherapy.

It is, of course, not the aim of logotherapy to take the place of psychotherapy within the usual meaning of that term, but only to complement it, thus complementing the concept of man to form a picture of complete man, the completeness of whom includes essentially the spiritual dimension. In the first place such a therapy, which is directed towards the spiritual, will be indicated in cases in which a patient turns to a doctor because of spiritual distress and not actual disease. One can, of course, if one wants to, speak of neuroses even in such cases, neuroses within the widest sense of the term; one may also call the despair over an unsuccessful striving for a meaning to life a neurosis, say an *existential* neurosis as opposed to the clinical neurosis. And just as, for example, sexual frustration may—at least according to psychoanalysis—lead to neuroses, it is also conceivable that a frustration of the will-to-meaning may also be pathogenic, that is to say, may lead to a neurosis. I call this frustration existential frustration. The Head of the Psychotherapy Out-Patients' Department of the Neurological Policlinic in Vienna noted that 12% of the cases were existential neuroses. Ruth Volhard and D. Langen in their report on the Psychotherapy Out-Patients' Department of the Neuropsychiatric Clinic at Tübingen University (under Professor Kretschmer) found roughly the same percentage.

In these cases logotherapy is a specific therapy; in other cases it is a non-specific therapy; that is to say, there are cases in which the disease, in particular the neurosis, is psychogenic in the usual sense of the term, and yet the therapy can only be carried to its full success when concluded by logotherapy.

Thus we have shown when logotherapy is a specific therapy and when it can be effective though non-specific; but there are also cases in which it is no therapy at all, but something else, namely medical spiritual care. As such, it is to be used not only by the neurologist or the psychiatrist, but by every doctor, since, for example, the surgeon needs it just as much when faced with inoperable cases or with those that he must maim by removing a limb. Likewise the orthopaedic surgeon is confronted with problems of medical spiritual care when he is dealing with cripples; finally, the dermatologist when dealing with disfigured patients, and the physician with incurables.

In all these cases there is, of course, more at stake than psychotherapy has hitherto been aiming at. Its aims were capacity to work and capacity

to enjoy life; medical spiritual care is concerned with the capacity to suffer. Thus we are faced with an interesting problem; the question as to what fundamental possibilities there are at all of giving life a meaning, of realizing values. The answer is that life can be given a meaning by realizing what I have called creative values, or by achieving a task. But one can also give meaning to one's life by realizing experiential values, by experiencing the Beautiful, the Good, the True, or by experiencing one single human being in his uniqueness. And to experience one human being as unique, truly as Thou, means to love him. But even a man who finds himself in the most dire distress in which neither activity nor creativity can bring values to life, nor experience give meaning to it—even such a man can still give his life a meaning by the way in which he faces his fate, his distress, in which he takes his destined suffering upon himself as a burden to be borne; in this he has been given a last chance of realizing values.

Thus life has a meaning to the last breath. For the possibility of realizing values by the very attitude with which we face our destined suffering: this possibility is there to the very last moment. I call such values attitudinal values. The right kind of suffering—facing your fate boldly—is the highest achievement which has been granted to man. Thus, even where man must renounce the realization of creative and experiential values he can still achieve something. I should like to illustrate my point by the following case: A nurse in my department suffered from a tumour which was shown by laparotomy to be inoperable. In her despair the nurse asked me to visit her and our conversation revealed that the cause of her despair was not so much her illness in itself as her incapacity to work. She had loved her profession above everything and now she could no longer follow it, hence her despair. What should I say? Her situation was really hopeless; nevertheless I tried to explain to her that to work eight hours or ten hours or any number of hours per day is no great thing, many people can do that; but to be as eager to work as she was, and so incapable of work, and yet not to despair—that would be an achievement few could attain. And then I asked her 'Are you not really being unfair to all those thousands of sick people to whom you have dedicated your life as a nurse; are you not being unfair if you now act as if the life of a sick or incurable person, that is to say, of someone incapable of working, were without meaning?' I said: 'If you despair in your situation, then you are behaving as if the meaning of our life consisted in being able to work so many hours a day; but in so doing you would take away from all sick and incurable people the right to live and the justification for their existence'.

It goes without saying that the realization of attitudinal values, the achievement of meaning through suffering, can only take place when the suffering is unavoidable and unescapable.

It may well be asked if such an approach as I have described can still be said to belong to the sphere of medicine, and I can certainly be reproached with the fact that medicine thus extended can at least no longer be said to belong to the realm of pure natural science. For my part, I would then immediately admit that the methods of natural science are most certainly necessary, for instance, to amputate a leg; but I should just like to permit myself the question, how can pure natural science help us to prevent the patient from committing suicide, either after, or even before, the amputation? The great psychiatrist Dubois once said so rightly 'Of course, one can manage without all that and still be a doctor, but one should realize that then the only thing that makes us different from a veterinary surgeon is the clientele'.

Thus the fact remains that even where we, as doctors in the narrower sense of the word, must resign, we can still work as doctors in the wider sense by medical spiritual care, and I am sure that this work still belongs to the proper sphere of medical activity. Not for nothing did Emperor Francis Joseph II dedicate the great General Hospital in Vienna, which even today houses most of the university clinics: 'Saluti et solatio ægrorum—to the Care and Consolation of the Sick'.

And how easy it is for a doctor to provide consolation. I should like to quote the case of a colleague, an old practitioner, who turned to me because he still could not get over the loss of his wife who had died two years earlier. His marriage had been very happy and he was very depressed. I asked him quite simply 'Tell me, what would have happened if you had died first and your wife had survived you?' 'That would have been terrible', he said, 'quite unthinkable; how my wife would have suffered.' 'Well, you see', I answered, 'your wife has been spared that, and it was you who spared her, though, of course, you must now pay by surviving and mourning.' In that very moment his mourning had been given a meaning—the meaning of a sacrifice.

I have said earlier that *man should not ask what he can expect from life, but should rather understand that life expects something from him*. One might also formulate it like this: in the last resort man should not ask, what is the meaning of my life, but realize that he himself is the one on trial; life is putting its problems to him, and it is up to him to face the problems by shouldering his responsibility, thus answering for his life.

Life is a task, and religious man differs from the apparently irreligious one only by experiencing his existence not simply as a task but as a mission. This means that he also experiences the taskmaster, the origin of his mission. For thousands of years this authority has been called God.

I said before that logotherapy is no substitute for psychotherapy, but its complement; but least of all does medical spiritual care aspire to be a substitute for the proper care of souls; that is practised by the priest. Now, what is the relation between the medical and the priestly care of

souls? What is the relation between psychotherapy and religious care? In my view the answer is simple: the goal of psychotherapy is to heal the soul, to make it healthy; the aim of religion is something essentially different—to save the soul. So much for the different aims of psychotherapy and religious care of souls. But if instead of asking what is being aimed at we try to see what is the result, the, so to speak, unintended side-effect, we will find that the side-effect of religious care of souls is an eminently psycho-hygienic one. This is due to the fact that religion provides man with a spiritual anchor and with a feeling of security, such as he can find nowhere else. But to our surprise, psychotherapy can produce an analogous unintended side-effect; for although the psychotherapist is not concerned with, must not even be concerned with, helping his patient to achieve a capacity for faith beyond restitution of his capacity to work, enjoy and suffer—in spite of this, in certain felicitous cases the patient regains his capacity for faith, although in the course of his psychotherapeutic treatment neither he nor his doctor had aimed at that.

For such a result can never be the aim of psychotherapy from the beginning, and a doctor will always have to beware of forcing his philosophy upon the patient. There must be no transference (or rather, counter-transference) of a personal philosophy, of a personal concept of values, to the patient. The logotherapist must be careful to see that the patient does not shift his responsibilities on to the doctor. Logotherapy is ultimately education to responsibility; and with this responsibility the patient must push forward independently towards the concrete meaning of his personal existence. Thus we have spoken of the necessity and the possibility of psychotherapy, particularly in the form of logotherapy, caring for the spiritual distress of contemporary man. Now that we have passed out of the sphere of the purely clinical into a meta-clinical domain, that of existential neurosis, we may process to the para-clinical realm of collective neurosis, the realm of a pathology of the 'Zeitgeist', the spirit of our time, as one might call it.

The collective neurosis of our time is characterized by four symptoms, which I shall briefly describe.

First there is a planless, day-to-day attitude towards life. Contemporary man is used to living from one day to the next. He learnt it in the last World War and since then this attitude has, unfortunately, not been modified. While people used to live in this way because they were waiting for the end of the war and further planning, therefore, made no sense, the average man of today says: 'Why should I act, why should I plan? Sooner or later the atom bomb will come and wipe everything out.' And thus he slides into the attitude: 'Après moi, la bombe atomique!' And just as any other anticipatory anxiety, this anxiety of anticipating atomic warfare is dangerous, since, like all fear, it tends to make that which it fears come true.

The second symptom is the fatalist attitude to life. This again has been learnt in the last World War. Man was pushed. He let himself drift. The day-to-day man considers planned action unnecessary; the fatalist considers it impossible. He feels himself to be the product or result of outer circumstances or inner conditions.

The third symptom is collective thinking. Man would like to submerge himself in the masses. Actually he is only drowned in the masses; he surrenders himself as a free and responsible being.

The fourth symptom is fanaticism. While the collectivist ignores his own personality, the fanatic ignores that of the other man, the man who thinks differently. The other man does not count, only his own opinion is valid. In reality his opinions are those of the group and those he does not really have; they have him.

Just as a normal conflict, a conflict of conscience, can become pathogenic by leading to an existential neurosis, so we can understand how as long as man is capable of a conflict of conscience he will be immune to fanaticism and to collective neurosis in general; conversely, a man who suffers from collective neurosis will overcome it to the degree to which he is re-enabled to hear the voice of his conscience and to suffer from it; existential neurosis will then cure the collective one! Some years ago I spoke on this subject at a congress where, among others, were colleagues who lived under a totalitarian régime. After the lecture they came to me and said: 'We know this phenomenon very well: we call it "functionary's disease". A certain number of party functionaries are ultimately driven by the increasing burden of their conscience into a nervous breakdown and then they are cured of their political fanaticism.'

Fanaticism crystallizes in the form of slogans, and these again produce a chain reaction; this psychological chain reaction is even more dangerous than the physical one, such as forms the basis of the atom bomb. For the latter could never be put into action if it had not been preceded by the psychological chain reactions of slogans.

Thus, if we speak of this pathology of the spirit of our time as of a mental epidemic, we might add that somatic epidemics are typical consequences of war, while mental epidemics are potential origins of war. In tests carried out by my collaborators with non-neurotic patients, only one was completely free of all the four symptoms of collective neurosis, whereas 50% of them showed at least three of the four symptoms.

Ultimately, all these four symptoms can be traced back to man's fear of responsibility and his escape from freedom. Yet responsibility and freedom compose the spiritual domain of man. Contemporary man, however, and this is characteristic, has become weary of the spiritual and this weariness is perhaps the essence of that nihilism which has so often been quoted and so rarely defined. This would have to be counteracted by a collective psychotherapy. It is true that Freud once declared

in conversation: 'Humanity has always known that it possesses a spirit; it was my task to show that it has instincts as well'. But I myself feel that humanity has certainly in the last years demonstrated *ad nauseam* that it has instincts or rather drives. And today it appears after all more important to remind man that he has a spirit, that he is a spiritual being. And psychotherapy itself should remember this fact, particularly in face of collective neurosis! And now we find ourselves immediately faced with the question of the concept of man in psychotherapy. Every form of psychotherapy has a concept of man, albeit not always consciously: but then it will be up to us to make it conscious. Or do we, who have learnt from Freud, really have to point out how dangerous the unconscious can become? We must explicate the unconscious, the implicit concept of man in psychotherapy, we must develop it just as one develops a negative, bringing it out of its latency towards clear manifestation. For a psychotherapist's concept of man, under certain circumstances, can be such that it reinforces the patient's neurosis, for it can itself be entirely nihilistic.

Three factors characterize human existence as such: man's spirituality, his freedom, his responsibility.

The spirituality of man is no epiphenomenon. It cannot be derived from and causally explained by something not spiritual; it is irreducible and indeducible. Spiritual life may very well be conditioned by something, without therefore being caused by it. Normal somatic functions are conditional to the unfolding of spiritual life, but they do not cause or produce it. Again I should like to illustrate this point by an advertisement from *The Times*, published some years ago: a witty gentleman inserted the following: 'Unemployed. Brilliant mind offers its services completely free; the survival of the body must be provided for by adequate salary.'

A normally functioning psychophysical organism is thus no more or less than the condition for the unfolding of the spiritual self.

Now freedom means freedom in face of three things: (1) the instincts; (2) inheritance; and (3) environment.

Certainly man has drives, but these drives do not have him. We have nothing against the drives, not even against man accepting them, but we hold that such an acceptance must presuppose that he also had the possibility of rejecting a drive, that there was thus freedom of decision. We have nothing against the acceptance of drives, but we are, above all, concerned with man's freedom in the face of them.

As for inheritance, the most serious research on heredity has shown how high is the degree of human freedom in the face of predisposition. In particular, research on twins has shown how different lives can be built up on the basis of identical predispositions. I should only like to remind you of the identical twins of Lange, where one partner became a cunning criminal, while his brother became an equally cunning criminologist. Both were born with cunning, but this characteristic in

itself implies no values, neither vice nor virtue. I myself am in possession of a letter from a woman psychologist abroad who wrote to me that her character was down to every detail identical with that of her twin sister. They like the same clothes, the same composers, and the same men. There is just one difference: one sister is full of life and the other utterly neurotic.

As for environment, we know that it does not make man, but that everything depends on what man makes of it, on his attitude towards it. Freud once said: 'Try and subject a number of very strongly differentiated human beings to the same amount of starvation. With the increase of the imperative need for food all individual differences will be blotted out, and, in their place, we shall see the uniform expression of the one unsatisfied instinct.' But in the concentration camps we witnessed the contrary, we saw how, faced with the identical situation, one man became a swine while the other attained almost saintly status. And Robert J. Lifton (1954, *Amer. J. Psychiat.*, 110, 733) writes about American soldiers in North Korean prisoner-of-war camps: 'There were examples among them both of altruistic behaviour as well as the most primitive forms of struggle for survival'.

Thus man is by no means a product of inheritance and environment. Tertium datur: the decision—man ultimately decides for himself! And in the end education is just education towards the ability to decide.

But also psychotherapy must direct its appeal to the ability for decision, to the freedom of attitude. Thus it appeals not only to what we have called man's will-to-meaning but also to the freedom of man's will.

And so we come to the third factor—after the spirituality and the freedom of man: his responsibility. To whom is man responsible? First of all, to his conscience. But this conscience again is also irreducible and indeducible, thus an original phenomenon and no epiphenomenon! One day I was sitting in a restaurant with an internationally famous psychoanalyst. He had just given a lecture and we were discussing it. He was denying that such a thing as a conscience, as an original phenomenon, existed at all, and asked me to tell him what this conscience was. I answered briefly: 'Conscience is that which has made you present us tonight with such a splendid lecture'. Whereupon he waxed furious and screamed at me: 'That isn't true—I did not deliver this lecture for my conscience, but to please my narcissism!'

Today modern psychoanalysts themselves have come to the conclusion that 'true morality cannot be based on the concept of a super-ego' (Weiss, F. A. (1952) *Amer. J. Psychoan.*, p. 41).

We are thus confronted with two original phenomena which cannot be reduced to other phenomena or rather deduced from them. The first phenomenon was man's spirituality, the second man's responsibility. In

the face of these two, dynamic or genetic contemplation is insufficient; drives cannot repress themselves. But neither can man be responsible to himself, at least not in the last analysis. Behind his conscience stands, albeit often unknown to him, an extra-human authority. Freud once said: 'Man is not only often much more immoral than he believes, but also often much more moral than he thinks'. I should like to add that he is often much more religious than he suspects. These days people see more in man's morality than an introjected father-image; and in his religion more than a projected father-image. And they have long ceased to consider religion a general obsessional neurosis of humanity.

I have said that man is often more religious than he himself suspects. But we must not make the mistake of looking upon religion as something emerging from the realm of the id, thus tracing it back again to instinctual drives. Even the followers of Jung have, alas, not avoided this error. They reduce religion to the collective unconscious or to archetypes. Once I was asked after one of my lectures whether I did not admit that there were such things as religious archetypes, since it was remarkable that all primitive peoples ultimately reached an identical concept of God, and this could after all only be explained with the help of a God-archetype. I asked my questioner whether there were such a thing as a Four-archetype. He did not understand immediately, and so I said: 'Look here, all people discover independently that two and two make four—perhaps we do not need an archetype for an explanation—perhaps two and two really do make four. And perhaps we do not need a divine archetype to explain human religion either—perhaps God really does exist.'

There is, ultimately, no such thing as repression of drives by themselves, just as there is no such thing as responsibility to oneself; we can only be responsible to an entity higher than ourselves, and, if we derive the ego from the id and the super-ego from the id and the ego, what we achieve is not a correct picture of man but in some way a caricature of man. This sounds like a tall story of Baron Münchhausen with the ego pulling itself out of the bog of the id by its own super-ego shoelaces.

There is a danger that we may corrupt a man, that we may work into the hands of his nihilism and thus deepen his neurosis if we present him with a concept of man which is not the true concept of man; if we make man into a homunculus. The modern homunculus is not produced in the alchemist's vaults and in retorts, but wherever we present man as an automaton of reflexes, as a mind-machine, or as a bundle of instincts, as a pawn of drives and reactions, as a mere product of instinct, inheritance, and environment.

It occurs, in short, whenever we draw from biological data conclusions which are solely biologicistic, from psychological data, psychologicistic conclusions.

I became acquainted with such biologism in my second concentration camp, in Auschwitz. For that is where biologism led to, right into the gas chambers of Auschwitz, that was the ultimate consequence of the theory that man is nothing but a product of inheritance and environment, or, as they liked to say in those days, of 'Blood and Soil'. I am absolutely convinced that the gas chambers of Auschwitz, Treblinka and Maidanek, were ultimately not prepared in some Ministry or other in Berlin but rather at the desks and in the lecture halls of nihilistic scientists and philosophers.

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CATHOLIC EDUCATION FOR THE MODERN WORLD?¹

I WONDER if you remember the last page of Evelyn Waugh's admirable novel, *Scott-King's Modern Europe*: do you remember how the Headmaster sent for the dim, middle-aged classical master after his return from absurd adventures in some post-war Ruritania, and suggested that as boys no longer wanted to read Latin and Greek he should take some other subject as well as the classics—history, for example, preferably economic history, in order to fit boys for the modern world. The dialogue then goes like this:

'No, Headmaster.'

'But, you know, there may be something of a crisis ahead.'

'Yes, Headmaster.'

'Then what do you intend to do?'

'If you approve, Headmaster, I will stay as I am here as long as any boy wants to read the classics. I think it would be very wicked indeed to do anything to fit a boy for the modern world.'

'It's a shortsighted view, Scott-King.'

'There, Headmaster, with all respect, I differ from you profoundly. I think it is the most longsighted view it is possible to take.'

—As usual, Evelyn Waugh faces you with impossible alternatives, and leaves you either to despair or to think it out; and this time he certainly makes you think.

'It would be very wicked indeed to fit a boy for the modern world.' Well, we can't leave it like that; in the first place I am here to talk about girls, not boys—or rather, young women as they are nowadays. In the second place, however much we may dislike the Headmaster, he is right; it is a shortsighted view, and one that we can't possibly take. However much we may dislike the society in which we live, we must do what we can for it; and I'd like to illustrate the point with an instance. I had an undergraduate friend thirty-five years ago who was going to be a barrister; he had been to a good school, but wasn't in any way a religious person. However, he decided that his proposed career was a selfish way of spending his life, and so instead of eating his dinners and being called to the bar, he became an elementary school teacher in the East End. There he got interested in juvenile delinquents—over thirty years ago, and they weren't at all fashionable then—and was allowed to start a club in Wormwood Scrubs; he could spend an hour or two once a week with the young criminals and interest them in anything except politics or religion. This side-line became much more absorbing than

¹ A paper read at the annual general meeting of the Association of Convent Schools in June 1965.

his teaching, and he finally went to Sir Alexander Patterson, who was Prison Commissioner at the time, with the intention of giving his life to work of that sort. However, Sir Alexander told him that he was too young: if he really wanted to undertake that work he must 'throw away his life for a year or two' and gain experience. So he did just that, working for some time at Woolwich Arsenal as a labourer, going to sea before the mast, and I used to get letters written in the night watches and posted at Rio, Yokohama or Rome, as he described the world he was trying to explore. When this education was complete, he went to be a housemaster at the first of the Borstals without walls or warders, and since then has devoted himself to work of an educational kind—first among delinquents and then, after an odd and interesting war, among primitive peoples of the Far East. He is now a Senior Education Officer in those parts—and I devoutly hope far enough away to escape any echoes of these indiscretions of mine.

Now my reason for dragging him in here is this: he had no religious motive in this life of complete self-sacrifice and of privations far more severe than are common in religious life. But he said that through an education and a background of a particular kind—the classics at school and at Oxford—he had come to appreciate certain values; and this appreciation carried with it the obligation of handing them on, as far as possible, to others. Well, you and I too 'have come to appreciate certain values'; and we are very sure that we have the obligation of handing them on to others. As religious—even as contemplative and enclosed religious—we are apostles; we owe it to Christ, we owe it to our fellow-men to hand on to them the Faith, the Christian way of life, the tradition of Christian culture, as much as ever we can. My late Fr Abbot once remarked that he had never been able to see why it was more contemplative to look after cows than to look after children; you and I, it is true, could think of a number of reasons—cows don't compete for scholarships, their parents aren't visibly guided by snobbery, their calves don't get excited by the latest pop songs—but still I think my Fr Abbot had a point: you can't contract out of the obligation of teaching all nations, and it is very few of us indeed that are to teach them only by prayer and example. So here we are, called to be apostles, delegated by the parents (even when 'they are the last people who should have children'), faced by a generation that is harder to teach because it doesn't accept tradition as an authority ('I believe people used to respect the old, didn't they, Sir?' a boy said to me the other day): more rewarding to teach, because it is a new aristocracy with the virtues as well as the vices of an aristocracy; I don't remember in the past young people who decided that 'it is high time that the family was weaned' and went off on their own to find their way—as a teacher of English in Paris, as a waiter in Athens, a master in a co-educational school in Darjeeling, an electrician in Brazil or as a

genuine inmate of a Borstal school. A generation that is much more exacting to teach because it *thinks*, as well as getting angry, because it is 'committed' and 'engaged' (as it so constantly says) in all the problems of world hunger and population, of war and peace—in short because it circulates round those two foci of modern thought, the Bomb and the Pill. And all this in a world where 'the Beatles wheel their droning flight', though one can no longer add that 'all the air a solemn stillness holds'. What a challenge it is; what more could one ask of life than to have such a task and such an opportunity.

However, Waugh's remark still sticks in my mind like a splinter in the finger: 'It would be very wicked indeed to do anything to fit a child for the modern world'. And sometimes one can't help thinking he's right after all—when for instance the Reith lecturer says, as he did the other day: 'It is essential for our future national prosperity in Britain that we should modernize this country by spreading an understanding of the most advanced forms of technology through the whole of our society . . . we must make sure that our universities, our technical colleges, and our schools are mobilized to produce the people with the background, the training, and the inclination which are necessary to bring this about.' Well, I'm all for modernizing lots of things, but what about the next bit? 'we must *mobilize* our schools to produce people with the *inclination* to spread the most advanced forms of technology'. Do you feel quite happy about that? What about 'child-centred education'? What about all that was said in the Norwood Report about the 'ideals of truth and beauty and goodness as final and binding for all times and in all places'? Doesn't something seem to have slipped? I at any rate often find it a little embarrassing to have a memory more than a dozen years long in the educational world. Or listen to the Director of the London School of Economics: 'As an industry, education would thus take a high place: higher than mining and quarrying (gross product in 1962 £724 millions) or agriculture, forestry and fishing (£958 millions) and at any rate comparable with the motor industry (total sales £1,439 millions) or electrical engineering (total sales £1,682 millions)'. It is true that such writers repeatedly insist that education is not *primarily* to be judged as an economic activity; but once you open that door something irrevocable happens, something that makes me at least want to agree that in *this* point 'it would be very wicked indeed to fit a child for the modern world'.

The point was very well put by a committee of the H.M.C. which went on a tour of inspection in the U.S.A. and the U.S.S.R.; in their report, which I must quote from memory, there was a sentence like this: 'The fact that struck us most forcibly in studying education in America and Russia was this: that whereas in older societies education has been traditionally seen as in some sense the pursuit of wisdom and goodness, in these newer communities it is frankly social engineering'. That is the

vital dilemma; we are losing interest in the pursuit of wisdom and goodness—or rather, the educational authorities are, not the young people who more often keep their heads; and we are turning to 'personnel management' to produce 'the well-rounded organization man'. Man is no longer the measure of all things; still less is God the measure of anything at all; man must rather be 'mobilized' and 'given the inclinations' that will make him serve technical or subhuman ends. We already speak of man as if he were a machine: we'd like to 'take him apart and see what makes him tick', he goes 'into a flat spin', he 'stalls' and so on; at the best we regard him as 'promising officer material' or count him up as a unit of 'manpower'—a dreadful expression undreamt of till 1920; and I can't help thinking that it is very wicked indeed to regard an immortal soul like that—to choose social engineering for the sake of power and profit, to give up the pursuit of wisdom and goodness.

This has led to an astonishing loss of nerve among those of an older tradition. The President of the Classical Association last year described a meeting in the train with a man who seemed interesting and sympathetic; after some time his new friend asked him what he did in life; when he heard that he was a Professor of Greek his jaw dropped perceptibly and he gave him a long, hard stare. 'Good God', he exclaimed at last, 'I thought that was an extinct animal!' And—even more significantly—the Professor of Greek comments: 'Until then I had not seen myself as an interesting survival, a subject for protection by the game-laws'. Now surely if we Christians, if any of us who think that education 'is in some sense the pursuit of wisdom and goodness' and not the pursuit of material prosperity come to think of ourselves as interesting survivals, and hope to be spared only through the protection of the game-laws, then there isn't much of a future in anything at all; then we may shut up shop at once (notice my economic metaphor).

But perhaps you think this is an extravagant lament; perhaps you would agree with the H.M.I. who got so angry with me when I referred to the Crowther Report as 'another turn in the wheel of the Managerial Revolution'? he really was so put out that I began to think he had a bad conscience about it after all. Well, it's true that it isn't fashionable to object to social engineering, but I think you will find very convincing reasons for doing so if you read Christopher Dawson's *Crisis in Western Education*, which no one seems to have heard of, and which I do beg you to read, to say nothing of Newman, Maritain and C. S. Lewis, of James Burnham and Michael Young, and above all Plato and St Augustine who saw it all coming in one way or another. I think you will be convinced that we have got into a muddle about St Augustine's great distinction between *Uti* and *Frui*, between the pursuit of profit and the pursuit of wisdom and goodness; and though there are more ways than one of sacrificing to the angels that fell, perhaps this total reversal of the direction of life is the most dangerous of all.

It all began with that Appendix to the Spens Report twenty-five years ago on 'The Development of the conception of general liberal education'; there the distinction between a liberal and a technical education, between culture and utility, between goodness and profit, is dismissed as a mere piece of snobbery on the authority of John Dewey, that great prophet of the Managerial Revolution. And I think it can be shown that Crowther, Robbins and almost all contemporary educational planning is inspired by the ideal of social engineering or of material prosperity, not by any thought of wisdom or goodness. In the name of prosperity, democracy and necessity 'we are forced to subordinate ourselves more and more to needs that are no more human but technical; to those material energies which we ourselves have set in motion and which invade the world of our humanity' (Maritain); in fact 'this is the age of Frankenstein: we have created the technological order, but we have not discovered how to control it; it is beginning to control us, and if it does, there seems no way of preventing it from destroying us in the end' (Dawson).

Where is it leading us? James Burnham and Christopher Dawson would say that Communist Russia, Fascist Italy and Nazi Germany have shown us the way; they are 'examples of early managerial ideologies which have been given organized expression' and in their times had great success. There is no doubt that competition with them forced us into some degree of imitation; and some of our present educational trends suggest interesting parallels with Mussolini's *Carta della Scuola* of 1939 and Hitler's *Gleichschaltung* of 1933. Consider, for instance, the call for 'Parity of Esteem' between Grammar, Technical and Modern schools in 1944; it was an evident swindle at the time, and public opinion soon made it impossible to maintain, but it was very loudly trumpeted by people who ought to have known better. I remember talking to a headmaster in about 1946 who explained to me how the Eleven Plus worked: 'We arrange them in the order of their I.Q.s, and then the top lot goes to the Grammar School, the next ones to the Technical School, if there is one, and the others to the Secondary Modern'; I thoughtlessly blurted out: 'But what about parity of esteem?' and then he got rather angry and told me it would come soon enough, and I saw that I had asked the wrong question. Or consider the more recent propaganda about 'The Two Cultures'—the two cultures of Literacy and Numeracy, with the claim that Numeracy (which admits to weights and measures) is as important as Literacy (which admits to a discussion of values). That was a naked sophistry, and a dangerous one, for it suggested that the dispute is between the humanities and the sciences; it makes it look as if people like me are attacking science, which is not true: we are attacking the *misuse* of both the sciences and the humanities. The dispute is between those who are interested in *means*, and those who are interested in *ends*;

between those who cry 'Faster, faster!' and those who say 'Let's decide first where we want to go'. However, the case was allowed to go by default; the bluff was not effectively called, and we are making rapidly for a society in which more and more people know how to make bigger and better Bombs and Pills, while fewer and fewer have the ability or the interest to discuss whether it is good or wise to make or use them.

And meanwhile on the administrative side it is clear that political and social reasons (some of them good ones) are prevailing over educational considerations: levelling down is to be the principle, in case anybody should feel small—and that's not a policy that will go far in pursuit of wisdom and goodness; for feeling small is the beginning of wisdom. So that when the grammar schools have become comprehensive, and when the independent schools have been reorganized under regional trusts as homes for alcoholics, sixth form colleges and detention centres—even though their denominational character is respected—it is difficult to see that a better or a wiser world will come out of it all. One's only consolation is to see, looking back over the last century, that the schoolmasters nearly always circumvent the politicians in the end and the wilder plans come to nothing after all: parity of esteem was quickly forgotten, and in five years we had the School and Higher Certificate back again under other names.

So in a very real and important sense I think we must agree with Scott-King: it could be very wicked indeed to fit a child for the modern world.

But of course we can't submit like that; we mustn't submit—neither to the headmaster who wants to take the modern world at its own valuation nor to Scott-King who wants to contract out of it all in despair. No, we mustn't be content with fitting children *for* the modern world; we must fit them to *change* the modern world, to bring it back to its true sense of values, to direct it to its true end.

What a challenge it is: a world that has lost its bearings, and *knows* that it has lost them; a generation of youth that is disgusted with a mere welfare state and will go anywhere to escape the boredom of a consumer economy; an older generation aware that it has very little to offer to the young, and looking hopefully to us to supply the need—what more could we ask in the way of opportunity to fulfil the apostolic promise of our vocation; what more could we ask in the way of adventure, self-realisation, development of personality, and all the other things they tell us have been excluded from our narrow and frustrating way of life!

And, if I may say so, Reverend Mothers, what a worthy response your assembly offers to that challenge; when I reflect that each of you represents a convent school, or a whole chain of convent schools—all those acres of polished parquet flooring; those staffs with the understanding, devotion and time-tables that only the vows of religion make possible; those film-strips, tape-recordings, flannelgraphs and dramatic

productions; those chapels where so much has been going on for so many generations—conferences, perhaps, by Mr Jones at St Leonard's, retreats by Fr Gallwey at Roehampton, or going back to an earlier time, prayers said at the Bar Convent for Dom Placid Gascoigne imprisoned in York Castle, or for Fr Thomas Thwing being dragged past the door to execution outside Micklegate Bar, or prayers for the liberation of the Low Countries said at Cambrai or Liege; those generations of children, so many of them at least growing up to be the mothers of Catholic families which in their turn, in the sort of compound interest under which the education business operates, come to the same school to be taught by those who so well remember apparently recent struggles with their mothers or their grandmothers. What a venerable tradition, what a powerful impetus it is; what other force could look forward with such confidence to an invitation to change the way of the world as you, as 500 convents, each firmly aimed at its target by one of yourselves.

There is another factor too that I want to draw your attention to. It very often happens at a conference that some member sidles up to a priest or a nun and says: 'Of course you R.C.s are the only people anyone has any respect for; if you stand out and give us a lead, the case is in our hands; but if you let us down, then it's a lost cause. If one of you could arrange an interview with the Minister, then I'm sure we'd be able to sort the thing out in time.' So often too on the level of educational discussion—what is education? why the classics? is there such a thing as English grammar? and all the rest of it—it becomes clear that the Christian tradition alone gives an assured scale of values in the modern world; scale of values is the vital need and everyone else is at a total loss for it. There again it is like listening to Fr Agnellus Andrew in the old days on the Brains Trust: the vital distinction, the illuminating comment, the effective illustration comes from someone who grabs one afterwards in a corner to say: 'So nice to meet you, Father; of course I'm a Catholic too'. Without any sense of sectarian difference or of orthodox superiority, one is constantly surprised to see how immensely effective we can be, what an immense service we can do—because we are guided by a philosophy of life, because we have a standard of reference; this gives us a sureness of touch and a cogency of argument that nothing else can offer; this makes it possible for us to show others the way they want to go, for so often they have all the right instincts and are at a loss only for the insights and the distinctions to justify them or to save them from the technocrats who would turn us round to make for a Brave New World. What a pity more use is not made of that advantage in so many sectors of life.

Instances sometimes occur, but not nearly as often as they should. I remember hearing the late Abbess of Stanbrook explain how she first won her (well deserved) reputation for patristic learning; she recognized

an obscure text from one of the Fathers—because it occurred yearly in the breviary. How much, too, of contemporary comment on Homer, Sophocles or Virgil (to say nothing of Shakespeare, Milton and the whole of Christian literature) misses the whole point, because people have forgotten what it is to see life from a religious point of view: you and I understand far better than the learned men why Virgil writes of Aeneas as 'pius' when he decides that he must leave Dido and follow his vocation to found Rome. When it comes to interpreting that, you and I will get it right and the President of the Classical Association will probably get it wrong. While the philosophers waste their time and ours by fencing in a wedding ring, while the literary critics look over their shoulders at their rivals instead of at the work they are invited to criticize, while the artists pirouette wildly unable to decide what is their task or how they are to set about it—in all this confusion the centre of reference is still there for any who choose to set their compass by it. That is why you and I are the right people to solve the modern dilemma, to square the circle, to reconcile Scott-King with his headmaster, to get the best out of both worlds and put civilisation to rights again.

'To fit the young to change the modern world': what a challenge it is—but how are we to set about it? In answer to that I want to make just three points, and the first of them is this:

You can't get a quart out of a pint pot, or *nemo dat quod non habet*; we must first truly possess ourselves what we hope to give to others. Our faith and Christian culture must be 'Not so much a Programme, more a Way of Life'; the aim is the growth of the whole personality in Christ, not a fugitive and cloistered virtue, seasoned with a little good taste; we must be real people—adults who are able to lead a Sixth Form discussion group on any subject without disappointing them and without misleading them, and that is a severe test. That development is ultimately something that each of us has to seek for himself, but monastic arrangements can either help or hinder, and far too often they hinder. The curse of modern life is the use of 'get-rich-quick' methods—the attempt to achieve our ends by rapid and drastic means which sometimes prove to be the longest way round after all; we see the results in soil erosion, in publishing, in art criticism, in medical matters, in cars and clothes that are worn out as soon as you have paid the last instalment of your H.P.—and we see them in education too. Why is there such a 'high rate of wastage' (as they so characteristically call it) among university students? Because cramming is substituted for education, because there is a merciless cropping of the exhausted soil, and nature rebels against it; because young people aren't given the *time* to stop, look and listen either to God, to man, or to the wonderful works of God and Man; because we introduce streamlined production methods checked by time-and-motion studies; because we substitute *Uti* for *Frui*—

because we are trying to produce good teachers instead of educated Christians; because we have our eye on profit—not cash profit, but efficiency and statistics—instead of on wisdom and goodness. And it is only when we seek first the Kingdom of God, in a cultural as well as in a religious sense, that all other things will be added unto us: in education, as well as in religious life, there is in a true sense a 'primacy of contemplation'; we have to respond to values for their own sake before we can use them also in the service of others; we have to receive before we can give—or to sum it up again you can't take a quart out of a pint pot.

And we must think of this point too: the people we are trying to educate aren't with us to acquire that mixture of drawing-room accomplishments and toughness of belief that once sufficed to withstand the rigours of the siege; they are real people who must be able to help the family to criticize the TV and read the Sunday papers, to turn a discriminating ear to the cries of the mob and the latest highbrow fashions, to hate the sin and love the sinner—even when it is someone as tortured and perverse as some modern undergraduates. The young are ready to grasp the apostolic vocation now at last held out to them by the Church, if only we don't get in their way. We must help them to face it, not encourage them to run away.

Now a great deal of contemporary writing on religious life is very foolish; it is mostly by writers who are not themselves religious, and no one can begin to understand what you and I are at until he has tried to do it for twenty or thirty years. But one very good suggestion is being made, and in many places carried out; that all religious should have a 'juniorate', a time of study and development before they begin their teaching career. And I think that at all stages religious should have more *time*: 'a time to be born, and a time to die. A time to plant, and a time to pluck up that which is planted. A time to get, and a time to lose. A time to keep and a time to cast away. A time to keep silence, and a time to speak': a time to pray, a time to read, a time to go to the university, a time to travel (why not?), sometimes a time to write books. Then education will cease to be an industry 'that is at any rate comparable with the motor industry', and become once more the pursuit of wisdom and goodness; then we shall evidently have something more lively to offer to others than the platitudes of the Archers and Mrs Dale, who are perhaps the real moral leaders of the contemporary world. Then it will once more be true that wisdom cries aloud in the market place—*sapientia clamitat in plateis*—and the world will once more be disposed to hear. There may not be so much time to polish all those acres of parquet flooring, but there may once more be more vocations for us, coming from our own schools.

My second point is *universities*: once more, as in the Middle Ages, we are seeing a rapid expansion of higher studies; once more, as

in the Middle Ages, the Church ought to be in the very thick of it; the Church ought to be there to *give* and to *receive*. There is no doubt that the universities, with their enormous intake of young people, are the important mission field of our times; and it seems likely that in many of them we shall get a hearing far more responsive than we should have thought possible thirty years ago; but if we are not *there*, if we stay in the wilderness and stick to our nineteenth-century policy of erecting fortified factories of Catholic theology miles from anywhere, we shall miss this opportunity, as we have missed so many in the past. However, I hope and think that we shall be there to *give* all we can. And I hope we shall be there to *receive* so much that others can give us; we talk a great deal about an 'Open Church' and are aware that we have to learn new modes of expression, appreciate strange manners of approach, in order to overcome the sectarianism of the past. But what about an open *culture*? How can we overcome the *cultural* sectarianism of the past, that painful R.C. amalgam of prudery and imperfectly assimilated scraps of literature, history and philosophy that perplexed our childhood? We can do that only by *being there*, by taking part with our fellow countrymen in their struggle to understand and express themselves, so that we learn to speak their language and to understand what is worrying them. And by the mere presence of a religious house, by the normal development of friendly intercourse between its members and other members of the university, we can do more (I think) than by the most high-powered teaching of individual subjects, though that specialized work too has its part for those orders which take account of that difficult and individual vocation. But perhaps we do most of all by sending up as many as we can of our boys and girls to study and take their part in university life—and heaven knows that when Robbins has had his way, there should be room for all who come; if there is indeed anywhere 'an untapped pool of talent' it is perhaps to be found among those gifted girls who prefer social life or secretarial work, with the possibility of rapid marriage, to the higher cultivation of the mind; I'm all for the marriage in this programme, but there seems to be no reason why they should not take in the university on the way, and so one day have something more to offer the family than the ideas they picked up at school.

So my first point is *time*; my second is *universities*; and my third is, in a wide sense, *Sixth Form work*. For unless the children stay at school till eighteen, unless the upper school takes on that serious study and sense of responsibility that should distinguish the Sixth Form, few will go to the university or make any good use of it when they get there; for a secondary school without a Sixth Form is a body without a head; it lacks the right means of communication with the grown-up world, for it is the Sixth Form that should conduct the dialogue with adult society, that should exert an influence and suggest an ambition to the body which

it leads and directs; unless the Sixth Form is there to arrange conferences on World Hunger, debates on the Bomb and dances in the Christmas holidays, to found societies and edit newspapers, to write letters to *The Times* and invite prophets and politicians to come and speak, then a boarding school will be a dull place indeed; it will preserve an artificial childishness beyond the proper age instead of stimulating a development and a responsibility that will be able and willing to bear the burdens of our times.

And under the heading of Sixth Form work one must include today the kind of interest that is represented by Voluntary Service Overseas, or the Community Service Volunteers recently introduced for work in this country, for the service of 'The Unattached' or 'Generation X' or whatever you like to call them. Sometimes I think sadly that literary education, as it has been used since the days of Plato to develop the moral personality, the sense of the good, the beautiful and the true, has had its day; that we are moving on to some age of purely technical education which is directed primarily to the useful, which is concerned only indirectly with the beautiful and the good, and only in a very limited way with the true. I think that would be sad; but if it happened—and it sometimes looks as if it might—then the *moral* side of education, the sense and sensibility which used to find their development in the Classics and in the Arts, will be found perhaps through social service, as they say, and through a compassion and a sense of responsibility for the sufferings of others. At any rate I am sure that already that compassion and sense of responsibility have a large part to play; nothing else 'sends' the young in quite the same way; and perhaps when all the traditional subjects have been 'kicked upstairs'—as Religious Instruction was kicked upstairs in the Spens Report, as English was in the recent report on Preparatory Schools, where I find that in a different sense it is no longer a subject but a way of life; it can neither be taught nor examined, but must be absorbed by a sort of osmosis and then discreetly admired—when all this nonsense has had its way, there may still be a moral education of some kind in the service of the suffering and the poor.

However, that is only a footnote to the last of my three points: time, universities and Sixth Form work. I do not want to obscure my main point, that it is very wicked indeed to fit the young for the modern world if you accept all the principles of the modern world; but that nothing could be more noble, more absorbing or more promising than to prepare the young to *change* the modern world. I hope that you do not feel that I have ranted intolerably in making my point, with which perhaps you are already in agreement. If you feel, on the other hand, with Scott-King's Headmaster that this is a shortsighted view, then I can only answer with Scott-King: 'There, Headmistresses, with all respect, I differ from you profoundly. I think it the most long-sighted view it is possible to take.'

BARNABAS SANDEMAN, O.S.B.

POP MUSIC

POP MUSIC is a picture of continually changing scenes. The present scene began in March 1963 when the Beatles achieved their first Number One Hit Record, 'Please, Please Me'.

With the advent of this group from Liverpool, many of the pop traditions (if they can be so-called) that had up to then been part and parcel of the British pop music scene were cast off.

Today's pop music has innumerable influences; but perhaps the strongest is the descendant of the sound that invaded Britain in 1955 in a film called *The Blackboard Jungle*. In shots from this youngsters were seen hopping to the background sounds of exhortations to 'Rock !' The sound was of Bill Haley and his Comets; the song 'Rock Around the Clock'. Originally released in 1954, the record had made little impact. The film, however, pushed this new sound high into the American charts, and Britain, somewhat reluctantly, followed suit.

Britain has been following ever since. Commercially, she may be fantastically successful at the moment but musically she borrows her origins from America.

The Beatles' success in America opened the flood-gates for the British pop music invasion. When 'I Want to Hold Your Hand' topped the Stateside Best-sellers, American attention was focused on the pop music potential of British artists. Before then, only two British records had been as successful—Acker Bilk's 'Stranger on the Shore' and the Tornado's 'Telstar'. The Beatle breakthrough acted as a spur to success all over the globe. An example of this is the record producer who flew to Dublin from Seattle, Washington, to record a group I was managing. The group, Ian Whitcomb and Bluesville, reached the Number Six spot in the American Hot Hundred with their record 'You Turn Me On'.

According to the pop music weekly, *Melody Maker*, in Australia in recent months Britain held the top seven places; in America, Britain had nine out of the top ten; six in Holland; two in Italy; two in Austria; four in Argentina; four in Singapore; seven in Canada; and seven in Ireland. This international success means that artists have less chance of being over-exposed to the public. Before, when an artist found record success, an agent could boast, 'Now we can book you big—Huddersfield, Manchester, Guildford . . .' Now the world is his market. An English group like the Honeycombs, who were Number one in Britain in August 1964 with 'Have I the Right?' but had no subsequent home success on a large scale, find themselves extremely popular in Japan and Sweden even though their fame in their own country is small.

As in every type of music there are two forms in the field of pop music—live and recorded. Frequent criticism is that the sound achieved

on record is impossible to reproduce in person. It is often said that recording artists should be able to create the same sound in concert and club appearances as in a recording studio. This becomes an unnecessary criticism if one considers that recording is a technique in itself. Sounds are not merely taken down but are improved by the various facilities that the recording studio offers. People often say that this is false, 'It's all full of echo and electrical gimmicks and the singer's voice has been boosted!' Because a record is completely independent of live performances, it is ludicrous to condemn the performer who is unable to reproduce the same sound from a backing group as the one he got in a recording studio with a dozen violinists and six hours of taping. If a group or solo singer can create the recorded sound, well and good: if not, they may be able to cover up with a good visual act: or in fact they may be hopeless out of the studio. One should remember that it is the duty of a record producer to produce the most flattering sound from whoever he records.

A very important factor in selling artists and their records is The Image. This is the picture that the artist presents of himself to the public. Some images are contrived—others are genuine. A few years ago the most acceptable image was that of a home-loving, non-drinking, non-smoking, polite-to-the-Press character. Nowadays, thanks again to those Beatles, artists are able to present a more realistic face. It is now no longer taboo to be seen smoking or even drinking; the existence of girl-friends is no longer denied, and generally the picture is more honest than before. A current popular pop image is a progression of the Dylan 'Thing': this consists of a pop-folk picture in a frivolous sense. Sonny and Cher, a married couple from the West Coast of America, exemplify this in their musical approach and their 'free thinking' in appearance.

Pop stars' clothes are important. The swashbuckling dress of P. J. Proby, the exaggerated current fashion of Jimmy Saville, the cloak and kinky glasses of the Byrds have all contributed to the fans' enthusiasm; and even Donovan in his Dylan-oriented denim was voted high in a recent fashion poll. But then, I suppose, justifiably so, because he did much to influence a pop-fashion trend. On the more conservative side of the fence to this, the Bachelors' image greatly contributes to their success. Can one imagine them in their present popularity if they wore stone-age haircuts and extrovert 'gear' direct from Carnaby Street? The Rolling Stones' appeal is the anti-parent image; after recent publicity over an incident at a petrol station, the lead singer, Mick Jagger laughed, 'That was great, Man—we were afraid parents were beginning to like us'.

An important vehicle in image-building is the Press but even more important is Television. While this is useful for presenting images, too many small-screen appearances can be detrimental. Over-exposure can have the result of a slump in takings wherever the artist appears and record sales can also drop. An example of this is the career of Marty Wilde.

The Hit Parade is generally considered the most important factor in pop music. While its value is exaggerated on the club scene—groups need not necessarily have achieved chart success as long as they are able to fill the venues at which they appear—on the Package Shows that tour the country chart names are an essential part of the bill. There again, however, established performers such as on the one hand Ella Fitzgerald and on the other Jerry Lee Lewis are able to be independent of chart placings.

Commercialism in music is the basic factor of pop success. This often results in people playing music that they do not like in order to make money. At the same time, others are playing music which is appreciated by few. Perhaps they will break through—perhaps not. Back again to the Beatles; while most groups were churning out material in the Shadows' 'vein' Lennon and Co. struggled on with the type of music *they* liked. Eventually their originality was rewarded.

The most blatant example of 'commercial copying' exists in the Irish pop scene. There the Showbands play whatever happens to be 'in' at the time. They are, in fact, a distorted mirror of popular trends and very rarely present anything new or worthwhile. While players can be admired for performing music that appeals only to a minority, I see nothing wrong in catering to public taste as long as some artistic originality is present.

Is pop music an art? Often criticised for not being of lasting value, it is said pop music is worthless as an art form. To a certain extent, this is undeniable, but nevertheless a great part of pop contains worthwhile musical forms in a contemporary presentation. The better compositions of Lennon-McCartney (useful for examples, aren't they?) are songs that will eventually become standards. The influence of time on pop music is like a sieve leaving behind only the better material. Even now, groups are recording hits of less than a decade ago.

Without doubt, the greatest art in pop music is the art of salesmanship. It is often insinuated that the pop music public will buy anything that is plugged sufficiently hard. This, of course, is fatuous, as recent expensive publicity campaigns for Simon Scott and Bobby Jameson have proved. The public will only buy what it likes. Naturally Television exposure and Press publicity, together with clever exploitation, have their influences; but nothing can induce even the most stupid person to continue supporting something he does not want. The public itself controls pop music trends, pop music failures and pop music successes. Agents, managers and artists can only stimulate the public's interest—they cannot directly force it. After all, the public pays the piper and it is they who call the tune.

BERNARD FALLON.

THE FROG-PRINCE

I am a frog
I live under a spell
I live at the bottom
Of a green well

And here I must wait
Until a maiden places me
On her royal pillow
And kisses me
In her father's palace.

The story is familiar
Everybody knows it well
But do other enchanted people
feel as nervous
As I do? The stories do not tell,

Ask if they will be happier
When the changes come
As already they are fairly happy
In a frog's doom?

I have been a frog now
For a hundred years
And in all this time
I have not shed many tears.

I am happy, I like the life,
Can swim for many a mile
(When I have hopped to the river)
And am for ever agile.

And the quietness,
Yes, I like to be quiet
I am habituated
To a quiet life,

But always when I think these
thoughts
As I sit in my well
Another thought comes to me
and says:
It is part of the spell

To be happy
To work up contentment
To make much of being a frog
To fear disenchantment.

Says, It will be *heavenly*
To be set free,
Cries, *Heavenly* the girl who
disenchants
And the royal times, *heavenly*,
And I think it will be.

Come, then, royal girl and royal
time,
Come quickly,
I can be happy until you come
But I cannot be heavenly,
Only disenchanted people
Can be heavenly.

STEVIE SMITH.
—who also did the drawing



INDIA AND FOREIGN AID

INDIA, a miniature United Nations, and possibly more successful, a prototype United Europe, but an actual fact and not a dream of the future.

Any discussion of the question of aid for India has as a pre-requisite a certain minimum knowledge of the country, which will be the locale in which such aid is to be utilised. It requires some acquaintance with the achievements of the past so that the possibilities of the future can be assessed with a proper background. The graphic estimation of any future involves the projection forward of a line recording at least the recent past. It is proposed, therefore, initially to attempt a short outline of the salient features of events in India since the Proclamation of Independence in 1947.

In the first place it is essential to put the actual events into some perspective by some mention of the difficulties which have faced the country during its first eighteen years.

A Constitution had to be evolved, and it is a credit to the sagacity of Indian leaders and its legislators that such a successful job was made of this intricate work. During its first two years, India had to face serious, though disorganised, fighting on the new frontiers with Pakistan and the aftermath of these terrible disturbances, in which it is believed that over a million people died, was a refugee problem involving three times that number. In the main, these tragic victims of circumstance have been all re-settled, a result that the United Nations have not been able to achieve elsewhere in a much longer period of time.

The country was short of administrative personnel with the departure of British officialdom, but with the promotion of junior ranks who rose most nobly to the occasion, and the immediate establishment of first-rate administrative training facilities, they have been able to maintain a reasonable standard of efficiency. Concurrent with these problems was the vast question of the integration within the Indian political framework of the three to four hundred Indian States, hitherto the semi-feudal fiefs of their Maharajahs and Rajahs, their Nizams and Nawabs. These states contained something of the order of sixty million people. Simultaneously by arrangement with the French Government, the French enclaves were also brought within the Indian system. With regard to the incorporation of the small Portuguese settlements which proved more intractable, one may have certain reservations in mind, but taking the broadest view of the greatest good of the greatest number, the incorporation of Goa has been a good thing. Following the original fighting, tensions with Pakistan have at all times since occupied a considerable amount of attention, and together with the recent Chinese attack, have

also involved a large expenditure of effort and resources which could otherwise have been spent more profitably elsewhere.

Summarised by Pundit Jawarharlal Nehru, himself a symbol of India and of democracy in it, India's policies have been planning for democratic development at home, and peace through non-alignment abroad. It is worth noting that India is in fact the largest democracy in the world, with a population of around four hundred and fifty million and an electorate of over two hundred million voters. This very fact, and the need to proceed with popular consent, may well have been a handicap to the speed of internal development, while at the same time providing its surest foundation. The popular support of the Indian Government's aims of progress through democratic process is due in no small measure to the devolution of power and function which is a feature of the Indian system. Centralisation there is, possibly too much, but not to the extent of intolerance, and not possibly outside the needs of the present position in the country.

The cost of India's democratic advance has to a very large extent been met by the sometimes unwilling, but in the end ultimately ungrudging sacrifice of the very heavily taxed Indian people themselves. India must not be regarded as a beggar relying on the charity of others for progress. She makes tremendous sacrifices in the present for the prosperity of future generations.

The background to these events and to the actual achievements which will be briefly outlined now, has been the dark menacing cloud of the population bulge. The population increases at over ten million annually and has gone up over fifty percent since 1947. Malaria, the debilitating factor responsible for the incidence of many other fatal diseases, is to a large extent now under control. Child mortality has been greatly reduced. Medical facilities have improved. The expectation of life has in the last eighteen years increased from just over thirty years to just under fifty. It is outside the scope of this paper to discuss this problem, but it must be borne in mind that all other questions have to be viewed in the context of a population of over four hundred and fifty million, which increases rapidly.

To turn to the actual achievements of the country since independence, the primary role which education must play in achieving economic betterment, to technological, industrial and social progress, has been fully appreciated. Immense efforts to cater for this demand have resulted in school enrolments at primary and secondary levels increasing from forty-six to over sixty-two millions in the last five years. Since 1947 the number of Universities has increased from nineteen to sixty-two, including seven Institutions of special character which have the equivalent of University status and now cater for over a million students. Medical and scientific education has had special attention, as has the education

of girls, hitherto relatively backward. This expansion has thrown immense burdens upon the teaching profession, with the result that now the questions of remuneration and status of teachers, as well as the problem of the numbers required, have had to receive special attention.

India's internal communications at the end of the war depended chiefly on her railway systems, largely run down and overworked as they had been and then were. During the first ten years of independence, 2,000 locomotives, 7,600 passenger coaches and 98,000 wagons were taken into service, and the railways are proving capable of coping with the increased demands of the community. The country is now producing all its steam locomotives, some of its electrical locos and has made a start with the production of diesel engines. Passenger cars and wagons are all made in the country.

It is not possible, nor is it necessary to try to cover fully the Indian industrial expansion to date. It may be noted very briefly, therefore, that the development of electricity, largely by hydro-electrical projects, has now reached the level of 12.5 million kws. Coal production has reached 90,000 million tons annually. At least one atomic power station is in hand and an atomic research complex at Bombay is achieving considerable respect abroad. The country is practically self-supporting in cement and sugar. Production of steel, which has increased about sixfold, still lags slightly behind the rapidly expanding demand. The needs of the country in terms of cars and trucks, admittedly on a somewhat limited and still costly basis, are fully met by indigenous production, almost always in conjunction with foreign entrepreneurs. There are substantial chemical and mining industries. Wireless sets, gramophones and all of the minor needs of society are met by local production perforce, for no foreign exchange is made available for import of consumer goods as a whole. The textile industry is fully adequate for all the needs of the country and, indeed, is a useful earner of foreign exchange. Smaller diesel engines and electrical motors are all made in India. A heavy electrical industry is now being set up.

After this bare outline of India as it is politically, socially and economically, we must stop and turn now to the question of aid to India as one of the developing countries. As a moral principle, following the great example given by the wonderful generosity of the Marshall Plan, the responsibility of the more prosperous countries to assist the developing countries commands general acceptance, although the degree and methods adopted vary from country to country. The question now asked is whether the present random and occasionally sentimental approach may not be ill-advised. It is a military axiom that effort must be concentrated to secure maximum gains. It is a scientific principle that leverage must be applied at some definite appropriate point to secure the maximum movement with the minimum effort. It is possible that our

present scattered, and to a degree unco-ordinated, dispersal of aid may result in a large wastage of effort and expenditure involved. India seems a country which satisfies the requirements of a sensibly planned aid programme. A large proportion of the other developing countries do not.

Let us first consider the political aspects. India has a proven love of democracy and has demonstrated an amazing political savoir faire. Apart from its history under British rule, it has shown in the eighteen years since independence its will and capacity to work democracy. Some indication of the size of the Indian democracy has been given earlier. What must now be emphasized is the importance of this democracy outside its own boundaries. India's democracy, its success or failure, spells out the future of democracy in Asia as a whole. The growing menace of China under its present Communist régime is obvious and undeniable. A strong India, and strength depends on economics and industry, is a political need as important to Europe as to the United States, and as important to Russia as to either. It represents the balance of power which is the margin between peace and ultimate destruction. It can attain the necessary economic and industrial strength adequately to carry this role during the next ten years, if it is given adequate and sufficient aid at the right time, which is now, and during the coming ten years. Within this period it can reach a self-supporting nationhood in which the Communism which springs from economic distress and the consequent despair can take no hold.

Of which of the other developing countries can it be said that its role is potentially as important? Of which can it be said that given the same aid, the prospects are so good? The answer is, of course, 'None'.

From the social point of view, India has more than the nucleus, indeed, it has a big substantial framework of the internal organisms and organisation, the infra-structure on which depend the development of education, of technocratic, of economic and social progress and of an educated and prosperous community.

No comparison is possible in this respect with the spate of newly arrived developing countries which have arisen in the last ten years. Most of these are historically many centuries behind India in these respects, and on the most optimistic assessment of their future rates of progress must take several generations before they can hope even to approach the levels already attained by the Indian society of today. In the economic and industrial spheres, India's achievements to date take her so far ahead of all the other developing countries that she has clearly to be placed in a quite different category altogether. She is on the verge of the breakthrough and has, in fact, the end of the course in sight at least. The others can only be said to be coming up to the starting post, if indeed it can be said that they have passed through the qualifying rounds.

The last and most cogent factor in considering aid has been mentioned but will bear repetition. This is the question of stability. In an unstable world, India has given every indication of being able to maintain itself as a viable entity. Even the most optimistic have to base their prognostications as to the futures of the other developing countries, rather on hopes than on a reasoned calculation of the probabilities, as can be done in the case of India. From the point of view of Governmental aid, as also of the investments of the private entrepreneur, there is a stability apparent on the Indian scene, of which there must be serious doubts elsewhere. One must add to this the fact that the Indian Government has shown itself both sympathetic to and co-operative with the private investor; and this has continued for a long enough time to justify expectation of its continuance. We must bear in mind that India is potentially one of the largest markets in the world. In helping her we are assisting the purchasing capacity of a country which is already one of our major customers.

How can we help her? The most crying need is the provision of such loans and grants as we can manage. Every development scheme at this stage has a foreign exchange component in its execution, without which it simply cannot be put through. The need for help in training schemes and the creation of qualified technical and administrative cadres for industry is of paramount importance. The co-operative establishment of new industries in India in conjunction with Indian industrialists is essential. The point may here be made that as well as helping India, this may be made a means of promoting re-tooling of industry in this country. It is probably not sufficiently realised that reconditioned plant which it is not economic to operate here with the high costs of labour now prevailing, can in fact be a very remunerative proposition at the lower rates for Indian labour. It should also be stressed that it is the writer's actual experience that, given the proper approach in terms of training programmes, Indian labour is fully able to produce the same outputs as labour in the United Kingdom.

What are we doing now? A great deal, but not enough, and this is due to the diversion of aid to countries not yet so ready to utilize it to the advantages of us all; to countries where the possibility of it all being wasted must be recognized. There is quite a lot of investment of various types by both Government and by private investors. Of the 241 projects started or about to be started by Freedom From Hunger, £27,000 goes to India with its 450 million people and its fine potential, £1,316,000 goes to the African countries with a total population of approximately half this figure, and this is more or less concentrated on that half of this population living on and south of the equator. OXFAM, in 1962-63 allotted £315,000 to India and £513,000 to Africa, while £118,000 went to Hong Kong. The Overseas Services Aid scheme was

not offered to India, but provides the services of 10,800 people in Africa. The Department of Technical Co-operation has eighty-five men working in Nigeria and Ghana, and twenty in India.

It is impossible to say that aid should not be given to all developing countries, but this paper closes with a plea for a more rational and practical application of it.

Let us get India on its feet as the most urgent as well as the most commonsense, practical and realistic course open to us.

Let us not risk the wastage of all our efforts, but apply them at what seems the most useful and rewarding point from all angles.

P. W. DAVIS.

HUMAN NATURE

'Water', replied Mencius, 'indeed, does not discriminate between East and West, but will it not discriminate between upwards and downwards? A man's nature tends to good just as water tends to flow downwards. There is no man who, by nature, does not tend to be good, nor is there water which, by nature, does not tend to flow downwards. As to water, if you beat it so that it springs up, you may cause it to rise above your forehead, and, if you force it up by some device, you may make it reach the top of a hill; but do these results of your actions conform to the nature of water? They are only the effect of external force applied to it. That men be prevailed upon to do evil is likewise the effect of their nature being subjected to the same treatment.'

MENCIUS, Book VI, Part I, Chap. ii.

HANDING ON THE TORCH

by

MAGISTER OXONIENSIS

[The following article is reproduced from the new Catholic satirical magazine produced at Oxford, JANUS. Its views will not be those of all our readers and are not necessarily those of the Editor. But it seems a good idea to let a little laughter into and heat out of a topic becoming dangerously inflamed.—EDITOR.]

Where are we going, Mummy?
 To see the Cardinal arrive at the station.
 Are we going to cheer when he arrives?
 No, we are *not* going to cheer—we're going to demonstrate.
 Oh goody, I love demonstrations. What is it this time: Stop Vivisection
 Now, or the Meadow Road?
 No, darling, this is a new one: Hands off the Liturgy.
 What does that mean?
 It means we want the Mass in Latin, like it's always been.
 Really and truly always?
 Well, not *quite* always. Once upon a time they had it in Greek.
 Why did they change from Greek to Latin?
 Because the people . . . Never mind. Anyway, we can't *keep* changing.
 Couldn't we even change back to Greek?
 Don't be silly, dear, nobody understands Greek nowadays. Except Greeks.
 Mummy, I don't understand Latin.
 No, darling, but you're going to, because you're Mummy's own clever
 little boy and Daddy is going to pay a nice man at the Dragon School
 to teach you.
 Are *all* the Catholic little boys going to learn Latin when they go to
 school?
 No, dear.
 Then they won't *ever* understand what the priest says if it's all in Latin.
 Let them eat cake—I mean let them read missals.
 Mummy, the Dohertys can't afford missals. And they can't read.
 How many times have I told you you're *not* to play with the Dohertys?
 They must be taught to read.
 And then I can give them my old missal.
 Yes, darling, that's a very good idea, because then we can buy you a nice
 new one and help save the poor Catholic publishers from starving.
 Are they starving?
 They will be if nobody buys all the Latin missals they've printed. In fact,
 we're having a procession of starving Catholic publishers as part of
 the demonstration.

With halters round their necks, like the burghers of Calais in my history picture-book ?

No, dear, that *wouldn't* be a good idea. It would be a Dangerous Occasion of Sin for the Cardinal if he saw a lot of Catholic publishers with halters actually round their necks.

Mummy, when the people in India were cross about having to have a new language last week, they soaked some policemen in petrol and set light to them, didn't they ? Didn't they, Mummy ?

You've been looking at your father's newspaper again. Yes, they did, as a matter of fact.

So are we going to pour petrol over this Cardinal and set light to *him* ? Certainly not. Not that it wouldn't serve him right, but this *is* Oxford, after all. Besides, they'd only canonise him, and that wouldn't help us a bit.

Well, are we going to throw things at him then ? Like tomatoes, or hymnbooks, or dead cats ?

No, we are NOT.

But, Mummy, in my history book it says there was this woman who threw her stool at the priest because she didn't like the new service.

She was a *heretic*, dear. You don't want us to be taken for a lot of heretics, do you ? That's the WHOLE POINT about keeping Latin.

Oh . . . What *are* we going to do at this demonstration ?

Well, dear, first we're going to put on a masque.

Why, don't we want the Cardinal to know who we are ?

Not a mask, silly—a *masque*. M—A—S—Q—U—E.

What's that ?

It's a sort of old-fashioned play, with lots of poetry and people dressed up to represent things like Temperance and Metallurgy and the Seven deadly Sins.

Oh, Mummy, can *I* be a Deadly Sin ?

Not in this one, dear. This one's called Conciliarismus Triumphatus and it's all about the Princess Latinitas who's cast into a deep sleep by the sorceress Vernacula and then revived by a kiss from the Vicar of Saint Mary Mag's.

What happens to the sorceress ?

She gets brained by the Editor of the Tablet with a Lewis & Short.

Oh good. Do I get a part at all ?

Well, not a *speaking* part, I'm afraid, because of the poetry being all in Latin ; but you can be one of the devils and stick pitchforks into Liturgical Reform and Cheap Journalism. That'll teach them not to write grotesquely unfair and one-sided lampoons in Janus.

Will the Cardinal understand the Latin poetry ?

I shouldn't think so. But that isn't the point. The point is that Latin is a Symbol of Unity.

Who is it a symbol *to*, Mummy ?

Tourists, dear. And the angels. Who else ?

CORRESPONDENCE

WOMEN IN THE CHURCH

15th July 1965.

DEAR SIR,

I wonder if you will allow an Anglican, who reads your Journal with the greatest interest, to comment upon the correspondence in the June issue on the Ministry of Women, in the light of the revival of the Deaconess Order in the Church of England.

Your readers may be interested to know (if they do not already do so) that this Order was in fact revived in the Church of England in 1862. This was some twenty years after the revival of the religious life in our Church, and the first sisters were already showing how they could cope with some of the tasks that were open to them ; but new means were sought for women to work specifically under the authority of the bishop and the parish priest, and the study of the role played by deaconesses in the early Church led to the conclusion that this would provide the form required for such work. At first deaconesses were thought of as living a common life comparable to that of sisters, and in my own community all the sisters are fully professed under life vows of religion at the same time as they are ordained deaconess ; but it became apparent that there were women with the vocation to the work of deaconess but without a vocation to the religious life, and there have been from the early years of the Order deaconesses working individually in parishes and living independently. There are now about 350 such deaconesses in the Anglican Communion. Certainly both secular deaconesses, and we as religious who are also deaconesses, find in this order with its specific authorisation by the bishop, a ministry which we greatly prize.

I would, however, beg those who are thinking of the possibility of reviving such an order to keep this question clearly distinguished from that of ordination of women to the priesthood. The latter raises very grave social and psychological as well as theological questions ; and the fear (or on some people's part the hope) that the Order of Deaconesses might be a first step towards the priesthood of women in fact dogged the Order and inhibited its development in the Church of England in the early part of this century. It is quite clear that in the early Church deaconesses were regarded as having a particular ministry in no way linked with the threefold ministry (for example in Hippolytus the deaconess is ordained after the deacon and before the minor orders but with a form which significantly omits any reference to promotion to a higher degree of the ministry) ; our own canons make it quite clear that the Order of Deaconesses is an order *sui generis* and in no way a part of the threefold ministry of holy orders, and this is emphasised by the

fact that whereas the deaconess may in case of need recite the offices of Morning and Evening Prayer publicly and may with the bishop's permission preach at such offices, the canons specifically preclude her taking any part in the eucharistic liturgy. During the debate on the canons the Archbishop of Canterbury made it quite clear that the use of the word 'ministry' in no ways linked the Order of Deaconesses with the threefold ministry of holy orders; and that he regarded the ministry of deaconesses as the best possible answer to those who were pressing for the ordination of women to the priesthood.

I fully realise that there are different considerations in your Church but I thought that it might be of interest to your readers to know how we have in fact faced this question, and what a rich and rewarding ministry this Order offers to women.

Yours faithfully,

SISTER EDNA MARY, DSS, C.S.A.

ST ANDREW'S HOUSE,
12 TAVISTOCK CRESCENT,
LONDON, W.11.

9th July 1965.

SIR,

The correspondence on 'Women in Church' interested me, but I hesitate to reply even by request. The subject is delicate, complex and extensive. Some aspects require specialist handling; other, more research. I can only offer some personal observations, on a few selected points—the first of which would be to state the futility of selecting points, since this subject requires to be seen as a whole and to isolate topics creates an unbalance at the start.

As regards ordaining women: Simon Cave is surely right in affirming that motives smacking of feminist determination to challenge male monopoly are inappropriate. Concerning the other proposed motive, the desire to give priestly service to Christ: what matters is that we give the service he asks, not the service we decide we'd like to give. Though Christ gave to women a more positive place in his following that is often realised, and though he ignored certain conventions, he did not ask of women the same things he asked of his apostles.

Those who think women should be ordained are rare. Even granted the possibility, the kind of woman one thinks might then be suitable is also the kind who instinctively rejects the idea. As for the acceptance of women priests by men, let alone other women, I see no signs of it.

The deaconess is an historico-theological issue. I can only recall a reliable theologian's statement that Catholic theologians in general find no satisfactory evidence of order in the sacramental sense being conferred

on women. This being so, to ask for a sacramental order of deaconesses is to ask for something novel, not a restoration or development. In any case, some who favour the institution would want an independence inconsistent with the kind of commitment implied in what would be in fact the lowest rank in a hierarchy. Granted the hierarchic nature of the Church and a celibate priesthood it seems better to re-orientate this initiative.

Some advocates of deaconesses seem to ignore the role of female religious in the Church. Research on the development of the religious life for women would throw more light on the relationship of deaconess and religious sister. The latter has performed for centuries the most readily known deaconess' functions. It is regrettable that this great flowering of feminine influence has been so impersonalised and obscured.

The question of women and the Council is more complicated. Naturally, women have their own hopes and fears for the Council as a whole. Naturally, too, they look for consideration of the feminine viewpoint in what concerns them. But if one takes women auditors as the sole criterion of feminine influence one may easily underestimate it, for it is difficult to discern and sometimes takes unexpected forms. I understand, for example, that the International Women's Organisation for the Lay Apostolate succeeded in preventing the lay apostolate commission from mentioning women in the statement on the lay apostolate, on the grounds of not wishing to be separated from what is said of men! Other women also, authorities in their fields, have been invited, unobtrusively, to make their contribution.

Miss Farris' reference to the confusion some women experience about their personal and social obligations is very important and I do not think it is confined to Catholics or to married life: it can be as serious for the religious and for the single professional women. It may result partly from incomplete adjustments to an emancipation won by demonstrating feminine capacity in masculine terms. What one woman wrote of emancipation in India is applicable also to our society:

'... [the] woman of today... is perhaps more of an "all-rounder", more versatile and more emphatic than she was... but one cannot help the feeling that, with so many opportunities opening up before her, so many conflicting paths to choose from, she seems to have lost a certain steadfastness of purpose, a certain inner tranquillity...'¹

Feminine education needs to come to grips with this problem by the right spiritual, moral and intellectual formation.

Two principles are necessary for the individual. One may be described as the principle of priorities: *knowing* (not feeling) the nature

¹ *Women and Technical Assistance*, a United Nations Review reprint, New York, 1958, p. 38.

of commitments so that we may have a proper order of priorities and put first things first. Two commitments are irrevocably primary with all they involve: religious profession and marriage.

The second necessary principle is contained in the truth that the art of living is selection. We cannot fulfil all our potentialities perfectly, still less simultaneously. Priority and selection imply rejection. Rejection may mean sacrifice—sometimes great sacrifice, but it is not the monopoly of any one state of life.

If, on the contrary, a person allows secondary commitments to replace rather than enrich primary ones, even her secondary commitments and social contribution will be vitiated.

Within the limits determined by priority and selection, depending on individuals and circumstances, the Church urges the responsibilities of women as regards the family and society. Pope Pius XII went so far as to say: 'Every woman without exception is under an obligation—a strict obligation of conscience . . . not to remain aloof; every woman must go into action, each in her own way . . .'² Domestic commitments may prevent, for example, the pursuit of a career, but they are often compatible with suitable commitments outside the home in membership of Catholic women's associations (which are becoming more influential at national and international levels) or of non-religious social and civic associations. Such activities may also be a powerful factor in a family's civic education, especially if husbands are interested and help to overcome the diffidence which prevents some women from entering a new sphere.

Paradoxically enough, the answer to some complaints about women and the Church may lie in considering women and society. Where are the ecclesiastical obstacles preventing women from playing an immense role in bridging in their own persons the Church and the world—a bridging which some think to be the most urgent problem facing the contemporary Church? In so far as women succeed in meeting it they build up both the Church and society. Their experience will also consciously be drawn on by the Church, but on a personal and professional level, not that of popular politics.

In the context of all this, it seems altogether too inward looking for women to seek ordination, etc. In Knoxian terms: we can't all work in the engine room or overcrowd the bridge!

But women are not just ornaments on the prow, or barnacles obstructing a floating Athos—which is how some people seem to regard them.³ The dangers of an overdose of femininity are recognised. Is it possible for the pendulum to swing too far the other way?

² Address on *Women's Duties in Social and Political Life*, 1945. Published in C.T.S. pamphlet form.

³ Athos—a Macedonian peninsula peopled only by monks. Since the eleventh century women and even female animals have been strictly excluded.

Two factors can harden natural indifference to an unbalance in this other direction. One is the tendency, formerly prominent, to safeguard authority and fortify celibacy by regarding every woman as a potential Eve, equating her with spiritual death or rating her so inferior to man that amazement at women martyrs is still freshly echoed in the liturgy: 'O God, who amongst other marvels of thy power, hast given even to weak women the triumph of martyrdom . . .'⁴ One could write an hilarious account of the results of this attitude carried to excess: variations on the theme of that holy desert father's attempt, when he noticed a feminine group on the horizon, to make a wide detour. (He was told that a right-minded man wouldn't have noticed from that distance they were women!) Obviously it would be unrealistic to ignore the demands of celibacy or the need to witness to a high moral standard in the priesthood. But even St Thérèse of Lisieux complained (in a passage expunged by her original editors): 'I still can't understand why it's so easy for a woman to get excommunicated in Italy! . . . There's no respect for us poor wretched women anywhere.'⁵

Another factor which can prevent men from realising things may go too far is the raising of feminine submissiveness to the level of Christian humility, obedience and endurance so that any feminine talk of women's rights is regarded as extremely unbecoming. It may be noted, however, that social and political emancipation now accepted as normal was won partly through methods totally alien to ecclesiastical procedure. When unbalance exists in the Church it is obviously much more difficult to redress. The problem could, I think, be well illustrated by a comparative study of the battle in secular society for the entry of women into the medical profession and the struggle in the Church for women religious to qualify in and practice midwifery. Such a study would also bring out the formidable problems raised by applying the conventions of one particular society to the varying status of women even in different European societies.

A greater awareness of these problems is very desirable. In the first place it is unrealistic to presume women are always meekly submissive. Even Thérèse rebelled in Italy and invaded a friary cloister! It seems reasonable to consider the grounds for contemporary feminine dissatisfaction and to enquire whether extreme demands have been provoked by undue suppression. A martinet approach cannot elicit a free, personal submission.

It may sound platitudinous to point out that women play an indispensable part in the Church. But they depend on the priesthood for sacraments, for spiritual direction to a certain extent, and for the juridical establishment of associations or institutions. The implications of all this

⁴ Mass *Loquebar*, of a Virgin Martyr.

⁵ *Autobiography of a Saint*, trans. R. Knox, London, 1958, p. 176.

require a careful and positive working out. An example may be found in the religious orders. Dom Philibert Schmitz observed they are at their best when good relationships exist. Who can doubt, for instance, that the influence of Blessed Richard Reynolds and companions was a decisive factor in Syon's refusal to surrender to Henry VIII—the only convent which resisted? Less fortunate examples may be found in canon law, which, it is increasingly recognised, needs to consider feminine psychology and relevant social circumstances.

All this points to the necessity of constructive co-operation. Attitudes are all-important. Sometimes women reject their femininity. Men sometimes forget that women are persons. This being so in nature we may expect to find it in the Church. But these are extreme tendencies. The Catholic woman is undoubtedly offered a great fulfilment provided she can be helped and has the courage to accept serenely whatever her vocation involves.

Yours etc.,

DOLORES HUNT, O.S.U.

URSULINE CONVENT, BRENTWOOD.

[The Editor would like to take this opportunity of referring readers to the admirable article, in the August issue of *The Month* by Ida Friederike Görres. It deals specifically with the issue of the priesthood for women but covers many other of the points raised in this correspondence.]

BROTHERHOOD OF NATIONS

THE world which used to seem so vast has now become a single work-yard where mankind labours together. The time is coming when everyone must think on a world scale—leave his house, his village, his province, his country—and learn to be a brother to everyone in the world. I refuse to admit that the roads of the world must cross only in hatred, dividing peoples and classes.

HENRI PERRIN, *worker-priest*.

BOOK REVIEWS

REVIEW EDITOR'S NOTE.—This section has been re-formed. From now on it will appear in three parts with the following characters:

- A. SHORT NOTICES. Its purpose is *briefly* to draw attention to good books, for the most part short and non-specialist, some representing in an accessible form all the new thinking within the Church, others representing broader contemporary interests.
- B. REVIEWS. This will contain longer discussions of books which, because of their special merit or topicality, demand a fuller treatment than those dealt with in A.
- C. BOOKS RECEIVED. This will be simply a list of books sent to us, arranged as before. Their presence in this list neither guarantees nor precludes future review.
- RECORD REVIEWS. This will henceforward be an independent section, appearing occasionally. It will comment on recordings, whether of music or the spoken word, that seem of particular interest or relevance—religious, cultural or educational.

EDWARD CORBOULD, O.S.B.

SHORT NOTICES

SCRIPTURE

THE NEW TESTAMENT: REVISED STANDARD VERSION, CATHOLIC EDITION. xii + 259 pp. (Nelson, 1965) 12s. 6d.

The RSV as such needs no introduction: it is already renowned as a scholarly, readable and dignified translation. Catholic scholars have been using it for many years but only recently have the hierarchy agreed to its public use in church when a few slight alterations had been made. The Catholic Biblical Association of Great Britain has now carried out this task. The few additions and alterations to the text and to the notes are listed in parallel columns at the back.

The publishers have done their work admirably: the printing and arrangement are excellent, and the binding is strong.

C.B.D.

THE STUDY OF THE SYNOPTIC GOSPELS by *Augustus Cardinal Bea, S.J.* 95 pp. (Geoffrey Chapman, 1965) 16s.

THE GOSPEL OF PAUL by *Augustus George, S.M.* 122 pp. (Fowler Wright Books, 1965) 10s. 6d.

The former small book was written at the request of bishops during the first session of the Vatican Council and in its present form is a commentary on the recent Instruction of the Pontifical Biblical Institute on the historicity of the Gospels aimed chiefly at Form Criticism. A translation of the Instruction is given at the end of the book.

The latter book is a paperback subtitled 'Study Guide for the Letters of St Paul'. It is a handbook for individual and group study and was developed through actual group experience. It seems well suited for this purpose.

C.B.D.

THE BIBLICAL DOCTRINE OF ORIGINAL SIN by *A. M. Duburle, O.P.* 245 pp. (Geoffrey Chapman, 1965) 25s.

The purpose of this book is given in the foreword: 'The words "original sin" are the result of doctrinal elaboration, the work of Christian centuries. The present enquiry wants to ascertain the mind of the inspired authors on this subject in the first place. But this is meant to be a starting-point not the end of the discussion.' And that is what the author does, an exhaustive examination of the Scripture on this point. Naturally the two main sections are on Genesis and St Paul but the importance of the other parts of Scripture is stressed too. However, not content with this, which is where the French edition ended, he has in the English translation added a chapter which begins the inquiry he is interested in starting entitled 'Original Sin in the Light of Modern Science and Biblical Studies'. In a very careful speculation he deals with the question of whether it is possible to reconcile the idea of a 'group-Adam' favoured by Genesis with St Paul and the Church's pronouncements. This is a very necessary and valuable book for anyone reflecting on original sin and its real meaning and as a basis for future speculation.

C.B.D.

THEOLOGY

LED BY THE SPIRIT by *Dom Wulstan Mork, O.S.B.* 181 pp. (Bruce Publishing Co., St Louis, Missouri, and Herder Publications, Ltd, London, 1965) 32s.

THEOLOGY TODAY: RENEWAL IN DOGMA, Vol. I, edited by *Johannes Feiner, Josef Trütsch and Franz Böckle.* 282 pp. (Bruce Publishing Co., St Louis, Missouri, and Herder, 1965) 40s.

Fr Wulstan Mork writes for the Catholic sixth-former or educated layman. He is very aware how much, in a materialistic environment, we moderns suffer from a 'split-personality', how much religion and spiritual matters seem remote from our everyday natural lives—remote and irrelevant. The cure for us is to be found in a return to the outlook on nature and grace of the Bible and the Fathers, and also in a study of the Sacraments which, so to speak, 'incarnate' that outlook and integrate nature and grace together very closely. But this is a very bald summary of Fr Wulstan's purpose and theme in his book, which he subtitled 'A Primer of Sacramental Theology'. He has assimilated and reflected on the works of Rahner, Schillebeeckx, Charles Davis, de Lubac, Congar; and he has already used the material of this book experimentally in Religious Instruction classes in schools. The book has many virtues—immense enthusiasm, clarity above all. Its main purpose is surely most vital today. However, like all pioneering work, the book has its faults. In its terminology, paucity of illustrative material and denseness of thought it soars well above the heads of very many in Fr Wulstan's chosen audience. The book ends very abruptly, and its last chapter—on that crucial subject, the Sacrament of Matrimony—is far too short and compressed. In spite of this and the price of the book, it is a good buy.

Theology Today is a translation of the first volume of a German collection of theological essays by important modern Catholic theologians. The eight essays in this volume are all of great interest—Karl Rahner's famous essay on 'Nature and Grace', Schillebeeckx's essay on 'The Sacraments: An Encounter with God', Feiner on 'Man's Origin and Contemporary Anthropology', Grillmeier on modern Catholic Christology, Müller on Mariology, Semmelroth and Sartory on the Church, von Balthasar on Eschatology. For good measure the book ends with thirty pages of bibliographies of modern Catholic writing on all these subjects. Of course, the ordinary reader will find drawbacks. Essays of this kind are often like skirmishes in

a war—they are puzzling to someone who knows little of the layout of the war, the characters and forces involved. Again, translation from German into English is often hard and sometimes nearly impossible. But in spite of this, it is a very worthwhile book.

H.A.

MISSION AND WITNESS: THE LIFE OF THE CHURCH, edited by *Patrick J. Burns, S.J.* 382 pp. (Geoffrey Chapman, Deacon Book, 1965) 25s.

This is a very useful reprint in one book of seventeen articles (or chapters in other books) by modern Catholic theologians. The general subject is the Church and her life. Such a collection always has drawbacks. Thus we could object that some great names are missing—Karl Rahner, for instance, and Küng. Often the articles break off just when we feel points need to be clinched by further development (for instance Congar on 'The Holy Spirit and the Apostolic Body'). Numbers of the articles (for instance Carlo Colombo on 'The Episcopacy and the Papal Primacy in the Life of the Church') date rather badly in this very fast-moving age—date even simply by having been written before the last session of Vatican II. Yet, in spite of this, the book is valuable. It should be very useful to students of theology, the interested layman and to discussion groups. Considering its size it is very reasonably priced.

H.A.

THE THEOLOGIAN AND THE CHURCH by *Hans Küng.* 58 pp. (Sheed and Ward, 1965) 7s.
FREEDOM IN THE WORLD: ST THOMAS MORE by *Hans Küng.* 41 pp. (Sheed and Ward, 1965) 6s.

These two pamphlets (somewhat highly priced: forty or fifty pages of big print at nearly twopenny a page) are the first and third in the new Sheed and Ward series of Theological Meditations. The series looks like being a sort of streamlined echo of the pre-war Essays in Order (Maritain, Dawson, etc.) and is edited by Hans Küng himself.

Of the two pamphlets, only the second, a study in lay spirituality as exemplified in St Thomas More, really deserves the title of 'Meditation'. The first is more in the nature of a general essay on the nature and function of modern theology. It is appropriately dedicated to Karl Rahner, on whose work it serves as an excellent introduction or commentary. The essay makes fairly easy reading compared with the ambitious and elusive speculations of Rahner himself: the methods of Küng are, as usual, those of the good populariser rather than those of the thinker. Anyone looking for a clear and sound presentation of what is actually meant by such current catch-phrases as 'pastoral orientation', 'historical theology', etc., or who wants to understand in broad terms the perspectives of a Catholic theology at once ancient and new, will find it here. Those familiar with the subject may find the essay a trifle facile.

The other pamphlet is quite different in approach. It is a fresh and well-ordered analysis of the roots of practical Christian living, and as such can only be emphatically commended. It seems a pity that one should have to turn to the sixteenth century for lessons in lay spirituality, but the fact of the matter is that Thomas More is an incomparably attractive embodiment of that balance between involvement and detachment which must always be the ideal of the Christian in the world. Küng studies the often misleading notion of renunciation in great detail and with constant reference to Scripture. The best feature of the essay is the exact way in which Küng's treatment of his theme fits the personality of his subject. One would have welcomed a more extended study.

The pamphlets are attractively presented.

D.L.M.

ADULT CHRISTIANITY by *Hilda Graef*. 140 pp. (Geoffrey Chapman, 1965) 21s.

The principal task of the present Council is to present the Church to men as something to be reckoned with, as a body of people whose beliefs are really relevant to the modern world and its problems. And yet, how many good Catholics themselves, though well educated and concerned with these problems, fail to see just how relevant their faith can be. Believing what the Church teaches, they nevertheless keep their religion in a separate compartment of their minds from that of the 'real' things of everyday life. The language of science and politics, they feel, is not one that can be applied to religion; the truths of faith are quite different from, and never touch on, the truths of psychology or history.

It is precisely for such people that this little book of Hilda Graef's is written. She is seeking to show intelligent people that the faith must be looked at with the same adult outlook as the rest of life. With this end in view, she summarises, simply and without jargon, the main Catholic beliefs, showing that they can stand up to the scrutiny of modern questioning, and that there is possible a broad and intelligent presentation of these truths that makes them really meaningful in the context of modern life. Unfortunately, the book is really too short to give a mature understanding of the topics she deals with (too short, 140 pages, for the price as well). After dealing with the idea of God as one which in spite of, or rather because of, its very incomprehensibility is not one that can be despised by scientists or philosophers, and discussing the content of such phrases as, 'God came down on earth' to show that though not implying that God actually travelled through space, it is still meaningful, she gives an outline of the biblical evidence for assuming Christ's divinity that is too sketchy to do more than tell us that such evidence exists if we want to look into the matter. Similarly, to deal with mysticism, the sacraments and the ecumenical movement in one chapter of fourteen pages is hardly to give an adult view of these important problems. One would have liked, too, to see a discussion on the attitude of the modern Catholic to authority, a subject that is vital to a mature approach to his religion. Perhaps the most that can be expected of such a book is that it will make people realise that an adult approach to religion is possible, and will induce them to deepen their faith through further enquiry.

B.K.

LITURGY AND WORSHIP

THE SIGNS OF THE NEW COVENANT by *A. G. Martimort*. xiv + 320 pp. (The Liturgical Press, Collegeville, Minnesota, 1964) \$4.75.

This book was originally drafted as a theology course on the sacraments for junior religious to equip them for the practical task of giving religious instruction and is well adapted to its purpose. It proceeds systematically but omits all purely academic points and avoids the unnecessary use of technical terms. As a result it gives a living, practical account of the sacraments and all that the Church teaches about them. An excellent feature is the accounts given of the actual sacramental rites in both East and West together with explanations which bring out their full significance by reference to their origin in Scripture and a few well selected passages from the Fathers. It is easy to read, clear in its exposition and treats honestly and convincingly, though briefly, the more difficult points, such as the power of the Church to change the essential sacramental rites, which are so often glossed over. Both students of theology and lay people could read this book with profit.

M.A.G.

PRAYER by *Jean Daujat*. 159 pp. (Burns and Oates: a Faith and Fact Book, 1964). 7s. 6d.

Prayer is an intransitive act of faith, hope, charity. It is the soul of the Christian life, present in every part of it. Yet it must have its own department. Jesus went apart to pray. St Benedict said prayer should be short and pure; so should books about it. Here is one that is, but full scripturally, theologically, historically; sometimes a bit magisterial in tone, wasting no time on 'difficulties' or strange states; just good positive Christian teaching.

J.C.R.

ACTIVE SHARING IN PUBLIC WORSHIP by *J. B. O'Connell*. 43 pp. (Burns and Oates, 1964) 5s.

A very condensed yet complete summary, with comment learned and judicious, of the Constitution on the Sacred Liturgy (Dec. 1963). It is adorned with numerous references to and quotations from other commentaries relevant to the subject. There is an excellent analytical list of contents, chapter by chapter, but no index. A necessary aid to any serious study of the Constitution, and a substitute for those who are pressed for time.

J.C.R.

CHANGES IN THE LITURGY by *J. D. Crichton*. 119 pp. (Geoffrey Chapman, a Deacon Book, 1965) 10s. 6d.

Considerations on the 'Instruction for the execution of the Constitution on the Sacred Liturgy' issued in September 1964. This is not a minute commentary. The changes themselves change, everything appears to be in flux; so the author quietly indicates that the flux has a definite direction. He elucidates the principles. Learn these, and you can apply them to the particular conditions of each church and parish. After an imprisonment of 400 years we are still blinking in the unfamiliar light of considerable rubrical freedom. A book for the parish priest.

J.C.R.

MEAN WHAT YOU SAY by *Clifford Howell, S.J.* 121 pp. (Geoffrey Chapman, a Deacon Book, 1965) 10s. 6d.

A completely acceptable book on the short responses at Mass, written with engaging, light-hearted seriousness. It is a good buy for layman or cleric.

J.C.R.

LITURGICAL SERMONS by *Gerard Weber and James Kilgallon*. 183 pp. (Alba House, Staten Island, New York, 1964) 14s.

This is a series of outline sermons based mainly on the epistles of the Sunday Masses, intended to illustrate how the sermon can be based on the scripture of the Mass, as enjoined by the Constitution on the Liturgy. Each outline is analysed into: aim; introduction; development; conclusion; an excellent training for a priest new to this sort of thing, but he is expected to modulate the model with something of his own character and talent.

J.C.R.

WE DARE TO SAY OUR FATHER by *Louis Evelyn*, translated by *J. Langdale*. 129 pp. (Burns and Oates/Herder, 1965) 18s.

This short book is a series of reflections on the phrases of the 'Our Father'. It is more than this, it is a profound analysis of Christian living. Father Evelyn's writing is clear and persuasive. A careful reading of the book would be worth more than the conferences of half a dozen retreats. It has been acknowledged as a spiritual classic on the Continent; it deserves to become the same in this country.

M.E.C.

A MONTH WITH MARY by *a Carthusian*. 126 pp. (Burns and Oates, Golden Library Series, 1965) 12s. 6d.

It is of the nature of a mother to pass on certain characteristics of her personality to the children of her family. This book adds a new dimension to the picture of Our Lord, because it tells us something of his mother. In order to describe Mary's character the author makes extensive use of Old Testament types like Mount Sion, the Temple of the Living God, the consecrated Tabernacle, the Eastern Gate through which God alone may pass, the Rod of Aaron, Gideon's fleece, and the true Masterpiece of all creation. There are also references to the apparitions of Our Lady. It is probably wise to read more than one chapter a day, because the book is meditative in character. It was written by an anonymous monk of the Charterhouse of Montreuil as a series of meditations on the Mother of God for the monks of his Order.

P.G-F.

CHURCH HISTORY

AQUINAS' SEARCH FOR WISDOM by *Vernon J. Bourke*. 244 pp. (Bruce Publishing Co., St Louis, Missouri, and Herder, 1965) 46s.

EARLY THOMISTIC SCHOOL by *Frederick J. Roensch*. 351 pp. (The Priory Press, Dubuque, Iowa, and Herder) 48s.

Dr Bourke's book is both a biography of St Thomas and a study of the development of his work. Fr Roensch studies the works of fourteen French and English theologian defenders of St Thomas during the half-century after his death. Both books are very fully documented. Indeed Fr Roensch's study is technically very complete and detailed. These books together provide students of medieval history and theology with something very welcome—an extremely able and balanced summary and assessment of the findings of a prodigious amount of recent research into the early history of Thomism. Manuals of Church history and the history of philosophy treat very briefly of this subject and are generally already out of date. The findings of research are scattered in many articles in learned journals. Very few research workers nowadays seem to have the ability or time to publish general surveys and, amongst those very few, Dr Bourke and Fr Roensch must rank high because of their balance and clarity.

H.A.

LE CONCILE DE CONSTANCE AU JOUR LE JOUR, edited by *P. Glorieux*. 251 pp. (Desclée, Tournai, 1965) r.p.

This is a succinct contemporary day by day account of the events of the Council of Constance written anonymously, and hitherto unpublished. The author almost certainly was Jacques de Ciresco, the secretary of Jean Gerson, chancellor of the University of Paris. He was thus a person very much in the main stream of events. His account, however, is a brief and objective narration of the facts, devoid of any embroidering, speculation or explanation. It is a most useful primary source.

No better introduction to the Council of Constance could be imagined.

M.E.C.

BORN FOR FRIENDSHIP by *Bernard Basset, S.J.* xv + 220 pp. (Burns and Oates, 1965) 25s.

In 1935 Professor R. W. Chambers produced a classic biography of Sir Thomas More and eighteen years later the picture was amplified in an excellent biography by E. E. Reynolds. One might reasonably ask what need there is of another. Fr Basset has given us the answer in a beautifully clear and balanced picture of More's spiritual

development and life, aspects for which Fr Basset is well equipped to deal. He is selective and interpretative in his use of material. What emerges is a sensitive, clear yet complex picture of a man in whom so much of the old and new met. The humanist is balanced against the man who lived in the shadow of the Charterhouse and of death. His character and his ideals are as clearly and attractively portrayed as was his physical appearance only recently by Stanley Morison.

M.E.C.

ECUMENICAL EXPERIENCES, edited by *Luis Romeu*. x + 203 pp. (Burns and Oates, 1965) 13s. 6d.

The editor of this book asked twenty-eight well-known ecumenists to write a few pages each describing their own personal impressions of the ecumenical movement and their meetings with other Christians. With so many eminent and experienced men contributing it is not surprising that the meaning and whole spirit of ecumenism has been portrayed in a most vivid way which makes this book perhaps the most useful that has come out in English on the subject. It can be warmly recommended to anyone who feels ignorant or puzzled by all that is happening and would like to know more. As one would expect, the writers vary enormously in interest as well as in their whole approach. Of special value are those contributions by Fathers Congar, o.P., Boyer, s.J., Michalon and the Taizé community who concentrate on their own experiences. All of them stress that it is absolutely necessary to meet the men themselves, 'one must hear them explain themselves, see them praying, meet the concrete reality of their religious life'. Just reading books is quite inadequate.

P.F.C.

MISCELLANEOUS

TEILHARD DE CHARDIN: PILGRIM OF THE FUTURE, edited by *Neville Braybrooke*. 128 pp. (Darton, Longman and Todd Ltd, an Omega Libra Book, 1965) 6s. 6d.

This book does not form a notable addition to Teilhard scholarship. It is made up of a number of essays which differ greatly in quality and lack a single unifying theme, thus failing to provide a rounded picture of the man or his work. Apart from the first part of the book which consists of two short but interesting essays by Teilhard himself entitled 'Christ in Matter' and 'The meaning and constructive value of suffering', the best essay in the book is one by Bernard Towers which offers a valuable comparison between Teilhard and Jung. By far the worst contribution is a prose poem by Claude Cuenot in praise of Teilhard which, partly due to the translation, seems no more than emotional drivel. Of the rest, the majority are either too short to be effective or lack coherent structure and clarity of expression. The book as a whole has no cutting edge: most of the authors are content to diffuse a vague mist of approbation for Teilhard without facing the problems inherent in his thought. To do justice to the memory of Teilhard what is needed is not watery praise but bold and imaginative criticism. Then the essential genius of the man and the relevance of his vision will shine forth, freed from the trappings of his misguided disciples and the limitations of his own outlook.

W.D.M.

CHRISTIANITY AND POETRY by *Elizabeth Jennings*. 120 pp. (Burns and Oates, a Faith and Fact Book, 1965) 9s. 6d.

In her introduction Miss Jennings faces squarely the difficulties of dealing with so vast a subject in so slight a work. She attempts the apparently impossible by writing a personal book about a handful of Christian poetry of various periods, and thus working from the particular to the general. The result has all the value and charm of a good miniature revealing both the sure competence of the artist and the beauty of the subject.

D.A.A.

MISSIONS AND THE WORLD CRISIS by Bishop Fulton J. Sheen. 273 pp. (Bruce Publishing Co., St Louis, Missouri, and Herder, 1965) 40s.

This book presents under one cover a series of editorials from the periodical *World Mission*, and inevitably it makes rather disjointed reading. Yet, as we have long learned to expect, Bishop Fulton Sheen has many stimulating things to say in his lucid and pleasing style.

In discussing the religious environments of the world he is forthright over Communism and appealing with regard to the oriental cultures and all forms of Christianity. He handles the problems of mission temporalities with a realistic and businesslike approach, and at the same time places this question clearly in perspective for the affluent society in which we live. Perhaps his discussion of the spiritual aspects of the mission field is less satisfactory. This is indeed the very heart of the matter, and yet its true nature is not clearly revealed.

It is a pity that this book lacks continuity because it does provide something more than thought-provoking ideas. M.R.E.

YOGA IN TEN LESSONS by J.-M. Dechanet, O.S.B. 174 pp. (Burns and Oates, 1965) 12s. 6d.

This book has not the sort of title to attract the average reader of the JOURNAL. He is likely to suspect it is the work of a crank and founded on one of those uncritical and slightly embarrassing enthusiasms for the remote and romantic. It would be a pity to capitulate to such instinctive reactions. The author is a Benedictine of great experience, at present the Prior of a monastery in Katanga, and anyone who has heard of psychosomatic medicine and is even marginally aware of the inter-reaction of mind and body, ought to understand that the basic insight of Yoga is entirely sound, namely that physical techniques can be used to promote desirable psychological states and conditions. The essential question is: can that insight and those techniques be disengaged from Hindu theology and disciplined into service of an authentically balanced Christian life? The author believes, on the basis of long personal experience, that they can be so disengaged and do greatly serve. He is worth listening to. This book contains, as it were, his correspondence course of practical instruction. Uniform with it is *Christian Yoga*, his more theoretical work.

J-F.S.

REVIEWS

THE BIBLE IN A NEW AGE by K. Rahner and others, translated by Richard Kavanagh. viii + 152 pp. (Sheed and Ward: Stagbook, 1965) 11s. 6d.

INSPIRATION AND THE BIBLE by Pierre Benoit, O.P., translated by J. Murphy-O'Connor, O.P. and Sister M. Kevene, O.P. 117 pp. (Sheed and Ward, 1965) 9s.

THE BIBLE ON MARRIAGE by G. N. Vollebregt and O. Praem, translated by R. A. Downie. ix + 114 pp. (Sheed and Ward, 1965) 9s.

THE DAWN OF TIME by Herbert Haag, translated by M. H. Heelan. 56 pp. (Sheed and Ward, 1965) 7s.

THE BIBLE ON THE LIVING GOD by B. van Iersel, S.M.M., translated by J. Vaughan. viii + 111 pp. (Sheed and Ward, 1965) 9s.

GOD'S CREATION by A. Hulsbosch, O.S.A., translated by Martin Versfield. xvi + 270 pp. (Sheed and Ward, 1965) 15s.

SCRIPTURE

The only criticism of Sheed and Ward's new babies is of their price. We hope that it will not deter too many buyers, for the value of all these books is high. The

books on Marriage and on the Living God are perhaps the most approachable, but none of these books should be beyond an interested layman. The dauntingly titled *Theological Meditation* by Herbert Haag in *The Dawn of Time*, one of a series edited by Hans Küng, is detailed but readable in its examination of Genesis. We should not be alarmed at detail in these books, for they pose questions important to us all. What does the inspiration of the Bible mean when science seems to have disproved Genesis? Did God simply use man as a kind of secretary when He "wrote" the Bible? How are we to think of Adam's fall from perfection when the theory of evolution shows that he was much less perfect than ourselves? Why is there no simple philosophical presentation of God in the Bible? Has the Bible, which was written so long ago, got anything really helpful to say on modern problems in marriage? All this is not just a matter of defending the Bible with our backs to the rock of Peter, but far more of seeing what it has to say to us today.

The book of essays, *The Bible in a New Age* by Fr Rahner and other distinguished German scholars, concentrates on the New Testament. The New Testament is the expression of the faith of the early Church. God is its Author; but the very aim of his authorship was the setting up of human authors, for God willed the New Testament as the objective expression of the faith of the Church at the time. But the New Testament was not a document of interest only to the early Church: it is inspired and so is the beginning of any theological thought. Today, dogmatic theology can unfold further the truths of the New Testament, and can even pose new questions to it. Not that the New Testament is incomplete; an acorn is not incomplete because it is going to grow into an oak.

Père Benoit's book, *Inspiration and the Bible*, is a translation of two French articles which he wrote in 1958 and 1963. By far the longer of the two is on *Revelation and Inspiration*. In this he submits the traditional interpretation of St Thomas's teaching on prophetic inspiration to a lengthy analysis coming to the conclusion that, first, the traditional interpretation does not adequately express St Thomas's complex teaching; secondly, that St Thomas's teaching has grave limitations which mainly stem from his almost exclusive emphasis on the intellectual side of man's activity; and, thirdly, that resort must be had to the Bible and a sound biblical theology so that we may recover the Hebrew categories of thought on the subject. The second article, on the Analogies of Inspiration, is a lucid expression of the Collective Inspiration view which holds that inspiration resides in the whole community of God's people, and that all who had had to do with the production of any particular scriptural book—whether main author, later editor or earlier oral tradition—all enjoy the charisma of Inspiration in some degree.

Fr Hulsbosch in his book *God's Creation* takes all that is as his field of study; not a small assignment. Taking the theory of evolution as one starting point and the Bible as the other, Fr Hulsbosch tries to elucidate what creation and redemption, as expressed in the Bible, should mean for us. We know that the Bible pictures the world as static and unchanging—"Thou didst set the earth on its foundations, so that it should never be shaken". But, equally, the Bible presents man's journey to God, and man's recreation in Christ, so it cannot be said that this static world is essential to the Bible's message. Fr Hulsbosch follows out the meaning of evolution in relation to the Bible. The obvious problem is original sin, which seems like a step backwards in man's evolution, and which seems to demand a single ancestor for the human race. The biblical Adam is in fact an assertion of the unity of the human race, and Fr Hulsbosch sees original sin as a refusal by man to accept the role God wished him to take—in other words, a refusal to step forward, not a step back. Man's fall was from innocence, not from a final perfection.

Fr Hulsbosch can provide no more than anyone else an answer to the mystery of how such a refusal could come to be, and, also, although we may acknowledge

we would not be ourselves if we were not in relation to others, we still ask why we should be involved in such a sin. But God did not leave us in this state, and God's creative action has continued. 'Evolution is itself the humanly apprehensible side of the progressively creative action of God.' He calls now for response from man, and the greatness of our Lady consists in her receptivity to that call. Our own duty, too, is to be open to God's truth in a century when the unity of mankind is at last clearly apparent. Thus in the effort to explore the meaning of creation, sin and redemption in an evolving universe, Fr Hulsbosch has written a most moving book. Herbert Haag in *The Dawn of Time* has the same problem to deal with, but concentrates more on the actual text of Genesis. The forbidding title of the series, *Theological Meditations* should not be misinterpreted; no specialist knowledge is needed to read this little booklet. Professor Haag draws out the essentials of Genesis, based on the Bible's concern with the relationship of God and man. It is this concern which makes Genesis important to us now. As Professor Haag puts it, 'We fail to understand the story of Adam and Eve if we fail to recognize ourselves in them'. We are the cause of our own sins; we are brought a little closer to the mystery of original sin if we see that it does not abrogate our own responsibility for our own sins. No book on Genesis can stop now at the Fall, and Professor Haag's final chapter is on the New Creation in Christ.

The two books by Fr Vollebregt and Fr van Iersel are obviously companion volumes (*The Bible of Marriage* and *The Bible on the Living God*). Both are attempts at summarising what the Bible has to say on their respective subjects. The result is two first-class works of biblical theology. Fr van Iersel has set out to supplement the ordinary Catholic's concept and knowledge of God, which is an abstracted and intellectual thing, by a corresponding *awareness* of the meaning of God and his activity. It is only when one is made aware and conscious of God and his activity that one is impelled to action. God as presented in the Bible is living and dynamic and it is the Christian who gives himself in love and faith to this personal God who is filled in turn with the Spirit of Love.

Fr Vollebregt outlines the teaching of the different books of the Old and New Testaments on marriage. He shows the development of the institution, and the deep theological meaning of it as a symbol of the union between Yahweh and his people, from the remote patriarchal period down to its fullest and most beautiful expression in the Old Testament in the Song of Solomon. His account of the New Testament teaching—that is, of Jesus himself, of St Paul and of the early Church—shows its close links with the Jewish institutions of the Old Covenant. He includes a very interesting interpretation of the 'except for unchastity' clause in St Matthew, which is most convincing in the light of the historical background of the New Testament and the social institutions of Israel.

V. A. BURROWS, O.S.B.

G. F. L. CHAMBERLAIN, O.S.B.

TEILHARD DE CHARDIN by *Claude Cuenot*, translated by *Vincent Colimore*. 492 pp. (Burns and Oates, 1965) 42s.

This book is indispensable to anyone who wishes to penetrate at all deeply into the personality and thought of Teilhard de Chardin. This does not mean that it is a perfect biography but it does provide a mass of information about his life and ideas, drawn chiefly from works which are not available to the English reader, which enables one to draw one's own conclusions about the man and his philosophy, even

if these do not always coincide with those of the author. For the chief drawback to this book is that the author is unable to criticise her subject: she can only justify. To her Teilhard seems a genius and a saint whose brilliant new synthesis of science and religion and whose holiness only entrenched traditionalists or fanatic atheists can fail to recognise and acclaim.

In the matter of Teilhard's personal sanctity Cuenot comes close to proving her point: Teilhard's spirit of obedience, his unflinching goodwill, his total lack of bitterness in the face of prejudice and misunderstanding, his apostolic zeal, are all abundantly illustrated by concrete incidents in his life. Perhaps the most impressive quality which emerges from his biography is his relentless determination to baptise and dedicate to God the whole universe and all within it, including himself. There was no part of the world around him that he did not strive to inform with his faith. He refused absolutely to divide his life or his mind into watertight compartments. Throughout his life he battled fearlessly to find new depth and meaning in the material universe by relating it to his belief in Christ and to put new relevance and impact into his religion by relating to the discoveries of modern science.

The author, however, is less successful in her attempt to prove that Teilhard's works form the perfect twentieth-century Summa. Here she fails to do justice to her subject precisely because she entirely lacks any critical spirit. It is true that she has many interesting and valuable points to make. For instance, she rightly emphasizes that for the most part Teilhard addressed himself in his writings to his secular scientific colleagues and that this must be born in mind when one criticizes them as a theologian or a philosopher. Again Cuenot is quite correct to stress that Teilhard is an innovator, working in an unexplored field and so should be approached with a sympathetic and open mind. But in other respects the author does not really face the major difficulties, both scientific and philosophical, inherent in Teilhard's thought: the problem of evil, the relation of matter and spirit, of grace and nature, Teilhard's interpretation of evolution, his optimism about the future of man, his neglect of the individual and his synthesis of scientific progress and spiritual development. All these problems, which are not mere inventions of reactionaries within the Holy Office and which are keenly appreciated by many of Teilhard's supporters, these Cuenot brushes aside as irrelevant or unimportant. The author cannot stand back from her hero and make an objective judgement; she seems so bewitched by the fascination of Teilhard's personality that her mind is drawn to giving unqualified assent to his intellectual position. At one point she even goes so far, in a comparison between Teilhard and Pascal, as to assert that Pascal could not have had any real understanding of the nature of man because he lived in a pre-revolutionary age! However, she does include enough matter which militates against her own uncritical appraisal to allow one to form a more objective judgement. The book also contains an exhaustive bibliography, in French, of Teilhard's works.

DAVID MORLAND, O.S.B.

THE POWER AND THE WISDOM: an Interpretation of the New Testament by *John L. McKenzie, S.J.* xvi + 300 pp. (Bruce Publishing Co., St Louis, U.S.A. and Geoffrey Chapman, 1965) 4.95 dollars or 30s.

One can only read this book with pleasure and enthusiasm. It is not only that he has done for the New Testament what he did for the Old Testament in *The Two-Edged Sword*, that is, made it intelligible and attractive, but much more as the New Testament is far more important for the life of the ordinary Christian. He covers a vast ground—the world of the New Testament and its ideas, the Synoptic Gospels, their origin and character, the Pauline and Johannine theology, the early Church and so on. Towering over all is the figure of Christ, the Power and Wisdom of God.

But the subtitle is important too, 'An Interpretation of the New Testament'. The author declares the book is a personal interpretation, that he is not the spokesman for the Church or for the corps of biblical interpreters. He says: 'The New Testament interpreter finds that he has the unpleasant task of liberating the text from certain encumbrances. He does this with hesitation and with the awareness that his writing may exhibit a militant tone which he would be happy to remove. But in this area any statement which has not been made before in just these terms is liable to be taken as militant.' But it is just this militant tone which adds to the value of the book and is so refreshing especially when his comments are on today, be it the Christian, the Church or theology. One is tempted to quote but space forbids. He writes not merely as a master of his subject but with warmth and deep spiritual understanding. There are many riches in this book and above all the dynamite of New Testament christianity. The older priest who wants to understand the New Testament for himself and to give it to his people, the young cleric eager to grasp the riches of the Scriptures, the educated layman, all will find here an answer and an inspiration. Do not begin at the beginning, instead turn the pages especially of the second half (the first ninety pages, though good, are necessarily less exciting). Read especially the last chapter with the rather formidable title 'Demythologizing the Gospel' with its profound remarks on the nature of theology and the gospel and how we are to offer it to modern man. Here we have a New Look indeed.

BRUNO DONOVAN, O.S.B.

BELIEF AND FAITH by Josef Pieper, translated by R. and C. Winston. 106 pp. (Faber and Faber, 1964) 21s.

For many people, 'faith' is simply a religious brand of wishful thinking; you don't know, you have no evidence, but you would like something to be true, so you stake your life on that longing and assert 'I believe it'. The intellectual dishonesty of this proceeding would be tolerated in no other sphere than the religious, but there it is somehow all right because, after all, religion is good for you.

In this book Professor Pieper, writing with that simplicity and lucidity that characterise his work, gives us a philosophical analysis of faith which dissolves in a torrent of light the swarming tribe of pseudo-problems that thrive on imprecision. Faith is perfectly straightforwardly to accept something as true on the testimony of someone else. The evidence at your disposal is not directly of the thing believed but rather of the trustworthiness of the witness. So faith arises not from sight of a truth but from a personal relationship to one who has that sight, a personal relationship of trust that inevitably, given the human situation, must arise out of the mutual love that is the bond of the human community. Human life cannot be carried on without love and without faith; to be incapable of faith is to be incapable of life in community.

Religious faith is equally the response to a witness, but a witness who is God or is sent by God, and is speaking about God. It involves a personal relationship with the revealing God that is based on love; to have faith is to live in community with God.

Unfortunately, a crucial problem is now shirked. 'How do we recognize that something which lays claim to being revelation is really of divine origin?' Even though he briefly considers three (rather strange) conditions of answering the question, Professor Pieper renounces answering it himself as being outside the scope of his book. So it leads you to and leaves you at the question of ultimate importance: 'How do I personally know that God has made this revelation?' The individual's relationship to the divine witness, the evidence for his authenticity, the way that evidence is grasped, the encounter with and self-surrender to God that it involves, these things are not discussed. It is a great pity that the book is in this respect left incomplete.

FRANCIS STEVENSON, O.S.B.

EUSTRATIOS ARGENTI: A STUDY OF THE GREEK CHURCH UNDER TURKISH RULE by Timothy Ware. xii + 196 pp. (Clarendon Press, Oxford, 1964) 45s.

The subtitle of this slim and expensive volume is an exaggeration. Mr Ware does not attempt a full-scale and thorough survey of the Greek Orthodox Church in the early eighteenth century. Chance put in his way the Argenti family's own collection of texts of Eustratios' writings, and he here gives us an analysis of them providing as commentary excursions on some features of Orthodox life and theology at that time. Nevertheless, so little has been written on eighteenth-century Orthodox-Catholic relations that the book has a value out of all proportion to its size and thoroughness. Also the very fact that Argenti was a very obscure, minor theologian (to whom no general history of Orthodoxy is ever likely to spare more than a few lines) has its value. Studies of well-documented minor characters in history often help to give balance and realism to the impressions of a period gained only from a study of great men and important issues.

Mr Ware shows, firstly, how complex Orthodox-Catholic relations have been. We often have an impression of a constant, black cloud of hostility produced by the eleventh-century schism and the Latin Empire of Byzantium. There certainly was a constant background of hostility—the list of charges brought by Argenti against Catholicism was very ancient already in his day. But in the foreground there was also a great deal of intercommunion and of cordial local relations. So, for instance, Mr Ware shows in detail how, in the 1650–70s, Catholics priests quite often shared Orthodox churches, gave the Sacraments to Orthodox, instructed Catholics to receive Orthodox Sacraments, directed Orthodox convents, preached missions in Orthodox parishes. Quite numerous Orthodox Patriarchs and bishops professed a strong desire for unity with Rome. We can well imagine that this situation was not new and that much intercommunion took place in the later middle ages and sixteenth century. There was what we can only describe as an almost marital love-hate relationship between East and West.

It may well be that the cordiality still existing amongst some Greek Orthodox towards Catholics today is a survival of all this. But, on the other side, there is the very violent modern hostility of a large part of the Greek hierarchy. Mr Ware suggests that this hostility arose in about 1670 as a reaction to a Catholic friendliness which was then unmasked as a 'take-over bid' using Trojan-horse methods. We hope that further research will soon document the Catholic side in this affair. What was the attitude of these Catholic missionaries in Greece in the seventeenth century? Was there a difference of opinion amongst Catholic theologians on methods of approach to the Orthodox? Mr Ware gives evidence that Orthodox theologians were, for their part, divided in their attitude to Catholicism. Was there a Roman decision in the 1660s precipitating a crisis analogous to those of the Malabar and Chinese Rites?

Mr Ware also demonstrates vividly the incredible toughness of Greek Orthodoxy. It was able to survive immense weights of pressure, social, theological, cultural, imposed by the Turks, by Catholicism and Protestantism; it survived stripped of almost all its theological schools, largely separated from contact with fellow-Orthodox outside the Turkish Empire; it survived in spite of a wavering and time-serving episcopate. Paradoxically its theology survived largely because of Western help in schools and printing presses.

Mr Ware also casts light on numbers of other important facts—for instance the real reasons why the Orthodox made such an issue of what might, on the surface, appear minor differences in liturgical usage between East and West; or the wavering course of Orthodox controversy over the doctrine of 'Economy'.

HUGH AVELING, O.S.B.

BOOKS RECEIVED

- Geoffrey Chapman: THE SONG OF THE FOUNTAIN by *Michael Day*. 59 pp. 5s.
 HUMAN BUT HOLY by *Leo J. Trese*. 132 pp. 15s.
 THE GOSPEL ACCORDING TO ST MATTHEW by *Alexander Jones*. 334 pp. 30s.
 TELL MY PEOPLE by *Sister Romain, H.H.S.* xv + 191 pp. 10s. 6d.
 THE CATHOLIC CHURCH IN MODERN AFRICA by *J. Mullin*. xii + 256 pp. 30s.
 KATIGONDO—PRESENTING THE CHRISTIAN MESSAGE TO AFRICA, edited by *Robert Ledogar, M.M.* xv + 139 pp. 18s.
 JESUS CHRIST YESTERDAY AND TODAY by *J. Guillet*. 243 pp. 25s.
- Burns and Oates: PRE-REFORMATION ENGLISH SPIRITUALITY, edited by *James Walsh, S.J.* xiii + 287 pp. 30s.
 HOW TO PRAY by *John Nicholas Grou, S.J.*, translated by a *Monk of Parkminster*. xiii + 169 pp. 16s.
 VOICE OF THE SAINTS selected by *F. W. Johnston*. ix + 150 pp. 16s.
 ENGLISH BISHOPS AT THE COUNCIL, edited by *Derek Worlock*. 184 pp. 10s. 6d.
 LINGUISTICS, LANGUAGE AND RELIGION by *David Crystal* (Faith and Fact). 191 pp. 9s. 6d.
 THE LIFE OF SAINT FRANCIS OF ASSISI AND THE LIFE OF THE BLESSED VIRGIN MARY, both by *Janet Bruce* and illustrated by *Emile Probst*. n.p.
- GOD'S WORLD IN THE MAKING by *P. Schoonenberg, S.J.* 248 pp. (Gill) 16s.
 THE WHEEL by *Emmeline Garnett*. xix + 235 pp. (Macmillan) 12s. 6d.
 MENTAL EFFICIENCY WITHOUT FATIGUE by *N. Irala, S.J.* 291 pp. (Wagner, distributed by B. Herder) 32s.
 POEMS OF JESUS by *Robert Petiupierre*. 123 pp. (Faith Press) 15s.
 FORCE ET FAIBLESSE DE LA RELIGION by *B. Häring*. 358 pp. (Desclee). n.p.
 NEWMAN: A PORTRAIT RESTORED, edited by *John Coulson*. 147 pp. (Sheed and Ward) 11s. 6d.



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 Stonyhurst Magazine, The Worth Record, The Worksopian, The Raven, The Priorian, The Beaumont Review, The Giggleswick Chronicle, Wimbledon College Magazine, The Pocklingtonian, The Georgian, Kearsney College Chronicle, The Penryn Review, The Belmont Abbey School Magazine, The Lorettonian, The Gordonstoun Record, The Ampleforth News.

NOTES

ON Saturday, 17th July, His Lordship the Bishop ordained to the diaconate Br Placid Spearrit and to the subdiaconate Br Benedict Allin. On the Sunday he ordained to the priesthood Br Ignatius Knowles, Br Miles Bellasis, Br Anselm Cramer, Br Vincent Marron, Br Alban Crossley and Br Thomas Cullinan. To all of these we offer our congratulations.



AT the August meeting of the General Chapter of the English Benedictine Congregation Abbot Christopher Butler of Downside was re-elected President of the Congregation, while on his predecessor, Abbot Herbert Byrne, was conferred the titular abbacy of Westminster. The former event ensures Abbot Butler's presence at the last session of the Council, the field in which he has won for himself so great a reputation and to which he will return with all the good wishes of his many friends and admirers. The latter event is one of special happiness for this community; no lesser dignity was due to Abbot Herbert after his long years of service and it comes to him now, as the result of his community's petition to General Chapter, with all the *éclat* of its ninth centenary upon it. Abbot Herbert has just entered his 82nd year, and the innumerable friends he has made in the course of them will surely rejoice at this token of respect and affection from his community and congregation.



OWING to persistent ill-health Fr Hilary Barton has retired from the headmastership of Gilling Castle. He has held this position for seventeen years, having succeeded the late Fr Maurus Powell in April 1948. Nor will he now be leaving Gilling; even though illness has at last rendered the headmastership too great a burden, he will continue to work at the school. All those who admire both his work on its behalf and the courage with which he has kept on with it will wish him happiness and a swift recovery. He has been succeeded by Fr William Price.



THREE anniversaries should be mentioned: His Lordship Bishop Leo Parker of Northampton celebrated his Golden Jubilee in June; his three brothers, Fr Edward, Fr Anselm and Fr David, were all members of this community. Between them they have to their name over 200 years of priestly life. Then the abbey of St Augustine at Ramsgate, of the



M. J. Armstrong



ORDINATIONS

M. J. Armstrong

Cassinese congregation, is celebrating its centenary; so also is Ratcliffe College, run by the Rosminians with whom we have so many ties of friendship.

To each and all we offer our congratulations and best wishes.



COMPLIMENTARY COPIES OF THE JOURNAL

Enclosed in this issue is a reply paid postcard for the use of all who would like to recommend any friend to receive a free copy of the Journal. We believe that the articles, reviews and correspondence could appeal to many others than Amplefordian parents and Old Boys and have a reserve number of copies to be used in this way. From many points of view it would be good to increase the Journal's circulation.



THE BOWLOMATIC

Those interested in the progress of the cricket bowling machine invented by Fr Simon and Fr Francis, will be glad to hear that it had a three-minute broadcast on the B.B.C. in June as well as featuring in the *Yorkshire Evening Post*, the *Yorkshire Press*, *The Express* (W. Hickey's column), the *Evening Standard*, *The Times*, *The Daily Mail* and *The Universe*. To anybody interested the inventors are always willing to send an explanatory pamphlet, and they are most grateful to those Old Boys who have made themselves unofficial propagandists for the cause. Contact with schools is especially valuable since the inventors are convinced that this device could and should become a standard piece of school sports equipment. Those unfamiliar with it will see a photograph and description in the advertisement opposite page 359.



We hear from the A.F.I. (Auxiliaires Féminines Internationales), whose work we publicised in the February issue, that on 30th June no less than twenty-eight members made their final profession at Brussels. They come from Belgium, the Congo, China and Italy. Some are off already to Latin America, Africa and Asia; others still have to finish their professional training. It is, perhaps, a pity that there are no English girls among them.

AMPLEFORTH'S NEW FARM BUILDINGS

MANY of the less agriculturally minded parents and boys will, no doubt, be wondering what the new buildings which have sprung up in the Valley, looking rather like Britain's answer to Cape Kennedy, are all about.

These are, in fact, the new buildings and silos which house and provide feed for the farm's two herds of cows which have now been brought together, all under one roof.

Ampleforth College Farms extend to some 1,103 acres of which 340 acres are arable and 341 acres permanent grass, 280 temporary leys and 142 acres rough grazing.

In the past, two separate dairy herds each of some eighty cows have been maintained, one at College Farm on the northern side of the Valley in a typical double range cowshed and the other at Park House Farm on the south side of the Valley in a series of seven single range cowsheds. This system required a minimum of seven men with additional help at times.

Neither set of buildings could be improved at reasonable cost and it was felt better to construct a new dairy unit for a combined herd sited to give ready access to the main dairy grazing land.

This unit was designed to house 150 cows in milk and to be managed by three men who, in addition to their normal work, would bottle and churn off milk for the college. It was decided that existing buildings could be used for dry cows.

The first building of the new unit contains the dairy, two five unit herringbone milking parlours, collecting areas, two holding pens, two bull boxes, six loose boxes and pens for twenty young calves. There is a loft for concentrates above the parlour and dairy.

The second building contains two covered yards, each for seventy-five cows, with a central feeding manger with auger delivery for silage.

In addition to this there is a dutch barn built to hold a limited amount of hay and straw and which will be expanded as other dutch barns on the farms come to the end of their life.

There are two tower silos each holding some 350 tons of high dry-matter silage which gives 50 lbs per cow a day for 150 cows during the winter months.

The whole system is designed to be flexible in management. Any type of roughage can be fed in the yard manger and zero grazing could be adopted without much change.

Major excavation works were essential in view of the steeply sloping site. This had the added advantage of blending the buildings with their surroundings and making them rather less visible from the college.

Soil, mainly clay, from this excavation was used to form a lagoon

for foul drainage on a nearby piece of land which was always waterlogged and had no other agricultural value.

The farmers will be interested to know that the net cost per cow excluding machinery was £193 and that this expense can be justified by the saving in labour and the availability of the old buildings and of land not now required for silage making, for other uses.

The twin herringbone parlours, which are only the third to be built in the country, are an interesting innovation. It was considered that greater efficiency would be achieved by having only one man in each pit, each man milking the whole of one herd.

On Thursday, 20th May, there was an Open Day when some of the country's best known farmers and agricultural experts were able to look round one of the most up-to-date layouts to be found anywhere.

It is pleasant to think that an institution like Ampleforth with its many traditions is aware that it is essential to be progressive not only in education but in all things in which it has an interest.

[The buildings were designed by Eric C. Vestergaard of the Estate Office, Orton, near Kettering. C. A. Connolly (St Edward's, 1957) is now in partnership with him and had a great deal to do with the work after its inception. The account above was written by him.—EDITOR.]

OLD BOYS' NEWS

WE intend to enlarge this section of the JOURNAL from now on in order to include more detailed news of our Old Boys. Hitherto we have concentrated on reporting the promotions and distinctions that have been won and although it is important that these should be recorded there are many other kinds of news about Old Boys and their activities which would be of real interest to other readers. We now hope that Old Boys will send in much more varied items of information and even short articles either about their own personal experiences or about their profession in general (the more unusual the better). This will not only help Old Amplefordians to know what each other are doing but also at times help boys who are still in the School to gain more information about different careers that could be theirs when they leave. If you have any contribution of any sort would you please send it to Father Fabian Cowper.



PRAYERS are asked for Michael Ratcliff (1938), who died on 10th June.



WE congratulate the following on their marriage :

Thomas Evelyn Noton to Michele Christiane Solange Husson at the Church of St Sulpice, Paris, on 20th April.

Peter Ainscough to Martha Elisabeth Rigg at the Church of Our Lady and All Saints, Parbold, on 22nd April.

Paul Kennedy to the Hon. Virginia Devlin at the Church of St Anselm and St Cecilia, Kingsway, on 24th April.

Lord Windlesham to Prudence Glynn at the Church of Our Lady of the Assumption, Warwick Street, on 22nd May.

Christopher Terrell to Victoria Jasiewicz at St Anselm's, Southall, on 12th June.

John Gaisford St Lawrence to Susan Clarke at St Mary's, Cadogan Street, on 12th June.

Anthony Pinnington Cant to Jayne Fortnam Appleton at St Joseph's, Birkdale, on 12th June.

Anthony Chambers to Rosemary Constable Maxwell in the chapel of Our Lady, Alresford House, on 24th July.

Robert Schulte to Mary Belderbos at St Joseph's, Blundellsands, on 31st July.

David Andrew Fellowes to Mary Harrison at Our Lady of Dolours Church, Fulham Road, on 27th July.

Patrick Bernard Curran to Doreen Margaret Harrison at St Wilfrid's, York, on 12th August.

Robert Thompson to Joan Usher at St Vincent's, Whitburn, on 11th September.

Ladilas Nester-Smith to Gillian Mary Hedges at St Mary's, East Hendred, on 18th September.

Anthony Butcher to Sarah Harwood at St Barnabas' Cathedral, Nottingham, on 18th September.

Christopher Mark Millington Ryan to Pamela Gillian Horner at Santa Maria Church, Molo, Kenya, on 18th September.

AND the following on their engagement :

John Anthony Cunliffe to Christine Ann Gray.

Richard Knollys to Pauline Devas.

Thomas Edward Ifor Lewis-Bowen to Gillian Brett.

Squadron-Leader Justin Michael McCann to Maureen Broderick.

Sons

BIRTHS

Simon and Jennifer Kerr-Smiley.

Christopher and Penelope Gaisford St Lawrence.

Tom and Jean Carroll.

Nigel and Jenny Stourton.

Michael and Jane Price.

John and Lesley Irvine.

David and Carolyn Anne.

Kevin and Mary Kearney.

Daughters

Nicholas and Alison Brockhurst-Leacock.

Stephen and Frances O'Malley.

Michael and Jennifer Johnson-Ferguson.

Harold and Jane Thompson, twin daughters.

Edward and Ruth Byrne-Quinn.

Christopher and Jan Rimmer.

Marc and Claire Honoré.

DAVID BINGHAM (1950) was ordained Priest of the Mill Hill Missionary Society at Westminster Cathedral on 10th July.

HIS HOLINESS THE POPE has appointed Stephen Tempest (1931) a Knight Commander of St Gregory, and James Blackledge (1905) a Knight of St Gregory.

CAPTAIN R. A. B. HOWDEN (1937) has been appointed Governor of Kirkham Prison. He is to take charge of the future development of this open prison, which the Home Office has recently decided to upgrade.

E. FORSTER (1923) has left Tanzania, and is now working in the Magistracy in Lusaka, Zambia.

A. P. CUMMING (1939) has obtained his Membership of the Institute of Civil Engineers, and has been appointed Area Manager of the Doncaster Office of John Mowlem and Co.

BRIGADIER T. M. R. AHERN, C.B.E., R.A.M.C. (1926), has been promoted Major-General.

DR P. J. WATKINS (1954) has obtained his M.R.C.P., and is now working as a junior medical registrar at St Bartholomew's Hospital.

DR E. BYRNE-QUINN (1954) obtained his M.R.C.P. last October, and is now working as Registrar in the Cardiological Department of St Thomas's Hospital.

J. A. KEVILL (1939) has been accepted as an official candidate for the Conservative Party, and hopes to stand at the next Parliamentary election.

MARK DYER (1947), Outer Bar, has been elected to fill one of the vacancies upon the General Council of the Bar.

A. R. RAWSTHORNE (1960) was successful in the examination for the Home Civil Service, Administrative Class.

LAWRENCE TOYNBEE (1941) held an Exhibition of his recent paintings at the Leicester Galleries in May, and had three paintings in the Summer Exhibition of the Royal Academy. John Bunting (1944) has had an exhibition of drawings and sculpture in Paris; and Patrick Reyntiens (1943) an exhibition of stained glass at the Reading Summer Festival.

M. P. HONORÉ (1952) has left Rovers, and has joined the Rootes Group as a Senior Product Planner.



OXFORD. The following were successful in Finals Schools: D. T. Havard, G. J. K. King (Nat. Sci. Animal Phys.); R. M. J. Dammann, A. R. Rawsthorne (Lit. Hum.); M. M. Davis, P. Grafton Green (Jurisprudence) A. P. H. Byrne, T. F. Mahony (Mod. Lang.); T. M. Charles-Edwards; R. F. Vernon-Smith, P. G. Constable-Maxwell, D. R. Lloyd-Williams, P. R. B. Young (Mod. Hist.).

M. J. Brennan has obtained his B.Phil.(Econ.).

CAMBRIDGE. M. G. Tugendhat obtained a First in Part I of the Classics Tripos: others successful in Tripos examinations were J. D. Gorman (Mech. Sci. II, with Honours); J. R. A. Fleming, G. A. Whitworth, H. R. G. Nelson (Mech. Sci. I); A. R. Kaye (Psychology); M. D. C. Goodall (Arch. and Fine Arts II); J. R. de Fonblanque, J. C. C. Tyler (Moral Sciences I); D. L. A. Avery, I. Wittet, F. J. P. Thompson (Economics I); M. J. Dempster (Economics II); J. S. de W. Waller, C. J. W. Martin-Murphy (History II); A. J. C. Lodge, R. T. Worsley (Law II); P. S. Magauran (Nat. Sci. I).

MANCHESTER. J. C. D. Goldschmidt.

UNIVERSITY OF WALES (Bangor). J. F. M. O'Brien.



Dinners have been arranged in York on 6th November, after the Stonyhurst match; in London, on 10th January 1966; and in Liverpool on 17th January. Details are obtainable from the Area Secretaries:

J. A. Rafferty, St Martin's, 13 Elveley Drive, Westella, E. Yorks.

J. M. Reid, 7 Bradbourne Street, Parsons Green, London, S.W.6.

E. Blackledge, White Gate, 2a Brows Lane, Formby, near Liverpool.



AMPLEFORTH SOCIETY—LONDON AND THE SOUTH

JOHN REID (St Dunstan's, 1942) has taken over as Secretary. His first act was to get in touch with all Old Boys in his area (830 members) inviting comments and suggestions. The response was excellent and many diverse activities are being planned.

One of the problems has been the Secretary's inability to keep in touch with Old Boys. This is to be overcome by 'mechanising' the address list and then organising area groups of twenty or thirty members with a local leader responsible for communications and area activities. This is in hand, but is going to take a little time.

Father Abbot's invitation to all Old Boys to come to Ampleforth for Easter received a most encouraging response from the South. A hastily organised scheme to enable those going in cars to give lifts was extremely successful and helped many of the younger Old Boys to come up. All found their week-end rewarding and enjoyable.

At the A.G.M. held in the theatre on 18th April, John Reid, as the newest area secretary, was invited by Father Abbot to say a few words in support of the idea of a more active Society, an aim agreed at the Committee Meeting the previous evening.

He began by saying that membership of a group or society implies three things:

- (i) A shared interest or aim.
- (ii) The hope of some benefit.
- (iii) A desire to *participate* in activity designed to foster the interest and create the benefit.

His job, as he saw it, was to organise the members in his area and then delegate. The cost in time (and money) of keeping in touch was heavy and too much for one man or a small committee. Secondly, Old Boys' interests differed widely and could best be catered for on an area or local basis. The main failing of the Society was that it was seen as having only one common interest and that inevitably a diminishing one—'I was at Shack'.

New interests must be created and kept before members in the JOURNAL. These interests could be developed by answering the following questions:

- (i) Who are the Old Boys and what are they now doing?
- (ii) What contribution would the School like from them?
- (iii) What contribution would the Church like from them?
- (iv) What problems do they face as Catholics, professional or business men, or parents?

He instanced himself as an example. He left St Dunstan's in 1942 and after service in the R.A. went to Aberdeen University to take a degree in Economics. After several widely different jobs, from one of which he was fired, he is now an executive search consultant, a 'head-hunter', engaged in top management recruiting. He is married to an Irish girl, has a small freehold house in London bought on a mortgage, and they have two adopted daughters. There must be many common factors there which could lead to the development of interests in common.

Having discovered and/or created common interests, an effort is called for. The initiative should not be left to others. 'Above all, use the start you (and your fellow Old Boys) were privileged to be given at Ampleforth to play a fuller, richer and more effective role in your locality, in your parish, in the many organisations open to you. To echo

the late President Kennedy's call: ask not what the Ampleforth Society can do for you; it is what you can do for the Church, for Ampleforth, your family, your parish and for Catholic life in a world of Mammon and immorality, given the many privileges and benefits which you enjoy.'

A lively discussion followed, which augurs well for his ideas and you will be kept posted of developments.

★

ANNOUNCEMENT

THE London and South Area Dinner will be held this year at the Savoy. It will be preceded by a Reception. The Apostolic Delegate has promised to be the Guest of Honour if he is not detained in Rome. The Abbot of Downside has also been invited. Father Abbot will be bringing as many Housemasters and other monks as he can.

The date is Monday, 10th January 1966.

A full turn-out is hoped for and special seating arrangements at the Dinner are planned to ensure a convivial and stimulating evening. Make a note in your diary now.

★

POPLAR: THE AMPLEFORTH SUNDAY—28TH NOVEMBER

At Poplar, on 28th November, there is to be an 'Ampleforth Sunday', a one-day Retreat—with a difference—for Old Boys *and* their wives. The programme is as follows:

- 10.00 a.m. Mass at St Mary and St Joseph's Church, Poplar.
From then on at St George's Club, 130 High Street Poplar.
- 11.15 a.m. Discourse: Father Abbot.
- 12.15 p.m. Sherry.
- 12.45 p.m. Fork Luncheon.
- 2.00 p.m. TEACH-IN.
A panel of four distinguished Catholics will lead on 'Ecumenism in public life, the liturgy and marriage'.
In the Chair: Father Abbot.
- 4.00 p.m. Tea.
- 4.30 p.m. Discourse: Father Abbot.
- 5.30 p.m. Depart.

Tickets (1 guinea) and full details from: B. V. Henderson, P. C. Henderson Ltd, Romford, Essex.

Concerning Poplar also, John Reid writes:

'We are very anxious to have as many volunteers as possible to help with the running of the Club. The assistance could take many forms and can only be decided after we have had a preliminary chat with the person concerned.

In addition we require the services of a solicitor, architect, surveyor and accountant who would be willing to help with the Catholic Housing Aid Society recently formed in Poplar. Meetings will probably only be held once every two months.'

★

ADVERTISING—CHANGE IS THE CONSTANT FACTOR

[The author, Philip Vickers (St Cuthbert's 1946), is a member of the I.P.A. and an Associate Director of Foote, Cone and Belding Ltd, one of London's largest advertising agencies and part of F.C.B. Inc., with world-wide billings of 194,000,000 dollars.]

You can bark your shins hard when you walk straight into a glass table supported by transparent perspex legs in the middle of a large office. I did when I went for one of my first interviews with the Chairman of one of the biggest American agencies in London. I didn't get the job, but I did have the benefit of about an hour's talk on the subject of advertising. I never dared calculate just how many dollars that hour might have been worth to one of the agency's clients but the lesson is simple: advertising people are immensely approachable and genuinely enthusiastic *about you*.

Such was my introduction to the world of advertising in which I finally chose to make my career. It is one followed by a number of Old Amplefordians at the moment and I have been asked to write something about it for this new section of the JOURNAL, partly for general interest and partly for the benefit of boys in the School who might be thinking of taking up the same career or at any rate one that would benefit by some knowledge of advertising. So what follows is a brief survey of its philosophy and organisation.

MUCH of the economic life of the country, and most of the products and services which exist to fulfil consumer demand, are dependent upon advertising. Advertising is the spearhead of the marketing approach which endeavours, through research, to discover consumer needs and desires and to satisfy them through manufacturing the right products and by packing, pricing, distributing, advertising and promoting them more efficiently than their competitors. Each of these activities involves a matrix of decisions and high cost investment with advertising, in many instances, running out at one of the highest shares of all.

The reason for this is not hard to seek. In a highly developed society such as ours modern technological and manufacturing methods have far outstripped consumption patterns while high urban population densities have created vast markets reachable only through mass media. Thus advertising ('salesmanship in print') is both a product of the age and the quickening force behind new products, processes and services, opening up new markets, influencing public opinion and creating new standards of living.

British advertisers spent some £503,000,000 on total advertising in 1963, representing some 2.09 per cent. of national income. On this basis advertising in this country was second only to the U.S.A. and we are followed by Western Germany at 1.14 per cent. The market place is a busy, noisy place and shoppers are both in a hurry and ready to switch to more convenient or more efficient innovations. Absence of advertising is quickly translated into total absence of product.

It is this primary necessity of *awareness* which provides the initial barrier to be overcome by the advertising. This can involve knowledge of the availability of a specific product or the recognition of a hitherto unknown need (Diphtheria immunisation is a classic example of the latter). Awareness must be followed by *understanding*, that is, what this product or service will do. The next stage in the communication process is *believability*, or the relevance of the particular benefits and value of the product or service offered to the individual concerned. Believability here can be based on logic or emotion. Finally must come *action*: the advertising must be impelling enough to initiate a positive course of action towards a sale.

Advertising's search for the correct interpretation of the above process for individual and competing brands gives rise to a number of advertising philosophies and concepts. For example, the concept of the *brand image*, or the aura and atmosphere which surrounds a product in the mind of the consumer; the concept of *Significant Product Differentiation*, or the relevant element in a product or its advertising which singles it out from the rest of the market; the philosophy of *U.S.P.* (the Unique Selling Proposition) which seeks exclusive association of a particular brand with whatever characteristic is perceived by the consumer as representing the product category benefit.

One major agency has capsuled its advertising philosophy deceptively simply by means of the mnemonic C.I.P.D.A.: advertising, it says, must be Clear, as to what is said, it must be Important, to the prospective buyer, it must be Personal, or have relevance to the individual's needs or desires, without being offensive; it must be Distinctive, in that it must stand out from its competitors and achieve brand memorability; finally, again, it must give rise to Action.

Against this brief sketch of competitive choice should be seen

the specific activities of the advertising agencies which place some 60 per cent. of advertising expenditure on behalf of their clients. Agencies are the heartbeat of the advertising business: highly organised and volatile, they are challenging and exciting places in which to work.

The advertising agency stands as the link between the manufacturers and the media owners, as this chart of the organisation of the advertising industry shows:

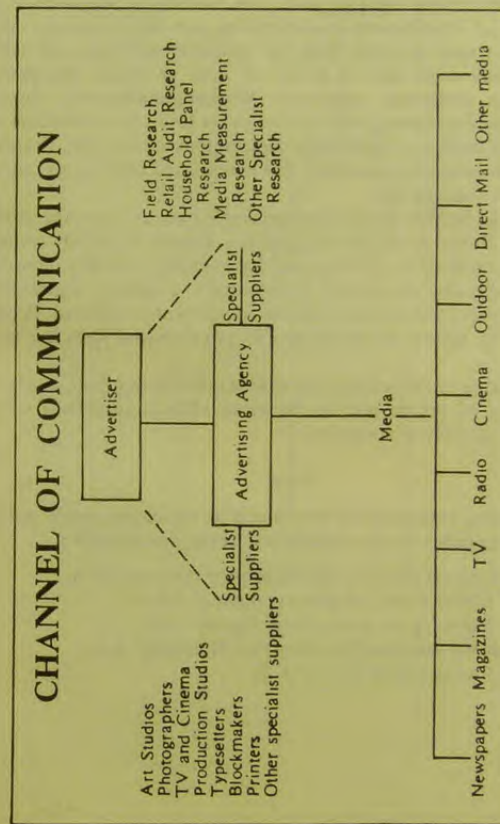


CHART I

An intensive degree of organisation is necessary (see Chart 2) because of the many varied activities involved and the responsibilities of the agency go far beyond the itself complex creation and placing of advertising in print and on the air. New product development; market research; packaging design; sales management; profit planning; and Public Relations are but a few of the activities fully embraced. Most of the leading agencies are international organisations, servicing their clients in the four corners of the world and office staff interchange is a growing characteristic.

There are several ways to start. The Advertising Association and the Institute of Practitioners in Advertising are official sources. Many agencies run trainee schemes, both for university graduates and school leavers. Others enter after a period of sales or brand management experience in marketing companies. Working-and-learning through entry into any department, even at the lowest level, is a traditional and still successful method, if apparently unglamorous at first sight. Examinations in advertising occur annually and courses and continuous training are a feature of agency life.

There can be little doubt of advertising's place amongst the growth industries of Britain in the late 60's and 70's. Change is its only constant factor. The introduction of computers, for example, is already increasing the tempo. Because an agency is essentially a selling organisation, analytical, creative and executive talents are in constant demand. Because the work of the agency centres on people, problems and ideas it is never dull.

By working in advertising you will be contributing both to a better understanding of people and to the more efficient marketing of the products and services of the nation.

NOTE

Advertising organisations mentioned in the above article publish a number of booklets on advertising as a career, for example:

- 'Advice on Entering an Advertising Agency' I.P.A.
- 'A Career in an Advertising Agency' I.P.A.
- 'A Career in an Advertising Agency' A.A.
- 'Careers and Qualifications in Advertising' A.A.
- 'A Career with F.C.B.' F.C.B.

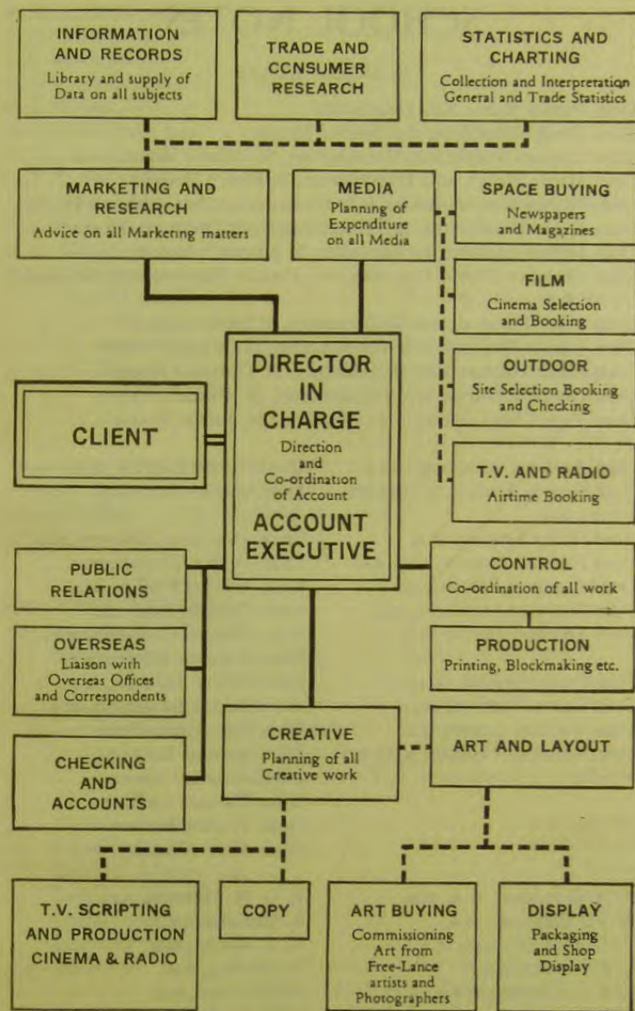


CHART 2

SCHOOL NOTES

SCHOOL STAFF

Dom Patrick Barry, M.A. Headmaster
 Dom Denis Waddilove, B.A. Second Master
 Dom Brendan Smith, M.A. Housemaster, St Aidan's House
 Dom Martin Haigh, M.A. Housemaster, St Bede's House
 Dom Walter Maxwell-Stuart, M.A. Housemaster, St Cuthbert's House
 Dom Oswald Vanheems, B.A. Housemaster, St Dunstan's House
 Dom Jerome Lambert, Housemaster, St Edward's House
 Dom Benedict Webb, M.A., M.R.C.S., L.R.C.P. Housemaster, St Hugh's House
 Dom Benet Perceval, M.A. Housemaster, St John's House
 Dom Adrian Convery, M.A. Housemaster, St Oswald's House
 Dom Aidan Gilman, M.A. Housemaster, St Thomas's House
 Dom Dominic Milroy, M.A. Housemaster, St Wilfrid's House
 Dom Peter Utley, O.B.E., T.D. Housemaster, Junior House

Dom Anthony Ainscough, M.A.	Dom Rupert Everest, M.A.
Dom George Forbes, M.C., M.B.E., T.D., M.A.	Dom Charles Macauley
Dom Philip Egerton, M.A.	Dom Augustine Measures, M.A.
Dom Paulinus Massey, B.A., B.Sc.	Dom Fabian Cowper, M.A.
Dom Cuthbert Rabnett, M.A.	Dom Michael Phillips, M.A.
Dom Barnabas Sandeman, M.A.	Dom Cyril Brooks, B.A.
Dom Edmund Hatton, M.A.	Dom Edward Corbould, M.A.
	Dom Dunstan Adams, M.A.
Dom Hugh Aveling, M.A.	Dom Oliver Ballinger, B.A.
Dom Simon Trafford, M.A.	Dom Francis Stevenson, M.A.
Dom Geoffrey Lynch, M.A.	Dom Piers Grant-Ferris
Dom Ambrose Griffiths, M.A., B.Sc.	Dom Ignatius Knowles
	Dom Anselm Cramer
	Dom Thomas Cullinan
	Dom Vincent Marron
	Dom Alban Crossley

R. A. Goodman, M.A., B.Sc.	E. G. H. Moreton, B.A.
W. H. Shewring, M.A.	S. Dammann, B.A.
T. Charles Edwards, M.A.	P. A. Anwyl, B.A.
S. T. Reyner, M.A.	P. Goring, B.A.
E. A. L. Cossart, B. & S. L.	H. D. Amos, B.A.
F. S. Danks, B.A.	E. G. Boulton, M.A.
J. H. Macmillan, B.Sc.	G. J. Sasse, B.A.

B. Richardson, B.A.	M. W. Cross, B.A.
G. T. Heath, B.A.	J. B. Davies, M.A., B.Sc.
J. E. Pickin, M.A.	J. G. Willcox, B.A.
P. O'R. Smiley, M.A.	T. L. Newton, B.A.
E. J. Wright, B.Sc.	J. L. Lee, B.A.
W. A. Davidson, B.A.	Cdr A. I. D. Stewart, B.A.
B. V. Vazquez, B.A.	C. J. Houston, B.A.
L. F. E. Borland, M.A.	J. Coen, B.A.
J. McDonnell, M.A., B.Litt.	P. G. Dore, M.A., Mus.B., F.R.C.O.
Rev. H. B. Louis, M.A., Ph.D.	(Director of Music)
E. A. Haughton, B.A.	H. G. Perry, B.A., A.R.A.M., F.R.C.O. (Piano)
I. B. MacBean, M.A.	G. S. Dowling, Mus.B., A.R.M.C.M. (Piano)
D. K. Criddle, M.A.	N. Mortimer (Violin)
G. A. Forsythe, B.Sc.	D. B. Kershaw, B.Sc. (Wind)
G. C. C. Blakstad, M.A.	J. J. Bunting (Art)
D. M. Griffiths, M.A.	M. Henry (P.E.)
	C.S.M. F. J. A. Baxter (C.C.F.)

Procurator : Dom Robert Coverdale, M.A.
 Assistant Procurator : Dom Kieran Corcoran
 Medical Officer : Dr K. W. Gray, M.B., Ch.B.

THE SCHOOL OFFICIALS were :

Head Monitor	...	...	...	...	P. D. Savill
School Monitors	J. A. Morris, N. F. Butcher, J. D. Park, T. W. O'Brien, C. H. King, P. B. Gormley, H. D. Bennetts, Hon. H. A. J. Fraser, D. R. Tufnell, D. S. Gibson, R. F. Howeson, P. S. Carroll, A. P. Grant-Peterkin, N. C. Peel, C. R. Gorst, M. R. Whinney, T. J. Moulding, S. J. Pahlabod, T. K. Brennan				
Captain of Cricket	...	...	...	...	N. F. Butcher
Captain of Athletics	...	...	...	...	P. S. Carroll
Captain of Swimming	...	...	...	...	N. Brown
Captain of Tennis	...	...	...	...	C. P. Mackey
Captain of Shooting	...	...	...	...	K. O. Pugh
Master of Hounds	...	...	...	...	S. M. Leach
Librarians	M. H. Somervell, J. M. Brockhurst Leacock, C. P. Stitt, J. D. N. Home Robertson, D. P. Rush, G. P. Ryan, A. H. G. Watson, J. A. Young, R. J. B. Potez, C. S. Fairhurst, C. J. Blane				

Office Men	C. R. Gorst, M. R. Whinney, T. J. Moulding, R. G. Goodman, P. F. Hewitt, A. N. McDonough, M. H. Somervell, J. M. Thorburn-Muirhead, B. D. Walker, J. A. Davies, W. P. Gretton, A. G. Milroy
Bookroom Officials	N. C. Peel, T. K. Brennan, M. C. Mathias, Hon. M. J. Vaughan, S. M. Leach, J. M. Bishop



THE following left the School in July :

Andrews S. W., Armstrong D. P. M., Bell C., Bennets H. D., Bishop J. M., Blackiston P. A., Blackwell A. J. B., Blake P. I., Brennan T. K., Broadhead S. M., Brown N., Burns J. A. R., Butcher N. F., Byrne P. D., Carroll P. J., Chrimes P., Clanfield Visct, Collingridge P. R., Conaghan M. C. E., Daly J. M., Davies J. A., Deacon M. J., de Guingand A. P., de Hartog N. J., Dorman C. M., Entwistle J. B., Fearnley W. C. P., Fenwick T. D. I., Fitzgerald-Lombard P. J., Ford-Hutchinson A. W., Freeman M. H., Fresson A. N., Gallagher C. H. M. A., Gibson D. S. C., Goodman R. G., Grant-Peterkin A. P., Grieve J. E. H., Hay A. M., Herbert S. B. H., Hodgkinson M. E., Howeson R. F. J., James C. A., Janczyk W. P., Karran P. C., King C. H., Knock A. D., Lamb S. J. F., Leach S. M. J., Leonard A. L., Lorrinan J. A., Lukas M. H. K., MacEwen A. H. L., Mackey C. L. P., MacWilliam A. H., Marchmont D. C., Marks T. P., Marsden J. B., Mathias M. C. E., McDonough A. N. C., Medlicott P. S., Milroy A. G., Moor G. J., Morris J. A. A., Morris J., Muspratt-Williams M. A., O'Donnell T. H. N., Ogilvie-Forbes J. B. P., O'Toole P. R. C., Park J. D., Peel N. C., Piercy J. D., Pigg L. J. A., Pollock W. A., Powell A. J. W., Prieto M. A., Pugh K. O., Ramsay A. J. P. M., Reitchel P. A. C., Ritchie A. F., Robertson M. W. G., Ryan T. J. P., Sampson B. A., Sayers J. J. I., Scott M. A., Sherbrooke S. A., Sherwood Taylor J. A., Somervell M. H., Tang V., Tanner J., Tate T. P., West D. N. B., Whigham J. F., Whigham W. I., Williamson G. A., Worsley D.



THE following boys entered the School in September :

Ambrose M. J. A., Asquith Visct, Barnes C. J. A., Barry H. N. A., Bartle C. J. C., Blackden M. C., Bussy A. C. W., Charles W. J. E., Collins P. Q. de B., Conrath N. D., Couldrey C. F., Cunynghame-Robertson A. J., Davies D. T. H., Dawson J. C., Dawson O. J. M., Dunn T. A., Fane-Hervey S. F., Hanson A. F., Harrison C. M., Henderson M. A., Honan R. P., Howard T. E. B., Hughes R. J.,

Hutchinson M. I. M., Jacks W. A., Judd M. A., Lillis C. E., Lovegrove D. S. C., McGing B. C., MacEwen J. L., Mackay R. E., Mathews R. F., Milne R. K., Murphy R. D. W., Murray C. O'R. A., Musgrave B. P. L., Nunn P. P., O'Ferrall C. K. P., O'Reilly C. J. J., Pratt L. D. B., Reichwald W. M., Reilly M. P., Roberts M. A., Rymaszewski M. W. A., Shulldham M. A. Q., Simonds M. M. N., Smith A. M., Solly D. S. P., Solly P. C. C., Turnbull T. G., Wadham J. J. W., Wagstaff A. M., Wakefield S. B., Watkins F. D., Watling R. J., Young D. N.



THE following boys came up from the Junior House in September :

Balme R. D., Barton S. H., Blackledge E. A., Callighan D. A., Conan P. B., Dees D. B., Devas T. C., Dixon C. S., Dowling S. J., Dufort A. M., Fitzalan-Howard T. N., Fraser Hon. A. R. M., Fresson M. A., Gaynor J. C., Gilbey T. N., Grieve M. A., Heagney J. F. A., Heywood S. R., Horneyold-Strickland H. C., Horsley P. M., Kennedy A. N., Kentish J. M., Leeming J. H., Lukas H. L., Marsden D. G., Monteith R. M. C., Morris Hon. J. M., Morris Hon. M. F. L., O'Callaghan P. A., Ogilvie D. C. N., Pearce M. J., Poole M. J., Potez D. A., Rapp J. C., Roche N. S., Rochford J. P., Rooney P. J. B., Ryan P. H., Ryan S. W., Seilern-Aspang J., Shaw C. M., Sherley-Dale J., Stilliard P. J., Studer M., Trevor C. C. G., Viner P. J., Waddilove M. J., Williams F. C., Williams P. J., Windle A. R.



ENTRANCE SCHOLARSHIPS 1965

MAJOR

P. Q. de B. Collins.—£200 (Elizabeth Wansbrough Scholarship)
Farleigh House, Basingstoke.
M. Feilly.—£150 St Benet's, Alderwasley Hall, Nr Matlock.
D. S. P. Solly.—£150 Wellbury, Hitchin.
Visct Asquith R. B. B. M.—£150 Farleigh House, Basingstoke.
R. J. Hughes.—£100 Farleigh House, Basingstoke.
D. N. Young.—£100 Belmont House, Newton Mearns.
T. A. Dunn.—£100 All Hallows, Shepton Mallet.

MINOR

R. D. Balme.—£50 Junior House and Gilling Castle.
R. P. Honan.—£50 St Bede's, Bishton Hall, Stafford.
M. Rymaszewski.—£50 St Philip's, London, S.W.7.
W. J. E. Charles.—£40 (Hayes Scholarship) St Philip's, London, S.W.7.

EXHIBITIONS

- M. Studer.—£40 Junior House and Gilling Castle.
 F. D. Watkins.—£40 Claire's Court, Maidenhead.
 L. D. Pratt.—£30 Howsham Hall, York.
 S. Fane Hervey.—£30 Holmewood House, Tunbridge Wells.



WE congratulate Mr and Mrs J. B. Davies on the birth of a second daughter, Elizabeth Ann, on 29th April.



HOCKEY

FIFTY-ONE years have elapsed since the last recorded School hockey match. It is therefore very pleasing to report that a Hockey XI played two matches this term against Easingwold Grammar Modern School. The first game was drawn (2—2), and the second lost (1—4); but both were very much enjoyed by all concerned.



THE 'MESSIAH'

DURING the term Mr Dore assembled a body of local musicians from all round us, and under the title of the Rydale Choral Union they came and gave us a large part of the *Messiah*, accompanied by an *ad hoc* collection of strings, consisting of boys, monks and local friends. The performance was in aid of the local Ampleforth Gala, and a collection was taken at the end of the performance for this end. It was heartening to see a good attendance and the auditorium and galleries both well filled.

The performance was immensely enjoyable, and indeed, was far better than many of the audience were expecting. The choruses were, almost without exception, excellently sung, and the sense of cohesion and drive and conviction was exhilarating. The soloists too were all of them good, and it was particularly pleasing to hear the fine voice and sense of style of Stephen Welford, the tenor, who, alone of the four soloists, was unknown to us. Let us hope that this will be only the first of many visits.

Throughout the orchestral playing was first rate, and this little body of strings sounded quite like a professional orchestra. To all who took part we owe a great debt, and not least to Mr Dore, thanks to whose inspiration and drive this took place at all. May such evenings become a regular feature of Ampleforth musical life.

ORDINATION CONCERT

THE Orchestra opened the concert with Schubert's 'Rosamunde', and showed themselves to be in fine form in a work that is by no means easy. It must not be thought of as a lack of appreciation of their performance, however, if one wonders whether it is not an overture that can bear some judicious cutting unless it is being played by professionals. It is very repetitive, and to do this would surely be no act of vandalism.

The first movement of Bach's Fifth Brandenburg Concerto showed the strings of the orchestra to be a close knit and disciplined body and they and the three soloists gave a very enjoyable account of it. They likewise provided an excellent accompaniment to Hetherington's deft playing of the Paradies' 'Toccatà' and Daquin's 'The Cuckoo', both cleverly arranged for piano and strings.

Hetherington then accompanied F. N. Schlegelmilch in a movement of a Mozart Violin Sonata, and though perhaps a shade too dominating in the ensemble he is quite clearly a musician to his fingertips. Schlegelmilch himself has a small but beautiful tone and a fine sense of phrase, but he is a little too diffident. Perhaps it was not easy to judge though, for he played facing the wrong way so that much of the tone went into the curtains on the stage instead of to the audience. This was a pity, for it was easy to tell he is an able player.

A clarinet quartet is something of a rarity, but this one was most enjoyable, completely effective, and very well played. So, too, was Mozart's Adagio for Flute by P. James. He is still only in his first year in the school, but if he continues to develop as he is, he should turn out to be an outstandingly good player. T. W. O'Brien's bassoon solos were excellent. For some reason the Byrd was slightly marred by being a shade sharp, but this was not so in the amusing Rondo by Ivor Foster which was admirably done. O'Brien has a beautiful tone and his playing bears the mark of a real musician.

The concert ended with the Orchestra's spirited playing of the charming incidental music to 'Nell Gwynn' and here they were at their best, playing with spirit and an obvious enjoyment which their audience completely shared.

Sunday, 19th July 1965

Theatre 8.05 p.m.

NATIONAL ANTHEM

Overture : Rosamunde

Schubert

First Movement from Brandenburg Concerto No. 5 in D
 for Violin, Flute, Clavier and Strings

Bach

MR MORTIMER, MR MORETON, MR PERRY

Two Pieces for Piano and Strings
The Cuckoo
Tocatta

C. H. HETHERINGTON

arr. *Dexter*
Daquin
Paradies

First Movement from Sonata in E minor for Violin and Piano
F. N. C. SCHLEGELMILCH, C. H. HETHERINGTON

Mozart

Quartet for Clarinets

D. C. P. DE SOUSA PERNES, T. W. O'BRIEN, D. J. SAMUELS, BR STEPHEN

Adagio in C for Flute and Piano

P. W. JAMES, MR DORE

Mozart

Two Pieces for Bassoon and Piano
The Earl of Salisbury
Rondo

T. W. O'BRIEN, MR DORE

Byrd
Ivor Foster

Three Dances from the Incidental Music to Nell Gwynn
Country Dance; Pastoral Dance; Merrymakers' Dance

Edward German

THE ORCHESTRA

Leader: Mr Mortimer Conductor: Mr Dore

RECITAL—OTTO GRUENFELD

MR GRUENFELD is Music Master at Gilling. Not content with this good work, he is also a performer of the first class. What most distinguished the recital of piano music which he gave in the Tempest Anderson Hall, York, on 17th June was his command of phrase, even on a large scale, and the sensitivity of his musicianship. It was a delight to hear the playing of one who so clearly loved and understood the music.

Fr Adrian took a party of boys, and several of the Staff were present, from both sides of the valley. We heard Beethoven (Sonata in C), Liszt (Mephisto Waltz), Bach (the Partita in B flat), Brahms (Rhapsody Op. 79) and some Chopin Preludes. The range of Mr Gruenfeld's playing easily suited the different styles of music and was displayed to best advantage by the interesting arrangement of the programme. The music was a revelation to us, and a great service, for pure piano music of this quality is all too rare nowadays. *Aufwiederhören!*

THE EXHIBITION

THE HEADMASTER'S SPEECH

THE following is taken from a tape-recording of Fr Patrick's speech at the Prize Giving:

I'm speaking to you this morning for and on behalf of the whole school staff, to outline briefly our aims in education, and to illustrate them by some of the achievements of the past year.

When I say that I am speaking for the whole school staff, I mean that I am speaking for the *whole* school staff: both the monastic and the lay staff—and one must not forget the lay staff, who play so very important a part in the School. I feel sure that it is a relief to many of you to reflect that some of the staff are married. My task, I can assure you, would be quite impossible without the generous co-operation and ready help of all of them. Whatever success has been achieved and is being achieved in the School is the result of an elaborate conspiracy of co-operation. I am most grateful for all the help and support that I have received. And I must mention, first of all, Fr Denis, who is Second Master and Guestmaster; and whose help and selfless support I cannot praise too much. Then, the Housemasters who are in immediate charge of your boys, and whose position is so important for the good running of the School. May I mention that Fr Oswald, the doyen of that body, but apparently as youthful as ever in his energy and enthusiasm, this year completes his thirtieth year as Housemaster. The Senior Masters of the various subjects are the body who help to work out our ideas and organise the work of the School; they and all the teaching staff have given invaluable service this year. I would mention also Dr Gray who looks after the health of the School, and all the matrons whose work is so vital. Then also there is Mrs Lumsden, who has done so much to make my task easier by her untiring efficiency as Secretary; and also Mr Green who has joined us recently, and who has already made himself utterly indispensable. I must not forget to point out that what we do on the school staff would be impossible and would break down without the work of the Procurators, Fr Robert and Fr Kieran and their staff, and all their efficient and ready co-operation and support.

I strongly suspect, Ladies and Gentlemen, that you have sent your sons here to be taught; and therefore you will forgive me if now I speak about the work of the School. I wish there were some magic way of assessing the real progress of each boy: the correlation between his ability and his achievement, his potentiality and what he does with it. But in the absence of such a magic insight, I must briefly mention examination results, which are an inadequate substitute. Nevertheless,

they are sufficiently impressive. You have, in the sheet before you, a brief analysis of the 'A' level results: fifty-three grade A passes, and seventy-seven grade B passes in the G.C.E. last year are very good. In the 'O' level, seventy-three boys at their first sitting got five or more subjects—many of them eight or nine. In the University Scholarship examinations last winter, for those who go up in the October of this year, we won nine scholarships, five at Oxford and four at Cambridge, and also one Trevelyan Scholarship. So far, thirteen boys have been accepted for Oxford next year, and thirteen for Cambridge. I cannot tell you the final results of the other Universities: we know that certainly eleven boys have been accepted for other Universities, but there are many results which we shall not know until August or September. Most impressive of all as a record of what the School has achieved is the list of First Class Honours on the sheets which you have before you. Five First Classes in Finals at Oxford, a First Class in Honour Moderations, and one at London and one at Southampton, all in one year from one school is impressive enough; and I do not know what greater tribute could be paid to Fr William's management of the School during his tenure of office.

You will be interested in the problem of applications to Universities which becomes more complicated and certainly not easier as the years pass. I could not, without keeping you here far too long, enter into any great detail about the applications procedure. Fr Denis is in charge of University Applications, and any further details you could get from him. These points, however, should be borne in mind: that it is in the boy's penultimate year in the School that application should be first made for universities—whether it is for Oxford and Cambridge or one of the other universities. The standard for Oxford and Cambridge one could roughly estimate by saying that a boy is not a serious candidate for either of these universities unless his work is of the quality of a B Pass in the G.C.E. 'A' level. For the other universities, application is made through U.C.C.A. Last year there were 80,000 applications fed into the computers, and for next year they anticipate 120,000. That enormous increase is partly explained by the fact that the Oxford and Cambridge candidates must be passed through U.C.C.A. from this year onwards. The mechanics of application can be sorted out, but it is important to consider carefully what sort of boy should be entered for the university. This is important, because it is not merely a question of getting in, but of staying there and doing well. The Headmaster's Report on an applicant for a university is increasingly important; and increasingly detailed and exact reports of School Career are being called for. I cannot, therefore, recommend a boy who has not shown here at least the beginnings of those qualities which are necessary if a university career is to be a success. Briefly, I would list them as follows: he must have some academic aim; a university is an academic institution, not a social melting-pot. He must

therefore have some interest in his work, and some intention of progressing in it. A boy must have a capacity to work—of his own will; and thirdly, he must have some degree of moral stamina. He must have the ability, that is, to stand up to his contemporaries, and not to change his standards with his company. Without these qualities, it is, with the present scene at the universities, extremely unlikely that a boy will be able to make a success of his university career.

In the career of a boy in the School, the changeover to sixth form work is a critical period. At this time he must begin to learn how to work on his own; to read from interest; he must no longer be a recording and a regurgitating machine; he must develop his power of judgement and have the resolution to pursue a real interest. He must read; he must have the adaptability of mind to understand others' points of view; and he must master language; he must understand that words have a precise meaning, and that the use of words in writing and speaking is the hallmark of an educated man. If a boy fails to understand these points, then there is always the danger that he is progressively disqualifying himself for a university career. Now, in the development of work, from what I have said, I think it is easy to see that I discern also the development of character. In order to develop work in the sixth form, it is necessary to have generosity and perseverance; it is necessary to have self-discipline and a certain degree of dedication. Work and character cannot be divorced. Any clever boy can fool his masters and keep them quiet with a minimum of effort—to start with. But the feeble foundations of such a performance will increasingly appear, and he will increasingly disqualify himself for any significant place in life. On the whole, I must say that the response of the sixth form is very good. There are many who are developing strong and independent ability. But it is important that all should remember that the first year of the sixth form—the period of changeover—is always critical and there are some who take a fatal turn—or should I say, a fatal rest—at this time. And I must say that death-bed conversions don't work in the academic world.

Forgive me if I have spent so long on the geniuses among us. This is not a school of carefully selected geniuses, and there are many average boys—that is, boys of average *academic* ability—though many are outstanding in other qualities, and they are not neglected, nor forgotten. For some boys, to get five O levels is as great a triumph of character and perseverance as winning a university scholarship is for others; and we do not forget this fact. They need the same qualities of character, often to a higher degree; and that is why they often succeed better than their more gifted contemporaries. They might take some comfort from the words of Roger Ascham: 'This I know', he says, 'Not only by reading books in my study, but also from experience of life abroad in the world, that those which be commonly the wisest, the best learned

and the best men also, when they be old, were never commonly the quickest of wit when they were young'. The truth is that it is not the gifts that we are endowed with but what we do with them that ultimately matters. The brilliant can fail, and the very ordinary, average boy can, in his own way, succeed. The deciding factor is the qualities of character which he develops.

Now, you will have observed from reading the Sunday papers that the world buzzes with new sorts of teaching methods. When the Sunday Supplements are taking a rest from mulling over the last two wars, they make earth-shattering discoveries, such as that the Russians have learnt how to teach people when they are asleep. All new methods of teaching we look upon with interest; on some we look with caution; on some we look with profound distrust. We have no plans to introduce sleep-learning. But we make a tentative and cautious approach to the field of machines, by introducing Audio-visual French, on an experimental basis, in the Junior House next September.

Whatever we do, we shall not lose sight of this fact: that the golden key to learning is the communication of an interest and an enthusiasm by a master to his class; and that personal equation is a thing for which there can be no substitute. The age of the teaching machine may encroach, but the epigram to which it has given birth will remain for ever true: any master who can be replaced by a teaching machine deserves to be replaced.

I have mentioned, in the distribution of prizes, a new venture we have started this year. The idea was to give boys, at all stages of their school career, the opportunity and incentive to pursue their own interests. They were invited to submit essays or projects for a prize for which they could themselves choose the books. We were somewhat cautious, and not too sure of ourselves; and I must admit that we were totally wrong; the response from the boys in the School was simply magnificent. Ninety-five essays and projects were entered for these prizes; they showed imagination, enterprise and originality—sometimes to a very high degree; and for many of the boys who entered, prizewinners or not, the experience of undertaking this sort of work has undoubtedly been the most significant educational experience of the year. I asked the awarders—members of the staff—to demand a high standard of achievement and presentation; and they divided the prizes into alpha and beta awards. I would especially like to thank all those who took part in the awarding, for the work which they did, and for the time which they devoted to this assessing. Those who did not achieve the standard of a prize should not be discouraged: their work was really worthwhile, and I hope they will return to the attack on another subject next year. It may be of interest that some of the prize-winning essays are on exhibition in the School library during the next two days.

I cannot possibly do justice to all the other activities which go on in the School, and I must crave your indulgence if I mention a few of them only cursorily. But all the activities are of great importance in the education of boys. The Games have been run this year, organised and managed by Mr Willcox; and his drive, enthusiasm and unfailing work have done a great deal to inject a sense of enthusiasm, achievement and confidence into those who have played in the teams. He has been helped by many others on the staff; notably, Mr Anwyl and Mr Goring; and also Father Michael and Father Edward. I would thank them, and also their wives—I mean the lay-masters' wives—for their forbearance in putting up with a husband who is always haunting the school at odd hours, because of his work. The Rugby 1st XV had a brilliant pack but inadequate support from the backs; but they won five and lost five of their matches—none of them with ignominy, I think. And there were two rugby teams, the 3rd XV and the Under 15 XV, which were unbeaten. The cross-country team has had a magnificent record: they were, for the second year, unbeaten, and they beat Sedbergh on their own rather grim course. Much of the credit is due to the captaincy of D. S. C. Gibson. The Athletics team has won three out of five meetings, with one tie and one close loss; and P. J. Carroll has done extremely well in captaining this team. Father Julian has valiantly laboured on with the swimming with inadequate facilities; and I think probably the most significant thing I could say about the swimming is that the swimming at Ampleforth will be very much better when someone gives us enough money to build an indoor bath. Cricket has made an excellent start and it looks as though we shall have a very promising team under N. F. Butcher. They drew against Stonyhurst—making 238 for 7, in which Butcher made a magnificent 97 before lunch; Stonyhurst made 117 for 9. The team beat Bootham and drew with the Adastrians, and you may see them playing the Free Foresters over the next two days.

Art and Carpentry you may judge from the exhibits in the Art Exhibition and the Carpentry Exhibition; and much good work has been done under Mr Bunting and Father Martin in Art, and under Father Charles and Father Ambrose in Carpentry. Music flourishes, and there is much musical ability in the School. It is a pity that the Concert is on the last night, and not so well attended, but I do hope that as many of you as possible will be able to go to the Concert tomorrow night. The Play which some of you have seen and some of you will see tonight, was produced by Mr Haughton, and the dresses, which are magnificent in every way, were designed by Mrs Haughton, and made by her and several other of the wives of laymasters, to whom I should like to pay this tribute of thanks.

Many Societies flourish in the School: I could not possibly list them all to you. I hope they will go on flourishing and that there will be many more. May I just mention the Debating Society: everybody should

learn how to speak; and any boy who comes within range of Father Francis is a very clever person indeed if he doesn't learn how to speak.

Four activities I would mention especially: the Band, the Junior House Scouts, the First Year—or Pre-Service Year of the Corps, and the Printing. Now, what on earth have those in common? They have this in common: that they are entirely run by the boys.

Careers: the problem of careers increases in complexity, and we are thinking hard, and doing all we can to equip ourselves to give the necessary advice, or to put the boys on to the experts who can give them the advice. Father Fabian is the Careers Master, and the Public Schools' Appointments Board's advisor, Mr Thompson, who is extremely knowledgeable, comes here regularly. We have had offers from Old Boys and others to give expert advice; and all this we will try and develop. But may I say that there are *two* stages in a boy's approach to his career. For university candidates, of course, the problem is often postponed, but it applies to them as well. The first is that he should have the right attitude: he shouldn't apply to be an executive, or a company director; he shouldn't start his conversation with his future employer by discussing pay, holiday and pension. He should manifest what is necessary in the world today: a readiness for hard work and the drive to master a job. When that stage has been achieved, it is comparatively easy to provide him with the knowledge of what is available.

All these activities and aims which I have mentioned are meaningless unless they are interpreted in terms of our central aims in education. The aims of any school can easily be lost in the welter of labels, images, clichés and catch-phrases which plague the subject of education today, and which for some are a substitute for thought. May I therefore make a few simple principles quite clear? This is not just a Public School, which happens to be Catholic. We, here, try to give to the boys a way of life which is Christian, and values which are eternal. One cannot teach charity; it cannot be programmed for the machine; it is the light we see by, rather than what we see by the light. And those who chose to shut their eyes cannot see what we are about, and no one can make them. There are three guiding points which I would mention to illustrate what we are up to. First of all, all our efforts, in the classroom and out of it, are directed to the achievement of the good of each individual boy. That is the point of everything, from the Houses to the carrels in the Library. In his House, a boy will quickly find his place in a sufficiently small society where he can become a known personality. It is our hope that, having achieved this, he will then learn, first, his personal significance, and then his personal responsibility, to God, to himself, to others. The second point is that, increasingly throughout the School as the boys go up, we give them a liberty that is based on trust. What other educational aim for a Christian is to be compared with education for the use of liberty? And

this cannot be achieved without trust. Trust can be betrayed; but it is our hope that they will learn, even by their mistakes, to respond to trust, and to acquire and live by a habit of integrity. The third point is that we try to encourage a spirit of service to others. This is not easy in a grasping age; but I would say that the boys, given the opportunity, show greater generosity in the service of others than earlier generations ever dreamt of. Father Kieran, who runs the Rovers in the Senior part of the School, provides them with many opportunities here, in the Cheshire homes and by looking after Borstal boys on days out, and other such activities; and this is an enormously important contribution to the top of the School. There is also the pilgrimage to Lourdes, where, for years now, our boys have acquired for themselves a great reputation for the way in which they look after the sick; it is hard work, and they have done it magnificently. I hope that many more will go over the years. We have encouraged them to apply for Voluntary Service Overseas, and five of our boys are now serving in various parts of the world. This is only possible for those who can afford a year between school and university or career, but Alec Dickson's more recent venture of Community Service Volunteers is something to which I should like to direct everybody's thoughts. We have six boys serving in that at the moment, in Approved Schools, and in schools for handicapped children, and Alec Dickson tells me that that is twice the number sent by any other school in the country. I hope that very many others will follow those who have given themselves to this work, by which they learn more than any theories can tell them of how to fit in with and help other people.

Well, those qualities—responsibility, integrity in response to trust, and service of others: they're not bad aims, and in pursuing them, I would say this: we rely to a very great extent on the school monitors and the house monitors to set the standard: they can do what none of us can do. And I must say that the lead and example that has been given last term and this by Peter Savill, the present Head Monitor, has been an enormous help to me, and something for which I should like to thank him now.

By these means we hope to save boys, as Christians, from the vulgarity of cynicism and the dreariness of pleasure seeking and self-worship, which are the only alternative. We hope to see them going out among their contemporaries in this country, with confidence, and strength, and charity, supported, perhaps, by the memory of a Christian life lived here with some intensity and tranquillity, and diversified by interests, ranging from music to games, from the art of El Greco to Radio-telescopes. But we can do nothing, Ladies and Gentlemen, without your support: if home and school do not work together to maintain the same Christian standards, then our hopes are doomed.

The future? Who can speak about the future? There is a thing called the Educational Trust, proposals are vague, and I cannot speak about them. But we are not vague about what we value. We value independence, as a basis for religious freedom. We welcome any proposals by which fees will be paid by L.E.A.s or by the Ministry, if it does not destroy our independence. And we believe in the right of parents to choose a school for their children. We are not interested in becoming a State Processing Plant for future citizens of a society without God, and with no respect for the family. Confidence in the School, I am glad to say, is still overwhelming, so that the lists have had to be closed down to September 1978, and over sixty boys have already been entered for September 1978. But our great fear, Ladies and Gentlemen, about the future is an economic one. It is the threat of the rise of school fees, which is the only instrument which could destroy a school like this. Father Robert's efficient administration has kept the school fees down, so that we are, and have been for many years, well below the fees of any comparable school. At present it costs approximately 38s. a day to keep a boy at the school here, and what sort of a hotel can you stay at for that? Quite apart from the odd things that get thrown in—like teaching . . . We will always strain every means we have to keep the school fees down, but I must tell you, as you will have read in the newspapers, a rise is forecast in the Burnham Scale; we don't know how much, and we can't say what increase will be necessary in the fees until we know; but it will be necessary to put up the fees in September.

There are many other changes, but I will not bore you with them now. The University year may start in January; the Ministry of Education want the G.C.E. to happen in March—so that we can all go on holiday in the summer term; and there is a talk of a four-term year, a two-term year. The whole of education is a bit of a jungle today; a jungle of changing shapes, and sometimes deepening shadows. There is an apocryphal story about Johnson, the great writer of the first English dictionary. The ghost of Boswell, on the publication of the New English Dictionary, is supposed to have asked Johnson what he thought of this vast work, with its many volumes, in comparison with his own. To which Johnson replied: 'Any man, sir, will prefer the shade of a solitary oak tree to the inspissated thicknesses of an interminable forest'. It is not a bad oak tree, this, which has been bequeathed to us by our predecessors; I hope that we shall be able to defend it, and to use it for many years to come, to the furtherance of Christian education in this country.

'A MAN FOR ALL SEASONS'

by

ROBERT BOLT

<i>The Common Man</i>	P. M. S. Emerson Baker
<i>Sir Thomas More</i>	W. B. G. Wakely
<i>Master Richard Rich</i>	T. C. Fane-Saunders
<i>The Duke of Norfolk</i>	A. C. Davenport
<i>Lady Alice More, wife to Sir Thomas</i>	W. E. C. Gubbins
<i>Lady Margaret More, daughter to Sir Thomas</i>	P. H. P. Mayne
<i>Cardinal Wolsey</i>	S. J. Mitchell
<i>Thomas Cromwell</i>	J. A. Fellowes
<i>Signor Chapuys, the Spanish Ambassador</i>	A. A. W. Sich
<i>Chapuys' Attendant</i>	C. A. James
<i>William Roper</i>	D. W. J. Price
<i>King Henry VIII</i>	K. J. T. Pakenham
<i>A Woman</i>	A. R. Scrope
<i>Thomas Cranmer, Archbishop of Canterbury</i>	S. J. Mitchell
<i>Stage Manager</i>	M. G. Spencer
<i>Assistant Stage Managers</i>	M. A. H. O'Neill, M. H. Lukas
<i>Stage Electricians</i>	A. Bromovsky, J. H. Hatfield, D. J. West

The play is in two acts with an interval of a quarter of an hour.

In some respects this year's play, *A Man for All Seasons* by Robert Bolt, was similar to Eliot's *Murder in the Cathedral* presented in 1962. Both plays are demanding of the actors; both revolve round the spiritual crisis of one man faced by a monarch whose every whim demands satisfaction; and both are outstanding for the sympathetic treatment of the agonising decisions facing both Sir Thomas More and Thomas a Becket.

Eliot's play was regarded as a rather ambitious venture for the Exhibition and there were those who thought that it was ill-chosen for such an occasion. In its performance, all such reservations were put aside and even its most fervent critics had to admit its quality. This year, Mr Haughton has proved that a sensitive depiction of More's spiritual crisis can provide entertainment of the highest class.

At Ampleforth one has come to expect that the scenery and technical effects should be accomplished and imaginative. This year was no exception: the essentially simple scenery and sets nicely complemented the action of the drama. The Hon. M. Vaughan, A. J. Dufort and D. Q. Holder are to be congratulated on the imaginative and competent way in which the settings were painted. No less important in the establishment of the correct mood for the drama were the lighting and music effects which were handled with economy and thus never distracted from the protagonists. At times the lighting effects in particular were nicely suggestive of the varying moods of More as he came to the full realisation of the decision which faced him.

However, it was the bare stage which made particular demands on the cast and it is the greatest single achievement of the play that in general the actors were equal to the demands made on them in this way. Yet again in a school production we had one man dominating the scene both physically and emotionally. As Sir Thomas More, Wakely made a fine effort to portray the character sympathetically and one was impressed at once by the remarkable fluency of his lines. In his search to capture the distinctive gentleness of the character he sometimes lapsed into tones of self-pity and one felt the need of a more positive interpretation of the role. Nevertheless, his was a fine performance worthily recognised by the award of the George Grossmith Cup. Emerson-Baker's portrayal of the Common Man was lively and refreshing and by the final performance he seems to have curbed the temptation to over-play the humour at the expense of his function as Chorus. This resulted in a nicely-balanced performance in a role which, in its way, was as demanding as More's.

This year it was the quality of the supporting roles which was most significant. As the time-serving Master Rich, Fane-Saunders improved as the play progressed and towards the end one began to appreciate the effectiveness of his clipped over-precise way of speaking in conveying the venality and treachery of this petty climber. Davenport seemed thoroughly at home in the part of the rumbustious, field-sports-loving Norfolk. His performance was entirely convincing and it showed a nice sense of discrimination in not overdoing the rather oafish aspects of the character. Mitchell, as Wolsey and Cranmer, made a good attempt to capture the gravity and weight of the political churchman but at times, one felt that he found the part rather an exacting one. Price's high-minded Roper was excellent whilst Fellowe's Cromwell was a highly accomplished study in political malpractice and Machiavellian techniques. This was, perhaps, the most impressive of the supporting roles. The part of Henry is difficult: he never features much in person and one's own ideas of the man tend to be ever ready to present themselves. None the less Pakenham coped well and carried off the scene in More's garden in fine style with just enough verve and unconcern for the views of others. Sich, as Signor Chapuys, James, his attendant, and Scrope, a Woman, all gave good support.

Female parts are always a headache to the producer of schoolboy plays and it is a measure of the play's achievement that Mr Haughton was able to obtain from Gubbins and Mayne two sensitive performances as wife and daughter to Sir Thomas More. Seldom did one feel any incongruity and Gubbins in particular showed some perceptive female touches and achieved a sensible balance between Lady Alice, hectoring her husband into some activity designed to placate Henry and keep the family intact, and her role as the devoted spouse of a man for whom family interests were to be subordinated to the calls of conscience.

Among the most frequently heard after-play comments were those in praise of the costumes. Mrs Haughton and her co-wardrobe mistresses are to be congratulated on the splendour and dash with which they dressed the play.

To Mr Haughton, Stage Manager Spencer and all those concerned with the presentation of the play, your reviewer can offer no more sincere tribute than an assurance that such was his enjoyment that he was seldom aware of the in-built discomfort of the theatre seats! A most enjoyable contribution to the Exhibition.

THE EXHIBITION CONCERT

30th May		8.0 p.m.
	NATIONAL ANTHEM	
Overture to the Beggar's Opera		<i>Pepusch, arr. Horton</i>
Allegro moderato from Symphony in B minor (The Unfinished)		<i>Schubert</i>
Trios for Clarinet, Bassoon and Piano		
(a) Ave Verum		<i>Mozart</i>
(b) Gavotte		<i>Purcell</i>
	R. J. LEONARD, T. W. O'BRIEN, C. H. HETHERINGTON	
Concerto for Oboe and Strings		<i>Corelli-Barbirolli</i>
<i>Prelude Allemanda Sarabanda Gavotta, Giga</i>		
	J. P. B. OGILVIE-FORBES	
Allegro from Concerto in A for Piano and Orchestra: K.488		<i>Mozart</i>
	G. SWIETLICKI	
	INTERVAL	
Vivace from Concerto in D minor for Two Violins and Strings		<i>Bach</i>
	R. J. HADOW, F. N. C. SCHLEGELMILCH	
Pieces for Clarinet and Piano		
(a) German Dance		<i>Brahms</i>
(b) Minuet		<i>Brahms</i>
	D. C. P. DE SOUSA PERNES, MR DORE	
Piano Solo: Scherzo in C Sharp minor, Op. 39		<i>Chopin</i>
	G. SWIETLICKI	
Clarinet Quartet: Minuet and Trio, Op. 168		<i>Schubert</i>
	R. J. LEONARD, D. C. P. DE SOUSA PERNES, T. W. O'BRIEN, D. J. SAMUELS	
Piece for Trombone and Piano: Ave Maria		<i>Schubert</i>
	J. M. BUSSY, MR DORE	
Adagio molto and Allegro from Symphony No. 1 in C, Op. 21		<i>Beethoven</i>

THIS year's Exhibition Concert again maintained the tradition of recent years, and provided a quite large and enthusiastic audience with a very varied and stimulating evening's music. As usual on these occasions, there was a nice balance between orchestral and solo items, and Mr Dore was, as always, his dynamic and inimitable self.

The Orchestra opened the proceedings with, appropriately enough, an Overture by, so the programme read, Pebusch. This was only the first of a number of misprints which slightly marred the otherwise excellent printing of the programme. Some slip up in proof reading somewhere. The Overture to the Beggar's Opera made a good start, and its arrangement to include every department of the Orchestra sounded convincing if not quite authentic. The Orchestra continued with the first movement of Schubert's 'Unfinished', and here there was some very polished playing and a most satisfyingly musical performance which was notably more 'finished' than on a memorable occasion a few years since.

The advertised Trios for Clarinet, Bassoon and Piano had, in the event, to be clarinet solos, for O'Brien, the bassoon player, had suffered a twisted shoulder a day or two previously, and had his arm helpless in a sling. But the two items were in fact complete without the bassoon though more ordinary, and they were very well played by Leonard.

The Corelli-Barbirolli Oboe Concerto was unquestionably one of the highlights of the evening, and was given a most sensitive and impressive performance by Ogilvie-Forbes, excellently accompanied by the strings of the Orchestra.

Finally, before the interval, Swietlicki gave us an account of Mozart's A major Piano Concerto, K.488. He is already a remarkable young player, and this was a first rate performance, clean and rhythmical, and he was well supported by the Orchestra. The audience showed its appreciation, and their acclaim was a fitting tribute to such a gifted young man. In another three, or even possibly four more years, when he may still be with us, he should be an outstanding performer.

The second half of the concert, after the interval, was devoted mainly to solo performances. Hadow and Schlegelmilch's rendering of the first movement of the Bach double violin concerto, accompanied by Mr Dore at the piano, was, for all their obvious dissatisfaction with themselves, far more than merely competent, though nerves must presumably have been the cause of some fluffed entries and dubious intonation. In spite of this, however, the ability of each of them was apparent, and they both are the possessors of an enviable technique and rich tone. So too, on his own instrument, is de Sousa Pernes, who played two dances for Clarinet by Brahms. Swietlicki then reappeared to display some fireworks in Chopin's Scherzo in C sharp minor. Here, however, his technique proved not quite adequate to the massive demands of what is, for even a concert pianist, a virtuoso piece. He gave a highly creditable

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performance, but not, it must be admitted, one that could bear too close a scrutiny. The same may be said of the Clarinet quartet, where the ensemble came to pieces occasionally. The situation might have been saved if they had not insisted on playing every repeat. This made what would have been an engaging three or four minutes into a slightly more uncomfortable ten, for even the players themselves did not seem at all clear what they were meant to repeat. But apart from that, this is the sort of music that is charming in small doses, but which palls after that. Bussy's playing of the Trombone solo was first rate, and it was surprising what delights such a chestnut as Schubert's Ave Maria could offer. He has a fine tone and remarkable degree of subtlety of expression.

Finally, the Orchestra gave an excellent account of the first movement of Beethoven's first symphony and so finished on exactly the right note an excellent concert.

▲
THE NEW PRIZE SYSTEM

In the past prizes have been awarded in each form to those who obtained most marks in each subject in the examinations at the end of the Spring term. This system rewarded the more able boys for diligence in their ordinary school work, a virtue that is now amply recompensed by the high value placed on success in the Public Examinations. An inevitable feature of this system was that many boys knew that they had no chance of a prize however hard or well they worked because they happened to be in a form with one or more obviously talented boys.

This year for the first time this system has been changed. No prizes were awarded on the results of the Spring Examinations except for a few form prizes in the lower part of the School. Instead the boys were invited to write substantial essays or undertake practical projects on the understanding that any worthy production would be awarded a prize so long as it reached a definite high standard. Titles were suggested for essays in all the different subjects for boys in the sixth form, fifth form or fourth form but it was left open to any boy to suggest his own title and have it approved by a master. Essays or projects about subjects quite unconnected with the ordinary syllabus were equally acceptable.

The response was most encouraging and the very wide variety of subjects tackled is obvious from the list of prize essays. The scheme was started in the Christmas term and many spent a considerable amount of time during their holidays seeking information in libraries, factories, and government departments. All entries had to be handed in by the end of the Spring term and were judged during the holidays. They were divided into good (Beta awards) and outstanding (Alpha awards) and the list of prizewinners was published at the beginning of the Summer term. The prizewinners were then able to choose their own prizes, a

popular feature of the scheme. In addition to these so-called 'Type B' prizes ('Type A' means form prizes), other prizes were offered for any achievement of exceptional merit in any field other than sport. These have been termed 'Type C' prizes and the only one awarded this year was to P. A. C. Rietchel for his speedboat.

Some boys have already started work on their projects for next year and the longer time available before the entries have to be handed in should lead to even better results. It is hard to over-estimate the educational value to a boy of working up on his own a substantial piece of work of this kind, not to mention the sense of achievement that it brings.

The system has undoubtedly stimulated interest, initiative and a genuine spirit of enquiry and will do much to promote a proper attitude to work. It has proved so successful that it has been decided to abolish the few remaining form prizes next year.

AMBROSE GRIFFITHS, O.S.B.

PRIZEWINNERS 1965

TYPE B	ALPHA AWARDS
Name	Title of Essay or Subject for which Awarded
Bernasconi J. G.	'Berwick on Tweed in the reign of Elizabeth I'
Bernasconi R. L.	'Science and the Detection of Crime'
Blake R. J.	'Rasputin—Life and measure of responsibility for the Russian Revolution'
Cape A. T. J.	'Heroes of Ancient Literature'
Clarence Smith W. G. R.	'The Emergence of Portugal'
Cooke-Hurle R. E.	'Radio Astronomy'
Dawson C. C.	'Nisus and Euryalus'
Harrison F. D.	'Gibberellic Acid'
Hunter W. Q.	'Heian Japan'
Le Fanu J. C.	'The English Bishops 1422-1558'
MacEwan A. H. L.	'Scientific Observations on Small Mammals'
Ford Hutchinson A. W.	" " " "
Mills N. J. G. Y.	'The World Land Speed Record'
Noel C. W.	'The Zulu War'
Parker J. R.	'Roman Britain'
Peto R.	'The Distribution of Electricity—Generating Station to the House'
Sich A. A. W.	'Domesday Book'
Wickham C. J.	'The Modernization of Britain'

BETA AWARDS

Barry R. M.	'Colloids'
Barton J. H.	'Rockets'
Bernasconi J. G.	'English Painting in the Fifteenth Century'
Borkowski J. H.	'Aeronautical Gas Turbines and their Industrial Applications'
Bussy J. M.	'Ludwig II of Bavaria'

Conaghan M. C. E.	'Windypits of Ryedale'
Davies J. A.	<i>Chemistry</i> . Analysis of Rosedale Iron Ore
Deacon M. J.	'The Changing Pattern of the Kikuyu Agriculture'
Dorman C. M.	'A History of Westward Expansion in the U.S.'
Dufort A. J. M.	'Philippe Égalité—Duc d'Orléans' (Biography)
Durack J. F.	'The Life of the Knights Templars and Hospitallers in England and Wales (c. 1300-37)
Eddison J. F. P.	i. <i>Chemistry</i> . The Production of Power from Nuclear Fission
	ii. <i>Classics</i> . Geography in the Ancient World
Fenwick J. F. Q.	'The Trinity'
Forbes Winslow P. D.	'The Domestic Water Supply in the Isle of Man'
Forrest P. R. H.	'Brachistochromes and Geodesics'
Gibson D. S. C.	'The Land Use of the Ampleforth Rift Valley'
Hatfield J. H.	<i>Carpentry</i> . A Slide
Heddy M. R.	'The Homeric Question'
Hillgarth T. P. A.	'Greek Coins'
Inch M. H. M.	'The Art of El Greco'
Knight T. B.	'World Space and Special Relativity'
Lawrence P. A.	'Capital Punishment' (Current Affairs)
Le Fanu J. C.	'Number Systems with a Negative Base'
Le Fanu J. R.	i. 'The Problems facing the United Nations Organization'
	ii. 'Alcibiades'
Le Fanu M. E.	'Roman Religion'
Lister R. M.	'Roman Public Amusements'
Murphy D. F.	'The Life History of the Salmon'
Nairac R. L.	'Peter Abelard'
Lamb S. J. F.	Van der Graaf Generator—Practical Project
Piercy J. D.	" " " "
Raifery K.	'Introduction " Printing into the West'
Rodger N.	'Travel and Communications in the Roman Empire'
Rosenvinge H. P.	'Summer Ranges and Migratory Movements of British Ducks and Geese'
Tang V.	'Some aspects of Oriental Philosophy—Confucianism, Buddhism and Taoism'
Taylor M. E. C.	'The Election of an American President'
Van Zeller M. A.	'Domestic Heating'
Walker J. N. G.	'Richard I on Crusade'
Wardrobe J. W.	'A Wine-bibber's Survey of Wine in the Ancient World'
West D. P.	'Pompeii'
Willbourn S. A.	'The Gas Industry'
Young J. A.	'The Bayeux Tapestry'
	TYPE C
Rietchel P. A. C.	<i>Carpentry</i> —Speed Boat

EXHIBITION IN THE LIBRARY

THIS year the main feature of the exhibition in the Library was a display of the essays submitted by the boys for the new Prize Awards. The range of subjects was impressive and the competitors had clearly devoted

much care to the amassing and selection of material. It seems then all the more regrettable that in many cases so little thought had been given to presentation. The appearance of the cover, the neatness of the layout, the care in writing the titles and subtitles, the use of space to attract the reader's eye, bold margins and the use of illustrations to break up the monotony of a page of narrative, are all points to which more attention could have been given. I would however single out the essays of van Zeller on Domestic Heating, of Harrison on Gibberellic Acid, the three volume work of Wickham on the Modernisation of Britain and Cooke-Hurle's treatment of Radio Astronomy, as examples of the difference that presentation makes to the attractiveness of the finished essay.

The display of recent work by the Ampleforth Press was up to its usual excellent standards of layout and definition. The programme for the Play was superbly produced, as also was the Prize Giving Record—in which, however, it was a pity that a misspelling of the word 'scholarship' escaped the proof-reader's eye. A sepia card of the Madonna and Child deserves special mention for the clarity and sensitivity of its reproduction.

The librarians are to be congratulated on their display of old and interesting books from the Library. They resisted the temptation to display too much, concentrating on producing a small selection attractively, making full use of the contrasts between open and closed books and the varieties of binding, as for example a beautiful edition of the works of Schiller. I was somewhat alarmed to find evidence of book-worm in an early edition of Buchan's History of Scotland, but the Librarian assures me that there is no danger of further encroachment.

An important part of the Library's service was displayed by means of a series of cuttings on the fate of Dien Bien Phu from the Current Affairs Files. The range of newspapers coverage shown was good and is a useful way of encouraging boys doing research to seek original sources rather than borrow the ideas of others.

The Librarian and his assistants deserve to be congratulated on an excellent display.



THE CARPENTRY EXHIBITION

THOSE who saw it could not fail to have been impressed by the fourteen-foot speedboat constructed by P. A. C. Rietchel. But few will have realized the extent of his achievement. The boat was constructed in as short a time as four terms with only a set of plans to go by. Not only did the method of construction have to be devised by the plans themselves had to be corrected and modified in important details. The interior was entirely of his own design, incorporating four seats with watertight lockers, two of which were mounted on a deck which could be removed

in a single piece to facilitate cleaning. Many unsuspected details such as the numerous mortice and tenon joints used in the seats and the excellent scarf joints of the hull were hidden beneath the fine blue polyurethane finish. When launched, the boat functioned exactly as hoped and did not leak a single drop of water. It was a triumph of accurate and extremely rapid work and he carried it through without ever neglecting his studies or other duties. This should be a valuable object lesson to those who think that they never have enough time to do things of this type.

The many other articles in the exhibition were smaller, but displayed the same high standard of craftsmanship. The record cabinet constructed in sycamore and mahogany to his own design by D. Haigh could not fail to catch the eye. Its finish was superb and its dovetail joints were so accurate that they stood out as its principal decorative feature. No less perfect in execution was the small drop-leaf table made by G. R. Hatfield. The hinged joints were so good as to be almost indistinguishable from a solid top. The same boy made two jug stands incorporating twelve different species of a wood arranged in two concentric rings of segments. Other effective uses of two or more different types of wood were displayed in the attractive record cabinet made by G. A. Young and in a standard lamp by W. E. C. Gubbins in which his ingenuity had turned an earlier accident into a successful feature of his design. Simpler but most pleasing in their design were several of the coffee tables, especially a long, low one by R. J. F. Higgs and a small one by A. R. Leeming which owed something to the Thompson tradition. One coffee table made by J. H. H. Mounsey had retractable legs so that it could be easily converted into a tray, which did not look at all clumsy. Another particularly ingenious article was a revolving cheese board made by J. R. Strange and very finely polished so that the grain was displayed to the best advantage. Perhaps the most artistic of all were the two wooden dishes carved by J. H. Borkowski in the shape of maple and oak leaves.

There were many other works exhibited which were no less worthy of mention. Some had taken a long time to complete and were a tribute to the perseverance of those concerned, as for example the mahogany cabinet of C. H. F. Villeneuve. Others clearly demanded great determination and patience such as the spiral table lamp carved by C. H. M. A. Gallagher from a single piece of wood.

Finally, it should be remembered that the works on display were only a fraction of those completed during the year. There were photographs of some of the others including a children's slide designed and made by J. H. Hatfield so that it could be taken to pieces for easy transport and storage and yet most securely bolted together when required for use.

The entire exhibition was a clear proof of the skill and enthusiasm of both masters and boys and a challenge to others to emulate their achievement.

CRICKET

THE FIRST ELEVEN

RETROSPECT

It was expected that this XI would be one of the best the School had had for some years and the early matches did nothing to belie this impression. Stonyhurst and the Adastrians managed to play out time to gain draws from impossible situations, but Durham, Bootham and the Old Amplefordians were well beaten. It was not until after half-term that the cracks appeared in the armour: the side was beaten rather easily by St Peter's but more surprising still was the loss to Sedbergh in a match in which the side had plenty of opportunities for victory. Nevertheless, out of six school matches, the XI won 3, lost 2, and drew 1, while they were unbeaten by a club side until the Yorkshire Gentlemen match right at the end of the season.

The batting was very strong with Butcher always playing strokes and always giving an admirable lead at No. 1. His 97 before lunch against Stonyhurst and his 127 against Catterick Services were memorable innings. Savill and Tufnell with their concentration were excellent middle order batsmen, while Walsh, starting the term at No. 5 soon showed a technique which earned him his chance at No. 3. In addition all the lower order batsmen were capable of getting runs and only failed against St Peter's and Sedbergh.

The bowling was also strong, but Craig was rather disappointing in that he consistently bowled short of a length. The opening attack was limited because there was nobody of comparable pace to partner Craig, and Savill often found himself leading the attack with him. This Savill always did very well, bowling with intelligence and accuracy, and in general causing more trouble to the batsmen than did Craig. Whigham and Tufnell backed this pair up well though Tufnell was somewhat disappointing, while Blackwell, coming into the side near the end of term in place of the unlucky Sayers, gained a number of wickets very cheaply.

It was then a good season if not such a good one as we hoped. The side was excellently led by Butcher who gained much support from the all-round ability of Savill.

Colours were awarded to: A. C. Walsh, D. R. Tufnell, W. I. Whigham.

At the end of term, Fr Abbot presented prizes to:

Downey Cup for the Best Cricketer	P. D. Savill
Younghusband Cup for the Best Bowler	P. D. Savill
Best Batsman	N. F. Butcher
Highest Score	N. F. Butcher
Best Fielder	A. C. Walsh
2nd XI Batsman	A. Blackwell

AMPLEFORTH v. STONYHURST

Played at Ampleforth on Saturday, 22nd May.

Stonyhurst won the toss and rather surprisingly put Ampleforth in to bat. They soon obtained the wicket for which they were hoping, Howeson, who had outscored Butcher, driving at a short ball and being caught in the slips. Pahlabod and Butcher put the ship to rights and took the score to 56 before Pahlabod hitting at a loose ball skied it and was caught in the slips for a creditable 23. Butcher was joined by Savill and a good stand of 83 developed in which Butcher put the 100 and his own 50 up in sixty-five minutes. They continued to score extremely quickly until

with the total at 139, Savill made a rather lazy stroke and played on. Butcher continued to bat very well and his century before lunch became almost a certainty, until with his score at 97 he became becalmed and in the last over before lunch tried to late cut a ball too near to him and chopped it into his stumps. He had batted perfectly and had well deserved his century. After lunch, with Butcher gone, the scoring rate declined at the moment when quick runs were needed. After the fall of two more wickets, Whigham and Tufnell pressed on with the score until Butcher was able to declare at 238 for 7 at 3.10 p.m.

Faced with such a massive total Stonyhurst did not make the effort to go for the runs and it soon became a question of whether they could stay until 6.30. They were soon in trouble owing to some fine bowling and fielding by Ampleforth. Savill in particular bowled well but Stonyhurst batted on grimly and although two wickets fell in the last over, they saved the day in a most exciting finish.

AMPLEFORTH				STONYHURST			
N. F. Butcher, b Lipson	. 97	Cooper, b Craig	. 4				
R. Howeson, c Colwill b Lipson	. 11	O'Meara, b Tufnell	. 13				
S. Pahlabod, c Colwill b Lipson	. 23	Riddell, b Savill	. 27				
P. D. Savill, b O'Meara	. 36	Colwill, lbw b Savill	. 4				
A. Walsh, c Roche b Lipson	. 18	Roche, st Butcher b Tufnell	. 0				
A. O'Brien, b Marshall	. 15	Laidlaw, lbw b Savill	. 2				
P. Henry, b Lipson	. 10	Finch, not out	. 31				
D. Tufnell, not out	. 15	Moriarty, lbw b Savill	. 7				
W. Whigham, not out	. 11	Marshall, b Savill	. 21				
D. Craig	}	Lipson, c Craig b Savill	. 0				
J. Sayers		King, not out	. 0				
Extras	. 2	Extras	. 8				
Total (for 7 wkts dec.)		Total (for 9 wkts)					
. 238		. 117					

BOWLING				BOWLING					
	O.	M.	R.	W.		O.	M.	R.	W.
Marshall	16	2	59	1	D. J. Craig	11	3	16	1
Lipson	18	0	62	5	J. Sayers	5	0	14	0
King	4	0	24	0	D. Tufnell	19	5	38	2
Roche	11	0	52	0	P. D. Savill	18	6	30	6
O'Meara	9	0	35	1	P. Henry	3	0	7	0
					W. Whigham	4	1	4	0

Match drawn.

AMPLEFORTH v. ADASTRIANS

Played at Ampleforth on Sunday, 23rd May.

Ampleforth won the toss and elected to bat and soon Howeson and Butcher batting beautifully were in full cry putting on 71 for the first wicket in forty minutes. Howeson was then stumped whereupon Pahlabod immediately showed what magnificent form he was in by driving three consecutive balls for 4. He was then caught on the boundary for a brilliant 28, and his batting augured well for the rest of the season. But with the first four batsmen gone the run rate declined and Ampleforth took lunch at 124 for 4. After lunch Walsh was soon run out, something which had been threatening for some time, and Ampleforth began to struggle. But an exciting stand developed between Henry and Tufnell. Both batted well and when Henry reached

his 50, he had given no semblance of a chance and had done much for the team and for his own confidence. Not yet a judge of a quick run, he was slow between the wickets and this was the only blemish on a fine performance. Tufnell too had done his part and when he had gone for a good 29 Butcher was able to declare and take tea at 223 for 7.

The Adastrians were soon in trouble, Craig taking a wicket with his first ball when Henry held a good catch in the gully. Although the Adastrians were soon 39 for 6 and although the Ampleforth ground fielding was good, three catches went down. In addition some of the bowling was short of a length, always excepting the admirable Tufnell, but this blemish in no way is decrying an excellent performance by the School. As on the previous day, an Ampleforth victory was thwarted by two lower order batsmen who saved the day for the Adastrians with an unbroken stand of 68.

AMPLEFORTH		ADASTRIANS	
N. F. Butcher, c Etchells b MacGregor	42	Greaves, c Henry b Craig	0
R. Howeson, st Cairns b MacGregor	35	Neilson, st Butcher c Tufnell	15
S. Pahlabod, c Jeffery b MacGregor	28	Herning, c and b Craig	15
P. D. Savill, lbw b Leonard	8	Moffat, lbw b Craig	0
A. Walsh, run out	3	MacGregor, b Tufnell	29
A. O'Brien, c Cadoret b MacGregor	10	Cadoret, lbw b Savill	2
P. Henry, not out	53	Etchells, c Butcher b Savill	0
D. Tufnell, c and b Mitchell	29	Andrews, c Butcher b Savill	6
W. Whigham, not out	5	Jeffery, not out	18
J. Sayers	} did not bat	Leonard, not out	55
D. J. Craig		Cairns, did not bat	
Extras	10	Extras	5
Total (for 7 wkts dec.)	223	Total (for 8 wkts)	145

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
Jeffery	5	0	24	0	D. J. Craig	7	3	13	3
Leonard	6	0	27	1	J. Sayers	5	1	12	0
MacGregor	21	4	62	4	D. Tufnell	18	2	51	2
Cadoret	23	8	54	4	P. D. Savill	15	4	50	3
Greaves	5	0	19	0	W. Whigham	3	0	14	0
Mitchell	4	0	26	1					

Match drawn.

AMPLEFORTH v. BOOTHAM

Played at Ampleforth on Wednesday, 26th May.

Ampleforth were put in to bat and in a heavy atmosphere and on a softish wicket, soon found themselves in difficulties. Butcher and Pahlabod were caught playing careless strokes, Walsh needlessly ran himself out and some naggingly accurate bowling did the rest. Ampleforth were soon 27 for 6 and it needed a good innings by Savill aided by luck to put matters to rights. He was ably supported before lunch in this rearguard action by Tufnell who kept his head and played most sensibly and when Savill departed ten minutes before lunch, much of the damage had been repaired and the score read 90 for 7. After lunch Whigham soon departed but now the tail wagged fiercely, and Tufnell played an innings to remember. He began to open his shoulders to the loose ball as did Craig while he presented an impregnable defensive bat to anything accurate. The scoring rate doubled and when Tufnell departed he had made an admirable 43. Craig too had played well and carried his

bat for an unbeaten 30. All in all however it had been an indifferent performance by the Ampleforth batsmen.

When Bootham batted, they too, found themselves in difficulties, the score reading 5 runs for 3 wickets, Craig having bowled well to take all three. A stand was beginning to develop when Butcher brought Tufnell on. In his first over he took 2 wickets and he and Savill proceeded to run through the stubborn Bootham tail.

AMPLEFORTH		BOOTHAM	
N. F. Butcher, c Maw b Cooper	1	Sturge, c Savill b Craig	0
R. Howeson, b Patchett	11	Leach, b Craig	0
S. Pahlabod, c and b Cooper	1	Jackson, b Craig	4
P. D. Savill, lbw b Cooper	46	Patchett, c Walsh b Savill	6
A. Walsh, run out	0	Maw, st Butcher b Tufnell	18
A. O'Brien, b Cooper	5	Hyman, b Tufnell	0
P. Henry, c Hyman b Moore	4	Boyd, c Walsh b Savill	2
D. Tufnell, c Maw b Moore	43	Medwyn, b Savill	11
W. Whigham, lbw b Cooper	2	Moore, c Pahlabod b Savill	10
D. J. Craig, not out	30	P. Cooper, st Butcher b Tufnell	7
J. Sayers, b Patchett	0	N. Cooper, not out	3
Extras	6	Extras	15
Total	149	Total	76

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
N. Cooper	16	3	42	5	D. J. Craig	9	4	17	3
Patchett	16	5	38	2	P. D. Savill	15	7	16	4
Moore	15	4	46	2	W. Whigham	5	2	8	0
Jackson	6	0	17	0	D. Tufnell	10	4	16	3

Won by 73 runs.

AMPLEFORTH v. FREE FORESTERS

Played at Ampleforth on Saturday, 29th May and Sunday, 30th May.

Ampleforth won the toss on a cold windy day and once again Butcher and Howeson gave the School an admirable start putting on 40 for the first wicket, and when Butcher was out, Pahlabod carried on the good work. At lunch the score was 92 for 1, but afterwards the situation suddenly changed when the School lost two wickets; Pahlabod was again caught on the boundary attempting a six and soon afterwards Howeson was stumped. The School now began to lose wickets rapidly and it was not until O'Brien and Tufnell came together that another stand developed. Indeed both batted really well and it was pleasant to see that O'Brien had at last run into form. He made a very safe 50 and with Tufnell, who carried on as he had left off at Bootham, making an unbeaten 42, Butcher was able to declare at tea at 215 for 7.

When the Free Foresters batted, they were soon in trouble. Craig still bowling short of a length, troubled the batsmen with one or two really good balls while Savill with whom Butcher had opened also bowled well and before long the Free Foresters were 53 for 4. Despite an admirable 98 by Bailey, the Free Foresters were all out for 193 and the School had done extremely well to lead on the 1st innings by 22 runs.

Ampleforth did not get a good start in their second innings, Howeson being stumped as comprehensively as he was in the first, but soon Butcher showed that he had got over his bad patch against Bootham and led the School in a search for runs with an excellent 72. The School were able to declare at tea with a total of 168 for 5.

The Free Foresters accepted the challenge of scoring 190 in 100 minutes and although one or two quick wickets fell to the School, Bailey and McGregor led an assault on the School bowling which kept them well up with the clock. But in going for the runs they began to lose wickets for the School's bowling was tenacious and much of the fielding brilliant. It is invidious to single out individuals as far as fielding is concerned but the run out of MacGregor by Savill which put an end to a threatening stand did much to save the match for the School, and was the epitome of the School's fielding throughout. With one over to go the Free Foresters needed 13 runs: with one ball remaining they needed four to win. With every fieldsman posted on the boundary they could manage only three and the match, in a most exciting finish, was not only drawn but tied.

AMPLEFORTH

1st innings		2nd innings	
N. F. Butcher, c Bailey b Robertson	24	N. F. Butcher, c Fortin b MacGregor	72
R. Howeson, st Fortin b Watts	25	R. Howeson, st Brennan b M.-Innes	4
S. Pahlabod, c Greenhall b Watts	37	S. Pahlabod, b Watts	33
P. D. Savill, c and b Watts	6	P. D. Savill, c M.-Innes b Townsend	9
A. Walsh, lbw b Mitchell-Innes	15	A. Walsh, c Brennan b Townsend	1
A. O'Brien, c Fortin b MacGregor	53	D. Tufnell, not out	21
P. Henry, b Mitchell Innes	1	A. O'Brien, not out	23
D. Tufnell, not out	40	W. Whigham	} did not bat
W. Whigham, not out	5	P. Henry	
D. J. Craig	} did not bat	D. J. Craig	} did not bat
J. Sayers		J. Sayers	
Extras	9	Extras	5
Total (for 7 wkts dec.)	215	Total (for 5 wkts dec.)	168

AMPLEFORTH				DURHAM					
O.	M.	R.	W.	O.	M.	R.	W.		
Bailey	9	1	37	0	Bailey	4	1	7	0
Robertson	14	3	51	1	Mitchell-Innes	3	1	18	1
MacGregor	5	0	18	1	Robertson	9	1	39	0
Mitchell-Innes	14	4	26	2	Watts	10	1	38	1
Watts	13	2	41	3	Townsend J.	9	0	26	2
Townsend	4	0	10	0	MacGregor	8	1	25	1
Greenhall	3	0	23	0	Greenhall	1	0	10	0

FREE FORESTERS

1st innings		2nd innings	
Mitchell-Innes, lbw b Savill	13	Townsend J., b Savill	41
Watts, c and b Savill	8	Greenhall, c Craig b Whigham	8
Fortin, c Butcher b Craig	0	Fortin, b Savill	10
Bailey, c Butcher b Craig	98	Bailey, not out	85
Greenhall, lbw b Savill	13	MacGregor, run out	25
MacGregor, c O'Brien b Tufnell	29	Watts, c Sayers b Savill	3
Townsend, b Whigham	5	Brennan, b Savill	0
Brennan, run out	6	Kingsley, run out	6
Kingsley, c Pahlabod b Craig	10	Mitchell-Innes, not out	4
Robertson, b Whigham	0	Robertson	} did not bat
Townsend D., not out	2	Townsend D.	
Extras	9	Extras	8
Total	193	Total (for 7 wkts)	190

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
D. J. Craig	8	0	53	0	D. J. Craig	13.4	0	54	3
W. Whigham	7	0	33	1	P. D. Savill	13	3	44	3
P. D. Savill	13	1	64	4	J. Sayers	6	0	33	0
D. Tufnell	5	0	30	0	D. Tufnell	6	1	23	1
					W. Whigham	9	1	30	2

Match drawn (and tied).

AMPLEFORTH v. DURHAM

Played at Ampleforth on Wednesday, 2nd June.

Ampleforth won the toss and elected to bat. But in a heavy atmosphere and confronted by a fine pair of opening bowlers, Ampleforth were soon in trouble. Butcher, Pahlabod and Howeson all went cheaply and it was left to Walsh and Savill to engineer a recovery. It was refreshing to see these two and particularly Walsh making strokes and hitting anything loose with tremendous power. However, when these two were separated another collapse ensued and the School found themselves 105 for 6. The tail again saved the side as they had against Bootham and O'Brien and Craig are to be congratulated on taking the score to 182 by mid-afternoon.

When Durham batted they were quickly in graver trouble than Ampleforth had been, the score soon reading 4 runs for 4 wickets and later 13 runs for 6 wickets. They were all out at 5.45 p.m. for 54 runs. The School's fielding had been very good throughout but the bowling had not appeared to be as devastating as results showed. Craig took 4 for 18 and Savill 3 for 21, and were well supported by the other bowlers.

AMPLEFORTH				DURHAM			
O.	M.	R.	W.	O.	M.	R.	W.
N. F. Butcher, b Oliver	8	0	8	Oliver, c Walsh b Craig	1	0	0
R. Howeson, b Dent	2	0	2	Phillips, c Butcher b Savill	2	0	0
S. Pahlabod, c McIntyre b Oliver	4	0	4	Milner, c Henry b Savill	0	0	0
P. D. Savill, c Flintoff b Hay	38	0	38	Youngman, c Butcher b Craig	0	0	0
A. Walsh, c Flintoff b Milner	47	0	47	McIntyre, b Craig	4	0	4
D. R. Tufnell, c Oliver b Hay	2	0	2	Douglass, b Craig	1	0	1
A. O'Brien, c Oliver b Phillips	42	0	42	Watson, b Whigham	20	0	20
P. Henry, c Milner b Hay	5	0	5	Griffiths, c Pahlabod b Whigham	8	0	8
W. Whigham, b Phillips	7	0	7	Dent, c Sayers b Savill	9	0	9
D. J. Craig, run out	21	0	21	Flintoff, not out	4	0	4
J. Sayers, not out	0	0	0	Hay, c and b Tufnell	2	0	2
Extras	6	0	6	Extras	3	0	3
Total	182	0	182	Total	54	0	54

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
Dent	10	3	36	1	D. J. Craig	13	7	18	4
Oliver	12	2	47	2	P. D. Savill	16	9	21	3
Milner	8	3	20	1	W. Whigham	6	5	2	2
Hay	13	1	51	3	D. R. Tufnell	2.5	0	11	1
Phillips	7.5	3	22	2					

Won by 128 runs.

AMPLEFORTH v. O.A.C.C.

Played at Ampleforth on Saturday, 6th June and Sunday, 7th June.

Ampleforth lost the toss and for the first time this season had to field first. But there was a little life in the wicket in the first half-hour and the Old Boys were soon in difficulties. Only R. Thompson could find any answer to some skilful bowling by Whigham and Savill, and when he was out shortly after lunch the Old Boys could only struggle to 114 all out.

When the School batted, Butcher and Howeson once more gave them a good start, and when Howeson went, Pahlabod carried on the good work. Butcher made a rapid 39 when Savill took over and the 100 went up in an hour. But when Pahlabod, who was out shortly after reaching an excellent 50, and Savill had gone, the Old Boys contained the run rate comparatively easily, and for a while the score only crawled forward. Several of the team got themselves out in trying to accelerate the scoring, and it was left to Whigham and Henry to play out time and wait for the morning. On Sunday, both found it easy to push the score on, and Butcher was able to declare after twenty minutes having added 31 to the overnight score, and Whigham having made an admirable 32. The lead was 111.

When the Old Boys opened their second innings, J. Dick and A. Brennan gave them a much better start; Craig's bowling was made to look rather innocuous until he had Dick beautifully caught by Pahlabod in the slips. Connery now came in, but Craig found a good one for him first ball which was this time taken in the slips by Howeson; the Old Boys were now 32 for 2. By now, however, Brennan was going well, and he led a revival against the School—whose fielding was showing signs of the strain—by making a fine 130 not out; soon the Old Boys were really chasing the runs in an effort to give the School a reasonable target. They were able to declare at 252 for 4 leaving the School ninety minutes to get 141 runs.

The School went for the runs but they did not get a good start to their second innings, Howeson being quickly caught in the slips. In the same over, Pahlabod was caught at silly mid-on and the School were now in deep water. Butcher was then caught in the slips and the score had become 14 for 3. But Savill and Walsh, batting extremely well put on 86 in thirty-five minutes, and when Savill was run out for 52, Butcher sent Craig in an effort to keep the School in the race, but he was soon out after hitting one or two glorious shots . . . and the School were now very nearly up with the clock. With ten minutes to go and 6 to make, Walsh, after batting magnificently, was bowled, and Whigham joined Tufnell. The Old Boys sportingly kept the field in a heavy drizzle and the School were able to gain another victory with only a few minutes to go.

	O.A.C.C.		
		<i>1st innings</i>	<i>2nd innings</i>
M. Wright, c Howeson b Craig	1	A. Brennan, not out	130
J. Dick, c Butcher b Savill	4	J. Dick, c Pahlabod b Craig	11
W. Wynne, c Butcher b Savill	10	T. Connery, c Howeson b Craig	0
T. Connery, run out	19	R. Thompson, b Tufnell	12
A. Brennan, c Whigham b Tufnell	15	W. Wynne, c O'Brien b Sayers	44
R. Thompson c Craig b Whigham	42	M. Wright, not out	50
M. Crossley, c Butcher b Tufnell	2	M. Crossley	} did not bat
J. M. Mair, b Whigham	2	J. M. Mair	
E. Barton, c Walsh b Tufnell	2	E. Barton	
Lord Stafford, lbw b Whigham	12	Lord Stafford	
L. Toynbee, not out	4	L. Toynbee	
Extras	1	Extras	5
Total	114	Total (for 5 wks dec.)	252

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BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
D. J. Craig	7	4	11	1	D. J. Craig	10	2	39	2
P. D. Savill	11	1	21	2	P. D. Savill	20	1	92	0
W. I. Whigham	16.2	2	35	3	D. R. Tufnell	11	2	54	1
D. R. Tufnell	12	0	46	3	W. Whigham	7	0	37	0
					J. Sayers	4	0	26	1

AMPLEFORTH

1st innings		2nd innings	
N. F. Butcher, b Barton	39	N. F. Butcher, c Connery b Toynbee	6
R. Howeson, b Toynbee	15	R. Howeson, lbw b Toynbee	0
S. Pahlabod, c Brennan b Toynbee	50	S. Pahlabod, c Thompson b Toynbee	0
P. D. Savill, c Lord Stafford b Toynbee	12	P. D. Savill, run out	52
A. Walsh, c Crossley b Toynbee	13	A. Walsh, b Barton	56
D. R. Tufnell, run out	8	D. J. Craig, b Barton	13
A. O'Brien, st Brennan b Toynbee	9	D. R. Tufnell, not out	3
P. Henry, lbw b Toynbee	22	W. Whigham, not out	8
W. Whigham, not out	32	P. Henry	} did not bat
D. J. Craig, not out	8	A. O'Brien	
J. Sayers, did not bat	17	J. Sayers	
Extras	17	Extras	7
Total (for 8 wkts dec.)	225	Total (for 6 wkts)	145

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
L. Toynbee	31	10	93	6	L. Toynbee	11	0	70	3
J. M. Mair	7	1	20	0	E. Barton	9.5	2	32	2
R. Thompson	9	0	35	0	R. Thompson	3	0	22	0
W. Wynne	2	0	9	0	J. M. Mair	2	0	14	0
E. Barton	17	2	48	1					

The School won by 4 wickets.

AMPLEFORTH v. M.C.C.

Played at Ampleforth on Wednesday, 9th June.

M.C.C. won the toss and put the School in to bat, an offer which the School accepted gratefully. The opening pair put on 39 for the first wicket before Howeson was bowled. Butcher was batting very nicely, however, and it came as a big blow when he was bowled for 26. Pahlabod soon followed and the School were 56 for 3. The bowling was accurate, the School were not scoring quickly and at lunch the scoreboard read only 86 for 3. After lunch Savill and Walsh, batting well took the score to 110 before Savill was bowled. Walsh was quickly out and the School were again in trouble. But now, not before time, Tufnell and Whigham led a revival. Both batted sensibly and well, and, when Whigham was run out, the score had improved to 200 for 8, the last 50 having taken only thirty minutes. Whigham had scored 40 very quick runs with some crashing shots and had accelerated the scoring rate when most it mattered. Meanwhile Tufnell with intense concentration was also hitting the loose ball hard and when he completed a valuable 50, Butcher was able to declare at tea at 235 for 9.

The M.C.C. did not get the start for which they hoped, Craig taking a valuable wicket with a short lifting ball. But then Sutcliffe and Blackburn batted entertainingly for a time until they decided the match could not be won, whereupon they duly played out time for the match to end in a dull draw.

AMPLEFORTH				M.C.C.			
N. F. Butcher, b Blackburn	26	J. Blackburn, c Howeson b Tufnell	32				
R. Howeson, b Blackburn	14	W. Howarth, b Craig	5				
S. Pahlabod, c Brennan b Raper	6	W. Sutcliffe, not out	102				
P. D. Savill, b Raper	25	M. Stevenson, not out	2				
A. Walsh, b Raper	28	H. Meynell					
D. R. Tufnell, not out	58	S. MacGregor					
A. O'Brien, c Brennan b Raper	12	G. Shaw					
P. Henry, b Raper	2	A. Temple					
W. Whigham, run out	40	D. Brennan					
D. J. Craig, b Raper	8	B. Raper					
J. Sayers, not out	2	B. Snook					
Extras	14	Extras	16				
Total (for 9 wkts dec.)	235	Total (for 2 wkts)	157				

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
B. S. Raper	29	5	92	6	D. J. Craig	9	1	30	1
A. Temple	26.4	8	64	0	P. D. Savill	5	0	26	0
J. Blackburn	9	2	19	2	J. Sayers	4	0	19	0
S. MacGregor	7	0	32	0	W. Whigham	9	3	13	0
G. Shaw	1	0	14	0	D. R. Tufnell	9	1	53	1

Match drawn.

AMPLEFORTH v. ST PETER'S

Played at Ampleforth on Saturday, 12th June.

St Peter's won the toss and elected to bat. Craig and Sayers led the attack and before long the St Peter's opening pair were looking quite comfortable. They happily put on 36 for the first wicket before Savill came on, whereupon the batting immediately acquired a more fragile look. He induced a catch in the slips for his first wicket and then bowled the other opening batsman. Tufnell was by now on at the other end and before long had bowled two of the visitors' front line batsmen. But Nettleton was entrenched at one end and the game was finely balanced at lunch with the score at 120 for 4. After lunch, St Peter's continued to keep well up with the clock, but Savill soon struck again to break up a very good partnership. Craig removed the troublesome Nettleton who had scored an admirable 80, and Tufnell with the help of some fine wicketkeeping by Butcher ended with an analysis of 5 for 75.

When the School batted, Howeson was soon out flashing at a short ball. Pahlabod and Butcher were building up the score until Pahlabod was caught in the gully to make the score 62 for 2. Ampleforth were now having to fight against the clock, and when Savill was out for 0 and Butcher soon followed it seemed that Ampleforth would have to struggle hard even to save the game. When Tufnell was out Craig was sent in to accelerate the scoring but was soon bowled: the School were now 104 for 7. Henry led a good rearguard action but when he was out for a useful 27, St Peter's won an interesting battle with five minutes to spare.

ST PETER'S		AMPLEFORTH	
T. C. Mitchell, c Howeson b Savill	19	N. F. Butcher, b Lancaster	30
T. E. Haggie, b Savill	22	R. Howeson, c Mitchell b Dew	6
P. F. Nettleton, c Howeson b Craig	80	S. Pahlabod, c Rawlings b Lancaster	21
G. W. Cloughton, b Tufnell	14	P. D. Savill, c Mitchell b Dew	0
J. E. Eatough, b Tufnell	0	A. Walsh, c Vooght b Haggie	35
R. D. Harding, b Savill	16	D. R. Tufnell, b Pickersgill	4
D. M. Rawlings, hit wkt b Tufnell	2	D. J. Craig, b Lancaster	0
J. J. Vooght, c and b Craig	12	A. O'Brien, b Lancaster	2
W. R. Pickersgill, st Butcher b Tufnell	18	P. Henry, b Haggie	27
C. Dew, st Butcher b Tufnell	1	W. Whigham, b Haggie	0
S. G. Lancaster, not out	1	J. Sayers, not out	0
Extras	7	Extras	13
Total	192	Total	138

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
D. J. Craig	8	0	23	2	C. S. Dew	12	2	33	2
J. Sayers	4	0	18	0	W. R. Pickersgill	15	3	46	1
P. D. Savill	23	6	58	3	S. G. Lancaster	20	11	33	4
W. Whigham	6	0	11	0	T. J. Haggie	7.5	3	13	2
D. R. Tufnell	21	2	75	5					

Lost by 54 runs.

AMPLEFORTH v. SEDBERGH

Played at Sedbergh on Saturday, 19th June.

Ampleforth batted first on a wicket which, owing to torrential rain the previous night, was very soft, and they found batting a hazardous occupation. Butcher, Howeson and Pahlabod all found conditions beyond them and were soon out, and it was left to Savill with an excellent 40 and Walsh who improves with every innings to steer Ampleforth out of trouble. But when these two had gone, the tail for once looked extremely brittle and the innings soon ended for 121 with no attempt being made to get on top of the Sedbergh bowling.

Faced with some fine bowling by Whigham and Savill, Sedbergh found things no easier and had soon slumped to 52 for 5. At this stage with an hour to go an Ampleforth victory was very much a probability and it seemed doubtful that Sedbergh could make the runs in time even if a stand developed. But then Walford and Pettit used the long handle to good effect and the run rate accelerated as time decreased. With one over to go Sedbergh were 121 for 8 and the scores were level. In a most exciting last over Savill bowled Barraclough, and in a tense hush MacKellar came in to face the last four balls. With the fourth ball of the over he made a lucky connection, the ball just clearing the head of one of the close fielders, the one run needed was obtained, and the match was won and lost.

AMPLEFORTH		SEDBERGH	
N. F. Butcher, c Berry b Pettit	11	D. Turnbull, c Walsh b Whigham	8
R. Howeson, c Pettit b Mackellar	2	M. Bruce Lockhart, c and b Whigham	3
S. Pahlabod, b Pettit	3	D. Roberts, b Whigham	12
P. D. Savill, c Light b Pettit	40	A. Biggar, lbw b Savill	0
A. Walsh, c Rabaghiati b Roberts	23	S. Berry, c Walsh b Savill	21
D. R. Tufnell, c Biggar b Pettit	3	J. Light, b Savill	9
A. O'Brien, c Light b Roberts	17	P. Walford, not out	18
P. Henry, c Biggar b Roberts	9	G. Rabaghiati, b Savill	21
W. I. Whigham, c Biggar b Roberts	7	S. Pettit, c Howeson b Whigham	23
D. J. Craig, c and b Pettit	0	C. Barraclough, b Savill	2
J. Sayers, not out	0	I. Mackellar, not out	1
Extras	6	Extras	4
Total	121	Total (for 9 wkts)	122

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
C. Barraclough	12	6	22	0	D. J. Craig	7	1	19	0
S. Pettit	19	7	20	5	W. I. Whigham	23	9	39	4
P. Walford	15	7	27	0	P. D. Savill	23.5	9	43	5
I. Mackellar	5	2	11	1	D. R. Tufnell	6	2	12	0
J. Light	2	0	12	0					
D. Roberts	11.5	5	15	4					
S. Berry	4	0	7	0					

Lost by 1 wicket.

AMPLEFORTH v. WORKSOP

Played at Ampleforth on Saturday, 26th June.

On a bitterly cold and windy day, Worksop won the toss and elected to bat. After overnight rain the pitch was by no means easy and Ampleforth had no regrets at losing the toss. Before long the Worksop score was 8 for 3; and they never recovered from the opening onslaught of the Ampleforth bowlers. They reached 67 for 8 by lunch and were shortly afterwards all out for 89. Some fine bowling by Whigham 5 for 26, Savill 3 for 37, and Craig 2 for 15, had been responsible for this and 89 was by no means a tall order even on a difficult wicket.

But the School did find things difficult and Butcher was once again soon back in the pavilion. Walsh at No. 3 for the first time batted delightfully for a while until he was lbw to a short ball which he attempted to hook. With the score at 42 for 2 the task still looked relatively easy. But Howeson and Pahlabod could make nothing of the two Worksop spin bowlers and soon departed. Tufnell was bowled first ball and now the School were in great difficulties at 48 for 5. Meantime Savill, though not batting as well as he can, was being more than sensible and he was still there when Ampleforth, having lost two more wickets passed their opponents' total.

WORKSOP		AMPLEFORTH	
P. D. Huddlestone, b Craig	3	N. F. Butcher, c Wright b Harvey	4
P. F. Grieveson, b Savill	5	R. Howeson, st Grieveson b Birkett	17
R. M. Wright, c Butcher b Craig	0	A. Walsh, lbw b Birkett	22
H. E. Grant, c Savill b Whigham	28	P. D. Savill, not out	24
I. C. Dodson, lbw b Savill	1	S. Pahlabod, c Dodson b Birkett	4
G. S. Ingham, b Whigham	20	D. R. Tufnell, b Birkett	0
D. M. Potts, c Walsh b Whigham	5	A. O'Brien, c Birkett b Corlett	18
S. N. Birkett, c Howeson b Whigham	11	P. Henry, c Potts b Corlett	0
S. C. Corlett, b Whigham	0	A. Blackwell, not out	0
M. R. Corker, c O'Brien b Savill	11	I. Whigham	} did not bat
R. I. Harvey, not out	0	D. J. Craig	
Extras	5	Extras	3
Total	89	Total (for 7 wkts)	92

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
D. J. Craig	7	0	15	2	M. Corker	6	0	19	0
P. D. Savill	14	7	37	3	R. Harvey	10	2	24	1
W. Whigham	12.1	2	26	5	S. Birkett	12.1	5	18	4
A. Blackwell	5	2	6	0	S. Corlett	8	3	28	2

Won by 3 wickets.

AMPLEFORTH v. THE YORKSHIRE GENTLEMEN

Played at Ampleforth on Saturday, 17th July.

Ampleforth lost the toss and were put in to bat, a decision by the Yorkshire Gentlemen which appeared generous as the School soon had 30 for 0 on the board. But of these Butcher had made 26, Howeson being completely out of touch. When he was out, Walsh showed that he too was sadly out of form. Pahlabod was caught in the slips first ball and the Yorkshire Gentlemen's decision began to appear justified. As long as Butcher was there, the School could hope but when he was out for 48 with the total at 68 for 4, the innings had begun to crumble. Savill and Tufnell stayed together for a while but when they had both gone, the score had tottered to 116 for 7. Blackwell and Henry batted nicely for a time, and the innings finally closed at 159 with Blackwell 24 not out.

The Yorkshire Gentlemen had a poor start to their innings losing two wickets to Savill in his opening spell, but Greaves and Cumming made an entertaining stand which brought the Yorkshire Gentlemen up with the clock before Greaves was lbw to Whigham. Cumming carried on with no difficulty until the match was almost won when he placed a full toss straight into Craig's hands at 156. The School managed to take one more wicket before the Yorkshire Gentlemen won the match with ten minutes to spare.

AMPLEFORTH		YORKSHIRE GENTLEMEN	
N. F. Butcher, c Pocock b Nicholson	48	Greaves, lbw b Whigham	26
R. Howeson, b Nicholson	4	Troughton, c and b Savill	1
A. D. Walsh, b Nicholson	5	Terry, c Butcher b Savill	7
P. D. Savill, c and b Smeath	16	Cumming J. G., c Craig b Blackwell	85
S. Pahlabod, c Cumming b Nicholson	0	Woolacomb, c Butcher b Whigham	7
D. R. Tufnell, b Smeath	21	Shouksmith, c Howeson b Whigham	19
A. O'Brien, b Terry	7	Smeath, not out	2
P. Henry, b Terry	15	Pocock, not out	3
A. Blackwell, not out	24		
W. Whigham, b Terry	2		
D. J. Craig, st Cumming b Terry	3		
Extras	14	Extras	11
Total	159	Total (for 6 wks)	161

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
Nicholson	19	5	50	4	D. J. Craig	15	1	31	0
Pocock	11	1	36	0	P. D. Savill	10	3	32	2
Cumming J. G.	8	3	24	0	W. I. Whigham	12	2	43	3
Smeath	9	4	13	2	D. R. Tufnell	5	1	21	0
Terry	8.5	1	22	4	P. Henry	1	0	11	0
					A. Blackwell	4	0	12	1

Lost by 4 wickets.

AMPLEFORTH v. I ZINGARI

Played at Ampleforth on Sunday, 18th July.

The I Zingari won the toss and put the School in to bat. Immediately Butcher took up from where he had left off the previous day and again outstripped Howeson. But the bowling was accurate and the School's score at lunch was only 64 for 2. Of this, Butcher had the lion's share and he and Savill carried on after lunch in fine style. Soon Butcher was out for an admirable 51 and Savill soon followed. With these two out, the School were struggling: runs were hard to come by, and soon Ampleforth were 125 for 7. The innings closed at tea for 151 and the School's batting, Butcher and Savill apart, had been very sketchy.

The I Zingari started slowly finding the bowling accurate, and Savill again bowled very well, and was unlucky to have two difficult chances dropped. Finally he got his reward when he obtained a valuable wicket with an lbw decision, but the scoreboard read an ominous 30 for 1. The I Zingari now began to score quickly in an attempt to get on terms with the clock, and they began to take risks. The score was at 90 for 1 when the batsmen attempted a short run to Craig who did the rest. A good catch was taken by Savill, Craig found a good ball for Gretton and the situation had changed radically. The I Zingari were now 94 for 4 and had fallen far behind the clock. Although they made a final effort to win the match in an onslaught on the School's bowling, three more wickets fell with only a few more minutes to go, and the School's tight bowling and fielding had saved the game.

AMPLEFORTH		I ZINGARI	
N. F. Butcher, lbw b Kaye	51	M. P. Gretton, b Craig	34
R. Howeson, b Kaye	8	D. C. Wilson, lbw b Savill	23
A. C. Walsh, b Kaye	1	C. Braithwaite, run out	36
P. D. Savill, c Craig b Kaye	32	J. D. Tanner, c Savill b Blackwell	0
S. Pahlabod, b Kaye	7	N. C. Craig, c Whigham b Craig	2
D. R. Tufnell, run out	17	G. M. Huskinson, lbw b Blackwell	20
A. O'Brien, c Wilson b Kaye	9	G. Thornily-Taylor, b Blackwell	21
P. Henry, b Kaye	8	C. M. Kaye, not out	3
A. Blackwell, lbw b Kaye	10	K. W. Gray, not out	0
W. I. Whigham, lbw b Wilson	4	T. H. Reed	} did not bat
D. J. Craig, not out	0	L. F. Toynbee	
Extras	5	Extras	1
Total	152	Total (for 7 wks)	140

BOWLING				BOWLING					
O.	M.	R.	W.	O.	M.	R.	W.		
T. H. Reed	25	10	33	0	D. J. Craig	14	4	36	2
L. F. Toynbee	9	3	20	0	P. D. Savill	10	1	29	1
S. M. Kaye	23.3	8	67	8	W. I. Whigham	7	0	29	0
K. W. Gray	4	0	20	0	A. Blackwell	10	3	46	3
D. C. Wilson	5	3	6	1					

Match drawn.

AMPLEFORTH v. CATTERICK SERVICES

Played at Ampleforth on Monday, 19th July.

Ampleforth won the toss and elected to bat and, although both batsmen started uneasily, it was not long before Butcher showed that his run of good form was continuing. The score stood at 76 for 0 at one stage with Butcher 66 and Howeson 10. Howeson was soon out but Walsh was immediately in good form and struck up a fine partnership with Butcher who reached his first century in the first over after lunch with four cracking fours. The School really began to chase the runs and although, when Butcher was out for a magnificent 127, Pahlabod did not last long, Savill and Tufnell carried on the good work, and Ampleforth were able to declare at 255 for 5.

Craig immediately found a beauty to break the opening partnership when the Catterick Services side batted and shortly after tea had another wicket when Pahlabod took a fine catch in the slips. When Tufnell gained his first wicket with a faster ball, the Services score was 64 for 3—they were far behind the clock and obviously could not win. Walsh was brought on for his first bowling spell of the season and surprised everyone by taking the next 4 wickets. But time was running out for the School and they could not manage to take the last Services wicket in an exciting finish.

AMPLEFORTH		GATTERICK SERVICES	
N. F. Butcher, c and b Frier	127	Mayes, c Pahlabod b Craig	20
R. Howeson, b Frier	13	Brown, b Craig	0
A. C. Walsh, run out	55	Frier, b Whigham	25
P. D. Savill, c Fowler b Frier	22	Eden, b Tufnell	15
S. Pahlabod, c Foster b Frier	2	Hardnett, c Tufnell b Walsh	26
D. R. Tufnell, not out	27	Slade, not out	44
A. O'Brien, not out	2	Fowler, b Walsh	1
W. I. Whigham	} did not bat	Foster, c and b Walsh	2
A. Blackwell		Lee, c Craig b Walsh	0
P. Henry		Bowler, run out	4
D. J. Craig		Coats, not out	0
Extras		Extras	9
Total (for 5 wks dec.)	256	Total (for 9 wks)	146

BOWLING				BOWLING					
Bowler	O.	M.	R.	W.	Bowler	O.	M.	R.	W.
Bowler	11	3	43	0	D. J. Craig	11	2	28	2
Brown	5	2	6	0	P. D. Savill	10	3	23	0
Lee	12	1	48	0	A. C. Walsh	9	1	33	4
Mayes	1	0	3	0	W. I. Whigham	11	5	22	1
Shepherd	9	0	55	0	D. R. Tufnell	7	1	26	1
Frier	12	0	54	4	A. Blackwell	2	0	4	0
Coats	6	1	24	0					
Fowler	2	0	16	0					

Match drawn.

AMPLEFORTH v. COMBINED GRAMMAR SCHOOLS

Played at Northallerton on Tuesday, 20th July.

Ampleforth again won the toss and again Butcher was soon in full cry against some rather accurate bowling. He made his first false stroke at 27 which cost him his wicket. Walsh, Savill and Tufnell all made spirited resistance to the good Grammar Schools' bowling but with the score at lunch 120 for 5, Ampleforth had much to do. When Savill was out in the first over after lunch for 41, the School were struggling. The scoring rate declined and wickets fell quickly until the School were all out for 130. This was a poor performance on a good wicket and it appeared that Ampleforth had not left the Grammar Schools enough to do.

But the Grammar Schools found the Ampleforth bowling just as accurate as their own had been and, although they reached 23 without loss, Savill's skilfully disguised slower ball made the first breach. Bowling very well, he then proceeded to take another 4 wickets in succession, and at tea the Grammar Schools had slumped to 38 for 5. The match had changed now in Ampleforth's favour but after tea a minor stand developed until Tufnell came in place of Savill, and immediately obtained the sixth wicket with the aid of a fine stumping by Butcher. At the other end Blackwell was having an inspired spell, hustling the ball off the now wet pitch, and taking 3 wickets for 0 runs in 4 overs. By now, however, it was raining heavily, and although there was half-an-hour left for play, it was decided that conditions were too bad, and Ampleforth were denied the rewards of a creditable bowling performance.

AMPLEFORTH		COMBINED GRAMMAR SCHOOLS	
N. F. Butcher, c Pattison b Dawson	26	K. Simpson, c Craig b Savill	9
R. Howeson, c Westbrook b Smith	9	D. King, b Savill	16
A. C. Walsh, lbw b Robson	14	B. Westbrook, c Walsh b Savill	0
P. D. Savill, c Westbrook b Robson	41	D. Robinson, lbw b Savill	6
S. Pahlabod, lbw b Robson	0	C. Westwood, c Whigham b Savill	4
D. R. Tufnell, lbw b Robson	22	J. Smith, st Butcher b Tufnell	7
A. O'Brien, b Dowson	0	J. Maltby, not out	29
P. Henry, b Dowson	6	K. Pattison, b Blackwell	5
A. Blackwell, not out	3	D. Clements, b Blackwell	0
W. I. Whigham, b Dowson	0	C. Robson, b Blackwell	0
D. J. Craig, b Dowson	0	B. Dowson, not out	0
Extras	9	Extras	6
Total	130	Total (for 9 wks)	82

BOWLING				BOWLING					
Bowler	O.	M.	R.	W.	Bowler	O.	M.	R.	W.
B. Dowson	20.5	6	34	5	D. J. Craig	5	2	8	0
J. Smith	9	1	30	1	P. D. Savill	14	6	29	5
D. Clements	6	1	14	0	W. I. Whigham	9	3	14	0
C. Robson	19	10	24	4	A. Blackwell	4	4	0	3
J. Maltby	3	0	19	0	D. R. Tufnell	4	0	21	1

Match drawn.

FIRST ELEVEN AVERAGES 1965

	BATTING				
	Innings	Not Out	Highest Score	Runs	Average
N. F. Butcher	16	0	127	612	38.25
A. Blackwell	4	3	24*	37	37.0
D. R. Tufnell	16	6	58*	313	31.3
P. D. Savill	16	1	52	407	27.13
A. C. Walsh	16	0	56	336	21.0
A. O'Brien	15	2	53	224	17.23
W. I. Whigham	13	5	40	122	15.25
S. Pahlabod	16	0	50	219	13.68
P. Henry	13	1	53*	162	13.5
D. J. Craig	10	3	30*	83	11.86
R. Howeson	16	0	35	176	11.0

BOWLING					
	Overs	Maidens	Runs	Wickets	Average
A. Blackwell	25	9	68	7	9.71
P. D. Savill	230	67	620	44	14.09
D. J. Craig	154.4	34	413	26	15.88
W. I. Whigham	146.3	35	360	21	17.13
D. R. Tufnell	135.5	31	477	21	22.71

THE SECOND ELEVEN

THE 2nd XI had a promising start to their season and a most disappointing end. Notwithstanding the strength of the 1st XI, there was not a great depth of talent particularly in batting, and only Blackwell and Powell seemed to be capable of producing the runs when required. On the other hand the side was well stocked with bowlers, and a reasonably successful season was anticipated.

In the two opening matches, an exciting game against Ripon G.S. was drawn and an easy victory was obtained against Bootham. But then a disastrous game against Durham at Durham followed, when the side were beaten by 10 wickets—it was an inept display which did not augur well for the remaining three games. As it happened the side hit back in the following game with a most creditable victory over St Peter's by 3 wickets. But in the remaining two games, Ampleforth, with the captain Powell absent through illness and examination commitments, could not keep up this form. Despite an admirable 75 not out by Blackwell, who thus earned himself a place in the 1st XI for their final game, St Michael's College, Leeds, made all the running to win by 9 wickets in the last over; while Sir William Turner's School beat the side by 5 wickets in a low scoring game at Redcar.

Colours: A. Blackwell and M. Grabowski were awarded their colours.

RESULTS

- v. Ripon G.S. 1st XI. Match drawn.
Ripon G.S. 124. Ampleforth 102 for 9 wickets.
- v. Bootham. Won by 7 wickets.
Bootham 25. Ampleforth 26 for 3 wickets.
- v. Durham. Lost by 10 wickets.
Ampleforth 80. Durham 81 for 0 wicket.
- v. St Peter's. Won by 3 wickets.
St Peter's 88. Ampleforth 89 for 7 wickets.
- v. St Michael's College, Leeds 1st XI. Lost by 9 wickets.
Ampleforth 141 for 7 dec. (Blackwell 75 n.o.). St Michael's 144 for 1 wicket.
- v. Coatham. Lost by 5 wickets.
Ampleforth 40. Coatham 43 for 5 wickets.

SECOND ELEVEN AVERAGES

BATTING

Blackwell: Innings 6, Not out 2, Highest Score 75*, Runs 158, Average 39.5.

BOWLING

Blackwell 10.2, McKelvey 13.2, Grabowski 14.0.

THE HOUSE MATCHES 1965

In this year's competition, one would have chosen any one of four Houses to win. St Bede's had three members of the 1st XI, while St Hugh's and St Oswald's had two each. St Hugh's, St Oswald's and St Cuthbert's had two members of the 2nd XI into the bargain.

It was a surprise, therefore, when St John's beat St Oswald's in the preliminary round. St John's owed much to the all round ability and captaincy of P. D. Savill, and the bowling of M. Grabowski, while J. Lacy's ability to hit the ball—if only agriculturally—was never more marked. St John's could not keep up this form



THE CRICKET XI

Standing from left to right: S. Pahlabod, A. C. Walsh, J. Sayers, P. Henry, R. Howeson, A. O'Brien
Sitting: D. R. Tufnell, P. D. Savill, N. F. Butcher (Capt.), D. J. Craig, W. I. Whigham



THE ATHLETICS TEAM

Standing from left to right: P. Donnell, D. de Sousa Pernes, Lord Ramsay, D. West, T. Ryan, B. Sampson, R. Potez, R. Ahern, R. Dawson, R. Lister, M. Judd
Sitting from left to right: P. Wildermuth, A. A. Kean, V. I. Tang, A. G. Milroy, P. J. Carroll (Capt.), P. C. Karran, T. J. Moulding, T. H. O'Donnell, P. Curran

against St Cuthbert's who defeated them easily enough through some fine bowling by J. Sayers and their captain, A. Blackwell. However, St Cuthbert's lost in their turn to St Bede's who were indebted in their victories to their prodigious batting strength. S. Pahlabod, A. O'Brien and P. Henry were the architects of their victories and they thus had no difficulty in reaching the final. The other finalists, St Hugh's, had arrived there even more easily, having beaten St Wilfrid's by 7 wickets, and St Aidan's by 10 wickets. They owed much to the batting of R. Howeson, and the bowling of D. J. Craig.

The stage was set then for a good final but the pouring rain which lasted all day put an early end to any hopes of a game, and not a ball was bowled.

In the Junior House Matches St Thomas's beat St Bede's in the Final.

ATHLETICS

THE season must be one of the most successful ever known at Ampleforth. Of the seven fixtures, five were won, one was a tie and one lost narrowly, with the result undecided until the final event. Some individual performances were outstanding but the basis of the term's success was teamwork, some fine support running by second strings and the enthusiasm of all members of the Athletics Group who trained hard without complaint even though their chances of team selection were very remote.

Carroll, the Captain, is to be congratulated on his handling of the team; his personal contribution to the points scored was considerable: he competed in Weight, Discus and Javelin. In the Weight he never failed to beat 40 feet and with both the Javelin and Discus records to his name he has had a wonderful season. In these throwing events he had little support. de Sousa Pernes threw the javelin well against Stonyhurst but never subsequently repeated this form. However, he should be a great asset next year. Ahern's discus throwing promises to be very good next year—at the moment he lacks consistency. Sampson had to divide his time between Swimming and Athletics and as a result he was unable to train to the best advantage. Nevertheless, he gave good support to Carroll in the Shot and would certainly have beaten 40 ft had he been more regularly available. The High Jump was not up to the standard of last year but here again Sampson improved his personal best to 5 ft 5 ins and Potez although still a Junior, won the event against North Riding Schools and finally had a best jump of 5 ft 3 ins. Obviously he has tremendous potential.

The sprinters were beaten too easily at times in the 100 Yards but in the 220, O'Donnell showed much better form and eventually established a new record for the event when winning in the triangular match at Ratcliffe in a good time of 22.9 secs. The term was rather an experimental one for Lord Ramsay and it now appears that the 440 will be his event next year. He is a powerful runner who should do well with further coaching—his anchor leg in the Relay was a stirring sight and he can be well pleased with his first term's competitive athletics. In the 440, Karran was upset by interruption to his training and never really ran to form; Curran, the second string, was the most promising of the newcomers to the team—his times improved with each race and it was unfortunate that illness should deprive him of the chance to run at Ratcliffe where he would certainly have beaten his personal best. In the 880 Yards and Mile we were extremely strong. Milroy became the first Ampleforth boy to beat 2 mins for the 880 when he came fifth in the L.A.C. Schools meeting at Mospur Park. This he improved still further at Ratcliffe when he won in 1 min. 58.1 secs and followed this up by winning the 440 Yards only thirty minutes later in another record of 51.8 secs. Undoubtedly, he was the outstanding athlete of the season.

Wildermuth gave him some fine support in the 880 and with personal best times in this event and the Mile he should be a great asset next season. Dawson, in his first season, can be well satisfied with his form—his race against Pocklington was a lesson in selfless team running. Moulding won five consecutive Miles but as the term developed he showed much better form in the 880 and gave Milroy a good race at Ratcliffe to record the fine time of 1 min. 59.5 secs. Kean's performance this term has been in some ways the most creditable. He was badly handicapped by injury early on but by dint of hard training and commendable refusal to give in he gradually showed the form of last season. He won the Mile in fine style against the Old Boys and York University and it was a fitting reward that he should capture the school record when he won at Ratcliffe in 4 mins 33.2 secs. Rietchel and Judd also represented the School in the Mile and the latter should be a great asset next year.

Lister's hurdling had plenty of style but as a competitor he was inconsistent; Ryan was never really match fit and his performances were somewhat uncertain. Stitt, who will be here next season, showed great promise and with Lister they should form a formidable combination. After equalling the Long Jump record last term Tang fell away a little and never again reached 21 ft; nevertheless, he was an outstanding jumper who was ably supported by West who cleared 20 ft 6 ins against Stonyhurst. For the first time the Triple Jump was given some attention. Donnell improved the record with very little experience of competition to 39 ft 0½ ins. Lister was only inches behind him and he has the potential to be really good at this event next year. Despite the moderate sprinting success, the Relay record was lowered to 45.2 secs—a great credit to O'Donnell, Tang, Milroy and Lord Ramsay who gave convincing proof that baton changing can work wonders!

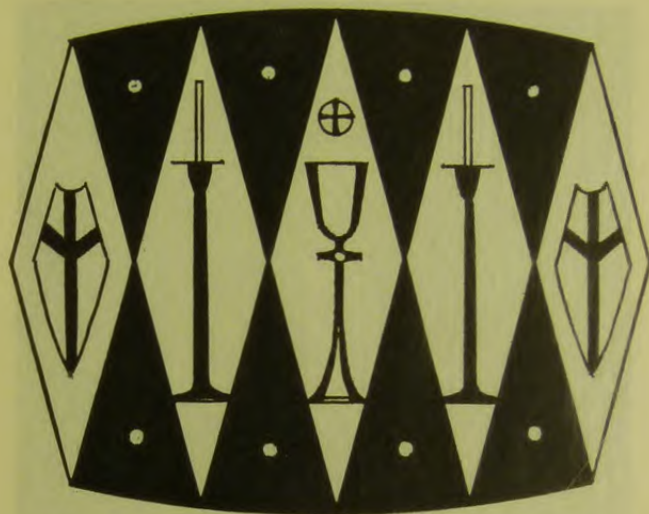
Colours were awarded to: Moulding, Kean and O'Donnell.

RESULTS

Stonyhurst. Won 67—28.
Leeds G.S. and Normanton G.S. Tie 92—92 (Leeds), Normanton 79.
Pocklington. Lost 44—51.
North Riding Schools. Won 59—53.
Old Boys. Won 66—38.
York University. Won 57—47.
Ratcliffe and Downside. Won 107—90 (Downside)—79 Ratcliffe.

SCHOOL ATHLETIC RECORDS

100 Yards.—(10.3 secs) G. A. Belcher, A. N. Stanton, 1960; N. O'Donnell, 1965.
220 Yards.—(22.9 secs) N. O'Donnell, 1965.
440 Yards.—(51.8 secs) A. G. Milroy, 1965.
880 Yards.—(1 min. 58.1 secs) A. G. Milroy, 1965.
Mile.—(4 mins 33.2 secs) A. Kean, 1965.
120 Yards Hurdles.—(15.4 secs) A. N. Stanton, 1960.
Long Jump.—(21 ft 10 ins) M. R. Leigh, 1958; V. Tang, 1965.
High Jump.—(5 ft 10 ins) J. G. Bamford, 1942.
Javelin.—(169 ft 3 ins) P. Carroll, 1965.
Discus.—(122 ft) P. Carroll, 1965.
Triple Jump.—(39 ft 0½ ins) P. Donnell, 1965.
Weight.—(46 ft 11 ins) C. Crabbe, 1960.
Sprint Relay.—45.2 secs, 1965.



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TENNIS

THIS has been a much less eventful season than expected. A well above average team represented the School for most matches but achieved only average results. The correct pairings were difficult to find but eventually three good pairs were arrived at after a series of consultations between the Captain of Tennis, C. L. P. Mackey, and the coaches.

The first pair was outstanding. Q. J. F. Baer and G. L. de Chazal defeated all other school pairs that they encountered save one. Baer was again the key player of the team; despite the lack of a power service he managed to dominate his opponents by sheer consistency, the quality of his touch shots and his angling of the ball. De Chazal proved to be the perfect partner for him both in style and temperament.

The second pair, Mackey and R. J. Leonard, was potentially brilliant, but lost of form by first Mackey and then Leonard ruined what could have been a most successful partnership. Mackey, although a most talented player, never quite found his most devastating form but proved to be an excellent Captain. Leonard played his best tennis at the start of the season, when he was undoubtedly the most improved player in the tennis group.

A. D. de Chazal and J. S. Walker, who played as third pair for most of the season, and who eventually won the Senior Doubles Tournament, won several of their match rubbers by playing an exciting brand of attacking tennis. Lack of experience lost them several sets but they will be a most difficult pair to beat next season.

The team was considerably strengthened by its reserves in the 2nd VI. Both Hon. D. F. Howard and T. F. Hayes played for the senior team on more than one occasion and provided a very strong first pair for the 2nd team. Both have a great deal of natural talent and possess excellent ground strokes and have a tremendous determination to win. C. A. James and D. J. Samuels very nearly gained 1st team places but were handicapped by the rather erratic nature of their play at times. H. P. Sherbrooke and G. S. Ogilvie and J. M. Bussy and D. Worsley, also played for the 2nd team. They all played attractive tennis and were successful against opponents who played a similar type of game.

The School tournaments produced some fine tennis this year. Outstanding were de Chazal and Walker, who won the Senior Doubles when the way was made clear for them by the withdrawal, through illness, of the School 1st pair. Also outstanding was A. M. Hardcastle, who won the First Year Tournament and was runner-up in the Junior Singles. Finally Baer is to be congratulated on yet another victory in the Senior Singles, after the most exciting final for years. Mackey won the first set and was within a point of taking a 4-1 lead in the second; only a tremendous effort by Baer saved the day for him.

RESULTS

SCHOOL TOURNAMENTS

<i>Senior Singles</i>	Baer beat Mackey 4-6, 6-3, 6-3.
<i>Senior Doubles</i>	de Chazal and Walker beat Howard and Hayes 6-3, 6-2.
<i>Junior Singles</i>	Carroll beat Hardcastle 6-3, 6-1.
<i>Junior Doubles</i>	Chapman and Hammond beat Stanley-Cary and Barrett 6-1, 6-1.
<i>First Year Singles</i>	Hardcastle beat Anderson 6-4, 6-2.

SCHOOL MATCHES

v. Stonyhurst	Lost	4—5
v. Bootham	Won	7—2
v. Roundhay	Won	5—4
v. Leeds G.S.	Won	6—3
v. Sedbergh	Lost	4—5
v. Rossall	Lost	3—6

OTHER MATCHES

v. All Comers	Drawn	4½—4½
v. St John's, York	Lost	2—7
v. Brandling Club	Lost	3½—5½

2ND VI

v. All Comers	Won	8—1
v. Bootham 2nd VI	Won	6—2
v. St John's, York	Lost	4—5
v. Scarborough College 1st	Lost	4—5
v. Leeds G.S. 2nd	Won	7½—½
v. Coatham 1st	Lost	1—8
v. St Peter's, York 1st	Won	5—4

Mackey and Baer were old colours. School colours were awarded to de Chazal G. L.

YOULL CUP AND THOMAS BOWL

The pairings for the Youll cup team of four were upset by jaundice, G. L. de Chazal, who was chosen to play with Q. J. F. Baer as first pair, succumbing in the last few days of term. In the event, the captain, G. Mackey, played with Baer, and A. D. de Chazal was called in to play with J. S. Walker.

In the first round match with Bristol, both pairs won fairly comfortably but were playing well below their best. There was a notable weakness overhead, which our opponents were not slow to exploit, and a tendency to hang back from the net instead of closing for the kill.

In the second round, Ampleforth met Leighton Park and both pairs lost against opponents they would normally have beaten. In the first pair match Baer played well but he has not yet acquired the temperament necessary for competitive doubles play. In the second pair, Walker did not have a happy match, taking his eyes off the ball at the net and serving inconsistently. However, A. D. de Chazal had a good match and showed himself a greatly improved player.

A friendly match was arranged with Fettes on Wednesday, and although the team finally assembled over an hour late, it is hoped that they learned a lot from their failings if not from their success.

v. Bristol	Baer and Mackey won 6—4, 6—4. Walker and de Chazal won 6—4, 6—3.
v. Leighton Park	Baer and Mackey lost 8—10, 3—6. Walker and de Chazal lost 2—6, 5—7.

In the Thomas Bowl Competition for Junior Pairs, Ampleforth had to withdraw both pairs due to the non-arrival of three of the four entries! Our sympathy goes to D. J. West who made the long journey only to be unable to play.

Selected pairs: J. Herbert and P. Anderson; D. West and A. Hardcastle.

SWIMMING

THE prospects for the team at the start of the season seemed good and the first strings have been a combination which we are not likely to see again for some years. Brown, the Captain, was unfortunate in not getting the Back Stroke record. Conaghan improved on his own record of last year by 0.7 sec. in the Freestyle. Sampson might well have broken the Breast Stroke record: but the weather was very cold for most of the Inter-House Competition and Championships—not the conditions in which to achieve a good performance. De Guingand developed his dolphin and Russell and Bennetts were good support in the breast and crawl. However, there was a shortage of second string swimmers.

The results were very good, although three of the five matches were lost; in two of these the final result depended on the last relay; and in one of these, the Stockton-Billingham match, the touch was so close as to amount almost to a tie. Public Schools Relay Meeting (Bradford), 22nd May.

With competition as keen as it is at present, it was no discredit to the team to come ninth out of twelve in the Open Freestyle and seventh out of thirteen in the Open Medley. The Junior team came seventh out of ten and twelve respectively in these events.

v. Newcastle R.G.S. Away. 26th May.

Seniors lost 29½—39½. The Juniors lost on the last relay, 33—36.

v. Sedbergh. Home. 5th June.

This took place at Gilling and was won 48—21.

v. Stockton/Billingham Technical College. Home. 19th June.

The match had a very exciting finish and was only lost 35½—37½.

v. Pocklington. Away. 26th June.

Seniors won 46—34. There were three junior events all of which were won.

v. Bootham. Home. 19th July.

The points were equal before the last relay but owing to the shortage of crawlers the match (33—36) was lost.

The team was: N. Brown (*Captain*), M. C. E. Conaghan, B. A. Sampson, A. P. de Guingand, H. D. Bennetts, I. C. J. M. Russell, M. C. Haigh, D. Haigh. School colours were awarded to Bennetts, de Guingand and Russell.

The Inter-House Competition was won again by St Aidan's with 322 points followed by St Oswald's 303½, St Hugh's 236½, St Dunstan's 174, St Edward's 139 and St Wilfrid's 115½. St Aidan's also broke two of the relay records, the 1, 2, 4, 1 by 5.2 secs and the 3 x 100 by 2.6 secs. This was a considerable achievement with the temperatures under 60 degrees F. The results were as follows:

<i>House Relays</i>	Back, Breast	St Oswald's	3 mins 28.4 secs
	1, 2, 4, 1	St Aidan's	2 mins 49.5 secs (RECORD)
	3 x 100	St Aidan's	3 mins 23.1 secs (RECORD)
	6 x 2	St Oswald's	4 mins 29.5 secs
	18 x 1	St Aidan's	6 mins 39.0 secs

Inter-House Plain Diving

D. Haigh

N. Brown

241.0 secs

Individual Championships:

<i>Senior Freestyle</i>	M. C. E. Conaghan	62.3 secs (RECORD)
<i>Senior Breast Stroke</i>	B. A. Sampson	78.7 secs
<i>Senior Back Stroke</i>	N. Brown	78.0 secs
<i>Junior Freestyle</i>	M. G. Anthony	73.0 secs
<i>Junior Breast Stroke</i>	M. G. Anthony	82.2 secs
<i>Junior Back Stroke</i>	D. M. Tilleard	83.5 secs

THE BEAGLES

JUDGES at the Puppy Show were the Joint Masters of the Atherstone, Lt.-Col. E. F. S. Morrison and Mr A. R. L. Escombe. We are grateful to them for coming and for their speeches after the judging, which made this one of the most interesting and successful shows we have had.

Mrs Alfred Teasdale won the first two prizes in the class for dogs with Villager and Valiant, third place being taken by Adjutant, walked by B. J. Walker. The bitch class went to Aster, walked by Mrs Tetley, with Antic (W. R. Prentice) and Varnish (Mrs Teasdale) second and third. Antic and Amazon won the Couples Class from Villager and Varnish.

This was perhaps the most successful year we have ever had at the Hound Shows. Four firsts, two seconds, one third and two challenge cups at the Great Yorkshire; five firsts, two thirds and cup at Peterborough.

At the Great Yorkshire our main success was in the bitch classes, though Artist came third in the unentered class and Hero and Amber won the couples class and the challenge cup that goes with it. Antic and Vanity were first and second of the unentered bitches. Rapture won the entered class and Angry that for brood bitches. After Rapture and Vanity had taken second place in the couples class and Reserve for the Willcock Cup, Antic rounded off the day with the Championship.

Twenty packs competed at Peterborough, the main honours being shared by the Ampleforth and the Aldershot packs. In the morning Artist won the unentered class, Hero and Ambler were third in the couples, and with Handy and Whynot went on to win the important two couples class and its challenge cup which was presented to the Master, S. M. Leach, in the ring.

There were strong entries for the bitch classes in the afternoon. Antic won the unentered class, and Angry walked away with the entered and brood bitch classes. Having won it before, she could not go on for the championship. Rapture, Vanity, Antic and Dutiful gained third place in the two couples class.

It was most satisfying to do so well with hounds that really looked good in the ring. Angry particularly is quite outstanding, and Antic looks very promising, as does Artist. It was quite remarkable, too, that Angry and her litter-brother Admiral should have both survived a second appearance at Peterborough and each won all prizes open to them. Notable, too, that Admiral should have sired both winners, dog and bitch, of this year's unentered classes.

Finally, we must thank Lord and Lady Gainsborough for making things so much easier for us this year by so kindly putting us up, and the hounds, at Exton.

SEA SCOUTS

THE Easter sailing week was once again a success this year, so much so that for some it lasted ten days. With *Anne* out of commission we had to borrow boats—yet another matter for which we are indebted to the Misses Dorien Smith. The weather was kind, we sailed every day, and all received their helmsman's badge.

Shortly after the beginning of term Lt.-Cdr Whiffen, R.N., came to inspect us and was pleased with the display of all our talents—sailing, building, first aid, an aerial runway, capsizing, tree-trimming. Then over the Ascension holiday came the initiative tests and journeys. From their reports it is clear that all enjoyed themselves, ate well and learned a great deal. The senior expedition was perhaps the most spectacular. It canoed down the Swale for sixteen miles and would have gone farther but for the serrated edge of a tin can below the surface.

We repeated this year our annual invitation to Welburn Hall, and were delighted to have twice as many as before. All the boys and girls are disabled in some way. We showed them round the school, then at the lakes took them out in rowing boats and gave them a big tea. However apprehensive we may have been at the beginning, all were sorry to see them go.

Almost our last act of the year was to entertain the matrons to tea. Troop members see a great deal of them in winter, through our kindling service, and so particularly enjoy thanking those from whom they receive so much.

Finally, our thanks go to M. M. Judd, who as Troop Leader has personally contributed so much towards the success of these occasions; also to the patrol leaders. J. T. M. Dalglish has been elected Troop Leader for next term and A. West appointed Assistant Troop Leader.

THE COMBINED CADET FORCE

We record with gratitude to Mr P. W. Davis the gift of a magnificent black Panther skin which has been mounted and is now worn by the bass drummer. This is the bare fact, though when it is realised that black panthers are extremely rare, the possession of a skin is indeed a splendid embellishment for the Band.

One parade each week and a further shorter one in June was just sufficient time for the preparation for the Annual Inspection.

This happened on 21st June. For the first time in the history of the Corps it was inspected by an Admiral. Rear Admiral W. P. Pollock, M.V.O., D.S.C., Assistant Chief of the Naval Staff, appointed by the Ministry of Defence, together with his staff officers, Major A. J. Bateman, 17/21st Lancers, Lt. A. Freeman, R.N., and Fl.-Lieut. R. Kirk, R.A.F., attended the ceremonial parade and later made a thorough inspection of the Training. This consisted of a cross section of the work completed during the year.

Later the Admiral addressed the Contingent and kindly presented the following prizes:

The *Nulli Secundus Cup* for the best N.C.O. in the Contingent.—Under-Officer C. R. Gorst.

The *Eden Cup* for the best N.C.O. of the R.A.F. Section.—Under-Officer de Hartog.

The *Anderson Cup* for the best .303 shot.—Sgt K. O. Pugh.

The *Stewart Cup* for the best .22 shot.—Sgt K. O. Pugh.

The *Johnson-Ferguson Cup* for the best .22 shot in the first year.—Cdt S. G. Pugh.

The *Pitel Cup* inter-House classification.—St Edward's House.

The *Hardy Cup* inter-House .22 team.—St Dunstan's House.

The *Inter-House Cup* .303 team.—St Oswald's House.

The *Under 16 Cup* for best performance at Bisley.—Cdt S. N. Watling.

As these notes are being completed, plans are under way for the Annual Camps.

The Army Section is attending one in Germany as guests of the Royal Irish Fusiliers, and a central camp at Okehampton. The Royal Naval Section has several pitches. The main body goes to Norway with Cmdr E. J. Wright, Lieut. E. Boulton, R.N.R., and Fr Bernard as Chaplain. The Air Section, some members of which went to Germany at Easter, go to the R.A.F. Station, Abingdon.

Br Miles Bellasis, who joined the Contingent in 1961, has been sent to America. We take this opportunity of thanking him for his valuable work, especially in the 'Recruit Company', and to wish him happiness in his new surroundings.

The Staff is at present:

Commanding Officer.—Lt.-Col. The Rev. R. P. H. Utley, O.B.E., T.D.

Second-in-Command and Commander Army Section.—Major The Rev. P. H. Trafford.

Contingent Adjutant and O i/c Signals.—Capt. The Rev. M. R. Everest.

Officers with the *Army Section*

Capt. The Rev. A. N. Haigh, T.D.

Capt. The Rev. R. C. Gilman.

Lt. The Rev. M. E. Corbould.

O. i/c Shooting: Lt. The Rev. A. L. Ainscough, T.D.

Royal Naval Section

Commander: Lt.-Cmdr E. J. Wright, R.N.R.

S.-Lt. E. Boulton, R.N.R.

S.-Lt. The Rev. C. S. Brooks, R.N.R.

Royal Air Force Section

Commander: Flying Officer The Rev. S. P. M. Wright, R.A.F.V.R.(T).

Pilot Officer J. B. Davies, R.A.F.V.R.(T).

Contingent S.S.I.: C.S.M. F. Baxter (late Coldstream Guards).



The following promotions were made during the term:

To be Under-Officers: Sgt C. R. Gorst, W.O. N. J. de Hartog.

To be W.O.: F.-Sgt M. C. Mathias.

To be Sergeants: Cpls J. J. Moulding, S. Pahlabod, I. C. Russell, T. K. Brennan, M. G. Spencer, G. Moor, Lord Ramsay, M. E. Taylor.

To be Corporals: L.-Cpls D. P. Armstrong, D. W. Kennedy, P. O. Donnell, F. N. Schlegelmilch, P. Swietlicki, A. D. de Chazal, A. H. MacWilliam, D. W. Price, T. J. Ryan, N. J. Stephenson, G. T. Dewe Mathews, M. A. Muspratt Williams, A. J. O'Brien, K. Rafferty, C. H. Gallagher.

To be Lance-Corporals: Cdts A. G. Cuppage, A. S. Lukas, C. J. Petit, A. P. Rosenvinge, S. H. Watling, C. J. Wickham, D. J. Atherton, A. C. Debenham, A. E. Ford Jones, J. Grzybowski, F. D. Hansen, M. Leonard, S. M. Lubomirski, M. Savage, M. J. Fuller, R. L. Nairac, S. M. Strutt, A. H. Boardman, N. C. Loring, C. M. Masraff, S. W. Richmond, D. P. Rush, C. J. Ryan, R. F. Satterwaite, M. F. Stuart Douglas, C. Weld, R. J. Wordley, G. W. Dessain.

Signals Classification

The following passed the Signals Classification. The Examination was carried out by the Royal Corps of Signals at Catterick.

To be Assistant Classified Instructor: C.Q.M.S. P. J. Fitzgerald Lombard, L.-Cpl R. E. Cooke-Hurle, Cpl J. P. McGing, Cpl G. S. Ogilvie, Sgt M. E. Taylor, L.-Cpl M. J. Vaughan.



ARMY SECTION

The emphasis this term has been on company training. An inter-company competition was run in Drill and Tactics. The companies had a few training days to prepare themselves and then on two afternoons they were tested in Drill by C.S.M. Baxter and in Tactics by Major Trafford and Lt. Bellasis. During the Tactics tests N.C.O.s and cadets of the pre-Service Section were used as enemy. Two companies established their superiority in these tests: No. 1 was best at Tactics and No. 4 at Drill, and each was runner-up in the competition which it did not win.

For the Inspection, Nos 2 and 4 Coys took part in the ceremonial parade, and Nos 1 and 3 were inspected carrying out training. For the latter No. 3 Coy gave a demonstration of the military role in Internal Security duties—the first time such a thing has been attempted at Ampleforth. No. 1 Coy gave a most dramatic and polished exhibition of how a platoon withdraws under very heavy fire from overwhelmingly superior numbers (Pre-Service cadets representing hordes of Chinese complete with irregular uniform and red flags). Lest this should incite a defeatist attitude the demonstration ended with the annihilation of the hordes just at the moment of apparent victory by the skilful employment of enfilade fire from the flank.

ARMY SECTION CAMP, OKEHAMPTON

Sixty-one cadets under Fr Simon, Fr Rupert and Fr Edward made the long journey to Dartmoor to attend the C.C.F. Central Camp at Okehampton. Two things made this camp memorable: one was the incessant rain and the other was the failure of British Railways to deliver the rifles and other kit which had been sent off from Ampleforth a month before. The combined efforts of C.S.M. Baxter and the station master at Okehampton were eventually successful in locating the truck containing our kit, and the former with a party of boys collected it from Exeter on the second afternoon of the camp.

It might have been expected that set-backs like these would have spoilt the camp, but this was not so and the general impression was that morale remained consistently high all the time. We had the advantage this year, which we have never enjoyed before, of having a small team of regular soldiers to assist us and organise the training. Captain Neil McIntosh of the Green Howards, who commands No. 11 Army Youth Team, with L.-Cpls Bolland, Jamieson and Burkett, drove down from Strensall and were at our disposal throughout the period of camp. The King's Shropshire Light Infantry were the sponsor unit and went out of their way to be helpful.

The actual training was energetic because Dartmoor is rugged and goes up to about 2,000 feet. Compasses and maps were in constant use and those who made mistakes made up for them with additional miles walked—one section calculated that it had done twenty-four miles on one day when it should have done six or eight. There was live firing of S.L.R.s in arctic conditions, a thirty-six hours scheme involving a bivouac—luckily it was the only night when it did not rain—and instruction in abseiling by L.-Cpl Bolland. In off-duty times the attractions of Okehampton, Exeter, Plymouth and (from the outside only) Dartmoor Prison were sampled. Happily the camp had waterproof huts with good stoves, a well stocked N.A.A.F.I., and first class food. With these as a firm base we were able to face the rain and prevent it damping our spirits.

ARMY CAMP, GERMANY

Twenty members of the Army Section with the Commanding Officer and Captain A. Gilman were guests of the 1st Bn The Royal Irish Fusiliers stationed in Germany.

The Battalion had come from Selle, near Hanover, to Sennelager for Tactical Training.

The rain and flood water of the Weser, which had caused devastation in the nearby town of Paderborn, made a tented camp unsuitable.

Permanent accommodation with the Battalion in the former German barracks and training in sections with the Fusiliers ensured the closest liaison with the Regiment and the boys lived the life of a Fusilier in the field. The training was particularly exacting, calling for physical stamina and mental adjustment during the whole period. The sense of achievement was very rewarding and the experience perhaps unique for most of the detachment.

During the last evening the boys dined with the Officers. Pipers played traditional airs and some of the Mess silver, brought from Selle for the occasion, told something of the tradition of the Regiment.

We are most grateful to the Commanding Officer, Lt.-Col. D. L. Omerod, M.B.E., and his Officers for all their kindness and care during a memorable visit.

On Sunday, we were generously entertained to luncheon in Münster where German students showed us the sights of the university city and some of the more famous Westphalian castles.

We owe grateful thanks to Mr Edward Tomkins of our Embassy in Bonn.

ROYAL NAVAL SECTION

The main work of the term has been preparation for the Annual Inspection. This took place on Monday, 21st June, and the Inspecting Officer, Rear Admiral M. P. Pollock, M.V.O., D.S.C., after seeing the Ceremonial Parade watched the naval evolutions at the lakes. This consisted of the erection of a gin over a heavy weight to hoist it on to rollers for moving into position under a swinging derrick. By means of the derrick the weight was slung out over the lake and lowered into an assault craft for transport across the lake.

This evolution, technically very complicated, was carried out smoothly and efficiently. This was largely because of the vast amount of preliminary and spare time work put in by Leading Seamen Davey and Lukas. We are grateful to them as we are to P.O. Rogerson from Linton who was unsparing with his professional advice.

The section is now preparing for Annual Training. The main party go as guests of the Royal Norwegian Navy to Bergen, whilst smaller parties go with the 17th Frigate Squadron for a cruise to Northern France and another goes to the R.N.C. at Dartmouth.

ROYAL AIR FORCE SECTION

Outdoor training schemes were produced during May by four groups in the senior part of the Section. The success of each, when carried out by the other three groups, depended on the originality and ability of those responsible for organising it. All were made to realize, perhaps the hard way, that success depends on simplicity, preparation and above all imagination. Fl.-Sgt Mathias and Sgt Davies were outstanding in the care they lavished on their plans.

The Annual Inspection was a success. The Section provided fifteen members in an excellent Guard of Honour formed by the three Services, and thirty-five on the Ceremonial Parade. Later the Section's training programme was on display. Apart from a crash-rescue descent of Temple Hill and a glider flight, the Advanced Training Group, under Sgt Fresson and Cpl Piercy, produced accurate maps of the valley, having used only prismatic compasses and 100 ft tapes. Cpl Raftery and J.-Cpl Clive produced a report on the Navigation course which formed part of the Easter term's activities. Under Sgt Cox and Cpl Walker, a group of the Initial Training Flight presented a short manoeuvre to demonstrate the principles of fire and movement.

Help during the term came from R.A.F. Catterick in the form of a two-parade drill course for senior N.C.O.s which was run by Sgt Fogarty, R.A.F. One hopes the repercussions of this course will be felt later in all parts of the Section.

The Eden Cup was won by U.-O. de Hartog and the Section came twelfth in the Assegai Trophy—the shooting competition for R.A.F. Sections.

SHOOTING

At the beginning of term there was good reason to expect a successful season lay ahead. Six members who attended the Bisley meeting last year were still with us and the enthusiastic leadership of the captain, K. O. Pugh, was bound to play a big part in team development. Hopes have been fulfilled and it must be many years since a team has shot so well and made such constant improvement. But until the Bisley meeting has been completed an accurate assessment remains impossible.

For the first time we entered the meetings of the Yorkshire XX Club and the East and West Ridings C.C.F. In the former K. O. Pugh figured in the prize list and the team finished fourth in the Cadet Cup for which there were twelve entries. In the latter we were placed second.

Two other matches were fired. Sedbergh beat us with the score of 503 points and Ampleforth won the Cadet Pair; and in a four-cornered match held at Strensall between the Atheling's Club, Pocklington School, St Peter's School and Ampleforth, we came out on top.

In the Internal School competitions St Oswald's House won the Inter-House shoot; K. O. Pugh with a score of 54 out of a possible 55 points won the Anderson Cup; and S. G. Pugh won the Johnson-Ferguson recruit cup.

Colours were awarded to M. P. George and we offer him warm congratulations.

Since the above was written the results of the Bisley meeting have been received.

ASHBURTON SHIELD

	200 yds	500 yds	Total
K. O. Pugh	32	33	65
J. M. Miller	31	29	60
S. H. Watling	33	34	67
T. A. Day	29	30	59
T. P. Hillgarth	35	31	66
C. M. Sarll	31	31	62
M. P. George	31	33	64
E. J. Greenlees	34	33	67
	256	254	510

Public Schools Snapshooting: Ampleforth fifth place. Score 304 points.

'The Marling', Fire with Movement: Ampleforth eighth place. Score 328 points.

Individual Successes:

K. O. Pugh: first in *'The Sunday Times Medals'*. Score 50 out of a possible 50, winning a Challenge Cup and a Gold Medal.

K. O. Pugh: *'Spencer-Mellish'*. Score 46 out of a possible 50.

S. H. Watling: *'Schools Hundred Badge'*. Score 67 out of a possible 70.

E. J. Greenlees: *'Schools Hundred Badge'*. Score 67 out of a possible 70.

T. P. Hillgarth: *'Kinder Cup'* team competition at 200 yards. Score 35 out of a possible 35.

After the Meeting School Colours were awarded to T. P. Hillgarth and S. H. Watling.

THE JUNIOR HOUSE

THE memorial screen to Fr Illyd Williams and the extension to the floor of the Hall was completed just in time for Fr Abbot to perform the opening ceremony. Fr Abbot later had supper with the House and recalled his boyhood memories of Fr Illyd. The inscription on each side of the double Thompson doors is as follows:

In Memory of
Fr Illyd Williams
Founder and First Housemaster
of
The Junior House
1920—1936
He died on 9th April
1964

This screen was erected
by
His Old Boys
and Blessed by one of them,
Abbot Basil Hume,
on
1st May 1965

The whole undertaking, together with the silver for the chapel has cost £432 10s. od., of which the Fr Illyd's friends and Old Boys have donated £200 10s. od. thus leaving something of a millstone round Fr Peter's neck. Further contributions from Old Boys who have just heard of the venture are therefore more than acceptable!

ATHLETIC training started the Summer Term and competitions with the traditional Red, White and Blue teams under the leadership of Studer, Balme and Fraser.

Late arrivals, due to the machinations of the medical profession, depleted the teams which did eventually get under way.

White, Blue and Red was the final order and the Relay in which twenty-eight of each colour competed was fraught with cunning captaincy, so that

it was never really decided whether the White Captain had not run his best man twice!

The individual races were well contested. Winners: 100 Yards, H. C. Hornyold-Strickland; 440 Yards, P. J. Stilliard; 880 Yards, P. J. Stilliard.

High Jump practice continued through out the term, but was poorly attended. The following competed in the final: P. J. Stilliard 4 ft 2 ins, H. C. Hornyold-Strickland 4 ft 1 in., J. P. Rochford 4 ft 1 in., and P. Seilern and D. P. McKenna.

FR GEOFFREY left before the end of term. He is to have an operation on a troublesome knee. His place was taken by Fr Piers Grant-Ferris.

At the Exhibition a good display of woodwork, pictures and some excellent calligraphy, was much appreciated.

During the Prize Giving the musical programme was well executed.

CONCERT AND PRIZE GIVING

Piano Solos		
Allegro in G		<i>Haydn</i>
	M. C. A. Lorigan	
Sonata in F		<i>Moqart</i>
	P. C. S. M. Seilern-Aspang	
Menuetto		<i>Bertini</i>
	D. W. R. Spence	
'Cello Solos		
Arioso		<i>Handel</i>
Gavotte		<i>Couperin</i>
	P. B. Newsom	
Trios for Clarinets		
Minuet from Almira		<i>Handel</i>
Fugue in C		
	J. C. Rapp, D. W. R. Spence, C. G. Leonard	

Piano Duet		UPPER IIIb AND IIIc
Two French Pieces	<i>Ingelbrecht</i>	Latin . . . M. D. A. Birtwistle
(a) Petit Papa, (b) An-Stram-Grain		Greek . . . M. D. A. Birtwistle
D. J. Kerr, P. B. Newsom		French . . . P. J. Ford
		English . . . P. J. Ford
Instrumental Quartet		History . . . B. N. Loftus
Mignonne	<i>Costerley</i>	Geography . . . B. A. McGrath
M. C. A. Lorigan : <i>Oboe</i>		Mathematics . . . C. G. Leonard
J. C. Rapp : <i>Clarinet</i>		
P. B. Newsom : <i>Cello</i>		LOWER III
E. A. Lewis : <i>Trombone</i>		Form Prizes
		1. . . N. S. McCraith
		2. . . A. P. Coghlan
Clarinet Solos		RELIGIOUS INSTRUCTION
Early one morning		1. . . M. J. Waddilove
The Vicar of Bray		2. . . F. A. Cape
M. J. Pearce		3. . . A. P. Coghlan
Trumpet Solos		SPECIAL PRIZES
Ye Banks and Braes		Music
Believe me if all those endearing		Piano . . . M. C. A. Lorigan
young charms		Strings . . . P. B. Newsom
C. B. C. Dalglish		Woodwind . . . J. C. Rapp
String Ensemble		Art 1. . . T. N. Gilbey
Première Valse	<i>Carse</i>	2. . . S. J. Dowling
<i>Violins</i> : D. G. Marsden, M. J. Waddilove		2. . . M. J. Waddilove
J. H. Leeming		Handwriting . . . S. H. Barton
' <i>Cellos</i> ' : P. B. Newsome, J. Seilern-Aspang		Junior Milburn Maths No award
		Head Master's
		Special Prize . . . M. Studer
Accompanist : Mr Dore		

PRIZES

SUBJECT PRIZES

	LOWER IV
Latin . . .	R. D. Balme
Greek . . .	R. D. Balme
French . . .	R. D. Balme
English . . .	M. J. Pearce
History . . .	J. C. Gaynor
Geography . . .	F. C. Williams
Mathematics . . .	M. J. Pearce
Gen. Science . . .	D. C. N. Ogilvie

UPPER IIIA

Latin . . .	P. B. Conan
French . . .	J. H. Leeming
English . . .	M. J. Waddilove
History . . .	M. A. Fresson
Geography . . .	A. N. Kennedy
Mathematics . . .	Hon. J. M. Morris

The standard of play in the first Set was somewhat below the usual level. Perhaps unfavourable weather, perhaps a lack of natural skill, though not keenness, made the selection of a 1st XI an easy matter. This XI played throughout Cricket Week in which normally fifteen to twenty boys take part in matches, and provided interesting cricket during depressing weather. The efforts of Grieve 97, 46 n.o., 25, 57; Stiliard 41, 42; Rapp 41; Dixon 35, 20; Redmond 42, helped in each match to get a total which had to be fought for, and Barton's steady left-arm bowling and Stiliard's off-breaks bolstered up an otherwise indifferent attack. Barton's 9 wickets and Stiliard's 8 wickets were feats equal to any of those boys who have enjoyed their cricket in the Junior House.

Stiliard, the Captain, eventually lived up an otherwise lethargic team which improved beyond all expectations and succeeded in winning six matches in cricket week.

The fielding throughout was moderate and the bowling earlier on in the season was too erratic to encourage steady batting in the first set.

House would not be found wanting when called upon to exercise authority and initiative in the good interests of the School.

The following prizes were presented :

St Audries Cup . . .	Not awarded
The Gosling Cup	
for best .22 shot . . .	P. M. Horsley
Cross Country . . .	H. C. Hornyold-Strickland
Point-to-Point . . .	M. J. Pearce
Boxing . . .	M. J. Poole
The Hall Swimming	
Prize . . .	M. Waddilove
Diving . . .	M. Waddilove
Breast Stroke . . .	J. Sherley Dale
Back Stroke . . .	D. C. Ogilvie
Biggest Splashes . . .	C. M. Shaw
	A. Kennedy
High Jump . . .	P. Stiliard
100 Yards . . .	H. S. Hornyold-Strickland
440 Yards . . .	P. Stiliard
880 Yards . . .	P. Stiliard
Head Master's	
Literary Prize . . .	M. J. Pearce
Batting . . .	M. A. Grieve
Bowling . . .	S. Barton
All-rounder . . .	P. Stiliard
Improvement . . .	P. Redmond
	C. Dixon

THE House had the honour of the presence of His Lordship Bishop Gordon Wheeler, who most kindly presented the various prizes.

It was attended by many of the Monastic and Lay Staff and a number of Heads of Houses who had been in the Junior House.

In a witty speech P. Rochford, the Head Monitor, reviewed the year and Fr Peter took the opportunity of an omission to mention the Scouts, to refer to the splendid work done by P. O'Brien, J. B. Ogilvie Forbes and P. Gormely, senior boys in the Upper School, who have looked after their welfare and organisation during the year. Fr Peter spoke of the great contribution boys can make and he hoped that some of those who are leaving the Junior

THE PREPARATORY SCHOOL

THE Officials for the term were :

Head Captain : R. A. Fitzalan Howard.

Captain of Cricket : D. C. Judd.

Captains : M. P. Hubbard, G. R. Grettton, R. D. Dalglish, R. J. A. Richmond, M. H. Ryan.

Secretaries : P. G. Westmacott, M. T. Ritchie, N. R. Cape, J. D. A. Birtwistle.

Sacristans : T. D. S. Morris, J. C. Mounsey, G. T. D. Sandeman, G. E. Bankoff, The Hon. E. W. S. Stourton.

Anteroom : R. W. H. Coghlan, R. P. C. Hooke.

Bookmen : P. O'K. Craven, J. E. Spence, A. M. Ryan, M. A. G. Viner, T. E. Lintin.

Art Room : C. V. Barker Benfield, A. N. G. Bird, C. Williams.

Librarians : R. D. C. Vaughan, S. M. Craston.

Carpentry : T. A. Glaister, R. J. Ryan.

Office-men : A. M. J. S. Reid, F. G. Lukas.

It was a great joy to have Fr Hilary with us at the beginning of the term and to see what a good recovery he had from his operation. Soon we were also glad to welcome back Nurse O'Donovan, recovered from her pneumonia. The boys all had to have throat swabs during the holidays, and several arrived late in consequence.

THE weather was not always kind to us on whole holidays. We are most grateful to Mrs Gordon Foster for having us at Sleightholmedale again, but the weather was bad and we had to come back early. However, as always happens in an unforeseen crisis, Matron and her staff rose to the occasion and reorganized the meals so efficiently that an outside observer would have thought this was the original plan. We wish to thank Matron and her staff for all the many wonderful meals they have prepared on

special occasions such as whole holidays and officials' outings.

THE weather was kind to the garden, which has been looking lovely. We are grateful to Mr Jack Leng and his assistants for the beautiful flowers which they have continually produced for the Chapel and the Hall, and also to the ladies who arranged them so beautifully. Mr Leng must be green-fingered—or should it be red-handed?—for he produced a wonderful crop of strawberries this year. The countless gooseberries were topped and tailed by a very efficient team of second-formers, who were rewarded among other things by a surprise visit from Mgr Elwes, who told them a hair-raising story.

WE wish to thank Mr and Mrs F. G. Lloyd for a set of 'Lego' for the Infirmary.

DURING the term a beautiful new white vestment for the Lady Altar appeared. It was designed by Matron and made by Miss Kendrick. We are very grateful to both of them.

WE offer our congratulations to the six new priests who were ordained at Ampleforth on 18th July. Two of them, Fr Ignatius Knowles and Fr Thomas Cullinan, are Old Boys of Gilling. The same day Fr Miles Bellasis kindly came and gave Benediction and his priestly blessing, and on the next day we were privileged to attend Fr Ignatius's Mass.

THE following boys were confirmed by His Lordship Bishop Gordon Wheeler, on 17th July, in the Abbey Church : Bankoff G. E., Brady P. J., Brooks S., Campbell I. A., Clayton S. M., Connolly J. F. M., Dalglish R. D., Deedes J. H., Dowling T. O., Durkin J. A., Fitzalan Howard H. J. N., Franklin C. C., Fresson N. O., Gaynor P. S., Glaister J. K., Gosling J. C., Graves E. P. S., Guiver J. P., Hornyold-Strickland R. F.,

Kerr A. P. H., Leeming N. J., Lewis R. M. R., Liddell M. C., Lloyd M. A., Loftus D. J. G., Loring A. F., Magill R. F. C., Murphy S. C. G., McDonnell J. G., Nelson P. N., Nelson R. J., New S. F. S., Peacock B., Rambaut B. P., Ratcliffe C. A. B., Ryan A. W., Ryan P. J., Scrope P. G., Seilern-Aspang F., Stilliard J. A., Sutherland P. F., Walker M. E., Wright P. D. B., Young E. J.

Some members of the Third Form came too, to serve Benediction and to help with the singing. Afterwards His Lordship thanked the boys for their beautiful singing and said that it reminded him of Westminster Cathedral.

WE were sorry to hear of the death of Mrs D. Middleton of Oswaldkirk, who had worked here in the past. May she rest in peace.

ON Speech Day there was an excellent concert, and Fr Abbot kindly gave away the prizes. Fr Hilary welcomed Fr Patrick on his first visit to Speech Day as Head Master of Ampleforth, and also welcomed Fr Austin who, he pointed out, had done so much for Gilling music. Fr Austin's review of the concert appears below. Fr Hilary thanked the staff and the captains for all their help in the past year, and said that we had had good captains and a good Third Form.

Fr Patrick said that all the Third Form had passed into Junior House, most of them with good marks. He awarded a scholarship to N. R. Cape, and exhibitions to M. P. Hubbard and P. G. Westmacott, all of whom, he said, had done excellently. We offer them our congratulations.

Fr Abbot congratulated us on having Fr Hilary back, and congratulated Matron and Nurse on looking after him so well. 'I now know', he said, 'why the health of Gilling is so good.' He then explained to prospective parents why there is as yet no 'firm list' for 1973.

There were excellent exhibitions of art and woodwork, which gave proof of the excellent teaching of Miss Porter, Miss Metcalfe, Mr Neville and Sgt Callaghan.

A year ago at Speech Day Fr William said how pleased he was that his last public appearance as Head Master should be at Gilling Castle. How pleased we are that his next appointment as Head Master should also be at Gilling. How pleased we are also that Fr Hilary is not leaving us, but is staying on to assist Fr William. It seems to us an excellent partnership, and we hope that they will have a long innings together.

FIRST FORM B

R.K.	M. T. L. Heath
Form Prize I	C. J. Foll
Form Prize II	M. T. L. Heath

FIRST FORM A

R.K.	M. C. Hay
Form Prize I	W. G. Marsden
Form Prize II	S. D. Mahony

FORM IIC

R.K.	H. J. N. Fitzalan Howard
Latin	J. K. Glaister
Mathematics	R. M. Lewis
English	J. K. Glaister
French	D. J. Loftus
Geography	H. J. N. Fitzalan Howard
History	P. J. Brady
Carpentry	R. M. Lewis

FORM IIB

R.K.	N. J. Leeming
Latin	R. J. Nelson
Mathematics	C. H. Ainscough
English	C. A. B. Ratcliffe
French	F. Seilern-Aspang
Geography	S. C. G. Murphy
History	M. E. Walker
Carpentry	N. O. Fresson

FORM IIA

R.K.	J. P. Guiver
Latin	I. A. Campbell
Mathematics	A. F. Loring
English	N. B. Herdon
French	M. A. Lloyd
Geography	R. F. Hornyold-Strickland
History	N. B. Herdon
Carpentry	R. F. Hornyold-Strickland

FORM IIIb

R.K.	A. N. G. Bird
Latin	C. J. V. Ryan
Mathematics	T. D. S. Morris
English	C. J. V. Ryan
French	T. D. S. Morris
Geography	R. W. H. Coghlan
History	R. P. C. Hooke
Carpentry	M. T. Ritchie

FORM IIIA

R.K.	R. D. Dalglish
Latin	N. R. Cape
Mathematics	P. G. Westmacott
English	T. G. McAuley
French	A. M. J. S. Reid
Geography	N. R. Cape
History	P. G. Westmacott
Carpentry	R. D. C. Vaughan

SPECIAL PRIZES

SCIENCE

P. G. Westmacott

ART

Third Form	M. T. Ritchie
Second Form	C. A. B. Ratcliffe
First Form	J. M. T. O'Connor

MUSIC

Third Form	J. M. Pickin
Second Form	T. O. Dowling
First Form	W. G. Marsden

HANDWRITING

Third Form	C. G. M. Meares
Second Form	N. J. Leeming
First Form	J. M. T. O'Connor

PHYSICAL TRAINING

Third Form	J. E. Spence
Second Form	S. M. Clayton
First Form	J. P. Pickin

THE P.T. CUP	Trojans
THE ATHLETICS CUP	R. P. C. Hooke

CRICKET

1st XI	D. C. Judd
2nd Set	J. D. A. Birtwistle
3rd Set	C. V. Barker-Benfield
4th Set	J. F. M. Connolly
5th Set	R. A. G. Smith

SWIMMING

Crawl Cup	S. C. G. Murphy
Diving	M. T. Ritchie

BOXING

Senior Cup	D. C. Judd
Best Loser	M. T. Ritchie
Junior Cup	P. S. Gaynor
Best Loser	B. Peacock

SHOOTING

Cup	P. O'K. Craven
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CHESS

Senior Prize	T. A. Glaister
Junior Prize	P. S. Gaynor

MUSIC

It was a great pleasure to be back again at a Gilling concert. How would '65 compare with '58? In any event you know it will be a delightful afternoon; enthusiastic and accurate singing, bold attack by fiddles and 'cellos—everything done with evident enjoyment and no little skill. It was; and this year's Concert paid a bonus too. The strings, though fewer, sounded fuller; very good intonation, in spite of some problems of blend with the recorders. Again excellent intonation and ensemble playing made the duo played by J. Pickin and R. Dalglish a really memorable performance. In R. Magill Gilling have an exceptional talent and this was displayed both in his solo and even more remarkably in his accompanying the Choir—with complete confidence and no music! Harmonic verse has long been a feature at the Castle—always a difficult project to bring off; this year perhaps it would have been better had there been some sharper contrast in mood between the two pieces and a greater opportunity for variety of voice and gesture. One always looks forward to the singing—not quite so many voices as I remembered but no decline in attack and tone and the music, as usual, got by heart—great! All in all I thought the standard was

higher than I remembered hearing before—a very happy memory to take back to St Louis.

AUSTIN RENNICK, O.S.B.

SPEECH DAY CONCERT

20TH JULY 1965

NATIONAL ANTHEM

Orchestra	
Minuet	J. Haydn
Minuet	W. Boyce
March	G. Handel

Entr'acte from Rosamund	F. Schubert
J. M. Pickin, R. D. Dalglish	

Choir

Our Love goes out to English Skies	H. Purcell
Full Fathom Five	C. Ward

Sonata Movement	Beethoven
R. Magill	

Harmonic Verse	
Ballad of Father Gilligan	W. B. Yeats

Veni Sancte Spiritus	
Trans. by Walter Shewring	
Form IA	

Choir

Spring Song	F. Schubert
Even Song	F. Schubert
May Song	R. Vaughan-Williams
It was a lover and his lass	E. Moeran

ORCHESTRA

1st Violins	J. M. Pickin, M. D. Guiver,
	R. A. Fitzalan Howard
2nd Violin	T. O. Dowling
3rd Violin	S. Brooks
'Cellos	N. O. Fresson, J. P. Guiver
Bass	Fr Justin
Recorders	D. C. Judd, B. Peacock,
	R. J. Nelson, J. C. Gosling, J. P.
	Townsend.

ART

GILLING ART EXHIBITION 1965

Seniors

The Third Form exhibition of plates and tiles makes a cheery and colourful contribution to the general display. The

designs are many, and vary from the formal to entirely free decorations. It would be invidious to attempt to say which is best, and the choice must be in the eye of the beholder. There are also many other pictures to be seen. The best are painted by Ritchie, Guiver M., Birtwistle, Craston, Gretton, Bird, Glaister T., Stourton E., Williams, Lintin, Dalglish, McAuley, Barker-Benfield and Robinson.

Intermediate

The Second Form found the illustration of C. S. Lewis's 'The Lion, the Witch and the Wardrobe' a very absorbing occupation. The story gave full scope to their imaginations and the results are vigorous and full of life and humour. R. Hornyold-Strickland's castle towers over the rest, and gives a touch of romance to the whole. Other good pictures were done by Ratcliffe, Herdon, Murphy, Dowling T., Gaynor, McDonnell, Rambaut, Franklin, Clayton, Glaister J., New, Brady, Townsend, Nelson R., Gosling, Durkin, Guiver J., and Walker. They have many other pictures and patterns to their credit.

The Second Form class-drawers have also painted many good pictures; IIA and IIB displayed theirs in the Science Room, and IIC in Miss Metcalfe's part of the Art Room. L.P.

The First Form have a lively display of pictures in the Exhibition. O'Connor has a light delicate style, Tracy Forster on the other hand shows plenty of verve and strength. Marsden and Mahony also show promise. A joint frieze of Hadrian's Wall was painted by O'Connor, Tracy Forster, Marsden, Mahony, Wright S., Smith, Foll C., Stourton J. A., Dowling H. P. and Sandeman C. A.

IIC have also contributed a creditable addition to the Exhibition. Glaister J. K., New and Brady all show promise.

The Handwork in IB has been very successful this year. Sandeman C. and Heath M. show a delicate skill in figure modelling. W.M.

METEOROLOGY

WEATHER observing seems to have settled down to become a regular feature of Gilling life, as was the intention. A very satisfactory number of boys have taken their turn at making the daily observations during the year, chief among them being P. Westmacott and P. Craven in the Third Form, and R. Hornyold-Strickland and B. Peacock in the Second Form. With twelve months of weather records now completed, it will be possible to venture into the risky field of forecasting next year—though with customary meteorological caution!

SWIMMING

DURING the winter the walls and ceiling of the swimming bath had been re-decorated, and the attractive surroundings added to the usual delight which this sport always provides. There is so much to learn, in such a short time, but the learning of it is so enjoyable to those who take as their motto 'listen carefully and practise hard'. For the first half of the term it was the weaker swimmers who rightly received most attention, though the good swimmers were improving their strokes, and mastering new ones.

This year a third Top Set was created, so that there was now a weekly period for the best crawl swimmers, one for the best breast stroke swimmers, and another for dolphin and back crawl. It soon became evident that the general standard of swimming in the top year was very high, and the keenest and best swimmers, thanks to the increased opportunities for practice and instruction, were becoming very competent at all strokes. Ritchie, Meares and N. R. Cape were the nucleus of this group, but a comparable standard was soon reached by Gretton, R. A. Fitzalan Howard, M. H. Ryan, Bidie and Judd, and all eight of them were awarded their full swimming colours.

The general high standard made the

task of selecting the entrants for the various style competitions a very difficult one indeed. However, the day came, and we were most grateful to Fr Julian and the members of the School team who came over to judge. The Crawl Cup was won by Murphy, with N. Cape a close second, followed by Gretton and Judd. Ritchie won the Diving Competition, with Cape second, and Meares and Murphy third. There followed the Third Form style competitions for the other strokes. There were five competent dolphin swimmers, and the judges had great difficulty in choosing between them. Gretton was the winner, Cape second, and Judd, Meares and Ritchie were considered almost as good as they. Cape then won the back crawl, with Gretton, Meares and M. H. Ryan equal second. Of the eight selected for the breast stroke Reid proved the best, R. J. Ryan second, and Meares third. The winners of the Freestyle Relay were the Spartans (O'Connor, Murphy, Kelly and Meares), hotly pursued by the Trojans (S. Wright, Gaynor, M. H. Ryan and Gretton), who in turn had the Romans and Athenians close on their heels. Fr Julian then thanked the swimmers for the exceptionally high standard of the competition, which he declared was the best he had seen here, and finally Brown, Conaghan, Sampson and de Guingand gave an outstanding display of the various racing strokes, showing our swimmers what they should strive to be able to do in a few years' time.

Once the style competitions were over the interest turned to racing, and the time trials for the Championship Finals were held. The selected finalists raced each other, and the Champions of the Third, Second, and First Forms were as follows:

Back Crawl: M. H. Ryan, Murphy and Craig.
Breast Stroke: Ritchie, Murphy and T. Hooke.
Freestyle: Meares, Murphy and Craig.
Individual Medley: Meares (Third Form) and Herdon (Second Form).

The best All-rounders in the Third Form were Ritchie, N. R. Cape, Meares, M. H. Ryan, Gretton and Bidie, in the Second Form, Murphy and Herdon, and in the First Form, Craig and T. Hooke.

In addition to the eight who were awarded their full swimming colours, the traditional badges for crawl or breast stroke were awarded to Craston, Reid, Gaynor, Potez, Kelly, Hubbard, R. J. Ryan, Lukas, J. E. Spence and Westmacott.

CRICKET

1ST XI

v. St Olave's	Away	Drawn
v. Bramcote 'A'	Home	Drawn
v. A Junior House XI	Home	Won
v. Malsis Hall 'A'	Away	Won
v. The Gryphons XI	Home	Drawn
v. Bramcote 'A'	Away	Lost
v. Glenhow 'A'	Home	Aban'd
v. Aysgarth 'A'	Away	Drawn
v. St Olave's	Home	Lost
v. Aysgarth 'A'	Home	Won

2ND XI

v. Malsis Hall	Away	Lost
v. Glenhow	Home	Aban'd
v. Aysgarth	Away	Lost
v. Aysgarth	Home	Drawn

THIS summer the weather was a curious mixture of high winds, driving rain and occasional weeks of warm sunshine. Unlike most cricket seasons it was at first reasonably warm. Hands unused to catching hard cricket balls were spared the painful process of stopping hard drives on chilly afternoons, and fielding practices could be announced without the involuntary murmur of apprehension one expects at the beginning of the season. Two of last season's XI, Judd and Cape, were available to form the nucleus of a new team. Neither were established batsmen, but Judd, who ably captained the side, had been last season's wicket-keeper—a considerable help in bringing the fielding up to a high standard.

On paper the bowling looked weak. Ainscough, Fitzalan-Howard, Liddell and

Lintin were new to the 1st Set and none of them had sufficient control over length and direction to trouble any reasonably competent batsman. But, with a good deal of bowling practice on rough pitches marked out on the Far Field, they all improved rapidly, so that quite a well-balanced side took the field for the opening match against St Olave's. In this match the batsmen on both sides scored their runs rather slowly, until a brisk 31 by Hooke added great excitement to the game and brought the score to within 6 runs of the St Olave's total before stumps were drawn. Liddell's bowling figures, 5 for 11, were his best of the season, though he also bowled very well later on against Malsis Hall when he got 5 for 15.

In other matches the fielding of the whole side was always very good, and at times excellent. Notable performances which spring readily to mind were the long spells of accurate bowling by Ainscough, particularly at Bramcote where he took 6 for 17; a fine innings by Judd against the Junior House, which swung the match in our favour; a very patient innings of 25 not out by Cape against Malsis Hall; the very correct strokes by Mounsey as opening batsman; the excellent ground-fielding of Lintin at cover-point; the aggressive batting of Hooke, which on several occasions put new life into the team; the accurate bowling of Fitzalan-Howard in the last match of the season; and last, but not least, the gallant innings of 17 not out by Potez at Bramcote which represented half the Gilling total!

In the Set Games, Fielding Practices and Set-Ups every member of the team showed the greatest keenness. Hundreds of bad balls on both sides of the wicket went unpunished, but at the end of the season all the batsmen from No. 1 to No. 11 could play straight down the line to a ball pitched on his stumps.

Colours were awarded to Judd, Mounsey, Hooke and Ainscough.

The following played for the 1st XI: Judd (Captain), Mounsey, Hooke R., Ainscough, Cape, Lintin, Fitzalan-

Howard R., Ryan M. H., Vaughan, Richmond, Liddell, Potez, Dalglish.

The 2nd XI had the misfortune to have one of its six matches washed out without a ball being bowled and a second one abandoned after playing for most of the afternoon in a steady drizzle.

Though nominally a 2nd XI, the strength of the team varied considerably from match to match according to the average age of its opponents. Against Malsis Hall and Aysgarth it was at full strength. Against Glenhow it included several very young boys who had been prominent in the 4th and 5th Sets.

Birtwistle (34 not out), Hornyold-Strickland R. (32), Gretton (28) and Bidie (27) all batted well on different occasions; while Murphy, Bidie and Meares shared the bowling honours. In all the matches a good standard of fielding was maintained.

The following played for the 2nd XI: Gretton (*Captain*), Bidie, Meares, Ritchie, Birtwistle, Spence J. E., Hubbard, Williams, Ryan J. M., Hornyold-Strickland R., Murphy, Lewis, Campbell I. A., Gaynor, Clayton, Glaister J., Wright S. E., Pickin J. P., Hooke T., O'Connor.

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